

# Coolness of The Eye



© Allāmah Naṣīr al-Dīn Naṣīr Hunzai

# COOLNESS OF THE EYE

*(Qurratu 'l-<sup>c</sup>Ayn)*

By

**°Allāmah Naşir al-Din Naşir Hunzai**

Research Associate, University of Montreal

Translated from Urdu into English

by

Faquir Muhammed Hunzai

Rashida Noormohamed Hunzai

Edited by

Aziz Punja

Layout/Printing

Zahir Lalani

Published by

Khānah-yi Hikmat/Idārah-yi °Arif

## CONTENTS

Preface	1
<i>Istinbāt</i> (Deduction)	8
Educational Questions	13
Circle of the Subtle World and the Dense World	18
Paradise and Treasures of Secrets	23
A Mercy for the Worlds	28
Some Wisdoms of the <i>Sūrah</i> of <i>Qiyāmat</i> (Resurrection)	33
Divine Vision	39
The Wise Qur'ān = The Treasure of Treasures	44
Some Wisdoms of the Surah of <i>ʿAṣr</i>	50
Analysis of the word “ <i>Ta’wīl</i> ”	54
Nine Miracles of Ḥaẓrat Mūsā (a.s.)	58
Some Wisdoms of the Surah of <i>ʿĀdiyāt</i> (The Coursers, 100)	61
Some Wisdoms of the Surah of Qārī <sup>ʿ</sup> ah (Clatterer, 101)	64
Some Wisdoms of the Surah of Takāsur (Abundance)	67
The Concept of Creation - Line or Circle?	70
The Shirt of Yūsuf or the Miraculous Shirt	78
Science and Spirituality	84
Advice on Spiritual Progress	89
The Greatest <i>Ta’wīli</i> Secret - <i>ʿArsh-i Aʿlā</i> or The Supreme Throne	95
Appendix 1 - On Angel, Parī and Devil	101
Appendix 2 - List of Non-English Names and Words	108

## Preface

In the name of God, the Beneficent, the Merciful.

In the wisdom-filled verse (7:96), there are many gems of secrets for *mu'mins* with certainty: “If the people of the towns had believed (in the true sense) and feared God, surely We should have opened for them (the doors of) blessings of the heaven and the earth”. One *ta'wil* wisdom of this noble verse is that the Imām of the time, *ṣalawātu'llāhi 'alayhi wa-salāmu*, is the heaven of the world of religion and the pure souls of the *mu'mins* are its earth. Another *ta'wil* of this verse on the law of Imāmat is that in the personal world, the head of every true believer is the heaven and the feet are the earth. Thus those who have been blessed, have seen with certainty how the blessings and bounties of the spiritual heaven and the earth relating to intellect, knowledge and soul are granted to people of *ma'rifat* and faith.

Other *ta'wils* of the heaven and the earth: The Universal Intellect is the Throne as well as the heaven, and the Universal Soul is the Dais (*kursī*) as well as the earth. Further, in the order of the *ḥudūd-i din* (hierarchy of religion), every higher rank is the heaven and every lower rank that is linked to it, is the earth. The *ḥudūd* in descending order are: Universal Intellect, Universal Soul, Nāṭiq, Asās, Imām, Bāb, Ḥujjat, Dā'ī (and the rest of the *ḥudūd*). In this order, the Universal Intellect is the absolute heaven and the Dā'ī and the *ḥudūd* under him are the absolute earth. But the *ḥudūd* in between (from Universal Soul to Ḥujjat), are on the one hand the heaven and on the other, the earth.

In the Wise Qur'ān sometimes the word for “heaven” is used in the singular, such as “*samā*” and sometimes in the plural, such as

“*samāwāt*”. The secret of this is that the Imām of the time is one, but in the personal world, his great spiritual manifestations are seven, therefore, he is both *samā’* and *samāwāt*. One purpose of the seven manifestations of the Imām is that the people of *ma<sup>c</sup>rifat* should recognise the six Nātiqs and the Qā’im. The same meaning in another example is that they should recognise the six days of God, in which He created the world of religion, and recognise the Saturday in which He completed all matters related to the light of the Throne.

Some important articles, which were written earlier are also included in this book for the greater benefit of readers. These articles conform to the central theme of the present book. Also for the sake of blessing, a chapter from the renowned book *Jāmi<sup>c</sup>u’l-Ḥikmatayn* of Ḥaḏrat Pīr Nāṣir-i Khusraw, may God sanctify his secret, is included in this book as an appendix.

Reason for the naming of this Book: This book is called “*Qurratu’l-<sup>c</sup>Ayn* (Coolness of the Eye)”, in which is hidden a great Qur’ānic secret. The secret in which lies the key to bliss, is in this sacred verse: “And those who pray: Our Lord! vouchsafe us the coolness of our eyes from our wives and our offspring (*zurriyyat*, i.e. the *zarrāt* or particles of soul) and make us the Imām of the righteous” (25:74). This prayer is a prerogative of the pure Imāms, who have two kinds of children: physical and spiritual. The holy Imām has the coolness of the eyes from both of them: by means of the physical son, he becomes the Imām of the world of religion and by means of the spiritual children, the Imām of the personal world.

Manifestations of the Imām: At the place of the soul and the rank of intellect, the exalted Imām has many manifestations. But the prerequisite to see them is: First, one must believe in him as the light of God and His living *ism-i a<sup>c</sup>zam* (Supreme Name), then by

journeying spiritually through knowledge and *‘ibādat*, enter the personal world and see with the inner eye: He was the mountain of the soul and has now become the world of particles, whose every particle is a world-illuminating sun. Who can be the *ṣūr* of love, other than him? He is also the fire of Mūsā (a.s.) and the mountain of intellect. His sacred light, through innumerable rays acts as the army of the souls and angels. He is both the spiritual father and the luminous child of every true believer. It is extremely great news that he himself is the Book of Deeds of the true believers. He is recogniser (*‘ārif*) and the recognised (*ma‘rūf*). He is the locus of manifestation of the marvels and wonders of God, and therefore he is called *Mazharu’l-‘ajā’ib*. Since he is the *Imām-i mubīn*, what is not within him?

World of Oneness: The Holy Qur’ān in its wisdom-filled expression emphasises that the Supreme Creator has created all things in pairs. The meaning of pair includes both male and female, as well as opposites or contraries. Thus He created the world of multiplicity from the world of oneness and kept the difference between them, so that in the light of this difference, the secrets of the world of oneness may be known. For instance, in this world of multiplicity, a thousand people have a thousand different forms, but in the world of unity, all of them are gathered together and created as one person, who can manifest himself in all those forms. The same is true of other realities.

Historical Record: This humble servant, the dust under the feet of *mu’mins*, taking the name of the Lord of Honour, started his journey to the West on the morning of 19th June, 1991 and by the grace of God reached London the same day. There he spent a month in extreme delight, happiness and success in pleasant meetings with the earthly angels, in conversations of the knowledge and wisdom of the exalted Imām of the time, *darwish-*

like *munājāts* and in writing a lovely book, “*Qurratu’l-‘Ayn*”. For, God has made some sacred souls in London, the treasures of secrets.

Praise be to God, the successful tour of America will prove itself to be extremely significant in the history of Khānah-yi Hikmat and Idārah-yi ‘Ārif. This humble servant reached America on 19th July, 1991, and for a period of three weeks the army of knowledge of the exalted Imām gave him so much honour and so much happiness, that they cannot be adequately expressed in words. These kind friends eagerly arranged the assemblies (*majālis*) of knowledge in their well decorated, furnished and cosy houses. During the *munājāt* in the court of the Provider of needs and during the rhythmic lectures, all those who attended the *majālis*, completely melted in the fire of the love of the Imām. Many questions were respectfully asked, in order to increase their knowledge and due to the power of their faith, the answers were given with amazing satisfaction. There were countless favours of the light of Imāmat on this most humble servant and now their further increase is manifold.

On 11th August, 1991, Chairman Nuruddin Rajpuri and I went by air from America to Canada. When we arrived in Edmonton, I experienced a miracle of *ta’wil* in luminous imagination. Perhaps this was glad news that in this city too, there would be great success. Accordingly, we received great *sadaqah* (alms) of knowledge of the holy *Ahl-i bayt* of the Holy Prophet. For there the programme was made by such *mu’mins* and *mu’minahs* that the heavenly mercies and blessings continue to descend morning and evening on their pure houses. For a whole week, they attended the workshops of knowledge and I am sure that God has enriched them with the wealth of religion. Āmīn!

On 18th August, we returned from Canada to America. It was already night, but despite that, the <sup>ʿ</sup>*azizān* who had come from remote areas were anxiously waiting. Since their spiritual teacher had to leave for London the next day (19th August, 1991), members of Idārah-yi <sup>ʿ</sup>Arif had gathered at the residence of my dear Abdul Majeed Panjwani, to have a farewell meeting. In this elegant gathering, I was deeply touched and prostrated with gratitude, prolonging my prostrations and shedding tears, by what was said and read out by the lovers of the knowledge of Imāmat. I was also made to shed tears with the same intensity by the <sup>ʿ</sup>*azizān* of Canada. I hope that, God willing, the honourable scribes (82:11) have recorded every *majlis* as perfectly as Paradise demands.

Co-operation and Translation: “Do you think that you are a small body, while the great world is contained in you?” This blessed saying of Mawlā <sup>ʿ</sup>Alī should be read repeatedly with love and devotion, for in it lies the fundamental and luminous lesson of the eminence of human beings. But how can the hearts of those people, which have become narrow and dark due to ignorance, contain the great world within them? This shows the paramount importance of knowledge and therefore emphatic attention is always drawn to its acquisition. Let us serve knowledge and wisdom with good intention and pure-heartedness and spread their light in the world. There are many services whose benefit reaches a limited number of people, but the service of knowledge is everlasting and infinite.

I wish to sacrifice myself for the <sup>ʿ</sup>*azizān*, who cooperate together and who have been translating my books. Āmīn! You may be surprised if I say that I have actually been sacrificed for all my <sup>ʿ</sup>*azizān*, who are with me in this service of knowledge. The allusion of this was a luminous dream which I saw in



Tashghurghan (China), in which I found myself slaughtered and beheaded. This was a great spiritual miracle, in which are hidden several secrets.

In reality it was not a new event, for it is the same miracle which has continued from the past. That is, for a *mu'min* to see himself dead in a dream, is an example of sacrifice and spiritual martyrdom, for as the Holy Prophet has said: "Every *mu'min* is a *shahid* (martyr)". Now if some *mu'mins* have seen their death in dream, it is glad tidings. However, in order to present the sacrifice of knowledge and good deeds, they still have to pass through many stages.

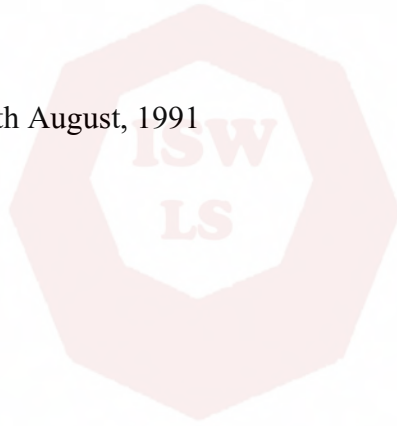
Study carefully verse (37:102), in which it is related that Ḥaḏrat Ibrāhīm slaughtered his beloved son Ḥaḏrat Ismā'īl in a dream. Thus, in order to act upon that in a wakeful condition, as soon as he flung him face down, God accepted his sacrifice and ransomed Ḥaḏrat Ismā'īl with a great sacrifice (*zibhin 'azīm*, 37:107 - i.e. the miracle of 'Izrā'il). *Zibhin 'azīm* means a great sacrificial animal, by which is meant the soul of Imāmat. For the grandeur and eminence of this soul is such that, when it is sacrificed at the stage of 'Izrā'il, many souls attain salvation through it.

Expression of Gratitude: This army of knowledge in the East and the West does not belong to me, it belongs to my Mawlā. Since I am myself a slave of Mawlā and a servant of this army, I am extremely happy with this slavery and service.

Many people think that all kinds of happiness lie in maintaining their pride and egos. Contrary to this, I know that real happiness lies in destroying the idol of vanity and pride again and again. This is why I wish to be sacrificed for my *'azizān*, I want to kiss their hands and feet and say to them: *Rūḥi fidā-kum* (May my soul be

sacrificed for you)! .... The *ta'wil* of this is that we yearn to be actually sacrificed for them at the stage of °Izrā'īl. Āmīn! May they thus advance in the service of knowledge with absolute certainty! Praise be to God, the Sustainer of the worlds. The end belongs to the righteous ones.

Naṣīr,  
London,  
14 Safar, 1412/24th August, 1991



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

## ***Istinbāṭ* (Deduction)**

1. In the name of God, the Beneficent, the Merciful.

What *mu'min* can doubt that God is the Causer of all causes? It is He Who provides a means for every good deed. Thus, as in previous years, but with greater love, warmth and yearning, this humble *darwish* was once again invited to London and America by *'azizān*. This humble servant reached London on 19th June, 1991 and by the grace of God was warmly welcomed. Such a sincere invitation has also been received from friends in France.

2. In this journey for knowledge, fellow travellers wish to observe the marvels and wonders of knowledge and wisdom at every step. For this we need prayer, not ordinary prayer, but special prayer, which is a *munājāt*, resulting from pure and sincere *giryah-u zāri* and self-effacement, for how can we otherwise obtain the illumination of the light of knowledge?

3. Among the blessed Qur'ānic words in which are hidden key wisdoms, one such word is “*yastanbiṭūn*” (4:83). The usual meaning of which is “they search out, discover”. From this word is coined the term “*istinbāṭ*”. Let us examine its original meaning also, in any authentic lexicon, such as Lane's Arabic-English Lexicon. According to this Lexicon (Vol. VIII, p. 2759) “*istinbāṭ*” means “to dig a well and reach water and bring it out”; “to produce something with one's labour”, such as *istinbāṭa 'l-faqīh* - the *faqīh* or the jurist elicited an esoteric doctrine of law, by his intelligence and his labour or study.

4. The word “*istinbāṭ*” is mentioned only in one holy verse (4:83), but due to its link with the *ulu'l-amr* (the custodians of the Divine command), its meaning spreads from the beginning to the end of

the Holy Qur'ān. For it means to verify, establish or substantiate something, or to reflect properly, or it is the wisdom and *ta'wil*, or the *bāṭin* (esoteric aspect) of a verse. In this sense, *istinbāṭ* is in every place of the Noble Qur'ān.

5. Because depth of meaning is only in the Qur'ān and the Ḥadīṣ, "*istinbāṭ*" is related only to the speech of God and His Prophet. It is said: the *faqīh* or jurist elicited a solution to this problem by reflecting on such and such verse. See: *Qāmūsu'l-Qur'ān*, p. 717; *Lughātu'l-Qur'ān*, Vol. VI, pp. 246-47.

6. The translation of the verse under discussion is: "And when there comes to them news of security or fear, they spread it abroad; and if they had referred it to the Messenger and to those in authority (*ulu'l-amr*) among them, those among them who can search out the knowledge of it (i.e. *ḥudūd-i dīn*) would have known it." (4:83). The wisdom-filled allusion of this verse is that *mu'mins* should have faith and certainty in their hearts about the Prophet and the *ulu'l-amr*, so that they may attain the grace of *istinbāṭ* from the Imām of the time, and the physical and spiritual *ḥudūd*. In this verse, the word "*min-hum*" (from among them) is mentioned twice, of which the first is used for the *ulu'l-amr* and the second for the *ḥudūd* under them. As you know, Divine knowledge was revealed to the Holy Prophet, who granted it to the *ulu'l-amr* (i.e. the Imāms) and they open the door of knowledge and wisdom to their representatives.

7. These two verses (4:59, 83), namely, the verse of obedience and the verse of deduction respectively, become one subject because they are about the *ulu'l-amr* and they are the exegesis of one another. Verse (4:59) says: "O you who believe! obey God and obey the Prophet and the *ulu'l-amr* from among you (who are with you throughout history and in all the cycles); then if you quarrel

about anything, refer it to God and the Prophet, if you believe in God and the last day; this is better (for you) and very good with respect to *ta'wīl*.”

8. An extremely important point which should be remembered forever is that, just as obedience to the *ulu'l-amr* (Imāms) is enjoined upon *mu'mins* after obedience to God and the Prophet, similarly, it is also enjoined upon *mu'mins* to have recourse to them with problems and disputes. But obedience comes first and then having recourse to them. Therefore, if someone has recourse to God, the Prophet and the *ulu'l-amr* for a solution on a question of knowledge, without first being obedient, the door to knowledge and wisdom does not open. For the first and foremost requisite is obedience.

9. In verse (4:59), the command to refer ideological disputes to the *ulu'l-amr* is not apparent, but in verse (4:83), this command is very clear, because the latter verse is the exegesis of the former verse. Further, obedience is prior to having recourse and having recourse follows it. If a fortunate *mu'min* truly obeys God, the Prophet and the Imām, he automatically has recourse and without formal questioning, receives answers to all his questions. And this is the perfect guidance.

10. The nature of Qur'ānic words is incomparably wonderful. For instance, the *ta'wīl* of a word depends on its literal and lexical background. Thus the original meaning of *istinbāṭ* is to dig a well and reach the water and bring it out, the *ta'wīl* of which is, to dig a well in the personal world and bring out the water of spiritual knowledge. No wise person can deny this *ta'wīl*. Thus *istinbāṭ* is the work for knowledge by the special representatives of the Imām of the time, as exemplified by our great *dā'īs* of the past.

11. Under the surface of the spiritual earth of every *mu'min*, every muslim and every human being, there is an inexhaustible store of sweet water. Woe to those people who, in their personal world have left this miraculous well of the water of knowledge unused and the lofty palace empty (22:45).

12. A cow or an ox is an allegory for the gluttonous soul of man. Thus every adult *mu'min* is initially like the ox in the story of the Children of Israel, which has been commanded to be slaughtered, by which is meant arduous discipline and annihilation. If there is success in this struggle, the *sālik* becomes as tame as the ox that ploughs the land and if there is still greater success, he becomes like an ox which brings out the water from the well and irrigates the fields (2:71). That is to say, with the water of esoteric knowledge, he irrigates and causes to prosper, the gardens and the fields of the personal world.

13. An example of the well of knowledge in the story of Ḥaḏrat Mūsā (a.s.) is that he removed a huge stone which was placed at the mouth of the well. By the stone is meant the Pearl of Intellect, for in this example, the well of knowledge and wisdom was under this stone (28:23).

14. Ḥaḏrat Yūsuf's brothers cast him in the dark depths of a well, but God made him light and placed him in the well of intellect, so that this light may rise and set from there (12:15) and from there every *mu'min-i sālik* (the *mu'min* who walks on the spiritual path) finds the Yūsuf of the time, namely, the holy light of the Imām of the time, *ṣalawātu'llāhi ʿalayhi wa-salāmuh*.

15. From the preceding discussion, it is evident that “*istinbāʿ*” is another name for the *ta'wīl* and is never less than *ta'wīl*. As mentioned above, it relates to those whom God has blessed with

luminous *ta'yīd* (help) and grace to do *ta'wīl* through the exalted Imām. *Allāhumma ṣalli ʿalā Muḥammadin wa-āli Muḥammad.*

Naṣīr al-Dīn Naṣīr Hunzai,  
London,  
8 *Zu'l-hijjah*, 1411/21st June, 1991.



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

## Educational Questions

Q.1. Please explain to us the meaning of the verse of the Qur'ān in relation to the personal world: “Initially, all the people were one community, then God sent Prophets as bearers of good news and as warners and He revealed to them the Book ...” (2:213). Were people already there and then were the Prophets sent? Is the heavenly Book of all the Prophets the same?

A.1. In the personal world, all people are represented in the form of cells and particles, and after spiritual ascension and elevation, there happen various manifestations of the lights of the Prophets. And it is in the personal world that the spirit and spirituality of all external heavenly Books is one, which in the Wise Qur'ān is called “*al-kitābu lā rayba fīhi*”, namely, the Book in which there is no doubt (10:37).

Q.2. You once said that the light in succession is transferred from one holy forehead to another, but in the Qur'ān and Ḥadīṣ, there is the mention of offspring, loins and wombs in connection with the transference of the light. Please explain this.

