

# *Spiritual Secrets*

*Rumūz-i Rūḥānī*

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# **Spiritual Secrets**

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Spiritual Wisdom  
and  
Luminous Science**

**Knowledge for a united humanity**

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# Contents

	Page
1. The Holy Farmān .....	1
2. Foreword.....	2
3. Translation and Explanation The Throne of the Heart .....	5
4. Dot of the Qur ā'n .....	7
5. The Expansion of a Drop into Ocean .....	8
6. The Ocean in a Drop.....	9
7. The Universe of the Heart.....	9
8. Only Dot .....	10
9. Dot and Book of Universe.....	11
10. Unity and Multiplicity.....	12
11. The Dot of the Beginning and Dot of the End. ...	13
12. Dot of Relation .....	14
13. Raining of Subtle Atoms.....	15
14. Dot of Light.....	17
15. The Command of "Be".....	17
16. The Intermediary Dot.....	18
17. The Miraculous Word.....	19
18. The Highest Word .....	20
19. Circle of Soul.....	21
20. Unity of Luminousness.....	21
21. An Example full of Wisdom.....	22
22. The Gnosis of God in the Gnosis of the Spirit....	24
23. Self Renewal .....	24

# The Holy Farman



October, 1961

My Dear Spritual child,

I received your telegram, and I give you my best loving blessings for your devoted services. I am very happy to know that you have completed the Ginan Book in Hunzai language.

Knowledge for a united humanity

Yours, affectionatly,

*Aga Khan.*

## FOREWORD

In the Name of Allāh, the Beneficent, the Merciful

God says: “There has come to you from God a *nūr* (light) and a *kitāb-i mubīn* (perspicuous Book), wherewith (i.e. with *nūr* and Book) God guides all who seek His good pleasure to way of peace (*subul al-salām*) and brings them out of darkness unto light by His will, and guides them unto a straight path.” (5:15-16)

It is in the light of the above verse, through the favor and the aid of the Holy Lord, that the foreword of this booklet is being started. Numerous wisdoms are contained within the esoteric comprehensiveness of this blessed verse. One of these wisdoms is that although there is one path of God, i.e. *ṣirāt-i mustaqīm* (the straight path, which has to be one from its beginning to its end), nonetheless, it consists of four separate stages which are *sharīʿat* (the Law), *ṭarīqat* (The Ṣufic of Mystic path), *ḥaqīqat* (The Truth), and *maʿrifat* (The gnosis). Each of the four stages of *ṣirāt-i mustaqīm* is considered as a way or path; and with respect to this, it is said: “God guides all who seek His good pleasure to ways of peace.” Thus it is obvious that the ways of peace are *sharīʿat*, *ṭarīqat*, *ḥaqīqat*, and *maʿrifat*, which hare the *ṣirāt-i mustaqīm*, i.e., the one straight path itself. For any path other than the *ṣirāt-i mustaqīm* is misleading, therefore, there can be no guidance other than along it. This is so clear that it cannot be rejected by any sensible person. Therefore, it is necessary and essential for a *muʾmin* to travel also along the paths of *ṭarīqat*, *ḥaqīqat* and *maʿrifat* in addition to *sharīʿat*, and this is made possible only through the guidance of the *nūr* and the Qurʾān.

It is not possible to travel along this holy path, the *ṣirāt-i mustaqīm*, i.e. to travel along the paths of *sharīʿat*, *ṭarīqat*, *ḥaqīqat* and *maʿrifat* without *jihād* (holy war). There are three *jihāds*:

- a. To fight against infidels
- b. To fight against satan
- c. To fight against *nafs-i ammārah* (carnal soul).

As God says: “As for those who strive in Us, We surely guide them to Our paths” (24:69). That is to say that God will show them exoterically and esoterically the paths of Islam – *shari‘at*, *ṭariqat*, *ḥaqīqat* and *ma‘rifat* – so that they will attain eternal salvation and peace.

Here we want to show that Islam is a natural and universal religion. It abounds in the light of knowledge, wisdom, and guidance and in the wonders and miracles of spiritualism. Continual progress may be made whether moral, spiritual and gnostic (*‘irfānī*), from both its exoteric and esoteric teachings; its ways are the ways leading to peace both in this world and in the Hereafter. However, these paths, as mentioned above, can be traversed only through the guidance of the *nūr* and the Qur’ān. In short, this is *sayr-ū sulūk*, i.e. the journey of spiritualism and knowledge.