A.2. The light has three ranks with respect to existence: the physical rank, the spiritual rank and the intellectual rank. Thus the physical son of the light is from the loins of the father and the womb of the mother, the spiritual son is from *zīkr-u<sup>c</sup>ibādat*, when the way which the spiritual father has shown is followed, and the intellectual son is from the knowledge and wisdom. Thus at the rank of intellect, the light is transferred from one forehead to another.



Q.3. In verse (67:3), it is said: “Who (God) created the seven heavens one above another, you see no difference in the creation of the Beneficent (*al-Raḥmān*)”. Here the question is: Are not the heavens in grades from bottom to top? If they are in grades, how can we understand that there is no difference in the creation of the Beneficent?

A.3. The light of intellect is the world of oneness, whose every manifestation is so perfect and full of knowledge and power that in it are represented all things. Thus its seven manifestations, which are equal, are called the seven heavens.

Q.4. What is your personal view and belief about *ru'yat* or Divine vision, for the Noble Qur'ān clearly says: “The eyes cannot comprehend Him” (6:103)?

A.4. I believe that Divine vision is not only the supreme bounty attainable by a *mu'min* after physical death, but also in this life it is necessary to experience it through spiritual annihilation (*fanā'-yi naḥsāni*). Yes, it is true that the inner eye cannot comprehend Him, but He can comprehend it (6:103). Reflect well and you will see that this is the indirect comprehension of the manifestation of (His light). That is to say, Divine vision is through His sacred light. This is established by many proofs from both the Qur'ān and Ḥadīṣ.

Q.5. “God created Ḥaẓrat Ādam (a.s.) in His image”. Does this mean the physical form or the spiritual face?

A.5. The physical form of Ādam is a human form, therefore there is no point in mentioning what He has given to all human beings as a favour. Thus it is the spiritual form. That is, God made Ḥaẓrat Ādam His Vicegerent, as His image at the place of intellect. And it

should not be forgotten that the Imām of the time is the Ādam of the time.

Q.6. Does every Ḥadīṣ, like every verse of the Qur’ān, have a *zāhir* (exoteric aspect) and also a *bāṭin* (esoteric aspect)? If so, can you give us an example.

A.6. It is mentioned in an Ḥadīṣ: “Fever is a means of purification for a *mu’min* from the Forgiving Lord”. Although the *zāhiri* meaning of this Ḥadīṣ is illness or fever, the *bāṭini* meaning is spiritual quake, which is mentioned in four places in the Holy Qur’ān (2:214; 22:1; 33:11; 99:1).

Q.7. According to verse (36:12), all the treasures of knowledge and *ma’rifat* of the universe, the existents and the Qur’ānic and Islamic sciences are gathered together and contained in the sacred light of the *Imām-i mubīn* (manifest and speaking Imām). If this true, why are we not given this knowledge easily and unconditionally?

A.7. The great feat of reaching Divine treasures is neither easy nor possible without conditions. Nevertheless, it is not impossible. In connection with this, read the Qur’ānic story of Ḥaḏrat Mūsā (18:60-82), in which are mentioned numerous difficulties in the path of given knowledge (*‘ilm-i ladunni*), and the conditions of obedience, patience and forbearance so that intelligent *mu’mins* by fulfilling them may reach the light.

Q.8. What secret of wisdom is hidden in the fact that God sent Ḥaḏrat Mūsā (a.s.) to the people in order to guide them and that the chosen servant who had a great treasure of spiritual knowledge, was placed at the confluence of the two oceans?

A.8. With respect to general guidance and spiritual knowledge, the true Imām has two places. At the first place, which is the physical one, the physical presence of the Imām before the people is necessary, to provide exoteric or *zāhiri* guidance. The second place is the spiritual or *bāṭini*, where, in order to attain the given or spiritual knowledge, only spiritual closeness is needed.

Q.9. You say that the wisdom hidden in every example in the Wise Qur’ān is related to the Imām of the time. Please tell us what is the wisdom of the great throne of the queen of Sheba (27:23), and how is it related to the *Imām-i mubīn*?

A.9. Ḥaḏrat Sulaymān (a.s.) was an entrusted Imām and the queen of Sheba was among his *Hujjats* of the night. Ḥaḏrat Sulaymān spiritually seized her kingdom and she became a Muslim. Here by the throne is meant the kingdom, although it has other meanings also.

Q.10. Is it possible for mu’mins to see living pictures of the history of the world and the events of nations in spiritual observations? If it is possible, what proof is there?

A.10. Yes, because Paradise is a place where every desired thing is available (50:35) and therein shall be whatever their souls desire (43:71); 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 (15:21) .... And all things are preserved in a speaking Book (6:59).

Q.11. Is it true to say that as this world is created from the Hereafter, the Hereafter is created from this world? If this is true, please substantiate it with proofs.

A.11. Yes, it is true and the Qur'ānic proof of this is that God creates the two contraries or opposites from one another, for it is said: “(O God!) You make the night to pass into the day and You make the day to pass into the night, and You bring forth the living from the dead and You bring forth the dead from the living” (3:27).

Q.12. The shape of this world is visible in the form of the heavens and the earth, but we do not know the form of the Hereafter. Could you tell us something about it?

A.12. Yes, God willing. This world and the Hereafter are like the tree and the fruit. That is, the universe is as if a tree and man is its fruit. Hence the Hereafter is potentially hidden in the personal world of man, just as the tree exists potentially in the seeds of the fruit. It should be remembered that this world is dense and that the Hereafter is subtle. An example of the Hereafter is the world of imagination and the world of dreams, which if fully developed by knowledge and *'ibādat*, are transformed into the Hereafter or the spiritual world or Paradise. I pray that may the Sustainer of the worlds illumine the hearts of *mu'mins* with the light of knowledge and wisdom! Amin!

Naṣīr al-Dīn Naṣīr Hunzai,  
London,  
12 *Zu'l-hijjah*, 1411/25th June, 1991.

## Circle of the Subtle World and the Dense World

1. If one asks: Which came first, the day or the night? It would be wrong to say either the night or the day precedes the other. For, the circle of their rotation continues simultaneously without any anteriority or posteriority. For instance, when the planet earth came into existence, the day and the night started simultaneously, as is mentioned in the verse (25:62) under the title of “succession (*khilfatan*)”. That is, God made the night and the day succeed one another. And in this lie many wisdom-filled allusions.

2. The Noble Qur’ān says that the rotation of everything is in a circle (21:33; 36:40) and no creature is excluded from this universal law. The heaven, the earth, the sun, the moon, the stars, the air, the water making circles by their respective rotations, say that the idea of creation is like a circle which has no end at all. That is, creation has neither a beginning nor an end. For, it is impossible to think that there was or will be a time in which God was or will be without the act of creation. Rather, as He is eternal in His essence and attributes, so He continues to enfold and unfold the universes.

3. In this world, something may be small physically, but it cannot be inferior or superfluous in wisdom. For instance, the silk-worm which, in time becomes transformed into a moth and then from the egg of the moth, it is again transformed into a worm. In this example, for the wise, there is an allusion to the circle of the subtle and the dense world, in that man is capable of becoming transformed from the dense into the subtle and to fly. What limitless blessings of God are upon him that, in order to do good deeds, he again wears the attire of the dense body, just as the moth

cannot produce silk, without becoming a worm. Thus there are many great wisdoms hidden in this circle.

4. From the secrets of Sufism and the law of the unity of souls, it appears that men, *jinn*s (*paris*), angels and spiritual creatures, as well as the *ḥūrīs* and *ghilmān* of Paradise are all created from the same substance. For the source and return of the intellect and the soul is only one. And the manifestations of all magnificent *sarābil* or shirts (subtle attires 16:81) are for Ādam and (other) human beings, so that they may duly express the gratitude to God for these great and precious bounties.

5. It is necessary to reflect seriously on this Divine power and law of “soul within soul” that: How is a person sometimes possessed by a soul other than his own, a *jinn* (*pari*), higher soul or lower soul? If this is true, imagine what wonders and marvels of this nature may appear at the stages of true and real spirituality, which is in the light of *maʿrifat*? Moreover, what abundance of marvellous bounties there would be in the great spiritual kingdom of the subtle world, namely, Paradise? Is not every house of Paradise adorned with the beauties of intellect and soul (29:64)? Cannot every palace there be in the form of a sacred living and speaking personality? It is indeed like this, but it is not possible to describe the subtle world adequately in words.

6. It is not surprising if a seeker of truth is lost and wanders for sometime in the jungle of knowledge, for perhaps, I faithfully describe my own personal experience. The most important and the most difficult knowledge is in the story of Ḥaẓrat Ādam (a.s.). It is an extremely subtle matter. For, if one errs in the recognition of Ādam, then this would mean as Mawlawī-yi Maʿnawī says:

“If the mason lays crooked the first brick

The wall becomes crooked till the Pleiades”.

In studying the Qur’ān and its every noble verse, it is very necessary to have the habit of deep and profound reflection. Can there be any difference between Ādam (a.s.) and other Prophets with respect to the law of creation? In this connection, it is extremely useful to think in the light of the noble verses concerning the eternal *sunnat*. Also, the verse of creation (30:30) sheds all-pervading light upon this. And, it is imperative to think more about the verse (2:285): “... we make no distinction between any of His messengers”.

7. The Wise Qur’ān says that the soul is from the world of command (17:85) and has come to this world like the rope of God (3:103), the higher end of which is in the hand of God, pre-eternally and post-eternally, and the lower end is in the human body. Another example of the supreme soul is the sun, whose light and reflection falls upon everything on the earth. If all the people of the world hold a mirror up to the sun, they have many suns, but there is still only one sun in the sky. Thus, every human being has two “I’s”, the “higher I” (*anā’-yi ‘ulwī*), which is in the world of command and the “lower I” (*anā’-yi siflī*), which is in the world of creation. Thus, with respect to the higher I, Ḥaẓrat Ādam and all the people of Paradise were commanded to remain in Paradise forever: “And they abide in it forever” (2:25), and with respect to the lower I, they were commanded: “Descend all of you from it” (2:38).

8. Mawlawī-yi Ma<sup>c</sup>nawī says: “*Mā āmadah nistim in sāyah-yi māst*” - we have not come to this world at all leaving behind Paradise, rather, this physical existence of ours is the shadow of that existence. If this is so, it is true to say that our shadows always rotate on the circle of the subtle and the dense. And this is the way,

ordained for the acquisition of the innumerable bounties of God, for this world is the farm of the Hereafter.

9. In order to understand the positions of man, *jinn (parī)*, angel and devil, you should study the famous work “*Jāmi‘u’l-Ḥikmatayn*” (pp. 135-44) of Ḥaḏrat Ḥakīm Pīr Nāṣir-i Khusraw. From this book it is evident that everything is man himself. Thus, before Ādam, human beings lived on earth in astral bodies, and due to their subtle bodies, they were called *jinnns* (see *Da‘ā‘im ‘ul-Islām*, p. 298). And according to the circular law of transformation of dense into subtle, they will again be *jinnns*, and be transferred into subtle bodies. In the present cycle this process is evidenced by the appearance of U.F.O’s. By *jinnns* are meant the male and female *parīs*, from whom the righteous ones are angels and the wicked ones are the devils.

10. It is human beings who are called *jinn* due to their becoming invisible by transforming themselves from the dense into the subtle, *parī* due to their spiritual beauty and *hūrīs* and *ghilmān* due to their going to and dwelling in Paradise. This means that the name of Ādam, according to his rank and work, changes each time. And it is the infinite providence of the Benevolent Lord that the children of Ādam are given every rank. And it is in this sense that he is called the quintessence of the macrocosm and in subtle form he contains everything that is scattered in its vastness.

11. The manifestations of the Qur’ānic miracles bewilder the wise. In this connection, it seems necessary to refer to an example of the people of Paradise. In Paradise every *mu‘min* will be *muṭahhar* (purified), for this wisdom is hidden in the background of the verse: “And in them for them will be purified (*muṭahharah*) wives” (2:25). *muṭahharah* is a passive participle, which has a subject that acts upon it. Here the subject is God Himself, Who by granting



them the subtle body, purified them from every physical dirt. Their spiritual purification is by special *zīkr-u ʿibādat* and their intellectual purification by knowledge and wisdom. The same is true of their husbands, for in Paradise, both husband and wife, like male and female *parīs*, are equally handsome and beautiful.

12. The main purpose of mentioning the *ḥūrīs* of Paradise is that, by the blessings of the true Imām, I will try to present to you that special knowledge and wisdom, which is hidden and stored in the relevant verses, such as (56:35-36): “Indeed, We duly created them (women of Paradise) (i.e. their initial and physical creation became complete in this world, so that nobody would think that *ḥūr* is a legendary thing), then made them virgins (i.e. after the worldly life, they are granted the subtle body, in which they now become virgins, and this indicates that men also receive the subtle or astral body)”.

Naṣīr Hunzai,  
London,

15 *Zu'l-hijjah*, 1411/28th June, 1991.

Institute for  
Spiritual Wisdom  
and  
Science  
Knowledge for a united humanity

## Paradise and Treasures of Secrets

1. Recognition of Paradise: The light and the Book (the Qur'ān) are revealed from God (5:15) so that the people of faith, through knowledge and good deeds, may attain that exalted rank, where the inner eye opens and they attain recognition of every kind in their own selves. For, all recognitions are gathered together and encompassed in the recognition of man himself. Therefore, recognition of Paradise is not excluded from it, rather it is this recognition through which observation and recognition of Paradise is possible. Had this not been possible, the verse (47:6) would not have implied that the prerequisite of entering Paradise is its recognition. For the one who is blind to realities and *ma'rifats* in this world, also remains blind in the Hereafter (17:72).

2. Treasures of Paradise: All the treasures of Divine bounties, mentioned in the Qur'ān, are in Paradise. These treasures, in addition to being living and speaking, are full of mercy and knowledge. Mercy is for souls and knowledge for intellects. It is from here that everything is granted a form of mercy and knowledge. For, even if enormously great wealth is spread throughout a country, it is not called a treasure. Rather, it is the name of that specific enclosure where the entire capital of the country is gathered in the form of gold, gems (and other precious things). Similarly, the treasures of Paradise are the treasures of Divine secrets.

3. An Important Question: Can anyone see Paradise whilst in this world? What is the verdict of this *Hadīs-i qudsī*: I have prepared for My righteous servants that which no eye has seen, nor ear has heard, nor has it occurred in the heart of any human being (*bashar*)?"

Answer: The verdict of this *Ḥadīṣ-i qudsī* is applicable to all human beings, except those who have become earthly angels. Thus Ḥaẓrat Ādam (a.s.), as an earthly angel, had attained the recognition of Paradise. Similarly, every Perfect Man as an earthly angel and also every *mu'min-i sālik*, who has experienced annihilation (*fanā'*) and become an earthly angel, recognises Paradise.

4. Satisfied Souls: The greatest prerequisite to become an angel on earth is true satisfaction (*iṭminān*) (17:95). The wisdoms of this blessed word can be seen in thirteen places in the Holy Qur'ān, particularly verses (89:27-30): “O satisfied soul! Return to your Sustainer, pleased and pleasing, so enter among My (chosen) servants and enter into My Paradise”. This command is to every *mu'min*, who attains the rank of annihilation in the Imām, annihilation in the Prophet and annihilation in God. For, satisfaction is not in physical death, but in spiritual death, which occurs as a result of abundant *ẓikr-u 'ibādat*, real knowledge, good deeds and the spiritual ascension and elevation.

5. Paradise in Perfect Man: When the believing servant duly becomes annihilated in the <sup>°</sup>Alī of the time, he also becomes annihilated in the other holy Imāms and the Holy Prophet. So this is the meaning of entering among the chosen servants of God (89:29), and in this is hidden the supreme rank of annihilation in God. Thus, it becomes evident that the *mu'min-i sālik* can enter Paradise of the highest spirituality (89:30) and the Divine light works for him as his external and internal senses, so that he may attain every kind of recognition mentioned in the *Ḥadīṣ-i qudsī* regarding additional prayers (*nawāfil*) and the proximity to God (*taqarrub*).

6. Three Kinds of Bounties in Paradise: Human existence comprises of three things: body, soul and intellect. But in this world, these things are initially incomplete. Therefore, the pure life (*hayāt-i tayyibah*, 16:97) of the people of Paradise will be complete in the form of the subtle body, holy spirit and perfect intellect. Similarly, the fruits of Paradise will be in the form of subtle body (such as fragrances), soul and intellect. The spiritual nourishments are in the form of *zīkr-u ʿibādat*, which consists of the glorification and praise of God, eulogies of the Holy Prophet (*naʿt*) and of the exalted Imām (*manqabat*). And the intellectual bounties are in the form of knowledge, wisdom and (discovery of) the Divine secrets. None of these bounties are exhaustible, nor can man count God’s bounties, for it is said in the Holy Qur’ān: “And if you would count God’s bounties you cannot reckon them”. (16:18).

7. Coolness of Eyes: The unique and everlasting bounties which are related to Divine vision, meeting and observation in every level of Paradise, are called “the coolness of eyes (*qurrati aʿyun*, 32:17)”. Among these bounties, Divine manifestations are particularly excellent and special. And it is part of the all-inclusive mercy of Paradise that the light may say to every believer (male or female): I am your child. For, in the coolness of eyes, an allusion is made to every kind of child also. On the other hand, it is common for mankind to forget old relationships. Therefore God, the Blessed, the Exalted, in the world of particles (*ʿālam-i zarr*) has created all human beings from the blessed loins of the Ādam of the time, so that the people of Paradise, being strung on this luminous thread, can call each other “coolness of the eye (*qurratu’l-ʿayn*)”.

8. How is it possible for all to become Kings?: In this world, in any country where there is a monarchy, only one can be king and the rest are his subjects. It is therefore, logical to ask: How were all the

*mu'mins* of Ḥaḏrat Mūsā (a.s.) made kings (5:20)? In answer to this, I would say that the wisdom of this verse is related to the personal world, in which through due annihilation, every *mu'min* can become a spiritual king. This kingdom is given by God to the progeny of Ibrāhīm (a.s.) and the progeny of Muḥammad (s.a.s.), so that the people may annihilate themselves in the embodied light of their time and attain this kingdom for the Hereafter, because in Paradise, it is this kingdom which is called the great kingdom (76:20). Reflect well: What is the kingdom of this world and what will be the kingdom of Paradise!

9. Sulaymānian Kingdom: No story in the Wise Qur'ān is devoid of the endless wealth of secrets and symbols. Accordingly, Ḥaḏrat Sulaymān's kingdom is an example of the spiritual kingdom, which is in the personal world of the friends of God, and which, tomorrow in Paradise, becomes great and everlasting. It should be remembered well that in the example of the great kingdom of Paradise are hidden many secrets and many wisdoms. This necessitates the understanding of some revolutionary concepts, for instance, that from among those who have gone and those who are going to come, the closest ones (*muqarrabin*) and the righteous (*abrār*), will be the kings of the worlds of Paradise and that the people of ignorance in Hell will be transferred to Paradise in order to provide subjects for them. What difficulties can there be for the subjects of Paradise and what lack of bounties can there be for its kings? Reflect well on this matter.

10. God is always in some Act: It is said in the verse (55:29): "Every day He exercises (universal) power." Every wisdom of the Wise Qur'ān begins from the highest point i.e. the Divine Throne and despite descending to earth it eventually returns to it. Thus, by the day here is meant a cycle. Study minutely the verses (11:106-108) for the greatest cycle is the one which together comprises the

age of Hell, Paradise and the universe. Thus when God enfolds the universe, Hell and Paradise also cease to exist. But this is only one day of God, therefore, we should believe that such cycles have no beginning and no end. For, God does the same thing in every great cycle so that there may be renewal of the universe, Hell and Paradise.

11. The Change of the Earth and the Heaven: Renewal of the universe means that instead of this earth, there will be created another earth and also that instead of these heavens, there will be other heavens (14:48), as the pure and blessed personality of the embodied light changes in every age. Thus for the people of Paradise, the Divine gift will be incessant and everlasting (11:108). Thus the chain of the renewal of the similitudes of the earth and the heaven continues forever.

12. Subtle Body: As has already been mentioned, by the occurrence of two opposite things one after the other, is conceived the circle of creation, which has neither a beginning nor an end. Thus the Benevolent Lord has given man two bodies, the dense and the subtle (56:61), so that the obedient servant may benefit both from this world and the Hereafter. The subtle body has many names: the body of the world of similitude, (*jism-i miṣālī*), celestial body, astral body, *ibda<sup>c</sup>i* body, Yūsuf's shirt, *jinn, pari*, etc.

Naṣīr Hunzai, London,  
18 *Zu'l-hijjah*, 1411/1st July, 1991.

## A Mercy for the Worlds

1. The Holy Prophet as a Mercy for all the Worlds: In verse (21:107), God has said about His beloved Prophet: “And We sent you not save as a mercy for the worlds.” That is, the light of the Holy Prophet has been the fountainhead of mercy for the personal worlds from the very beginning, for it has been represented by the noble Prophets and the pure Imāms. By the worlds is meant the personal worlds, for as Ḥaẓrat Imām Ja<sup>c</sup>far aṣ-Ṣādiq has said, by the “worlds” are meant human beings.

2. Mercy and Knowledge: Although it is true that mercy is related to the soul and knowledge to the intellect, it is necessary to know that mercy is not without knowledge, nor knowledge without mercy. The reason for this is that, in the higher world, the Universal Intellect and the Universal Soul, which are the fountainheads of knowledge and mercy (respectively), work together. Thus the Holy Prophet is not only a mercy for the worlds, but knowledge too, for as he has said: “I am the city of knowledge and <sup>c</sup>Alī (of the time) is its gate”. He has also said: “I am the house of wisdom and <sup>c</sup>Alī (i.e. the Imām of the time) is its door”.

### Knowledge for a united humanity

3. Prophet for all the People: Verse (34:28) shows that the Holy Prophet was a messenger for all the people of the past, the present and the future. According to this Divine law, during the cycle of Prophethood, the Prophets and in the cycle of Imāmat, the Imāms, represent him, so that no age is deprived of knowledge and mercy. Further, on the day of Resurrection, lest people say that in their time there was neither a Prophet, nor a representative of the Prophet, as said in the Qur’ān: “So that people should not have a plea against God after the (sending of) messengers.” (4:165). The miracle of this verse is that only the Prophets are mentioned here,

for the inseparability of the Prophets and the Imāms automatically becomes apparent at the appropriate occasion, while in an extremely wisdom-filled, comprehensive way, it is said that no age can be devoid of the light of guidance.

4. Luminous Lamp: People of faith do not have the slightest doubt that there was the Divine light in the blessed personality of the Holy Prophet and numerous proofs of this fact can be found in the Qur'ān and the Ḥadīṣ. Among these evidences, one is the verse related to the luminous lamp (*āyah-yi sirāj*), according to which, the Holy Prophet was the luminous lamp for all ages. This means that he spread the light of guidance not only in his own time, but also guided and helped people through the Prophets of the past and the Imāms of the future. And a blessed appellation such as “Mercy for the worlds” means that the light is always in this world.

5. Four Names of the Prophet: You may know that the Holy Prophet has many blessed names, four of which are mentioned here. They are: the first, the last, the apparent and the hidden. This is a description of the light. The Holy Prophet is the first in the sense that God first created his light (*nūr-i Muḥammadi*), then He made it continue in the chain of Prophets. He is apparent in the sense that he manifested himself in Arabia as the Seal of the Prophets. He is hidden in the sense that the light of intellect is hidden. And the meaning of his being the last is that his light transferred to the chain of Imāms to come in the future, so that the world may not remain devoid of the light of guidance.

6. Light upon Light (24:35): One light upon another light, but how? while the father is light, but the succeeding son has not yet become light?



Answer: This is not a matter of the initial stage, but that of the final one, in which the successor also becomes light. It is then that, the first light becomes transferred to the second light. Thus the Holy Prophet, from the very beginning, was casting the reflection of his sacred light on the blessed heart of Mawlānā °Alī. In this process, the main power is the pleasure of God, then the pleasure of the Prophet and his benediction, affection, teaching, attention, etc. and Ḥaẓrat °Alī was ready in every respect to receive the light and was aware of the necessary manners. In addition, he had immense love for the Prophet, and the *ism-i a'zam* is the greatest secret of the Prophets and the Imāms.

7. The Verse of Purification: The verse of purification is the verse (33:33), which is revealed about the pure *Ahl-i bayt*, in which God declares that He wants to purify them in every respect. In this purification is meant three kinds of purification: physical, spiritual and intellectual. This, in fact, is the miracle of the *ism-i a'zam* and the spiritual and luminous act, which always continues in the luminous house of the family of the Prophet. Thus God, as a result of the act of purification, made the *Ahl-i bayt* the light of intellect, so that, by the manifestations of its knowledge and wisdom, the world of religion may be illumined.

8. The Purification of the People of Faith: Physical purification is by water and spiritual purification by knowledge. As is said in many places of the Noble Qur'ān, the Holy Prophet in his time, used to purify *mu'mins* through knowledge and wisdom. This shows that in the verse of purification, is mentioned the receiving of luminous knowledge by the *Ahl-i bayt* from God. For this implies the utmost purification, i.e. to erase every vestige of the dirt of ignorance. This is possible only when the personality of these holy persons turns into the world of manifestations of

knowledge of the light of intellect and where no time elapses without the radiation of knowledge and wisdom.

9. Salman-i Farsi: According to a Prophetic Tradition, Salman-i Farsi had the honour of being included among the pure *Ahl-i bayt*. This is such a practical reality that in it there cannot be any doubt. Thus the sun of light also rose in the pure personality of Salman-i Farsi and in this shining example, there is good news for *mu'mins* with high ambition. For this spiritual ascension and elevation is not limited only to Salman-i Farsi, but it is that all-embracing favour which every *mu'min* can attain after effacing and annihilating himself in the light of guidance. Can there be any bounty in the Divine treasures from which one remains deprived? (15:21). You should study the *Ḥadis-i qudsi*, which is related to obedience: “O the child of Ādam! Obey me, I will make you like Myself...”

10. Bounties of the Qur'ān and Islam: The Qur'ān and Islam, with their innumerable bounties, are in reality a living light, which rose in the personal world of the Holy Prophet (5:15; 42:52). On the other hand, gradually, the written form of the Qur'ān became complete, without the slightest decrease in the light, as there was no decrease in the Glorious Qur'ān in the Guarded Tablet (85:21-22) due to its revelation to the Holy Prophet. The radiant light in the holy personality of the Prophet in the form of the personal world, contained countless bounties of light, intellect, knowledge and soul. If this light were not transferred from the Prophet to his successor completely, then after him religion would not have remained perfect and the Divine bounties would have been incomplete (5:15; 31:20). Therefore, the sacred light of the Seal of the Prophets was transferred to the pure personality of Mawlā ʿAli (a.s.).

11. A Noble Hadis: The Holy Prophet has said: “I and °Alī were one light which was obeying and sanctifying God in His court fourteen thousand years before the creation of Ādam. When Ādam was created, this light was kept in his loins. Then that light was transferred continuously from one loins to another until it was placed in the loins of °Abdu’l-Muṭṭalib. Then it was divided into two parts. My part was placed in the loins of °Abdu’llāh and that of °Alī in the loins of Abū Ṭālib. Thus °Alī is from me and I am from °Alī.” (*Kawkab-i Durri*, Chapter 2, Manqabat 1).

12. Hadis of the Mender of the Shoes (*Khāṣifu’n-na°l*): The Holy Prophet said: “O people! Among you there is one who will fight for the sake of the *ta’wil* of the Qur’ān, as I fought for its *tanzil*.” Abū Sa°id Khudari says: We asked the Prophet, O Messenger of God, who is that person? He said: “The one who mends my shoes.” Abū Sa°id says that I went to Ḥazrat Amīr (i.e. Mawlā °Alī) and gave him this glad news. He did not pay attention to me as if he had already heard it. (*Kawkab-i Durri*, Chapter 2, Manqabat 67).

Naṣīr Hunzai,

London,

20 *Zu’l-hijjah*, 1411/3rd July, 1991.

## Some Wisdoms of the *Sūrah* of *Qiyāmat* (Resurrection)

In the name of God, the Beneficent, the Merciful.

(My dear students! In order to obtain the best benefit, it is extremely important that, you should first read the translation of this blessed *sūrah* so that you know the literal meaning and then try to understand the wisdom of *ta'wil* of it.)

The way God, the Great, the Exalted, swears by the Day of Resurrection in the beginning of this *sūrah* shows its paramount importance and greatness. (1)

Here God has also sworn by the “self-reproaching soul (*nafs-i lawwāmah*)”, namely a soul which, for the sake of self-improvement and spiritual progress, reproaches itself time and again, which becomes more effective and productive during *giryah-u zāri* (shedding tears with humility) and *munājāt* (private supplication) in the court of God, the Provider of all needs. Thus, this noble verse, in a wisdom-filled way, alludes that for the sake of progress in ethics, knowledge, good deeds and spiritual upliftment, a wise person should always reproach himself, so that his soul may be purified and he may progress on the spiritual path. In this swearing is drawn the attention of the reproaching soul to the rank of spirituality and personal Resurrection, so that the wise, acting upon the golden principle of “self-criticism”, may attain the rank of the satisfied soul (*nafs-i muṭma'innah*, 89:27). (2)

There are many people who totally reject the state of Resurrection, which occurs after physical death, but those who believe in it are additionally invited in many places in the Wise Qur'ān, to see the

life hereafter in the light of *‘ilmu’l-yaqīn* (knowledge of certainty) and *‘aynu’l-yaqīn* (eye of certainty) and to understand. (3)

The *ta’wīl* of bones: As in physical life, the main things are bones, so are the subtle particles in spiritual life, the knowledge of the secrets of whose uniting and reviving in human form can be obtained from the treasure of the true successor of the Holy Prophet. *Ta’wīl* of phalanges: In the thumbs of both hands there are four phalanges, which signify the four closest *Hujjats* or *Hujjatān-i muqarrab* (i.e. ...*nayn* and ...*rayn*). The phalanges of the fingers are twenty four (12+12=24), which symbolise the *Hujjats* of day and night of the *jazīrahs* (regions). Thus in the personal *inbi‘ās* of a true *mu‘min*, these twenty eight *Hujjats* work for his personal world. (4)

Here is mentioned that basic impiety, in which he disobeys the true Guide. (5)

In the mind of many there is a question about the occurrence of the Resurrection.(6)

In answer, the Noble Qur’ān says that it will occur when the inner eye of someone will be dazzled by the stormy light of spirituality. That is, the stage of Resurrection is even farther than the stage of the beginning of personal spirituality where the ocean of light surges. Thus it is important to ask if such a Resurrection is possible individually or collectively? (7)

The moon symbolises the *Hujjat*. The eclipse of the moon signifies an obstacle (in reaching) the light of the *Hujjat*. (8)

Then the *Hujjat* or every *mu‘min-i sālik* of the cycle of Resurrection, merges in the sun of Imāmat. In the cycle of

Resurrection, although except for the Imām and the *Ahl-i bayt* (the luminous family), the physical *Hudūd* are not visible as the sun of light has risen, yet the moon and the stars exist in their places and are luminous. (9)

Resurrection, whether it is individual or collective, has a great hardship in it. Also a key point must be kept in mind that collective Resurrection is hidden in individual Resurrection. Therefore, at that time, man will say with the tongue of state: Wither to flee from this torture! (10)

There is no place to escape, nor is any refuge available there. (11)

There is only one place for refuge and that is the presence of your Sustainer, Who provided all means of sustenance for your intellect and soul. Had you used those means, you would have got refuge in His presence. (12)

On that day, the light of the Divine knowledge will be shed on the deeds of every human being. (13)

Some people directly with their inner eye (*baṣīrat*) and others indirectly will see their own deeds. (14)

Although they tender their excuses. (15)

In this command the Holy Prophet is told not to hasten to tell about the revelation. Also in it there is a special secret regarding *kār-i buzurg* (Supreme Task) and remembrance of *ism-i a'zam* (Supreme Name). (16)

To send down the revelation and to recite it completely rests upon God. Also it rests upon God to bring together one day the scattered

remembrances of the Supreme Name Himself, and to recite it (Supreme Name) Himself, namely, to make it automatic or the speaking remembrance (*zīkr-i nāṭiq*). (17)

The Holy Prophet is told that after this waiting he should recite the revelation as God Himself recites it. Further, there is also a subtle allusion in it that when the Supreme Name becomes automatic, i.e. recites itself, then one has to only listen to this luminous *zīkr* silently. (18)

Then God, the Exalted, mentions His responsibility of arranging for the *bayān* (*ta'wīl*) of the Qur'ān after its *tanzīl* in this world. On the other hand, it is also alluded that when the Supreme Name becomes “automatic”, and the deluge of spirituality starts, then its *ta'wīls* can also come in their time. (19)

Here it is objected that people love its immediate fleeting pleasure and happiness. (20)

They neglect the eternal bounties of the Hereafter. (21)

On the Day of Resurrection many faces will be resplendent (22), because they will be blessed with the beatific vision of their Sustainer. Here it is extremely necessary to know that the higher spirituality is included in the Hereafter, but that the chance of *ma'rifat* is available in this world. Therefore, the truth is that the friends of God, through annihilation, see Him with the inner eye. That is to say that, for the *‘arīfs*, or the people of *ma'rifat*, it is extremely necessary to have the vision and recognition of God in this world. (23)

Contrary to this, on that day many faces will be gloomy (24), because they will realise that now they will be treated harshly. (25)

The Holy Qur'ān says: Nay, when the soul reaches the collar-bone. This, in the spiritual path, is the miracle of 'Izrā'il. (26)

And it is said: Is there someone who shakes off and repeats spells? This means that 'Izrā'il shakes off and Isrāfil blows, so that the *mu'min-i sālik* may have the experience of the wonders and marvels of the destination of annihilation. (27)

And he thinks that it is the time of parting, i.e. he thinks that it is the physical death, while it is the miracle of spiritual death. (28)

And one leg joins with another, because the greatest effect of the miracle of constant seizure of the soul falls on the feet, for the soul first ascends from the feet towards the head and from there it returns to the feet after sometime. (29)

That day unto your Sustainer is the driving, in the sense of annihilation in God. (30)

Since this is the personal world, therefore, there is the representation of everything in it, therefore, the meaning is: He neither affirmed the religious matters with the eye of certainty, nor did he attain the spirit of *ṣalāt* and prayers. (31)

But he denied and turned back, i.e. he was denying the truth and the Resurrection. (32)

Then he went to his people with glee, because he thought that he knew a lot. (33)

Woe to you, yes, woe! (34)

Again woe to you, yes, woe! (35)



Does man think that he is left aimless? Nay, but the wisdom lies in that eventually the Unifier, the Subduer, will unite them all by force. (36)

For how is it possible for the sun of the light of guidance not to shed light on the physical and the spiritual worlds, when the chain of the physical and spiritual creation, perfection and elevation continues? Was he not a drop of sperm emitted (in the womb of a woman)? (37)

Then he was a clot of blood, then God made him to pass through many stages and made him a human being, then He perfected him by giving him the rational soul and the intellect. (38)

Then He made of him a pair, the male and the female. The same example also applies in religion, that first there have to be spiritual parents, so that, after physical birth, one may also have the spiritual birth. (39)

Is not He, Who has power over everything, able to bring the dead to life? It should be known that God brings to life not only the physically dead, but also through the light of knowledge the dead due to ignorance. Thus from the beginning to the end of the *sūrah* of Resurrection, although apparently, is described collective Resurrection, internally is described the individual Resurrection, in which all people become present in the form of particles. (40)

Naṣīr al-Dīn Naṣīr Hunzai,  
23/12/82, Karachi.

25 *Zu'l-hijjah*, 1411/8th July, 1991, London.

## Divine Vision

With utmost humility and indigence, I seek success, courage and help from God, the Blessed, the Exalted. May He guide and help me through the light of guidance of His *Wali* of the time, the progeny of the Prophet. Because without His help and succour, no work can be completed. In particular, to write on one of the most difficult subjects such as Divine vision, is not less difficult for me than passing through the minor Resurrection. I believe the supreme bounty of the Divine vision is the sovereign of all external and internal bounties, and therefore, we can say with certainty that this is the most exalted and greatest bounty of religion. It is available, with its unprecedented grandeur and glory, at the very apex of the spiritual and intellectual height.

Proof 1: God has created two kinds of creatures - visible and invisible, and He Himself is free from and above their attributes. That is, it is not His attribute to be visible, nor is it His attribute to be invisible. Because these two attributes belong to His creatures mentioned above. Thus, God does not have any limit, as He says: "He is the First and the Last and the Manifest and the Hidden." (57:3). This is the proof of the fact that He is not confined within any limit. He does what He will (85:16). Therefore, it is not far from His benevolent nature to enrich His chosen servant with the wealth of His vision.

Proof 2: God is the light of the heavens and the earth. (24:35) The subject of this verse is related to the inner eye, not to the external eye. That is to say, this light can be seen with the inner eye, but not with the physical eye. For, Divine light is the sun of the world of intellect and soul. Those who possess the inner eye and see the spiritual world, can see this sun of light.

Proof 3: When the Benevolent Sustainer removed the offspring of the children of Ādam (Perfect Men) from their loins and presented them before their “higher I” and asked them: Am I not your Sustainer? They all answered: Why not, we all witness (7:172). This event took place not in the Hereafter, but in this world. This is the description of the Divine vision in the personal world of every Perfect Man. For, the true children of Ḥaẓrat Ādam saw the Sustainer and how He sustains and they said that they witnessed this. Otherwise, it was not possible for them to answer as they did.

Proof 4: God created Ḥaẓrat Ādam in His image. This is in fact the mention of the spiritual form. And it is mentioned in a Ḥadīṣ that God in His luminous form is extremely handsome. Also a famous Ḥadīṣ-i qudsī is that He was a hidden treasure. He created the creature for the sake of His recognition. All such allusions are directed towards Divine vision, so that the everlasting and imperishable wealth of recognition may be attained.

Proof 5: The fruit of the *Shariʿat* is the *Tariqat* and that of the *Tariqat* is the *Ḥaqīqat* and that of the *Ḥaqīqat* is the *Maʿrifat*. It follows logically therefore, that there is Divine vision in the stage of *Ḥaqīqat*, the result of which is *Maʿrifat*. For *Maʿrifat* means recognition which is not possible without seeing the Divine vision.

Proof 6: The Holy Prophet has said: He who saw me, indeed saw God. That is, he who saw the beloved of God, namely, the Holy Prophet at the rank of spirituality, it was as if he saw God. This shows that the Divine vision is also in representation, as are many other matters of religion.

Proof 7: In the Noble Qurʾān, where annihilation in God is mentioned clearly, the Face of God is also mentioned. For Perfect

Men are annihilated in their lifetimes only by His manifestation and vision. See verses (55:26-28).

Proof 8: Annihilation in God is exemplified in many ways. As such we should also accept that what had happened to Ḥaẓrat Mūsā by the Divine manifestation, was one of these examples, because humanity cannot last in front of the beauty and majesty of the Divine vision. And this is the bright proof of annihilation.

Proof 9: Mawlānā Ḥābīl (a.s.) had attained the glorious bliss of Divine vision and annihilation in God, in which his humanity is compared to a sheep and Divine vision to the sacred fire. Indeed, Divine vision is the fire of love and love before the Divine vision is the blessed heat of this far-reaching fire.

Proof 10: Ḥaẓrat Ismāʿīl Zabīhu'llāh had also attained the rank of annihilation in God. In his case, his animal soul is compared to the lamb brought from Paradise and the Divine vision and love functioned as the knife for the lamb or the animal soul (37:107).

Proof 11: Love, Divine vision and annihilation are compared with the martyrdom of martyrs. Indeed, such martyrs are alive both physically and spiritually and they attain light in this world too (57:19).

Proof 12: The renewal of all those miracles of the Prophets mentioned in the Glorious Qur'ān take place in the *Imām-i mubīn* (manifest and speaking Imām). The Imām of the time is that living and speaking sun of spirituality and luminosity, which rises in the personal world. Thus, it is also a representative vision which contains everything.