The journey of spiritualism and knowledge always results in wonderful and marvelous observations and experiences. This book is based upon the translation and explanation of a Hunzai poem which deals with those wonderful and marvelous experiences which can also be called *asrār-i rūḥāniyyat*, i.e. the secrets of spiritualism, wherein lie the ma‘rifat of the world and life. This poem, which consists of twenty one verses, has been taken from my *Diwān* in Burushaski. I had translated it long ago and some of my friends upon seeing it, had expressed their desire that I should have it published with additional explanation. Now, thanks to Almighty, through His grace and favor, this poem, along with its translation and explanation, appears here in the form of this booklet.

I am sure that this booklet, owing to these verses, which have been composed in the light of spiritualism and which have here explained in the light of spiritualism and which have been explained on the basis of personal (spiritual) experiences, will prove to be sufficiently interesting and useful particularly to those readers who are in love with spiritualism and who are yearning for spiritual progress.

I consider this booklet a short course on esoteric philosophy and on spiritual knowledge. In this booklet, an attempt has been made to present spiritual perfume, extracting it from the innumerable flowers of the knowledge of certitude, so that it may eternally provide readers with the

fragrance of spiritualism, and that it may strengthen their ambition any may increase their longing for viewing the garden of spiritualism with their own inner (spiritual) eyes.

It is possible that some may consider this self-praise. But we cannot neglect the glorification of spiritualism out of the gear that this booklet may be considered self-praise. With such a fear, we will fail to pay full respect and esteem to spiritualism. Thus, in order to draw full attention to this holy subject, I deem it necessary to shed light upon some of its beauties.

To remove any self-praise, I ask “Who am I”?, “What am I”? [To these questions I respond], “I am nothing, except a very petty thing, an extremely weak, perishable and insignificant person and an extremely needy slave of an exalted Lord, looking always towards the Lord with imploring eyes for His favors.” And I like this kind of slavery and humility.

I am highly indebted and grateful to the group of my friends in Misgar and Karachi, who have been helping me time and again in the cause of spreading knowledge. I pray that the Lord of Worlds may shower His favors and blessings upon them in both worlds. *Āmin*, O Lord of the Worlds.

The humble servant,  
Naşir al-Dīn Naşir Hunzai  
18 Jamādi al-awwal, 1397 / 7<sup>th</sup> May, 1977  
Saturday.

## Translation and Explanation

### 1. The Throne of the Heart

*Divine epiphany or the luminous manifestation of God, the Beneficent, on the throne of a real mu'min's heart is a wonderful matter; transformation of the dot of the heart into heaven by virtue of the expansion of ẓikr is a surprising thing.*

Explanation:

It is a well accepted fact that man is, whether in actuality or in potentiality, a spiritual world in himself, As it is said in the Qur'ān:

“We shall show them Our signs in this world and in their own souls, until it will be manifest unto them that it is the Truth (41:53).

This Qur'ānic verse reveals clearly that all those “signs of Allāh” which are contained in this external world are contained also in man, in a spiritual form. In this sense it is said that man is a “microcosm” and the external world is a “macrocosm”. Among the signs of His power and His luminous and living miracles, the greatest sign of His power and the greatest miracle is His Own luminous manifestation and His holy *didār* (vision).

Regarding His holy *didār* or *didār-i ilāhī* (Divine vision), there is not only one but various clear indications in the Qur'ān and in the *ḥadīṣ* (the Prophetic traditions), such as [the one] given in the chapter “Light” in the Qur'ān:

The similitude of His light is as a niche wherein is a lamp (24:35).

If we ponder on this verse we will come to know how in a philosophical manner, it has been explained that the light of God manifests or appears from the blessed forehead of the True Guide – the Imām. Books have been filled with the explanation and



exegesis of this verse, showing that the vicegerency and representation of this Divine light is availed only to the Perfect Man. But it is also true that the true *mu'min* is very close to the Perfect Man. Therefore, on the throne of the heart of a perfect *mu'min*, who is on the level of having perfected his [or her] faith, there should be a complete pattern, a bright example, and a living photo of this light. This means that the holy light of God should also be manifested upon the throne of a true *mu'min's* heart.