Proof 13: Were Ḥaẓrat Mūsā not graced with the Divine vision, he would not have taken seventy selected men from his community for the Divine vision to Mount Sinai (7:155). In reality, this was the appointment of the physical *ḥudūd*. Thunder (*sa<sup>ʿ</sup>iqah*) is the voice of the *ṣūr* of Iṣrāfil (2:55), due to which they began to see (*tanẓurūn*) the scene of the personal Resurrection and thereby their spiritual death took place while they were still alive. Then God raised (*inbi<sup>ʿ</sup>ās*) them so that they could give thanks for the great spiritual bounties (2:56). They succeeded in seeking Divine vision therefore, thanksgiving became incumbent upon them.

Proof 14: All the secrets of the Wise Qurʾān are veiled, particularly those secrets which are related to Divine vision in the spirituality of the people of *ma<sup>ʿ</sup>rifat* in their worldly life. Since God speaks from behind the veil (42:51), then why should not the Qurʾānic secrets be veiled in words?

Proof 15: In connection with Divine vision, one key word is “*tajalla*” (7:143), which means: He became manifest, manifested Himself, He came to light (92:2). That is, the Lord of honour manifested Himself and shone. Now the question to ask here is: Who had requested this manifestation, Mount Sinai or Ḥaẓrat Mūsā? It is evident that this manifestation was for Ḥaẓrat Mūsā, God’s interlocutor. Thus he saw the Sustainer, but not as ought to be seen.

Proof 16: The most amazing thing is that there is a Divine vision in the form of knowledge too. For, knowledge in its spiritual and intellectual form, is the Divine light and the light has a myriad manifestations by which the Paradise of knowledge becomes prosperous and luminous.

Proof 17: Read carefully the subject of “*darajāt* (ranks)”, which is mentioned in eighteen places in the Qur’ān. It is obvious that with respect to knowledge and deeds, people are in different ranks. For instance, think about the spiritual rank of the *Awliyā’* and their state? Indeed, God has granted them the hidden treasure of His vision, and they are satisfied by being annihilated in God, otherwise God would not have said: “Lo! verily the friends of God have neither fear nor do they grieve” (10:62). It is a different question as to who the friends of God are!

Proof 18: The straight path and the rope of God mean the same thing. Those who hold fast to the rope of God (3:103) hold fast to God (3:101). Then they, in this sense, reach the desired destination of the straight path. That is, they enter the treasure of the Divine vision. It should be remembered that the vision of God and His pleasure are higher than even the supreme Paradise (9:72). Study this and reflect upon it and ask why this is so? Is it not an invitation to you to go even higher than the supreme Paradise?

Naṣīr al-Dīn Naṣīr Hunzai,  
London,  
28 *Zu’l-hijjah*, 1411/11th July, 1991.

## The Wise Qur'ān = The Treasure of Treasures

1. The Wise Qur'ān is the fountainhead of the sun of guidance. It is the Book of Divine secrets, the writing of the Divine Pen, the heavenly hospital, the spring of the water of life, the luminous rope, the Paradise of knowledge and wisdom, the pearl-producing ocean, the mine of gems, the source of gold and silver, the store of sugar and honey, the heaven of intellect, the reflection of the Guarded Tablet, the Mount Sinai of manifestations, the miracle of the pure Tree, the city of religion and wisdom, the tower of the lights of realities, the source of Islam, the mirror of the two worlds, the table spread of Divine bounties, the spiritual university for the people of the world, the school of Prophets, the *madrakah* of the *Awliyā'*, the place of descent of Jibrīl, the pearl-scattering court of God and the Prophet, the pearl-producing ocean, the compendium of the miracles of Muḥammad (s.a.s.), the Heavenly guide book, the ladder to the roof of the Divine Throne, the prescription of *Lāhūt*, the scenery of *Malakūt*, the chamber of Paradise, the repose of the soul, the light of the soul, the coolness of the eyes, the sealed wine, the compriser of examples, the nourishment of the soul, the Divine elixir, the treasure of the Divine Throne, the Book of Books and the Treasure of treasures. Now, God willing, I will try to explain briefly the last of these descriptions of the Wise Qur'ān.

2. The Holy Qur'ān, in the rank of spirit and spirituality and light and luminosity, is the true Imām and the true Imām at that place, is the Qur'ān. It is in this sense that the Qur'ān is with °Alī (a.s.) and °Alī is with the Qur'ān, for, as God says: “Nay, I swear by the places of the falling of the stars; and most surely it is a very great oath if you only knew; most surely it is an honoured Qur'ān recorded in a hidden Book (i.e. the light of the Imām) which none touches except those who have been purified.” (56:75-79).

Explanation of the places of the falling of the stars (*mawāqī<sup>c</sup>-i nujūm*): By *mawāqī<sup>c</sup>-i nujūm* are meant the Perfect Men, for in their personal Resurrection, the stars of intellects and souls fall in them. And it is a tremendous oath (in the sense) that God, in this way, swears by His representatives, namely the Prophets and the Imāms. Had this oath of God been confined to the example of the external things, there would not have been the condition of knowledge to know its real wisdom (*law ta<sup>c</sup>lamūn*) (56:76). Here, it should be understood that the swearing of God is to draw attention to a special secret, and a great oath thus indicates a great secret. Thus, the Qur’ān in the sublime place where it is in the hidden Book, is the Treasure of treasures, and the Secret of secrets.

3. The Holy Prophet has given this universal principle: “Everything has a door”. This Ḥadīṣ accords with the verse (6:44). According to this universal law, the Holy Qur’ān also has to have a door. Indeed it has a door, which is that blessed personality whom the Holy Prophet has called the door of the city of his knowledge and wisdom. In short, the Holy Prophet is the city of knowledge of the Qur’ān and the house of its wisdom and <sup>c</sup>Alī is its door. For, it is not possible for this system of guidance to be there sometimes and not to be there at other times. Thus it is evident that the door which existed at the time of the Prophet, exists even now.

4. A door of a material house cannot be the door-keeper too, nor can the gate of a physical treasure also be the gate-keeper or treasurer. But if there is a living and rational gate to a treasure, this gate can also be the treasurer. Thus, undoubtedly, Ḥaẓrat <sup>c</sup>Alī (a.s.) is the gate and treasurer of Qur’ānic knowledge and wisdom and this is the rank of the Imām of every time.



5. You must know that every verse of the Qur'ān has a *zāhir* or exoteric aspect and a *bāṭin* or the esoteric aspect. Here, I will explain an extremely special and important point, which is the wisdom of the *ta'wīl* of the verse (12:55): “He (Yūsuf) said: appoint me (treasurer) over the treasures of the earth (of the personal world). Indeed, I am a good keeper and well knowing.” In this story, by the king is meant the permanent Imām (*Imām-i mustaqarr*), who was from the permanent Imāms of the progeny of Ḥaḏrat Ismā'īl. In the above verse, it was he who was asked this by Ḥaḏrat Yūsuf, the entrusted Imām (*Imām-i mustawda*<sup>c</sup>). In short, the treasures of knowledge and wisdom are in the custody of the Imām, the wisdom-filled example of which is in the story of Ḥaḏrat Yūsuf (a.s.). In this story, the *ta'wīl* of the store of grain is the treasure of knowledge, the treasurer of which is the Imām.

6. Potentially in the heart of every human being is hidden an extremely great treasure, but the door to it is locked (47:24). The key is linked to the obedience of God, the Prophet and the *ulu'l-amr*. Looking at verses (39:63; 42:12), it appears that everything in the heaven and the earth is included in the law of treasures (15:21). That is, everything has a treasure, a door, a lock and a key. Thus, when the door of the heart is opened with the key of obedience and love, God willing, the light of the treasurer of the Qur'ān will arise in such a heart and then there will be renewal of the spiritual and intellectual miracles of the Qur'ān.

7. See verses (18:77-82): “They found therein a wall upon the point of falling into ruin, and he repaired it .... And as for the wall, it belonged to two orphan boys (*yatīmayn*) in the city, and there was beneath it a treasure belonging to them and their father had been righteous”. It should be known that “*yatīm*” is one of the names of the exalted Imām. For, “*yatīm*” means unique, unequalled, unmatched and incomparable and this is the attribute

of the Imām, who is unique and unmatched in his time. Thus, the *ta'wīl* of two “*yatīms*” or orphan boys, is that in the personal world, in the initial stage when the first annihilation takes place by the miracle of ‘Izrā’īl, the light of the holy Imām, through its innumerable rays, works in myriad ways, among them the conversation of two luminous children is prominent, who are the examples of the permanent Imām and the entrusted Imām. At this time, due to annihilation, there is the fear of the unveiling of the treasure of spiritual secrets beneath the wall of the personality. Therefore, the demonstration of the seizure of the soul is stopped, so that until the second annihilation, the *mu'min-i sālik* matures in his knowledge and good deeds and is able to attain his precious treasure. The second annihilation is at the level of intellect.

8. Read carefully these verses (107:1-3): “Have you seen he who belies the day of Judgement? That is he who repels the orphan (*yatīm*) and does not urge the feeding of the needy (*miskīn*)”. As mentioned in the above, *yatīm* is one of the names of the Imām, whom God and the Prophet have appointed so that he, through his pure light, may come to the personal world of the people and give them knowledge. But he who has enmity with the Imām, is as if he repels from his house the one who has come to give him the treasures of knowledge. In such a case, having denied the knowledge of *Qiyāmat* or Resurrection, the day of Judgement is belied. And such a person also does not have the urge to acquire the knowledge of the *Hujjat*, for *miskīn* is the *Hujjat* from whose knowledge is attained *taskīn* or peace. From this it is clear that the light of the Imām arises in the personal world or the world of the heart.

9. We should know with certainty why light is called fire, (27:7-8) despite the fact that it is light! Who is in this fire or light and who are around it? Is it true that light is not only the name of the sun of

knowledge and guidance, but is also the name of the fire of love? Can burning in this fire be called the absolute annihilation? Indeed, here is the mention of the blessings of this act (27:7-8).

10. By God we have the love for God, the Prophet and the Qur'ān, but it is limited by the confines of belief, because we do not yet burn in the fire of love for the light of the Qur'ān (5:15), even though God has called light “fire” for this purpose. There is no sign of the fire of love in us. There is neither pain, paleness, restlessness, vigil of the night, torrential rain of tears, the *munājāt* of the early morning, nor the chain of abundant *zīkr*. If we had worshipped and obeyed Him in the true sense, the lock of the heart would have automatically opened and we would have entered the living light of the Qur'ān and would have obtained the gems of secrets from the treasure of the treasures of the Qur'ān.

11. Where the Qur'ān is in the Hidden Book, there it is not impossible to touch, but the condition for this is spiritual and intellectual purification. The best example of this can be found in the time of the Holy Prophet, when he used to purify true *mu'mins* by giving them the water of heavenly knowledge and the soap of the wisdom of Paradise (2:151; 62:2). And this act of purification also continues after him, through the chain of the holy Imāms (2:150). For, God has promised that all those religious bounties which had been completed and perfected in the time of Prophethood will also continue and last for the *mu'mins* of the future without even the slightest decrease.

12. The Holy Qur'ān is the treasure of treasures of knowledge and wisdom. Its inner existence was the Holy Prophet. That is, the spirit and spirituality of the Qur'ān was in the light of Prophethood, then that light, according to “light upon light” was transferred to the chain of the light of Imāmat. Infinite gratitude is

due to God for He has made His light the sun of the world of the heart.

N. N. Hunzai,

London,

2 *Muḥarramu'l-ḥarām*, 1412/14th July, 1991.



**Institute for  
Spiritual Wisdom  
and  
Luminous Science**

**Knowledge for a united humanity**

## Some Wisdoms of the Surah of <sup>c</sup>*Aṣr*

In the name of God, the Beneficent, the Merciful.

“By the <sup>c</sup>*Aṣr*, indeed, man is in loss, except those who believe and do good deeds and exhort one another to truth (true knowledge) and exhort one another to patience” (103:1-3).

Wisdom 1: One of the meanings of the <sup>c</sup>*aṣr* is afternoon prayer (*aṣ-ṣalātu’l-wuṣṭā*, 2:238), by which is meant the *Asās*, namely, Ḥaḏrat <sup>c</sup>Alī-yi Murtaẓā (a.s.), see *Wajh-i Dīn, Guftār* or *Kalām 20* (Urdu Translation).

Wisdom 2: Another meaning of the <sup>c</sup>*aṣr* is time, by which is meant the spiritual time, for it also implies meanings such as squeezing, essence, perfume, quintessence, substance, summary, result, etc. And there is no doubt that every cycle has two aspects, one relates to the physical or external aspect and the other to the spiritual or internal aspect. For instance, the external history of a nation cannot be as systematic and perfect as its record of deeds. This shows that the spiritual aspect of the time has paramount importance, which is related to the custodian of *ta’wīl*, i.e. the custodian of the <sup>c</sup>*aṣr*, who is the *Asās*. And the proof of the spiritual time is established from the records of deeds of the *ummats* (45:28).

Wisdom 3: You can be certain that every word of God, in its meaning, encompasses and comprises the universe and the existents. Thus, Divine mercy and Qur’ānic wisdom demand the mention here of that everlasting wealth also, by failing to attain which man is in loss. Yes, this is alluded to in the word “<sup>c</sup>*aṣr*”, the key wisdom of which has already been referred to in the beginning. Further, God’s Hand squeezes and enfolds the universe and the

exists towards the personal world, so that a Paradise and a great kingdom may be established in the personal world. Thus, what can be a greater loss for a man, who due to negligence and ignorance, loses such a great kingdom.

Wisdom 4: See the example in verses (12:47-49): According to this example, in the world of religion, there are seven major cycles of the *Nātiqs* and seven minor cycles of the Imāms and then comes the cycle of the *Qā'im*, in which there is an abundant rain of spiritual knowledge and in which people will squeeze out fruits (*ya<sup>c</sup>sirūn*, 12:49), i.e. they will do the *ta'wil* of the *tanzil*. Because according to the Qur'ānic prophecy, this is the age of *ta'wil* (7:53). This is the explanation of “*c**aṣr*” or “squeezing”.

Wisdom 5: The law of nature always squeezes things. For instance, the minerals come into being by squeezing the earth and the mountains, the plants by squeezing minerals, animals by squeezing plants, man by squeezing the animals and the Perfect Man is the quintessence of the world of humanity. This is an external example of *c**aṣr*, i.e. squeezing, which cannot be denied.

Wisdom 6: The great power and wisdom of God lies in that, by squeezing and enfolding the heavens and the earth, He makes the personal world, which contains everything. For God, in this process, in His infinite generosity, also places all His treasures (15:21) in it, and nothing is left out of it. You should study carefully, this law of treasures and this universal law in the Wise Qur'ān, again and again.

Wisdom 7: The Hand of God always squeezes and enfolds the universe and the creatures it contains, yet the physical world and the spiritual world remain intact in their places. The secret of this is that the Lord of the world encompasses the inner form of all

things in the personal world at the rank of the soul and then again at the rank of intellect.

Wisdom 8: Those who believe as God wishes, i.e. those who believe in God, the Prophet and the Revealed Light (64:8) and do good deeds and exhort one another to truth and exhort one another to patience, are in great profit and that great profit is that they will be given the great kingdom of Paradise (76).

Wisdom 9: God, according to His wisdom, has created both good and evil in this world. The means of good is the true Guide and that of evil the one who misguides (*muzīll*), i.e. Satan. But how is it possible that Satan should have a huge army and the true Guide should be without even a small army? Rather, it should be known that in this battle of good and evil, both sides are provided for equally with the necessary material for the struggle. Thus, if it is not difficult for Satan, to insinuate himself in the hearts of the people (11:5), and also to converse with them (17:64; 59:16), how can it be impossible for the true Guide to manifest himself in the hearts of *mu'mins* through his holy light (6:122) and grant them the wealth of knowledge and guidance?

Wisdom 10: The way true *mu'mins* exhort one another to truth and patience, furnishes the concept of equality and oneness. This is the description of the collective state in which they are human beings, the spiritual army (spiritual particles) and also angels. That is, they are human beings on the earth, the spiritual or heavenly army in the world of particles and in the world of the intellect, they are angels.

Wisdom 11: Those who said (with word, deed, knowledge and recognition), that our Sustainer is God and then they did “*istiqāmah*” (i.e. they sought voluntary *Qiyāmat*), the angels

descend upon them .... And they say we are your friends in this life and in the life Hereafter (41:30-31). It is obvious that *mu'mins* are friends to each other in the life of this world and those friendly angels are from the *mu'mins*.

Wisdom 12: In this wisdom-filled *sūrah*, there are eight topics: *ʿaṣr* (spiritual time), man, loss, faith, good deeds, exhortation, truth and patience. Thus, in the *ʿaṣr* are hidden very sacred meanings, therefore God swears by it. If man cannot attain the spiritual kingdom, he suffers a great loss. Faith or *īmān*, which is mentioned here, is the perfect faith and similarly, the good deed also. The exhortation here is related to *ḥaqqu'l-yaqīn* or the truth of certainty, and patience is related to the severities of the personal Resurrection.

*Allāhumma ṣalli ʿalā Muḥammad in wa-āli Muḥammad!*

N. N. Hunzai,  
London,

6 *Muḥarramu'l-ḥarām*, 1412/18th July, 1991.

Institute for  
Spiritual Wisdom  
and  
Science  
Knowledge for a united humanity



## Analysis of the word “*Ta’wīl*”

1. The word “*ta’wīl*” is mentioned in the Wise Qur’ān seventeen times. Each of the holy verses in which it is mentioned sheds luminous light on the idea of *ta’wīl*, yet the basic realities of the principles of *ta’wīl* become known from the *sūrah* of Yūsuf (12). For, God has presented it there in the form of a living reality.

2. *Ta’wīl* is an infinitive noun on the pattern of *tafīl* and it stems from the root letters “*alif, wāw, lām*”, which means to return something to its origin, to return a symbol (*miṣāl*) to that which is symbolised (*mamsūl*), to return a meaning to its origin or *bāṭin* (esoteric aspect), etc. For instance, *awwala’llāhu ‘alayka zāllataka* (May God return to you your astray). Thus, *ta’wīl* means to return something to its origin, as the Qur’ān says: “*Wa-mā ya‘lamu ta’wīlahu illa’llāhu wa’r-rāsikhūna fi’l-‘ilm* (While its *ta’wīl* (original or esoteric meaning) none knows except God and those who are well-grounded in knowledge).” From the same root is the word *mu’awwil* (the one who does *ta’wīl*), as Mawlā ‘Alī (a.s.) has said: “*Ana mu’awwīlu’t-ta’wīl* (I am the doer of the *ta’wīl*)”.

3. The Holy Qur’ān says: “And thus your Sustainer will choose you (with luminous dreams and spirituality) and teach you the *ta’wīl* (esoteric meaning or spiritual reality) of all sayings.” (12:6). That is, Ḥaẓrat Ya‘qūb said to his son Ḥaẓrat Yūsuf: The dream which you have seen is not an ordinary dream, rather, it is an extremely special one, for the luminous dream and spirituality are two names of the same thing, through which, the Lord of honour wants to teach you the science of *ta’wīl*.

4. It is also said: “And thus We gave a firm place to Yūsuf in the earth (personal world) that We may teach him the *ta’wīl* of all

sayings.” (12:21). That is, God gave him a place in the earth of spirituality and particularly in the earth of the Universal Soul, thus he received the science of *ta’wīl* (given knowledge or *‘ilm-i ladunni*). Otherwise, how was the *ta’wīl* related to giving him a place in Egypt? It should be remembered that the Universal Intellect is the heaven and the Universal Soul, the earth. They are together, as well as separate (21:30).

5. It is quoted in verse (12:44): “They said: (These are) confused dreams, and we do not know the *ta’wīl* of (such scattered) dreams.” (12:44). That is to say, if according to them they were linked, they would have done their *ta’wīl*.

6. The two youths who had entered the prison with Ḥaẓrat Yūsuf, requested him: “Inform us of its *ta’wīl*; surely we see you to be of the doer of good” (12:36). Ḥaẓrat Yūsuf said: “There shall not come to you any food with which you are fed, but I will inform you both of its *ta’wīl* before it comes to you; this is what my Lord has taught me” (12:37). Here is revealed a very great secret concerning *ta’wīl*, which is that Ḥaẓrat Yūsuf in the light of his spirituality and luminosity, could understand, not only the *ta’wīl* of past sayings, but he also had the *baṣīrat* (spiritual eye) of prophesying the spiritual food (i.e. knowledge) which the *mu’mins* were going to receive. For prophecy is nothing but *ta’wīl*, because in *ta’wīl* also to say that a thing is going to happen in the future or is happening now, one has to refer to spiritual observations and experiences.

7. The verification (*taṣḍīq*) of all religious matters is by the knowledge of the master of *ta’wīl* (*ṣāhib-i ta’wīl*). In this sense, Ḥaẓrat Yūsuf is called Verifier or *Ṣiddīq* (12:46), and wherever in the Wise Qur’ān, the derivatives of the word *ṣidq* (veracity, truth) such as *ṣādiqīn* and *ṣiddiqīn*, etc., are mentioned, *ta’wīl* is

mentioned in them. As it is said in verse (9:119): “O you who believe! Fear God and be with the *ṣādiqīn* (the truthful ones)”. This does not mean that all the people of faith were not telling the truth, rather, it means that they should be with the holy Imāms, so that they may be enriched with the wealth of the wisdom of *ta’wīl*.

8. As mentioned above, *ta’wīl* comprises all states of the past and the future. As Ḥaẓrat Yūsuf said: “O my father! this is the *ta’wīl* of my dream of old.” (12:100). That is to say, the direction of *ta’wīl* changes: sometimes it goes in the direction of the future, and sometimes in the direction of the past. Ḥaẓrat Yūsuf by way of gratitude, prayer and glorification, said: “My Lord! You have given me of the (spiritual) kingdom.” (12:101). Here the spiritual kingdom is mentioned first, then the *ta’wīl*. Because the kingdom of the earth of the Universal Soul is granted first, then comes the light of the science of *ta’wīl* by *ta’yīd* (spiritual help) of the five higher *ḥudūd*.

9. The Holy Qur’ān says: “O you who believe! Obey God and obey the Prophet and the *ulu’l-amr* from among you; then if you dispute about anything, refer it to God and the Prophet (and the *ulu’l-amr*), if you believe in God and the last day; this is good and very good with respect to *ta’wīl* (i.e. referring to origin and esoteric wisdom).” (4:59). (For an explanation and *ta’wīl* of the Verse of Obedience, see: *Miftāḥu’l-Ḥikmat*, pp. 22-34 and Diagrams of Wisdom, p. 51).

10. “.... And give full measure (*al-kayl*) when you measure, and weigh with a right balance (*al-qistās*), this is good, and better with respect to *ta’wīl*” (17:35). *Al-kayl* is the Universal Intellect and *al-qistās* is the Universal Soul. Also the *al-kayl* is the rank of *Nāṭiq* and the *al-qistās* that of the *Asās*.

11. “.... And certainly We have brought them a Book .... Do they look for aught else but its *ta'wīl*? The day its *ta'wīl* comes ...”.

12. “Nay, they denied that, the knowledge of which they could not comprehend (due to ignorance) and its *ta'wīl* has not yet come to them; thus also did those who were before them deny” (10:39).

Khānah-yi Hikmat,  
9th October, 1982.

Naṣīr Hunzai,  
Glen Elly Il 60137  
U. S. A.  
9 Muḥarramu'l-ḥarām,  
1412/21st July, 1991.



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

## Nine Miracles of Ḥaẓrat Mūsā (a.s.)

God, the Blessed, the Exalted, had given Ḥaẓrat Mūsā (a.s.) nine clear miracles (17:101; 27:12), which are: *‘aṣā’* (rod, staff), *yad-i bayẓā’* (white hand), *sinīn* (drought), *tūfān* (deluge), *jarād* (locusts), *qummal* (lice), *ẓafādi<sup>c</sup>* (frogs), *damm* (blood), and *naqṣin mina’-s-samarāt* (dearth of fruits). These great miracles, although they were of a physical and sensory nature, each of them also has a spiritual and *ta’wīlī* aspect, which God willing, we will briefly explain in the following:

1. A miracle of a Prophet of God happens in the sense that he may vanquish his adversaries. Thus, the first miracle of Ḥaẓrat Mūsā (a.s.) was the staff (2:60; 7:107, 117, 160; 20:18; 26:32, 45, 63; 27:10; 28:31). The *ta’wīl* of the staff is the *ism-i a<sup>c</sup>ẓam*, the Supreme Name, and its living miracle, namely, the luminous Divine remembrance, which due to its being the most sublime and supreme, is the fountainhead of cosmic power. Indeed, it is the *ism-i a<sup>c</sup>ẓam*, in whose position the light of Prophethood and the light of Imāmat does everything. Another *ta’wīl* of it is the demonstration of the Intellect. Thus, at the place of the Soul, the *ism-i a<sup>c</sup>ẓam* and at the place of the Intellect, the light of knowledge, work as the staff of Ḥaẓrat Mūsā and a dragon, by which all the powers of evil and opposition are destroyed.

2. The *ta’wīl* of the white hand is to hold the white light in the hand and to touch the Hidden Book. Here the Noble Qur’ān alludes to the fact that the spiritual and inner miracles are related only to the beholders (7:108; 26:33). That is, they can be seen only with the inner eye.

3. The miracle of drought was among the miracles of direct punishment, the *ta'wīl* of which is that those people who reject the knowledge of the true Guide always suffer from the drought of knowledge. For, it is only he who is the fountainhead of knowledge.

4. Deluge is the name of the personal Resurrection of the Perfect Man, in which take place the tempestuous rain of knowledge and the universal deluge of the souls. The ship of salvation in this deluge is that people must recognise the Guide of the time, so that they escape from drowning. This is the event of the world of particles.

5. The locusts (*jarād*, sing. *jirādah*, 7:133) mean the evil spirits which in the form of doubts, suspicions and contradictory ideas destroy the crop of religion and belief just as the physical locusts destroy physical crops.

6. The lice (*qummal*, sing. *qummalah*, 7:133) are among the miracles of punishment, that some bad souls like lice, stick to the *zāhir* and *bāṭin* of a human being and torture him. This is a trial to demonstrate whether you accept the subtle body or not.

7. Frogs (*zafādi<sup>c</sup>*, sing. *zifdi<sup>c</sup>*, 7:133) means the noise made by such souls, by which the voice of the higher souls and the angels becomes inaudible. This miracle is also amazing.

8. The blood (*damm*, pl. *dimā'*, 7:133), means turning water into blood. This is an intellectual punishment in that, in the eyes of an ignorant person, true knowledge appears to be doubtful and ugly. This means that pure water for such a person becomes blood. Now, in order to quench his thirst, he will get no other water. Thus, this was also a spiritual punishment for Pharaoh and his community,

that the water of knowledge of Ḥaḏrat Mūsā (a.s.) and Ḥaḏrat Hārūn (a.s.) appeared as unpleasant as blood to them.

9. Dearth of fruits (*ṣamarāt*, sing. *ṣamar*, 7:133) means that someone who is intelligent and wise in a religious sense, has plenitude of the fruits of reflection. But he who has enmity with the light of guidance, does not have the fruit of knowledge. Thus, this is also a punishment from God.

10. The wisdom of the *ta'wīl* of the nine miracles is extremely important, for they contain key wisdoms. It may be a great surprise to you that some miracles are the cause of punishment and that some of them are sources of reward. It is also surprising that inside the door and wall, there is mercy and outside is punishment (57:13).

O Allāh! as You have said (33:43) send *ṣalawāt* upon the *mu'mins* through Muḥammad (s.a.s.) and his progeny, in which is the light of true knowledge. Amin!

Naṣīr al-Dīn Naṣīr Hunzai,  
22nd July, 1982.

Glen Elly IL 60137, U.S.A.  
11 *Muḥarramu'l-ḥarām*, 1412/23rd July, 1991.

## Some Wisdoms of the Surah of <sup>‘</sup>*Ādiyāt* (The Coursers, 100)

In the Name of God, the Beneficent, the Merciful.

(1) By the snorting coursers, (2) by the strikers of fire, (3) by the raiders at dawn, (4) blazing a trail of dust, (5) cleaving there with a host! (6) Surely man is ungrateful to his Lord, (7) and surely he is a witness against that; (8) and surely in the love of wealth he is tenacious. (9) Does he not then know when what is in the graves is raised, (10) and what is in the hearts is attained. (11) Surely on that day their Lord is aware of them (i.e. He will make them aware).

Wisdom 1: The courser of physical *jihād* is an animal, but that of spiritual *jihād*, first, is Divine remembrance and then knowledge, which both rise to different levels. When remembrance (*zīkr*) and knowledge start to speak automatically, then they are called *dā‘ī*. It is because of this that, in *Wajh-i Dīn*, the *ta’wīl* of the horse is *dā‘ī*, who is hidden in the personal world. In *Azkār* (pl. of *zīkr*), the most effective and successful is rapid *zīkr* and therefore, God swears by it. The *ta’wīl* of the snorting of the horse is to put pressure on the carnal soul by the rapidity and vehemence of *zīkr*. It also means to be absorbed in the voice of one’s own *zīkr*.

Wisdom 2: Striking sparks of fire, means the sparks of the dissolving of soul, which happens as a result of rapid *zīkr*. This is the *ta’wīl* of the place of soul. The wisdom or *ta’wīl* at the place of intellect is higher than this. There, by striking the stone of Intellect, are scattered gems of secrets.

Wisdom 3: The wisdom-filled allusion of raiding at dawn is to do the *kār-i buzurgī* (*baytu’l-khayāl*) and special *bandagī* of the



morning, which stands for the spiritual *jihād* by which is gained the great treasure of spiritual wealth of spoils (48:20).

Wisdom 4: Raising a trail of dust: It should be remembered that the way the souls of all creatures of the universe are brought together in the world of particles by spiritual *jihād* and the tempestuous power of the *ṣūr* of Isrāfil, they all are, according to Divine promise, many spoils (*maghānim kaṣīrah*, 4:20), and to seize the soul by the act of <sup>ʿ</sup>Izrāʾil is to raise the trail of dust.

Wisdom 5: This was the spiritual victory. In order to gain the intellectual victory, another battle is fought, for which higher and abundant knowledge is necessary, so that the army of knowledge can penetrate the midst of the army of the enemy and be triumphant and victorious.

Wisdom 6: Surely man is ungrateful to his Lord. Because he does not struggle profoundly to gain the above-mentioned bounties and the great spiritual kingdom, nor does he duly toil at *zīkr-u bandagī* and to acquire knowledge and wisdom.

Wisdom 7: In many senses, man understands his ingratitude, for he sees his spiritual backwardness and the bright guidance and teachings of religion are in front of him.

Wisdom 8: And man likes the comfort of this world very much. That is to say, he is not so unaware that he knows nothing about the bounties of spirituality and the Hereafter. He knows about them. But he makes many excuses for his inaction.

Wisdom 9: Does he not know that as long as the soul is in the body, it is as if in a grave. Therefore, it has to be raised and elevated from it.

Wisdom 10: Similarly, when the personal Resurrection of a *mu'min* takes place, he acquires the secrets of *ma'rifat* (recognition) from the *Ḥudūd-i dīn* (*ṣudūr* = *qulūb*, hearts).

Wisdom 11: Indeed, the Benevolent Lord opens the door of great secrets to every *mu'min-i sālik* in his personal Resurrection, so that he may attain perfect *ma'rifat*.

Naṣīr al-Dīn Naṣīr Hunzai,  
Glen Elly IL. U.S.A.

14 *Muḥarramu'l-ḥarām*, 1412/25th July, 1991.

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

## **Some Wisdoms of the Surah of *Qāri'ah* (Clatterer, 101)**

In the name of God, the Beneficent, the Merciful

(1) The Clatter! (2) What is the Clatter? (3) And what will make you comprehend what the Clatter is? (4) The day that men shall be like scattered moths, (5) and the mountains will become like carded coloured wool. (6) Then, as for him whose scales (of knowledge and good deeds) are heavy, (7) he will have a pleasant life. (8) But as for him whose scales are light, (9) his abode shall be the abyss. And what will make you comprehend what it is? (10) A burning fire.

Wisdom 1: *Al-Qāri'ah* or Clatterer means the noise of spirituality and the personal Resurrection, knocking of the ears, knocking on the door of the house of existence by the external souls, etc. Because there are many examples of the Resurrection. One of them is that the door of the heart is forcefully knocked on in order to open it.

Wisdom 2: Here attention is drawn to this amazing and astonishing event. And great wisdom lies hidden behind the question of God.

Wisdom 3: Certainly people are negligent and careless of the events of the Resurrection, whereas they should be thinking about it and making practical preparations throughout their lives.

Wisdom 4: That day men shall be like scattered moths, i.e. the souls of people will be scattered in the form of subtle particles. Here allusion is made to the fact that spirituality and Resurrection is in the “world of particles”, which is the world of the particles of

the subtle body. In this verse, the parable of moths has numerous wisdoms. Firstly, just as caterpillars are resurrected in the form of moths, similarly, the Resurrection of the Perfect Men is in the complete subtle body while the rest of the human beings are resurrected in subtle particles. Secondly, where Resurrection takes place in the Perfect Man, there all souls gather towards the light of the *ism-i a'zam*, just as moths gather around a lamp.

Wisdom 5: Until spirituality and Resurrection take place, the human soul remains solid and frozen like a mountain. But when Resurrection takes place, the solidity of the mountain of the soul breaks up completely, and the smashing of the mountain into particles, not only represents the innumerable people, but captivating exquisiteness and colourfulness are also created in it. And this meaning is not separated from the colour of God (2:138).

Wisdom 6: On the Day of Resurrection, those good deeds which are done with intellect, understanding, knowledge and wisdom, will have great weight, for the abundant good is linked to wisdom (2:269). On the other hand, it is true that those who do not have religious intellect today, will deplore it tomorrow in Hell (67:10).

Wisdom 7: In verse: “He whose scales of knowledge and good deeds will be heavy, will be in a pleasant life” is alluded the kingdom of Paradise, which is mentioned in verse (76:20). In “pleasant life” are mentioned the supreme bounties, by which is meant the kingdom of Paradise.

Wisdom 8: He whose scales are light due to ignorant deeds, will be a loser and disappointed.

Wisdom 9: The abode of such a person will be *hāwiyah*. *Hāwiyah* means Hell, falling, sinking, by which is meant the ignorant one

who himself has fallen and sunk and causes others to fall and sink too.

Wisdom 10: You do not know what *hāwiyah* is? It is the place of falling and causing others to fall.

Wisdom 11: It is a burning fire, means the ignorant one and his practise of ignorance which spreads and destroys people. For ignorance is the fire of Hell, in which lies great intellectual torment.

Naṣīr al-Dīn Hunzai,  
Karachi,  
12th September, 1982.

Chicago IL 60625,  
U.S.A.,  
31st July, 1991.

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

## Some Wisdoms of the Surah of *Takāsur* (Abundance)

In the name of God, the Beneficent, the Merciful

(1) Abundance diverts you, (2) Until you visited the graves. (3) Nay! soon shall you know. (4) Again, nay! soon shall you know. (5) Nay! if you had known the knowledge of certainty, (6) You would surely have seen Hell. (7) Then, you shall surely see it with the eye of certainty; (8) Then on that day you shall surely be questioned about the boons.

Wisdom 1: This is a great wisdom-filled allusion that man is negligent of God and the Last Day, mostly because of his desire to overtake others in worldly and material progress. Thus, when his heart is dominated by worldly greed and desire, there is no place left for sacred remembrance and love of God.

Wisdom 2: If the negligence of a person is temporary, then the case is not serious, because he can improve and rectify himself after having been made aware. But if this neglect has become permanent, it means that he will go to the grave without accomplishing any religious feat. The grave is of two kinds: the dead and the alive, and accordingly, after physical death the body is buried in the physical grave, but the soul goes to the living grave. And reflect carefully about the living graves, for it is said here: “You visited the graves”. That is, your negligence is such that you died the death of ignorance and unconsciously visited your living graves.

Wisdom 3: Nay! soon shall you know. That is, your views and knowledge are not correct and they need to be rectified and improved.

Wisdom 4: Again, nay! soon shall you know. That is, your views and knowledge will need even further improvement in the future.

Wisdom 5: Nay! if you had known the knowledge of certainty. That is, the defect in you is that you do not know the knowledge of certainty, for it is the knowledge of certainty that cures religious diseases, such as ignorance, doubt, suspicion. Because certainty (*yaqīn*) is the name of recognition (*maʿrifat*), and the knowledge of certainty is that in which, contrary to conventional knowledge, the eye-witnessed secrets of *maʿrifat* are explained.

Wisdom 6: In this world except for the knowledge of certainty, there is no true knowledge, through which the secondary recognition of Hell and Paradise can be attained in this life. It is this knowledge which, acting as the eye, shows that ignorance is the fire of Hell, and that knowledge is the bliss and comfort of Paradise, so that the wise *muʿmins* benefitting from this recognition, may adorn themselves with knowledge and save themselves from ignorance.

Wisdom 7: When the believing servant passes through the stages of knowledge of certainty and recognises Hell and Paradise, then necessarily a time comes in which he sees Hell and Paradise with the eye of certainty. So that he may have the good news that he has escaped from Hell and is going to enter Paradise.

Wisdom 8: Where Hell, namely, ignorance is apparent in the light of knowledge of certainty, there Paradise, namely, knowledge itself is also apparent. And when the stage of the eye of certainty comes, then this reality becomes as bright as the sun. In this state, questions about the religious bounties can be both in this world and in the Hereafter also. For instance, it is as if an angel asks: What

did you do with the all-pervading and fundamental bounty mentioned in the verse (5:3): “Today (i.e. in this cycle) I perfected your religion and completed My bounty to you, and approved the religion of Islam (i.e. obedience to gradual guidance)”. Here it should be remembered that by “Today (*al-yawm*)” is meant the cycle which started with the declaration of Imāmat. For, *yawm* means both a day as well as a cycle. You can investigate this further.

Naṣīr al-Dīn Naṣīr Hunzai,  
6th August, 1991.  
Addison, IL 60101,  
U.S.A.



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



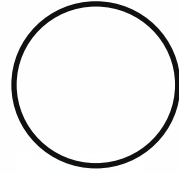
## The Concept of Creation - Line or Circle?



Straight Line



Vertical Line



Circle

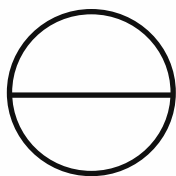
In connection with this subject, the first question that arises is the title itself. That is, what is an example of the concept of creation? Is it like a line or a circle? The difference between a line and a circle is very clear. A line has two points which indicate that there is a beginning and an end. A circle however, is continuous and has no point which indicates that there is a beginning or an end.

If in answer to the above question we say that God started creation at a particular point in time as an act which had not come forth from Him before, then it implies that creation is linear and non-existent before the initial beginning and after the final end. But this concept is totally wrong for it creates thousands of insolvable questions. For instance, is it right to fix a time for the Omnipotent God in which He was called Creator, without there being anything created? To call Him the Benevolent Sustainer when there was nothing to sustain? To have the attributive names of the Beneficent and Merciful only in name, but not in actuality? How can it be possible for these attributes of God to be potential before being actual? Almighty Allāh is free from any of these attributes. For both His essence and attributes are eternal and there is no change in them. All His attributes are always in the same state and in this sense He is not contingent but eternal.

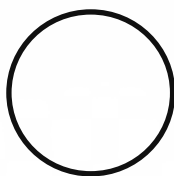
If we compare the concept of creation with a circle and accept that the attribute of creation of God is actually as eternal as His essence, then such questions do not arise. Let us therefore try to furnish the proofs for the soundness of this concept from the Holy Qur'ān and from the external and internal world.

One of the wisdom-filled meanings of the Wise Qur'ān is that, if there are several alternatives of action or knowledge available, then we should always choose the best of these. As evidence, you can see the word “*aḥsan*” (the best) in the Holy Qur'ān, particularly in verses (7:145; 39:55). There may be differences in translation, therefore it is necessary to reflect upon them. However, the best (*aḥsan*) concept of creation is similar to the form of a circle. For this form has no defect and is adorned with all the beauties of intellect, logic, knowledge and wisdom.