Divine power and Divine miracle have always been wondrous to man. This implies that the human intellect is incapable of explaining the Divine power and miracle. When the human intellect attempts to conceive of an explanation for them, it fails in its endeavor at each attempt; and this is because the power and miracle of the Omnipotent is beyond the comprehension of the partial intellect. However, it is a different matter if the human intellect is helped by luminous aid (*nūrāni tā'yid*).

Soul itself is an indivisible substance. However, where the soul is connected with *jism-i laṭīf* (subtle or ethereal body), there are innumerable particles of the soul; for the soul either rides upon each of those particles or has them in its grip. These particles fly back and forth, and there are innumerable numbers of these also in the elemental body (of man). Thus, the “dot of the heart” (*nuqṭah-yi dil*) or the “dot of the spirit” (*nuqṭah-yi rūḥ*), is that living particle which works at the place of the connection and association of the heart with the mind, or, at the centre of consciousness. Then, when the chain of *zīkr-i ilāhī* (Divine remembrance) continues to go on, with the completion of all its conditions, then this subtle particle (*laṭīf zarrāh*), which is the centre of human life and survival, is transformed into light and adds on other particles around itself, and gradually the circle of this spiritual light expands, till it reaches to the extension of the circle of the world. In verses (6:125; 20:25; 39:22; and 94:1) of the Holy Qur'ān, this spiritual reality is mentioned under the caption of *sharḥ-i ṣadr*, i.e., the “expansion of the heart”.

## 2. Dot of the Qur'ān

***The condensation (contraction) of all the meanings of the Qur'ān into one dot is a wondrous thing; again the expansion of the meanings of the same dot into the Qur'ān is an amazing thing.***

*Explanation:*

There is no doubt that the Qur'ān is an enormous universe of knowledge and wisdom; and it is also true that the Qur'ān, despite this magnanimity and extensiveness, can be epitomized in its starting dot (point). This miraculous dot, which is full of wisdom, can be taken as the spirit or light of the Qur'ān, or the *zīkr* of the Prophet, which he performed as the special *'ibādāt*; or let us take it in the sense of the dot beneath the *bā'* of *bismi'llāh*. In any case, it reveals the fact clearly that as the Qur'ān can be expanded into exegesis, explanation, and a multitude of meanings, similarly, through *asmā'-yi 'uzzām* (supreme names) and *kalimāt-i tāmāmāt* (perfect words), it can be condensed into semantic centralism and unity.

In verse (14:24), God has compared the Qur'ān and the Light of the Qur'ān (i.e. the teacher of the Qur'ān), with a “pure tree”. This alludes (signifies) that where the Qur'ān is regarded as *ḥikmat* (wisdom) at the stage (level) of spiritualism, there it is like the fruit and kernel of the tree. And where it is considered as *kitāb* (the Book), there it is the tree itself, for both the Book and Wisdom are mentioned separately in the Qur'ān itself. This means that as the entire tree is contained in the fruit and kernel potentially, so in the same way, the entire knowledge of the Qur'ān can be contained in the *ḥikmat*. As it is said:

And he unto whom *ḥikmat* (wisdom) is given, he truly has received abundant good (2:269).

One of the miracles of centralism and comprehensiveness of the Qur'an is that all its purports and realities are epitomized in *umm al-kitāb* (the mother of the Book, i.e., the Opening chapter), and the compendium and epitome is the dot beneath the *bā'* of *bismi'llāh*. In other words, *umm al-kitāb* is the fruit of the tree of the Qur'an; "*bismi'llāh al-raḥmān al-raḥīm*" is its seed; and the dot of the *bā'* is that particle of seed, wherein there lies the vegetative soul.

### 3. The Expansion of a Drop into Ocean

***It is strange that the ocean adopts the form of a drop through the transformation into clouds and rain; it is also strange that again a drop mingling with a river becomes an ocean.***

Explanation:

This example of the circulation of water stands particularly for the circular journey of the soul, which is endless. The strange thing therein is the reason for which the whole becomes many parts. Such an example is that of the ocean which represents itself while adopting the forms of clouds, rain, and drops. On the other hand it is also surprising that when a drop mingles with a stream, it says [metaphorically, to itself] that it is a stream. When the stream flowing ahead mingles with a river, then the drop begins to claim, "I am the river"; and when the river flowing further mingles with the ocean, then the drop exclaims, "I am ocean and was before too". In other words, in this circumstance the water says: "I am not only ocean but all that which belongs to the parts of water, or to which water has access."

This permanent circulation of water is a clear example of the natural law that everything circulates in its limited circle. As the Qur'an says:

"And everything circulates in an orbit (circle)" (36:40).

#### 4. The Ocean in a Drop

*I have seen of how the drop is contained in the ocean. Nothing surprises me therein. But it is surprising that an ocean is contained in the narrow existence of a drop.*

Explanation:

Particular souls are like drops and the Universal Soul is like an ocean. Thus, it is not surprising if the particular souls of the creatures are included in the Universal Soul. But it is surprising how the part contains the whole when the *‘ārīf* (gnostic) conceives the Universal Soul as being in himself perfectly; at the point of his *mushāhidah* (observation) and *didār* (vision of the Universal Soul) in luminousness (*nūrāniyyat*) and when he achieves *ma‘rifat* (gnosis).

This event is so miraculous that it is as if the narrow existence of a drop has contained the entire ocean in itself. As Imām *‘Alī* has said:

*a-taḥṣabu annaka jirmun ṣaghīrunn  
wa fi-kan ṭawal-‘ālam al-akbar.*

“Do you think that you are a small body,  
While the macrocosm is enfolded in you?”

#### 5. The Universe of the Heart

*It is certain that man is comprised in this external spacious world, but the existence of a great luminous universe in the fistful heart of man is strange.*

Explanation:

A Poet has said:

*Raftam ba-suiy daryā didam basī tamāshā  
Daryā drūn-i, kishṭī, kishṭī drūn-i daryā*

“When I went towards the river a wonderful spectacle saw I,  
The river was in the boat and the boat in the river.”

Similarly, although physically man is confined to a small space in this wide and spacious world, nonetheless, spiritually, there exists always a great universe within the dot of his heart, the name of which changes according to the time and the occasion, such as: if man is awake, this internal world of his is called *‘ālam-i khayāl* (the world of imagination), *‘ālam-i taṣawwur* (the conceptual world) or *‘ālam-i tafakkur* (the reflective world); if he is asleep, it is called *‘ālam-i khwāb* (the world of dreams), if he has passed beyond the world of imagination and the world of dream, and is absorbed in spiritual ecstasy, then it is called *‘ālam-i rūḥāniyyat* (the world of spiritualism or the spiritual world).

## 6. Only Dot

*Amazingly, the basis of knowledge and wisdom is only a dot and that is all. Thus, the formation of a letter from the shape of the speed of the dot, and the formation of a word from the combination of words and the formation of furqān-i ḥikmat (the Furqān of wisdom), is an extremely amazing thing.*

Explanation:

It is a wondrous wisdom that in both the exterior and the interior of letters there is only the dot, for the different form of letters are made from the speed of the dot, as if all the letters are footprints of the dot. That is to say, when a writer wants to make the form of a letter then first of all, consciously or unconsciously, he makes a dot with the pressure of a pen-nib. Then, stretching it immediately in different directions, he makes the form of a letter or of letters. Hence is caused the formation of a letter from the shape of the speed of the dot.

In this verse, the word “*furqān*” is used in at least two senses – as the Qur’ān and as the Word of light (*kalimah-yi nūr*). As for the status of the Qur’ān, it is known to all, and therefore, here the Word of light will be explained to some extent. The Word of light is mentioned in verses (4:174) and (5:15) of the holy Qur’ān, and this light is undoubtedly the Prophet himself and his true successor. Thus, in connection with the spiritualism and gnosis of this light of the true guide, comes a word, which is abounding in wisdom and which is called *kalimah-yi nūr*, which is repeated in the blessed voice of the Perfect Man. This same Word (*kalimah*), in the personal or individual spiritualism of a *mu’min*, is the miracle of the *furqān*, i.e., the researcher and investigator in the matters of knowledge and wisdom, and is the greatest sign of the True Guide’s light. This is why it is called the Word of light (*kalimah-yi nūr*).