Had the Godhead, kingdom and the creative act of God not been in the form of a circle, without any beginning or end, then only circular forms would not appear in the Wise Qur'ān and in the external world. That is, everything seen in the law of nature would not have been of circular form and instead, importance would have been given to other forms. But it can be seen that all things and their movements in space and time are circular, such as the heavens, the earth, the sun, the moon, stars, water, air etc. The law of circles, which is found in the Qur'ān, is such that in the rotation of the day and the night, neither is anterior or posterior. Both of them are on the globe of the earth simultaneously, like two arcs or half circles which together make a complete circle, as shown in the following diagram:



Two Semi-Circles



Circle

3:27, 39:5, 23:8,  
13:3, 36:40

It is said in the Qur'ān: “It is You who makes the night enter the day and it is You who makes the day enter the night, and it is You who brings forth the living from the dead, and it is You who brings forth the dead from the living” (3:27). This meaning is also clear from the verse (36:40) that neither is the night anterior to the day, nor the day anterior to the night, but that everything rotates in a circle.

This universal law of day and night and life and death shows that temporally, neither the world of command (the next world) nor the world of creation (this world) is prior to the other. Like the day and the night, both exist simultaneously on the circle of existence. It should be noted however, that the next world has priority over this world in status and excellence. That is, the next world is prior to this in status, but not in time. Thus, if in the foundation of the law of nature, the world of command and the world of creation, like the day and night continue to be born from each other and create the great circle, then what remains without a circular form? This reality supports the concept that the act of creation is circular with no beginning and no end. As God says : “And We bring these days (time) to men by turns” (3:140). In this Divine law, not only are the limitless ages represented by the circle of the rotation of days, but so are all the people of the scope of existence. In this Divine law is also implied that fortune and misfortune also come in the rotation of time through the ages.

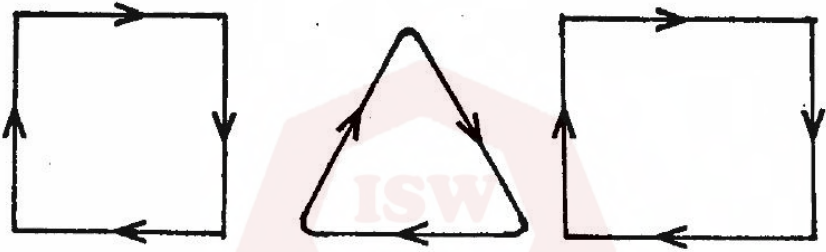
A special form of the circles of endlessness in the Wise Qur'ān is that sometimes things are mentioned which begin in the physical world, reach the spiritual world and then come back to the physical world. For example, in the story of Ḥaẓrat Ādam is mentioned that he was born in this world, was then ushered into paradise, then was sent back to this world and so one circle was completed. Sometimes things are described which start in the spiritual world, come to the physical world and then go back there. For instance, see: “He (Mūsā) said: Our Lord is He Who gave everything (of the world of command) a form in the world of creation, then He guided it (to its original place)” (20:50, purport). But the circle is not always mentioned in the same verse, for it is also found in more than one verse. As in the verse (17:85) it is indicated that the soul has come to this world from the world of command and in verses (89:27-30) its return to that world is noted. Thus the coming of the soul to this world is one arc and its return to the world of command is another arc, which together make a circle.

The sages of religion say that nothingness is another name of *ibdā'* (*Zādu'l-Mūsāfirin* of Ḥakīm Pīr Nāṣir-i Khusraw) and that there has never been, nor is, nor will there ever be such a thing as absolute nothingness. That is, in the eternal kingdom of God, there is on the one hand the world of command in which there is the rule of the word “Be”, which is the means of manifestation of things by *ibdā'*, and on the other there is the world of creation, in which the creation of God continues. This logic clearly shows, that in the kingdom of God there has never been a time without creatures.

Ḥaẓrat Mawlānā Imām Sultan Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi*, says: “There is a fundamental difference between the Jewish idea of creation and that of Islam. Creation according to Islam is not a unique act in a given time, but a perpetual and constant event”. In this blessed *farmān* of the exalted Imām

“perpetual and constant” means without beginning and end, an example of which is the circle of perpetuality.

These are also circles:



In this world, as well as in the very existence of man, there are certain things which do not appear to be in the form of circles. But if we examine their functions with reflection, we discover that they also function like a circle. For instance, take a bridge which links two cities. From one side of it people go and from the other they come, and so it is also an example of the law of perpetuality. Similarly, there is the respiration of man, which is like a bridge of life and survival, built between the two worlds through which people come and go. There is also the muscular expansion and contraction of the heart which, although itself functioning like a pump, the circulation of blood is circular. The purpose of this is that people of intellect may reflect on this secret of nature and ponder why everything is related to a circle and why the same things appear again repeatedly.

Someone may say that man, i.e. the soul, comes to this world again and again. Another, rejecting this, may say: No, the soul comes only once. Both these statements are incomplete. I will explain something from the treasure of the holy and pure Imām which, God willing, will be of very great significance. It is that in one respect the soul comes to this world again and again, and in another respect it does not come at all.

Can you tell me the distance between this world and the next? Where is the next world, or the higher world and what is it? Is it a material world or is it spiritual? It is useless to discuss the soul's repeated coming to this world, without acquiring knowledge of the answers to these fundamental questions about the next world. Thus it should be known that this world is the body and the next world is the soul. In this one sentence all questions are answered. Reflect on this and be certain. Remember forever that what is visible to the physical eyes is this world and the world which is seen with spiritual eyes is the next world. A trivial example of this reality is the world of dreams.

In this material world there have been and are now many fortunate people who, walking in the illumination of the light of guidance, have observed and can observe the next world in this life. This is like someone, who living in this world, has gone to or experienced the next world. Every Perfect Man (*insān-i kāmil*) is in this position. When it is possible to experience the spiritual world while living in this world, (which is in itself a miracle) then what marvels are in store in the next world! There, every *mu'min* will exist in a subtle body which is miraculous and totally different from this body. In front of his external and internal eyes there will be both this world and the next. In such a state, why should he come to this world imprisoned in a physical body and why not in a subtle body or *jussah-i ibdā'īyyah*? This is the reality of the soul. In one respect man not only comes to this world again and again, but has always been here. In the other respect he does not come here, in the sense that he does not become imprisoned in a physical body, as in the present physical life. For he has greater delight, pleasure and happiness in the spiritual bounties.

This same reality is presented in another example. According to a sound Ḥadīṣ: “The *mu'min* sees in the illumination of the light of God”, and by the illumination of the light of God are illumined the

heaven, the earth, this world and the next world. So, if the *mu'min* is in this world he can also see the next world, and if he is in the next world then, in addition to it, he can also see this world. If a *mu'min* is weak in this world in the sense that he cannot see the next world now, God willing, he will not remain so indefinitely.

Words such as *Rasūl* (Messenger), *Nabī* (Prophet) and *Imām* (Guide) are special and the *ummat* has no share in them. But the word *mu'min* is common between the Messenger, the *Imām* and the *ummat*. Thus it is a universally accepted fact that the successful Muslims, i.e. *mu'mins*, can see both the worlds with the eye of the Divine light, by the mediation of the Messenger of God and the True *Imām*.

The principal difference between the universals and the particulars is that every universal can carry opposite meanings, accounts or attributes, but the particular is not capable of this. For instance, if we say that water is cold as well as hot, this is true about water as a whole, whereas it is false about a glass-full of water. The reason for this is obvious, in that the part does not have the greatness and the vastness of the whole. Similarly, if it is said that day and night exist simultaneously, it is true about the planet earth on which there is night on one side and day on the other, but it is not true about a limited region. There are numerous such examples. Thus it is necessary to acquire the knowledge of the universals, as Ḥakīm Pīr Nāṣir-i Khusraw, may God sanctify his secret, says:

*Tū ba-kull bīnā nah ī zān-gah tū bi-rāh māndah ī*  
*Tū ba-kull bīnā shawī jān-u jasad yaksan-i tūst*

You do not see the whole, therefore you have gone astray;

If you see the whole, your soul and body will have equal importance. (That is, if the soul today is in dense body, tomorrow it will be in subtle body. And without this the soul has no life).

This revolutionary secret of the Wise Qur'ān should duly be reflected upon: "Is he who was dead and We raised him to life and granted him a light in the illumination of which he walks among the people, like him whose likeness is that one in utter darkness whence he cannot come forth?" (6:122). There is a dire need here to think with sound intellect, that if the above-mentioned person was given an ordinary life as given to others and walked physically among people as others did, then why are life and light mentioned as a prerogative and a favour and why is there the mention of his superiority over the others? Thus you should know that the supreme status of man is mentioned here, by attaining which he can walk among the people spiritually. It is not a mention of physical walking at all. This status is held by the Perfect Man even now and the rest, in order to attain it, need to obey him.

In the light of the realities mentioned in connection with this subject, the important fact that there is still a great deal to learn about the concept of creation becomes evident. For it is generally understood that those whom God has physically created are already complete, whereas the fact is that, contrary to this, after physical creation, begins the spiritual completion, the condition of which is obedience to God, the Messenger and the Master of the Command (of God).

*Wa-bi'llāhi't-tawfiq* (And success is by God).

Khānah-yi Hikmat,

Karachi,

15/12/82.



## The Shirt of Yūsuf or the Miraculous Shirt

In the name of God, the Beneficent, the Merciful.

Ya ʿAli Madad!

Today I write an educational letter or an extremely desirable article in the quiet and peaceful environment of the early hours of the morning, to my beloved ʿazizān of pure Misgar (a village in Hunza, near the border of China). This special letter which is as a reward or a souvenir for excellent work, God willing, will be useful and a source of happiness in connection with fundamental wisdom. In accomplishing this by the will of the True Lord, the power of faith and the souls of the sincere *jamāʿat* of the village of Misgar are with me. For, the pure souls of that village under the luminous rain of heavenly love have been purified and are chosen by God, the Holy. Since they have rendered many services to and sacrifices for Khānah-yi Hikmat, I am sure that this sincere letter, which is not less than an address of welcome, will please, not only the ʿazizān of Misgar, but also the other ʿazizān of Pakistan and those of London, France, America and Canada. I hope after reading it in the *majlis*, they will keep a record of it.

This story, related to knowledge and *maʿrifat* is truly marvellous. Here I want to discuss a Prophetic miracle, by going into its depth, opens not only an important door of recognition or *maʿrifat* of the Prophets and Imāms, but the knowledge of those universal miracles which are going to appear in this world on a large scale, can also be attained. And this wisdom-filled story is about the miraculous shirt of Ḥazrat Yūsuf (a.s.). Thus, the shirt which he sent from Egypt to his father Ḥazrat Yaʿqūb (a.s.) in Canaan, was not made of any physical worldly cloth, but was the *jussah-yi*

*ibdā'iyah*, which is full of God's pre-eternal and post-eternal miracles, and the commands of "Be! and it is" (*kun fa-yakūn*). That is, it was the heavenly subtle body, which by Divine power is ever-reaching and all-embracing. Alas! many people are unaware of such secrets.

It should be remembered that Ḥaẓrat Yūsuf (a.s.) was the *mustawda*<sup>c</sup> (entrusted) Imām in his time. He had received Imāmat from his father in an unusual way, namely, before the usual time. For, in this also lies a great wisdom that sometimes the light of Imāmat becomes transferred before the normal time.

It should also be remembered well that the sacred light has many different aspects. That is, the light is one, but it has many relationships. If this light is that of God, the Prophet and <sup>c</sup>Alī on the one hand, on the other, it is the light of the Imām of the time and his forefathers. Thus the light is sometimes called "son" and sometimes "father". This light of guidance in the blessed forehead of the Imām in the position of forefathers, describes the events and conditions of the past, and as the descendants of the Imām, also sheds light on matters of the future.

The brothers of Ḥaẓrat Yūsuf (a.s.) in *ta'wil* are *hudūd-i dīn*, who work in astral particles. And it is they who bring and take away the heavenly shirt of the exalted Imām. This is why Ḥaẓrat Yūsuf (a.s.) told his brothers (i.e. the *hudūd-i dīn*): "Take this my shirt and cast it on my father's face, he will become (again) a seer" (12:93). No worldly shirt is so miraculous that by it, eyes may gain the sight which they had lost, except a shirt which is made by the Divine hand, and in which the Divine miracle of "Be and it is", works. Such a shirt is only a heavenly shirt, for it is the fountainhead of all miracles. In the story of this shirt are hidden other *ta'wīlī* secrets too.

Ḥaẓrat Ya<sup>ʿ</sup>qūb sensed the fragrance of Ḥaẓrat Yūsuf long before the shirt was despatched to him. When he disclosed this, the people of the house ridiculed him. This means that the blessed fragrance was of a spiritual nature and therefore was sensed by Ḥaẓrat Ya<sup>ʿ</sup>qūb only, otherwise the others would have equally shared this feeling. This shows that the astral or luminous body of the Imām is true.

Now we proceed further towards greater *ta'wili* subtleties. The Imām of the time, as the Perfect Man, is the name of a pure personality and a complete soul, which the Holy Qur'ān calls the Single Soul (*nafs-i wāḥidah*, 6:98; 31:28). This great soul or light is there for the purpose that people may merge in it and become alive in the true sense. This clearly means that *mu'mins* must annihilate themselves in the blessed light of the pure Imām, so that they may be alive in his astral body. And this annihilation is hidden in real obedience to and true love for the Imām of the time.

On how *mu'mins* can be contained and become eternally alive in the astral body of the Imām, it is said in the Wise Qur'ān: “And He made for you shirts to protect you from the heat and shirts to protect you from the war. Thus He completes His favour upon you so that you may be protected” (16:81).

Here the verse clearly means that it is addressed to believers and *mu'mins* and this special Divine favour also belongs to them. But physically speaking where is the shirt, which can protect us from every kind of heat and in this age which is the shirt that can protect us from nuclear war? Can a Muslim say (God forbid) that such teachings of the Qur'ān have now become obsolete? Thus, from this explanation the *ta'wili* reality becomes clear that these miraculous shirts are subtle bodies which are affected neither by

heat nor by any weapon. They are the miraculous shirts made by the Divine hand.

If someone wants to be blessed by listening to the *ta'wili* realities, then he has to accept the principle that the Wise Qur'ān has explained one reality in manifold examples (17:89). Thus, about Ḥazrat Sulaymān's spiritual kingdom, it is said that the wind was made subservient to him (38:36). By the wind is meant the subtle body, which is subtle and omnipresent like wind and is commonly called *takht-i Sulaymān* or the flying sedan of Solomon. Now, the question arises whether this flying sedan was granted only to Ḥazrat Sulaymān (a.s.)? If not, how can the *mu'mins* in general benefit from it? The answer to this question is given by the Qur'ān itself: "And He has given you of all that you asked Him; and if you count Allāh's favours, you will not be able to number them." (14:34). The meaning is absolutely clear that if *mu'mins* follow the footsteps of the Perfect Men, Divine mercy is going to favour them beyond their expectations and they are going to get the thrones (sedans) of the subtle bodies.

Reflect on this for a while and tell me what is the difference between Sulaymān's throne and the throne of Paradise (which every *mu'min* will receive), or which of the two is superior, as mentioned in verse (76:13): "Reclining therein upon couches, they will find there neither (heat of) a sun nor bitter cold". You see that from this teaching also gleams the same reality which is hidden in the shirts which protect from heat and war (16:81). Now let us discuss Sulaymān's throne. If it is accepted that it was the subtle body, living and adorned with the gems of intellect and knowledge, then it is the same throne of eternal Paradise. Otherwise, what is the value of a throne in this short-lived world, when today the people of the world also fly in the air in aeroplanes. In this connection, again we resort to the Qur'ān and find there the saying

of Ḥaẓrat Sulaymān himself: “He (Sulaymān) said: My Lord! Forgive me and bestow on me a kingdom such as shall not belong to any after me. Indeed, You are the Bestower (abundantly)” (38:35). This shows that in the eyes of Ḥaẓrat Sulaymān, worldly sovereignty had no importance at all, therefore, he wanted an everlasting and eternal kingdom, which remains spiritually linked with him and which is not inherited by anybody else like a material throne and crown. At the end of this prayer, is mentioned the attributive name “*Wahhāb*” or abundantly Bestower, in the presence of which it is not correct to suppose that Ḥaẓrat Sulaymān did not wish that such a kingdom should be given to anybody else. Such a supposition does not accord with the exemplary manners of the noble Prophets.

Here it is necessary to know that in the religion of God, there is no room for a worldly kingdom, nor is it necessary. For, in religion, there is only the external and internal kingdom of God. You can see clearly in the Qur’ān that during no Prophet’s time was there such a king who ruled the religious law apart from the Prophethood or Imāmat. For, the Divine vicegerency and heavenly sovereignty have always continued in this world, as it is said about the progeny of Ibrāhīm (a.s.): “For We bestowed upon the progeny of Ibrāhīm the Book and the Wisdom and We bestowed upon them a great Kingdom” (4:54). Another example of this spiritual kingdom can be found from Ḥaẓrat Ṭālūt (a.s.), who was the Imām before Ḥaẓrat Dāwūd. His spiritual knowledge and astral body are mentioned in the Qur’ān as follows: “Indeed, Allāh has chosen him above you, and has increased him extensively in knowledge and stature. Allāh bestows His kingdom on whom He will. Allāh is All-Embracing and All-Knowing” (2:47).

In this noble verse, with remarkable beauty, are mentioned two magnificent things of the rank of Imāmat, which are granted by

God, only to the Prophets and Imāms. They are spiritual knowledge and the astral body. Thus, you can see in this verse that first is mentioned knowledge and then the body and it is also mentioned that both are increased extensively. A wise person knows that the physical body is not mentioned here, but that it is the description of the subtle body. God willing, we will discuss sometime in the future, U.F.O's also, for it is a burning question of the present time.

A humble slave of the Imām of the time,  
Naşır Hunzai,  
Misgar,  
12th January, 1981.  
London, 21st August, 1991.



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

## Science and Spirituality

1. In this modern age, according to Divine promise, the physical miracles in the form of scientific advances continue to manifest and now, the time of the manifestation of the spiritual miracles has also most certainly arrived (41:53). It is extremely useful to reflect upon the wisdom of scientific miracles and therefore, in this article, some examples of scientific inventions are discussed, so that, the knowledge of certainty about their spiritual realities (*mamsūlat*) may be attained.

2. Power House: This is the fountainhead of all kinds of material progress and well-being of a country or a city. Without it, people are deprived of the amenities of modern life. A power house in religion provides an example of the light of guidance, for in religion, the most essential power is the true guidance (light). The supreme and universal physical example of the true guidance is the sun, nevertheless, there are also many other minor examples.

3. Generator: A generator which produces electricity is a simile for rapid *zīkr*, by which light is generated in the world of the heart of a *mu'min*. In the Noble Qur'an, allusions are made to rapid *zīkr*, in some of the words which stem from the root *sīn*, *'ayn* and *yā'* and also its wisdom is mentioned in the verses (100:1-2).

4. Aeroplane: This provides a simile for the spiritual journey and the throne of spirituality. Flying saucers and the astral body are also among the spiritual planes. The wisdom-filled mention of the spiritual planes is also made in *sarābil* or shirts (16:81) and *maḥārib* or fortresses (34:13).

5. Movie: A movie which is free from all kinds of evil and is instructive and made purely for educational purposes, is an example of spirituality. By God! if *baytu'l-khayāl* and spirituality is in progress, it is the movie of Paradise, which is full of life and absolutely superb.

6. Radio: This is an example of spiritual conversation (*mukhātabah-yi rūḥānī = kalām-i mu'akkal*). That is the conversation of angels, whose numerous examples are found in the Mighty Qur'ān, such as their conversation with the mother of Ḥaḏrat Mūsā, Ḥaḏrat Maryam, the Apostles (20:38; 3:42; 5:111) and with the *mu'mins* of the first rank (41:30). Thus, all scientific instruments are invented to provide similes and examples of the spirit and spirituality.