## 7. Dot and Book of Universe

***The beginning of letters is alif (ʾ), and try to recognize the dot of tawhīd (unification) on the top of alif; the creation and completion of the Book of the universe from a single dot of light is a wonderful thing.***

Explanation:

It will be explained in detail later that the existence of everything is based on the combination of various dots. Thus, the dot itself is the source of the unity and integrity of existence and is itself the means of true justice and equality.

Further, this means that when God made the book of the universe, first of all He made a dot of light, in accordance with the example of the Divine Pen (*qalam-i ilāhī*), and through it the universe and the existents were created. This is just as in the beginning of the alphabet, there is an *alif*, and on the top of the *alif* is hidden the

starting point (dot), from which all letters are composed; and in fact, all writing comes into existence from the same one dot.

The same example is found also in the world of personal spiritualism, that is to say that even the personal spiritual creation begins with the “dot of light” (*nuqṭah-yi nūr*). Here, *nuqṭah-yi nūr* refers to the great Name or Word (*ism-i aʿzam*), which the Perfect Guide (*murshid-i kāmil*) – pronouncing with his holy tongue – tells his disciple. The spiritual creation of a true *muʿmin* starts with this holy Word or Name, when – through this blessed Name – the *muʿmin* pays special attention towards *zīkr-i ilāhī*.

## 8. Unity and Multiplicity

***The dot of unity (nuqṭah-yi tawḥīd) was also on the tip of the Divine Pen (qalam-i qudrat); the possibility of multiplicity in the action of unity is a puzzling matter.***

*Explanation:*

As explained in verse (7) of what was written on the Guarded Tablet (*lawḥ-i mahfūz*), the Divine Pen first wrote the dot of unity (*nuqṭah-yi tawḥīd*). That is to say, when the Universal Intellect began the act of creation, the first thing which he created was the light of the Universal Soul, and the rest of the creation was created through this light which is preserved in the Universal Soul – the *lawḥ-i mahfūz* (the Guarded Tablet).

Here arises a question that since the action of the Divine Pen – as the representation of God – was the action of God Himself, then why did this action result in multiplicity rather than in unity. That is to say, why did not unity originate from unity, and why instead did multiplicity emanate from it? The answer is that in reality, multiplicity did not originate from unity, but that rather, it is unity itself which has originated from the unity; for the multiplicity under discussion is, in reality, not a multiplicity but a unity which

seems to be a multiplicity, i.e., a unity which appears apparently to be multiplicity. As God says:

And your creation and your resurrection is nowise but as an individual soul (31:28).

This Divine command shows that the unity of all the souls of the creatures subsists in One Soul (*nafs-i wāḥidah*) (i.e. the Universal Soul) in pre-eternity (*azal*) as well as in post-eternity (*abad*). For all these souls are as his parts. When he was created, they too were created with him, and when he will rise to the status of the Universal Intellect, they too will rise to the same status. This is the meaning of the above Qur'ānic verse.

## 9. The Dot of the Beginning and the Dot of the End

***It is the dot wherein lies the beginning of everything and it is the dot wherein lies the end of everything; it is bewildering how is hidden the limit and distance of everything in the dot itself.***

Explanation:

It is a fact that the creation of everything – physical or spiritual – starts with a dot; then, its completion starts with the addition of particles and dots, and finally, its completion ends on a dot. Similarly, the correct determination of the real limit (definition) and distance of the division, discrimination, increase and decrease, is possible only through the dot.

As for the importance of dot, the delicacy and subtlety of the accounts and business of the Divine law also enters into dot-counting (*zarrāh-shumārī*), as God says:

“And whoso does good an atom’s weight will see it then, and whoso does evil an atom’s weight will see it then” (99:7-8).



This is an indication that each individual will be given accounts in the form of miraculous atoms. As He says:

“And We shall bring forth for him on the Day of Resurrection a book which he will find spread” (17:13).

That is to say that he will find the book of spiritual atoms.

## 10. Dot of Relation

***It is the dot where there is the relation and union of the spirit and body; it is amazing that it is the dot because of which is equality, increase and decrease.***

Explanation:

There are two kinds of bodies: the subtle or astral body (*jism-i laṭīf*), and the dense body (*jism-i kaṣīf*). The relation of the soul with *jism-i kaṣīf* (dense body) is transitory and for a few days (i.e. during the short time of physical existence). Furthermore, the relationship between the soul and the dense body is only an indirect one, whereas the relation of the soul with *jism-i laṭīf* (subtle body) is permanent and of a lasting nature. But it should be borne in mind that *jism-i laṭīf* consists of several luminous atoms. Therefore, it is said in this verse that the relation of the soul to the body lies in a dot; and here “dots” refer to the atoms of the *jism-i laṭīf*, which are in the cosmic ocean of the great soul (*rūḥ-i aʿẓam*) as well as in the human body.