7. Telephone: This is the symbol of the supplication to God, the Provider of all needs. Thus, if a true *mu'min* is doing *giryah-u zārī* and supplication for spiritual vision, it is certain that his inner telephone is functioning properly.

8. Charging: When a battery becomes weak due to usage, it is re-charged to fill it with electrical energy. This is an example of *zīkr* and *ibādat*, by which the energy of the heart and mind is restored. That is, by the remembrance of God and *ibādat*, are re-charged the batteries of the heart and soul. But there is a huge difference between material and spiritual batteries, in that, in the former there is room only for a limited amount of electrical power, whereas in the latter, there is the capacity for unlimited power.

9. Meter: Thermometer, hydrometer, barometer, etc., are material meters. Similarly, there are spiritual meters too, which have far greater importance. Every spiritual meter works in feelings and consciousness, i.e. in the external and internal senses. If, in a



*mu'min*, this work has progressed in the illumination of the light of guidance, then by the command of God, the criterion (*furqān*) which is made to differentiate, discern and to decide (8:29), will help him.

10. Signal: Just as there are the signals of peace or danger in the external world, similarly, there is a signal of good news or of warning (33:45), in the internal world. The place of this signal is imagination, dream and spirituality.

11. Telescope: This provides an example of spiritual observation. Ḥazrat Ibrāhīm had seen the star, the moon and the sun with the inner eye (6:76-78). A physical telescope is different from the physical eye, but the spiritual telescope and the spiritual eye are one.

12. Microscope: This is the instrument which magnifies a small object. It is an example of the eye of insight, by which are observed the spiritual particles, each of which appears like the world-illuminating sun.

13. Recording Instrument: This symbolises the Honourable Recorders (*kirāman kātibin*, 82:11), namely, the great angels who, not only record deeds, but also every word, act and their environment so that they can be seen in spirituality and the Hereafter.

14. Photograph: This symbolises the angel of imagination who continues his spiritual photography. Thus, the spiritual pictures and luminous film of all things of the heaven and the earth which you observe and the people whom you see, are included in your record of deeds (18:49).

15. Copying-machine: Any machine which makes copies of a thing is an example of the fact that, at the stage of <sup>°</sup>Izrā'īl, the copies of the soul of an <sup>°</sup>arīf are made. What a great mercy of God, the Blessed, the Exalted, that, by this act, a *mu'min*, from one becomes innumerable (2:245)!

16. Computer: A computer, which in addition to computing, does many things with great rapidity, is a notable wonder of science. It is but a trifling example of *ibdā'ī* miracles of the soul.

17. Satellite: According to the *farmān* of Ḥaẓrat Mawlānā Sulṭān Muḥammad Shāh (*ṣalawātu'llāhi °alayhi*) when a believing servant, through obedience, *zīkr* and <sup>°</sup>*ibādat* succeeds in bringing out a copy of his soul from the body, it is as if he sends a satellite to the higher world. At this time, such a fortunate person attains closeness of God and his prayer is accepted.

18. Wireless: This instrument is an example of spiritual help (*ta'yīd*) and acceptance of the prayer of the *mu'min* which reaches the Divine court, like a wireless and is answered in the form of luminous guidance.

19. Television: This is an example of successful <sup>°</sup>*ibādat* which results in spiritual observations (according to the guidance of the Perfect Guide). For, it is the guidance of the Perfect Guide (True Guide), <sup>°</sup>*ibādat* and spiritual exercise, through which the inner eye opens and scenes abounding in spiritual marvels and wonders begin to appear.

In short, all these useful wonders of science present albeit in a mundane way, examples of the spirit and spirituality, so that the wise by these examples, are able to understand their realities.

*Wa's-salām* (Peace)!

Naşır al-Dīn Naşır Hunzai

8 Shawwal 1409/14th May, 1989.



**Institute for  
Spiritual Wisdom  
and  
Luminous Science**

**Knowledge for a united humanity**

## Advice on Spiritual Progress

In the name of Allāh, the Beneficent, the Merciful.

1. The first and foremost requirement for spiritual progress is ethic, then belief, *bandagī* and the knowledge of certainty.
2. The virtue of *taqwā* (piety, righteousness) is the essence of the results and fruits of ethic, *bandagī* and the knowledge of certainty. Therefore, *taqwā* grants a sublime place to a *mu'min*.
3. A dominating element in *taqwā* is the fear of God. But it is important to know how one can fear God. For, without knowledge, the correct concept of the fear of God is inconceivable.
4. If someone in this world, has the companionship of the beloved servants of Mawlā, it is a blessing, for it is practical guidance to goodness.
5. Whatever your level of knowledge, you should teach others. For, by this, knowledge increases naturally, in the sense that whatever amount of knowledge you give from your heart, it is replaced by Divine knowledge, provided it is done with *taqwā*.
6. Knowledge should be given in two ways: in a general assembly or gathering, or in a special circle of friends, so that you have an opportunity to teach everyone according to his or her understanding, and at the same time, your own general and special knowledge may increase.
7. The best place for *‘ibādat* is *Jamā‘at Khānah*, because as the Qur’ān says, it is the place of reward and peace (2:125). *‘Ibādat*

should also be done outside the *Jamā'at Khānah*, alone as well as with friends.

8. *Jamā'atī* service helps in spiritual progress and the more far-reaching the service, the greater the reward. In this respect, the service of knowledge can be the most rewarding, for it can benefit the entire Ismaili world in the present as well as in the future.

9. There are three things: Intention (*niyyat*), speech (*qawl*) and action (*'amal*) through which a *mu'min* can make spiritual progress, therefore they should be kept pure to the utmost extent.

10. If the actions of a person are not pure, he should know that his tongue is not pure and if the tongue is not pure, his heart (intention) is not pure. As the Holy Prophet has said: "Indeed actions depend on intentions".

11. There can be revolutionary or gradual progress or a combination of both in *zīkr-ū 'ibādat*.

12. Spiritual progress is not possible without humility, tolerance and modesty. Man falls by pride and arrogance.

13. *Zīkr-i ilāhī* (remembrance of God) can be by a single *ism* (name), or by a *tashbih* (which may consist of more than one name) or through different names. If you feel pleasure in remembering one particular name, then continue to recite it. Or, if you feel happy reciting different names, then benefit from doing so. This concerns *'ibādat*, other than the special *zīkr*.

14. There are various ways of doing *zīkr-ū 'ibādat*: one is an expression of gratitude for the bounties of the Nourisher of the world, another is repentance for sins, another is to weep and shed

tears for the *didār-i ilāhī* (Divine vision); still another is based on prayers, in which well-being and betterment of oneself and all other *mu'mins* is sought.

15. When someone prostrates in private and free *'ibādat*, he should prostrate with utmost respect and humility and should not lift the forehead off the ground for some time. For God has said: “*Wa'sjud wa'qtarib* (prostrate yourselves and draw near!)” (96:19). And blessings should be invoked in this state.

16. A *mu'min* should cultivate the habit of raising hands in His presence and invoking blessings so that the state of his heart may always remain in need (of His mercy) in God's Presence, and His mercy may embrace him.

17. Satan cannot come without the vehicle of the desires of the *nafs* (carnal soul). It is the *nafs* which is the donkey of Satan, which he rides to achieve his goal. If man opposes his *nafs*, Satan cannot approach him.

18. A true *mu'min* should know the wisdom that he must keep away from those who are far away from the Imām of the time and draw near those who are close to him.

19. There are two kinds of pleasures: spiritual and physical. Thus, as long as unlawful physical pleasures are not abandoned and lawful pleasures are not minimised, spiritual pleasures cannot be attained.

20. When spiritual progress stops, it is because of sins, whether they are mortal ones or the sum of many venial sins.

21. A *mu'min* once said that he did not progress spiritually, although he was regular in *'ibādat*, he paid *daswand* (tithe) properly and he thought that he did not commit any sins. I told him: “How is it possible not to progress spiritually inspite of not having committed a sin. It is possible, rather certain, that you have committed a sin due to which you cannot progress”.

22. A sin is committed in many ways: knowingly or unknowingly, or due to ignorance, externally and internally. In short, whatever may be the nature of the sin, it shows its effect and prevents spiritual progress. Nay, in most cases, it imprisons the sinner in eternal punishment.

23. In order to know whether there is *taqwā* (piety) or sin in his heart, a *mu'min* has to examine whether he is performing all kinds of religious duties or not, whether his *zīkr-ū 'ibādat* progresses or he does not feel any happiness, whether his yearning for spiritual knowledge increases or he feels bored with it, and whether the love for Mawlā has entered his heart or not. If such signs of goodness are not there, or are weak, he should know that there is sin in his heart.

24. Sin is the accursed tree. It continues to grow through its branches of badness. Its roots should be cut off, so that it dries up and ceases to exist. Verbal repentance is of no avail, until it is done practically. And practical repentance is difficult, unless its meaning is understood. Therefore, it is necessary to know the meaning of abandoning sin and of repentance.

25. *'Ibādat* is the name of the slavery of God, the most High. And slavery demands all kinds of services for the Master. And the supreme service is that which is according to His will and required most by Him.

26. Knowledge is *ṭahārat* (purity), knowledge is *ṣalāt* (*ʿibādat*), knowledge is *zakāt*, knowledge is *ṣawm* (fasting), knowledge is *ḥajj* (pilgrimage), knowledge is *jihād* and knowledge is *wilāyat*, for knowledge is everything.

27. If you give knowledge or help to give knowledge to someone, you are giving eyes to the blind, ears to the deaf, tongue to the dumb, hands to someone who has no hands, feet to the lame. You breathe soul into the dead, provide clothes for the naked and food for the hungry, give treasure to the poor and make a beggar a king and an ignorant person wise.

28. A true *mu'min* should have the intention that, by fighting in the path of Mawlā, he will suppress his anger forty times; forty times he will spurn the desires of the *nafs* and pray for forty *mu'mins* who he thinks are not good, adopt forty good habits and remember God abundantly for forty days.

29. A true *mu'min* should struggle to do good every day, spend time in good deeds. Daily, he should acquire some knowledge; he should continue his study of religious books, he should meet good people and obtain happiness from *ʿibādat*.

30. These are the signs of the beginning of spiritual progress: creation of ardent love for *zīkr-ū ʿibādat*, to get up (for *bandagī*) on time, or in fact before time, softness of heart and readiness for *giryah-u zārī*, continuation of *zīkr* and creation of seriousness and internal peace.

31. Some time after these signs, the inner light of heart is created. There is abundant happiness in this light. Although it is the initial



kind of light and resembles material light, it is more colourful and pleasant and gradually it increases in intensity.

32. At this stage, although this light is not spiritual and intellectual, but only natural, yet from this light, tremendous happiness is created in the heart of the *mu'min*. This is perhaps because of the fact that at this stage, his inner eye opens and he begins to recognise himself.

33. Just as there is material light in the external world, such as the light of the sun, the light of art, the light of science, similarly, in the inner world, there is the light of nature, the light of spirit and the light of intellect. Nature should be called the subtle body.

34. We should believe in the subtle body, for it is a reality. It has many names, such as the heavenly body, *jussah-yi ibdā'iyah* (*ibdā'ī* body) or the luminous body.

35. Subtle body is the body of ether and therefore, it can also be called the ethereal body.

36. Who can deny the inner world? It contains everything but in a subtle form. Every subtle thing is deposited in this compendium, i.e. the human body.

Ever praying,  
Naşır al-Dīn Naşır Hunzai.

## The Greatest *Ta'wīlī* Secret *‘Arsh-i A‘lā* or The Supreme Throne

1. *‘Arsh* literally means an elevated place and in this sense, it is used for the throne, which implies the concept of king and kingdom. Thus, in religious terms, *‘arsh* means the kingly throne of God, the Blessed, the Exalted. According to the teachings of the Qur’ān, *‘arsh* has prime importance not only externally, but it is also the greatest *ta’wīlī* secret. Therefore, it is necessary to explain some of its wisdoms with the help and support of the true Imām, *ṣalawātu’llāhi ‘alayhi*.

2. In the Holy Qur’ān, there is the mention of the creation of the heavens and the earth, but there is no direct mention of the creation of the *‘arsh*. Rather, it is said that the *‘arsh* or the throne of God was on the water (11:7). This means that the Divine Throne has always been there. For, it is the world of command and therefore is eternal and above creation.

3. According to the sages of religion, the Divine Throne is not of a material nature. It is rather, an example (*miṣāl*) and the meaning (*mamṣūl*) of it is a great angel, whom God has made the fountainhead of all intellects and hence it is called the Universal Intellect. This greatest angel is also the Divine Throne and the Divine Pen.

4. Every wise person accepts that the Divine Throne was on water, not only in the past, but is also in the present. For by water is meant knowledge and by the Throne, the Universal Intellect. This is the meaning of the Divine Throne being on water.

5. The spiritual observation of the Divine Throne, which is the greatest angel, is in human form. For angel himself is the advanced form of man and man is created in the Divine image and character.

6. The way the grandeur and eminence of the Divine Throne is described in Islam is not in a physical and spatial sense, but in a spiritual sense and in the sense of honour. To say the greatest Throne or the highest Throne does not mean that it comprehends and comprises the vastnesses of the universe in volume and bulk, but that it is the greatest and the highest in luminosity and spirituality.

7. What is said in the noble Ḥadīṣ that the heart of a believing servant is the Throne of God, is also a concept of ma<sup>ʿ</sup>rifat which shines and abides only in the heart of a true *mu'min* as a result of faith and certitude.

8. The Divine Throne is in the soul and not in the body, but as there is a link between the soul and the body, accordingly, there should be a place in the body, which may be called its example, counterpart or *mazhar* (locus of manifestation). And there is definitely such a place and that is the forehead.

9. In the individual or personal spiritual world, the forehead is the place where for the people of inner eye, all those events which are related to the Supreme Throne in the Qur'ānic story, take place.

10. It is a fact that the Pedestal (*kursī*), which is the Universal Soul, surrounds the universe and the Pedestal is surrounded by the Throne, which is the Universal Intellect. But this surrounding is spiritual and intellectual and not physical and material. The example of this is the human body, which is controlled by the soul

without any material surrounding and similarly the soul is surrounded by the intellect without any physical enclosure.

11. There is a great Divine wisdom in that He has created the external world, the world of religion and the personal world analogous to one another, so that the secrets of reality are not concealed from his sincere servants and the people of the inner eye may observe and study the signs of Divine power and wisdom within themselves.

12. It is mentioned in verse (27:40) that the throne (which in Arabic is *‘arsh*) of the Queen of Sheba, Bilqis, was brought to the presence of Ḥaḏrat Sulaymān, before her surrender and coming to him. Here the *ta’wīl* of the throne is her spiritual image, upon which was her “I” (*anā*). This example reveals the reality that the greatest Throne is the spiritual reflection or picture of the Perfect Man, who holds the recognition of God and the concept of His oneness.

13. In verse (27:26), in which is mentioned “*Rabbu’l-‘arshi’l-‘azīm* (the Nourisher of the Supreme Throne)”, it means that God is the Master and Nourisher of the Supreme Throne. This also means that God is the Nourisher of those angels and souls which are near the Throne. That is, the Throne is the highest centre of spiritual nourishment.

14. The portion “*Summa’slawā ‘ala’l-‘arsh*” (7:54) has many *ta’wīls*. One of them is the revolutionary *ta’wīl* that God has ordained many ranks in the creatures of the heavens and the earth, but in those who reached the Throne He created unity and uniformity among them and established the equity (*Musāwāt*) of His compassion.

15. God says: “And the whole earth shall be in His grip on the day of Resurrection and the heavens rolled up in His right hand” (39:67). This means that all things in the earth and the heaven will be in the right hand of God and this Divine act will take place on the Throne. For, at that time, the existence of the earth and the heaven in the Divine grip will be equal to a pearl. This is the *ta'wil* of “*istawā 'ala 'l-'arsh*”.

16. The verse (21:104) also has the same meaning in that, God, by His perfect power, will roll up the entire universe and make a pearl of it, as it was before the creation of the world and *Ādam*, and from which was created the universe, so that the people of the inner eye, by observation in the light of *ma'rifat*, may understand that there is only one reality of realities, both in pre-eternity and post-eternity, which is called monoreality.

17. He who has no recognition of the Throne, has no recognition of God. For God is the real King and the Throne is His Throne. Also the Divine Throne is in the position of the light of recognition with which are linked the higher realities and *ma'rifats*. It is because of this that the Throne is mentioned in the Qur'an several times when the wrong concepts of people concerning the recognition of God, are mentioned, as is said: “The Lord of the heavens and the earth, (Who is also) the Lord of the Throne, is free from what they (infidels) describe” (43:82). That is, for the recognition of God, it is not enough to reflect upon the signs of the heaven and the earth, rather more important is the recognition of the Throne.

18. When the heart of a believing servant becomes the Throne of God in the true sense, through knowledge and good deeds, he becomes absolutely close to the Throne, and in that state, he becomes aware of the secrets of the Throne and understands the secrets of the equity of the Compassionate.

19. The heart and mind of the people of *ma<sup>c</sup>rifat* is the water of true knowledge, upon which is based the luminous concept of the Divine Throne. Thus, they can see the Throne spiritually and understand its wisdoms.

20. By the bearers of the Supreme Throne are meant the pure Imāms. Since the Throne is the light and the bearers of it are the holy Imāms. The light and the supreme soul are one. And the holy Imāms are the supreme angels, both in spirituality and corporeality.

21. It is mentioned in verse (12:100): “And he (Yūsuf) raised his parents upon the throne and they prostrated themselves before him.” That is, Yūsuf, by obeying his spiritual parents (Imām and Bāb) raised them on the Throne of the forehead in spirituality, and then when the time came, the Imām, the Bāb and the eleven *Hujjats* obeyed him. That is, Yūsuf himself became the Imām. Thus, here it is alluded that the forehead is the throne of the personal world.

22. In verse (2:213), it is said that the people were one *ummat* or community in the beginning. This is a description of the state of pre-eternity and similarly, they will be one in post-eternity. For, a thing in post-eternity will be the same as it was in pre-eternity. This is the meaning of “*istawā<sup>c</sup> ala<sup>c</sup> l-<sup>c</sup>arsh*” (7:54).

23. The verse (17:42) says: “Say: If there were with Him gods as they say, then certainly they would have been able to seek a way to the Lord of the Throne.” This means that in pre-eternity and post-eternity, the Throne is the place where all have to necessarily be one.

24. According to the principle of the Holy Qur'ān and practical spirituality, the spiritual unveiling (*kashf-i bāṭin*) and spiritual conversation (*rūḥānī mukhāṭabah*) take place from three places. For the closest ones (*muqarrabīn*) from in front (namely, forehead), for the people of the right side (*aṣḥāb-i yamīn*) from the right ear and for the people of the left side (*aṣḥāb-i shamāl*) from the left ear. And the record of deeds, which is going to be given in three ranks, is also the same. Since spirituality itself is the Resurrection, therefore, the highest door of spirituality opens from in front, namely, the forehead, and that of the second and the third from the right ear and the left ear. This also shows that the forehead is the place of the Supreme Throne (in the personal world).

25. The ascent (*mī<sup>c</sup>rāj*) of the Holy Prophet had taken place in his blessed forehead, for, in the personal spirituality, the forehead is the *mazhar* of the Throne. The Holy Prophet had many ascents, but the one which happened for the first time is mentioned prominently. Thus, it should be remembered that the spiritual wonders and marvels which take place in the forehead, contain the great secrets of the Divine Throne.

Knowledge for a united humanity

The servant of the <sup>c</sup>*azīzān* to impart knowledge,

Naṣīr al-Dīn Naṣīr Hunzai,  
21st August, 1980.  
Haydarabad, Hunza, Gilgit.  
23rd August, 1991, London.

## On Angel, Pari and Devil

(From *Jāmi' u 'l-Hikmatayn*, by Sayyidnā Pīr Nāṣir-i Khusraw, may God sanctify his secret).

*Firishtah-ū pari-ū diw rā bi-dānistam*  
*Kih hast-ū nīz bi-bāyad bi-hast bar, takrār*

*Za mā-ū kayf bigūy-ū ba-rasm-i burhān gūy*  
*Gar āmadast birūn in sukhant az astār*

1. This man (Shaykh Ahmad b. Hasan Jurjani) says that I affirm that there are angels, *paris* and devils, but this affirmation without demonstration (*burhān*) is not enough. Tell me what is the quiddity, i.e essential nature (*māhiyyah*) and quality (*kayfiyyah*) of each of them? As he has said: “Tell me (their) quiddity and quality, and tell me according to the principle of demonstration.” (It should be known) that quiddity of a thing means its whatness and that is to enquire about its genus. And the quality of a thing is its howness and that is its shape and colour, if it is a body and if not a body, then its attributes of action. For instance, if someone says: “a tree” and someone else asks: What is a tree? - it would be an enquiry on his part about the genus of the tree. And the answer would be, if there is something grown from the plants, that the tree is from this genus. And if there is nothing grown then the answer would be: A tree is a growing body and it transforms dust and water into another form. And the answer to the one who asks: How is a tree? -



It would be: One end of it has gone down into the earth and the other is up in the air with many branches and leaves. This is the meaning of quiddity and quality about which is asked in the above verses.

2. And the rational answer of philosophers to the one who asks what is an angel, is that they said that these heavenly bodies of the stars of the spheres are angels. They are living and speaking and they manage the world by the command of God. Sābit bin Qurrah al-Harrani (c. 221-288/836-901), who has translated the books of philosophy from the Greek language and script into the Arabic language and script, regarding the spheres and the stars as living and speaking, argued and said: “Man’s life and speech are because of the fact that he has a nobler body and in the nobler body which is the human body has descended a nobler soul which is living and speaking”. And this is a true premise. Then he has said: “And the bodies of the spheres and stars are extremely noble and subtle and of utmost purity”. And this is another true premise. The conclusion of these two premises is that spheres and stars have an extremely noble soul. Since the soul which is extremely noble is the speaking (rational) soul, therefore, these spheres and stars have a speaking (rational) soul and they are living and speaking. Thus this is a demonstration which this philosopher has adduced that, angels are the spheres and the stars and that they are speaking.

3. The philosophers do not recognise the *pari*. However, they affirm the existence of the devil and say: “When the souls of wicked ignorant people leave the body, they remain in this world. Because they leave the body longing for sensuous desires which pull them back and they cannot pass beyond the natures and they come down into an ugly body, wander in the world, seduce people, teach wickedness and mislead the people into deserts so that they may perish”. As Muḥammad -i Zakariyya’-yi Razi in his book

“*‘Ilm-i Ilāhī*” has said: “The souls of wicked people that become devils, show themselves to the people in a form and tell them: Go! Tell the people that an angel came to me and told me that God has given you messengership and that I am that angel! So that thereby differences may occur among people and many people may be killed by the plan of that soul which has turned into a devil”. We have refuted this view of this audacious confused person in the book “*Bustānu ’l-‘uqūl*”. Here we are not going to occupy ourselves to refute him, lest we fall short of achieving our goal. This is the view of the philosophers about angels and devils.

4. As for the answer of the people of *ta’yīd* to this question, by the permission of the Treasurer of the Book of God and the *Shari‘at* of the Prophet, may peace be on him and on the heir of his position, we say: The angel is a pure soul, because he has been brought into existence by the Creator through *ibdā‘*, such as, the Intellect, Soul, Jadd, Fath and Khayāl, whose names in the *zāhir* (exoteric aspect) of the Book and the *Shari‘at* are the Pen, the Tablet, Isrāfil, Mikā’il and Jibrā’il. The *ibdā‘i* existents have two roots, such as the Intellect and the Soul and three branches from them such as, Jadd, Fath and Khayāl. And the natural physical existents also have two roots, such as fathers and mothers, namely, stars and spheres and natures, and the generated things from them are also three, such as minerals, vegetables and animals, the last of which is man. And in microcosm religion also has two roots, such as the Prophet and the Legatee (*waṣī*), and their three branches are the Imām, the Ḥujjat and the Dā‘ī. And the branches of each of these branches (*mawālīd*) are numerous.

5. Thus the *ibdā‘i* angels are pure because their existence is by their action, which appears in the spheres and stars. That is to say that, the light and the power of the spheres and the stars which are visible and audible angels, are from those *ibdā‘i* angels. And the

purpose of God in creating these visible natural angels, is to produce potential angels, such as people. And these potential angels are brought into actuality by the Prophet and the Legatee through the Book and the *Shari'at*. As the stars which are visible angels are intermediaries between the *ibda'i* angels who are actual angels and the people who are potential angels, so are the Prophets, Legatees and the Imāms intermediaries between the potential angels, who are the people and the actual angels who are primordial and *ibda'i* angels, so that they make the potential angels into actual angels through the Book and the *Shari'at*. And he who is able to bring the potential angel into actuality has reached the rank of angelicity, and he is the *Khalifah* (Vicegerent) of God in the earth, as He says: "And had We willed We could have appointed from among you angels to be vicegerents in the earth." (43:60). This was the reason that God told us to believe in His angels, His Books and His Prophets after believing in Him, as He has said: "And the believers, each one believes in God and His angels, and His Books and His Prophets." (2:85).

6. And God, the Exalted, has mentioned two groups from among His creatures (saying): "I created for My worship". One is *jinn*, who is called *pari* in Persian and the other is mankind, as He has said: "I created the *jinn* and mankind only that they may worship Me." (51:56). And He did not say "I created the devil", rather He said that the devils were *paris*, they disobeyed God, therefore they turned into devils, as mentioned in this verse: "And when We said unto the angels: Prostrate yourselves before Ādam, and they all prostrated themselves, except Iblis. He was of the *jinn*, and he disobeyed His Lord's command". (18:50). According to this verse the cause of the existence of the devil is the existence of mankind. Because God says that Iblis before He commanded him to obey Ādam, was from among the *jinns* or *paris*. Thus creatures are of two kinds. One is mankind and the other is *pari*. And the *pari*

became two groups: one is angel and the other is devil. That is, whoever from the *parīs* remained obedient, became an angel and whoever became disobedient, became a devil. And He in His Book did not make any difference between the angel and the *parī* except that He said that when the *parī* disobeyed, he became the devil. Otherwise, He has placed angel and *parī* in the same rank, according to this verse: “And when We said unto the angels: Prostrate yourselves before  $\bar{A}$ dam, and they all prostrated themselves, except Iblis. He was from among the *parīs*, namely, angels.” Thus from this verse it is evident that he was a *parī*. And from among the *parīs*, whoever did not disobey, became an angel, as whoever disobeyed became a devil. Thus it is evident that the cause of becoming an angel from the *parī* is obedience and that of becoming a devil from the *parī* is disobedience. And obedience and disobedience to God cannot be except through the Prophet, for as God says in the story of  $\bar{A}$ dam that, when he did not prostrate himself to him, he became a devil, despite the fact that he was an angel.

7. Thus it becomes necessary for the Prophet to be Prophet to the *parī* as well as to mankind, for as God says in His Book: “Say (O Muḥammad )! It is revealed unto me that a company of the *Jinn* gave ear, and they said: Lo! it is a marvellous Qur’ān, which guides unto righteousness.” (72:1-2). And in another place He said to His Prophet: “And when We inclined toward certain of the *Jinn*, who wished to hear the Qur’ān and, when they were in its presence, said: Give ear! and when it was finished, turned back to their people, warning (them).” (46:28). And in another place He has said: “Say (O Muḥammad ): O mankind! Surely I am the Messenger of God to both of you all (*jami<sup>c</sup>ā*)” (7:158), i.e. mankind and *parī*. And the word “*jami<sup>c</sup>ā*” (all, altogether) brings the *parī* together with mankind and indicates that *parī* is from mankind, when the Prophet says that he was the Messenger of God

to both of them. God says: “Say (O Muḥammad ): O mankind! Surely I am the Messenger of God to both of you all.” (7:158). Also in the *sūrah* of *ar-Raḥmān* (55), as a rebuke God says in thirty-one places: “Which then of the bounties of your Sustainer (O men and *parīs*!) do you deny (the Prophet)?” (55:13). Thus by these verses, it is established that the Messenger was Messenger to both mankind and *parīs*.

8. And it is necessary to know that in the world of religion, people are divided into two groups: one is the group of *parīs* and the other that of mankind. Further, *parīs* are also divided into two groups: whoever from them remains obedient leaves this world as an angel and whoever becomes disobedient, leaves this world as a devil. And it is well known among the common people that the *parī* is beautiful and the devil is ugly. If the ugliness of the devil is due to disobedience, this necessitates the beauty of the *parī* to be due to obedience. And this beauty and ugliness depend on belief which is a spiritual form, not a physical one. And according to the ordinary people *parīs* are invisible to men. *Parī* in Arabic is called “*jinn*”, which means hidden. Thus it is evident that, from the *ummat* of the Prophet, a group is hidden and another is manifest. And those who are hidden are the potential angels: Whoever from them leaves this world obedient becomes an actual angel, and whoever disobeys becomes a potential devil and when he leaves this world becomes an actual devil. And those who are manifest are potential *parīs* and they cannot be potential angels until they become actual *parīs* and he who does not become a potential angel cannot become an actual one. Thus whoever from this manifest group becomes an (actual) *parī* becomes hidden from others so that by being *parī* he may become an angel. What we have said is a parable of the people of the *zāhir* and the *bāṭin* that, whoever comes from *zāhir* to *bāṭin*, is such that mankind becomes *parī* and becomes handsome.

And from these two *ummats* there are devils for the Prophet: Those who turn back from the boundary (*ḥadd*) of *bāṭin* are like the devils of *jinn* and those who turn back from the boundary of *zāhir* to enter the boundary of *bāṭin*, are like the devils of mankind, as God has said: “And thus We have appointed for every Prophet an enemy, devils of mankind and *jinn*.” (6:112).

9. And we say that the speaking or rational soul in every human being is a potential angel and as we said, the potential angel is *parī*. And the sensuous soul and the irascible soul are two potential devils in every individual. He whose speaking soul renders the irascible soul and the sensuous soul obedient to itself, becomes an angel and he whose sensuous soul and irascible soul render the rational soul obedient to themselves, becomes an actual devil. And the Chosen Prophet has said that man has two devils who seduce him, as is said in this Ḥadīṣ: “For every man there are two devils who seduce him.” In this Ḥadīṣ, it is clear that man as rational soul, is one and he has two devils; one is the sensuous soul and the other, the irascible soul. The Prophet was asked: O Messenger! do you have these two devils? He said: “I had two devils, but God gave me victory over them and they became Muslims”. And the words of the Ḥadīṣ, which the Prophet uttered are: “*Kāna li shayṭānāni wa-lākinna naṣaraniya’llāhu ‘alay-himā fa-aslamā.*” Thus we have made it clear that, in man, there is angel and also devil and he himself is *parī*. And the devil is not created by God, but comes into existence due to his disobedience. And *parīs* are potential angels and they become actual when they obey; and the devils also become actual when they disobey. And people (in this world) are potential angels or devils. And that world is full of actual angels and devils. This is a detailed and comprehensive description (of angels, *parīs* and devils).

**List of Non-English Names and Words**

**A**

<i>Abadī</i>	<sup>c</sup> <i>Aqīdah</i>
<sup>c</sup> <i>Abdu'l-Majīd Panjwānī</i>	<i>Ar-Rāsikhūn fi'l-<sup>c</sup>ilm</i>
<sup>c</sup> <i>Abdu'l-Muṭṭalib (a.s.)</i>	<sup>c</sup> <i>Ārif</i>
<sup>c</sup> <i>Abdu'llāh (a.s.)</i>	<sup>c</sup> <i>Arsh</i>
<i>Abrār (pl. of Barr &amp; Bār)</i>	<sup>c</sup> <i>Arsh-i a<sup>c</sup>lā</i>
<i>Abū Sa<sup>c</sup>id Khudarī</i>	<i>As-Ṣalātu 'l-wuṣṭā</i>
<i>Abū Ṭālib (a.s.)</i>	<sup>c</sup> <i>Asā</i>
<i>Ādam (a.s.)</i>	<i>Asās</i>
<sup>c</sup> <i>Ādiyāt</i>	<i>Aṣḥāb-i shamāl</i>
<i>Ahl-i bayt</i>	<i>Aṣḥāb-i yamīn</i>
<i>Aḥsan</i>	<sup>c</sup> <i>Asr</i>
<i>Akhḷāq</i>	<i>Awliyā'</i>
<i>Al-<sup>c</sup>Arshu 'l-<sup>c</sup>azīm</i>	<i>Āyah-i Sirāj</i>
<i>Al-Kayl</i>	<sup>c</sup> <i>Aynu 'l-yaqīn</i>
<i>Al-Kitāb</i>	<i>Azalī</i>
<i>Al-Qisṭās</i>	<sup>c</sup> <i>Azizān (pl. of <sup>c</sup>aziz)</i>
<sup>c</sup> <i>Ālam-i zarr</i>	
<sup>c</sup> <i>Alī (a.s.)</i>	<b>B</b>
<sup>c</sup> <i>Amal</i>	<i>Bāb</i>
<i>Āmin</i>	<i>Bandagī</i>
<i>An Arabic-English Lexicon</i>	<i>Baṣīrat</i>
<i>Anā'</i>	<i>Bāṭin</i>
<i>Anā'-yi <sup>c</sup>ulwī</i>	<i>Bāṭinī</i>
<i>Anā'-yi siflī</i>	<i>Bayān</i>

Baytu 'l-khayāl

Burhān

D

Ẓafādi<sup>c</sup> (pl. of Ẓifdi<sup>c</sup>)

Dā<sup>c</sup>i

Damm (pl. of Dimā')

Darajāt

Darwīsh

Dāwūd (a.s.)

Ẓabiḥu 'llāh

Ẓibḥin<sup>c</sup> azīm

Ẓikr-i Ilāhi

Ẓikr-i Nāṭiq

Ẓikr-u<sup>c</sup> ibādat

Ẓikr-u bandagi

Zu 'l-ḥijjah

Zurriyyat

Diagrams of Wisdom

F

Fanā 'i nafsānī

Faqīh

Farmān

Fath

Firishtah

Furqān

G

Ghilmān (pl. of Ghulām)

Giryah-u zāri

Guftār

H

Hābīl (a.s.)

Ḥadīṣ

Ḥadīṣ-i qudsī

Ḥajj

Ḥakīm

Ḥaqīqat

Ḥaqqu 'l-yaqīn

Hārūn (a.s.)

Hāwiyah

Ḥazrat Amīr (i.e. Imām

<sup>c</sup>Alī a.s.)

Ḥazrat

Ḥudūd-i dīn

Ḥujjat

Ḥujjatān-i muqarrab

Hūr (pl. of ḥawrā')

Hūrīs

I

<sup>c</sup>Ibādat

Ibdā<sup>c</sup>

Ibdā<sup>c</sup>i

Ibrāhīm (a.s.)

<sup>c</sup>Ilm-i ladunnī

<sup>c</sup>Ilmu 'l-yaqīn

Imām

Imām-i mustawda<sup>c</sup>

Imām-i mustaqarr

Imām-mubīn

Īmān

Inbi<sup>c</sup>ās

Insān-i kāmīl



*Ism*

*Ism-i a<sup>c</sup>zam*

*Ismā<sup>c</sup>il (a.s.)*

*Isrāfil (a.s.)*

*Istawā<sup>c</sup>ala 'l-<sup>c</sup>arsh*

*Istinbāt*

*Istiqāmah*

*Iṭminān*

*'Izrā'il (a.s.)*

J

*Jadd*

*Jamā<sup>c</sup>at Khānah*

*Jamā<sup>c</sup>at*

*Jamī<sup>c</sup>ā*

*Jarād (pl. of Jirādah)*

*Jazirah*

*Jihād*

*Jinn*

*Jirādah*

*Jism-i miṣālī*

*Jussah-i ibdā<sup>c</sup>iyyah*

K

*Kalām*

*Kalām-i mu'akkal*

*Kār-i buzurg*

*Kashf-i bāṭin*

*Kaṣīrah*

*Kātibin (pl. of Kātib)*

*Kayfiyyah*

*Khalīfah*

*Khāṣīfu 'n-na<sup>c</sup>l (a.s.)*

*Khayāl*

*Khilfatan*

*Kirām (pl. of Karīm)*

*Kirāman kātibin*

*Kun fa-yakūn*

*Kursī*

L

*Lāhūt*

*Lughātu 'l-Qur'ān*

M

*Madad*

*Madrasah*

*Maghānim (pl. of Maghnam)*

*Mahārib (pl. of Mihrāb)*

*Māhiyyah*

*Majālis*

*Majlis*

*Malakūt*

*Mamsūl*

*Mamsūlāt (pl. of mamsūl)*

*Manqabat*

*Ma<sup>c</sup>rifat*

*Ma<sup>c</sup>rūf*

*Maryam (a.s.)*

*Mawālid (pl. of Mawlūd)*

*Mawāqi<sup>c</sup> (pl. of Mawqi<sup>c</sup>)*

*Mawāqi<sup>c</sup>-i Nujūm*

*Mawlā*

*Mazhar*

*Mazharu 'l-<sup>c</sup>ajā'ib*

*Miftāhu 'l-Ḥikmat*

*Mikā'il (a.s.)*

*Nūru'd-din Rājparī*

*Mi<sup>c</sup>rāj*

*Miskīn*

P

*Miṣāl*

*Parī*

*Mu'akkal*

*Pīr*

*Mu'awwil*

*Mu'min*

Q

*Mu'min-i sālīk*

*Qāmūsu'l-Qur'ān*

*Mu'minah (f. of Mu'min)*

*Qārī<sup>c</sup>ah*

*Muḥill*

*Qawl*

*Muḥammad-i*

*Qiyāmat*

*Zakariyyū'-i Rāzī*

*Qulūb (pl. of Qalb)*

*Muḥarramu'l-ḥarām*

*Qummal (pl. of Qummulah)*

*Mukhāṭabah*

*Qur'ān*

*Mukhāṭabah-i rūḥānī*

*Qurrati a<sup>c</sup>yun*

*Munājāt*

*Qurratu'l-<sup>c</sup>Ayn*

*Muqarrabīn (pl. of*

*Muqarrab)*

R

*Mūsā (a.s.)*

*Rabb*

*Muṭahhar*

*Raḥīm*

*Muṭahharah (f. of Muṭahhar)*

*Raḥmān*

*Rasūl*

N

*Rayb*

*Nabī*

*Ru'yat*

*Nafs*

*Rūḥānī*

*Naqṣin mina's-samarāt*

*Nāṣir-i Khusraw (q.s.)*

S

*Na<sup>c</sup>t*

*Ṣadaqah*

*Nāṭiq*

*Ṣādiq*

*Nawāfil (pl. of nāfilah)*

*Ṣādiqīn (pl. of Ṣādiq)*

*Niyyat*

*Safar*

*Nujūm (pl. of Najm)*

*Ṣāḥib-i ta'wīl*

*Nūr-i Muḥammadi*

*Sā<sup>c</sup>iqah*

Şalāt

Şalawāt

Sālik

Salmān-i Fārsī (q.s.)

Samā'

Samāwāt (pl. of Samā')

Sarābil (pl. of Sirbāl)

Şawm

Şahīd

Şarī'at

Şiddīq

Şiddīqīn (pl. of Şiddīq)

Sinīn (pl. of Sanāh)

Şudūr (pl. of Şadr)

Sulaymān (a.s.)

Sultān Muḥammad

Şāh (a.s.)

Şūr

Sūrah

T

Ta'wīl

Ta'wīlī

Ta'yīd

Tajjalā

Takāsur

Takht

Ta'lamūn

Tanzīl

Tanzurūn

Taqarrub

Taqwā

Tariqat

Tasbīh

Taskīn

Ṣamar

Ṣamarāt (pl. of Ṣamar)

Ṭūfān

U

Ūlu'l-amr

Ummat

W

Wa's-salām

Wahhāb

Wajh-i Dīn

Waşī

Wilāyat

Y

Yā' Ali madad

Yad-i bayzā'

Ya'qūb (a.s.)

Ya'sirūn

Yastanbiṭūn

Yatīm

Yatimayn (dual of Yatīm)

Yawm

Yūsuf (a.s.)

Z

Zādu'l-Musāfirīn

Zāhir

Zāhiri

Zakāt