In our dense body there are innumerable small atoms, and the direct relation of the soul is with these atoms, which are able to accept and receive the vegetable soul, animal soul, rational soul, and the holy spirit. One of the Qurʾānic names of *jism-i laṭīf* is “*sulālah*” (quintessence of clay). As God says:

“Verily We created man from a quintessence (of clay)” (23:12).

That is to say that the creation of man was completed through *jism-i laṭīf*, for He says that “We created man from the quintessence of clay”.

These blessed words allude to the creation of Ādam, that is to say that these Divine words prove that the personality of Ādam and his sons is astral and in the nature of *jism-i laṭīf*. And to say of *jism-i laṭīf* that it is the quintessence of clay is true, for the quintessence of clay is nothing but the astral body. Then He says:

“Then We placed him as (a drop of) sperm in a place of rest (womb), firmly fixed” (23:13).

That is to say that God, preserving the subtle personality (*shakhṣiyyat-i laṭīf*) of man, transformed some of his subtle atoms into sperm, as the Divine law necessitated (or according to natural law). This entire *ḥikmat* (wisdom) is hidden in the principle of using the term “*jaʿal*” (23:13) after “*khalaqa*” (to create) (23:12) about a creature. This reveals not only that there are innumerable atoms of *jism-i laṭīf* in our *jism-i kaṣīf* – each of which is connected with the soul and due to which our body is living and standing – but also that we have another personality which is based on the astral body (*jism-i laṭīf*).

The determination of equality, increase and decrease by the dot (i.e. atom) means that what people usually think about the equality of things is not correct. This can be true only when there is not even the difference of a single atom between different things. Thus, this shows that the measure of equality, decrease and increase, in reality, is the dot or atom.

## 11. Raining of Subtle Atoms

***The heaven, earth and all the existents came into being from dots; how strange is the deluge of the spiritual raining of dots.***

*Explanation:*

The composition and creation of everything in the world and in the existents is based on the combination of atoms, and nothing is simple and pure. Even a stone is not pure and simple, for, in reality, it is based on the atoms. Thus everything is created from atoms, such as the heaven, earth, sun, moon, stars, elements, minerals, vegetables and animals.

It is one of the spiritual realities that when, through the guidance and grace of the true guide, and as a result of the special *'ibādat-ū riyāzat* (devotion and spiritual exercise) of a true *mu'min*, the individual and personal kind of resurrection takes place; and when the astonishing voice of *ṣūr-i Isrāfil* (the bugle of Isrāfil) begins and grows louder and louder, and a herald calls souls with a strange name, then the countless souls of the physical and spiritual worlds linked with the small atoms of *jism-i laṭīf* gush forth and enter the personality of the *mu'min*. This event, according to a Qur'ānic similitude, is regarded as torrential rain and deluge. Thus, according to this, in the background of Nūḥ's Deluge of water there was such a spiritual deluge too. As God says:

And it was said: "O earth! Swallow thy water, and O Sky! Withhold thy rain" (11:44).

That is to say: "O Nūḥ's personality! Now absorb thy countless souls in thyself like before, and O *ḥudūd-i rūḥānī*! Now do not send the innumerable souls towards Nūḥ". Also it is said:

It was said (unto Nūḥ): Come down with peace and blessing from Us upon thee. (11:48).

That is to say, "come down from the height of *tanzil* on the earth of *ta'wil* with the peace of both worlds, favors and blessings of knowledge, and wisdom as a result of gnosis of the spirit and spiritualism.

## 12. Dot of Light

***The dot of the light of the Lord of honor is nearer to me than my jugular vein; His staying at my poor heart as a guest is a wonderful thing.***

Explanation:

In the first hemistich there is an allusion to the Qur'ānic verse:

“And We are nearer to him than his jugular vein” (50:16).

That is to say that the living photo of Divine light (which has been explained under No. 1), is extremely close to a *mu'min's* “I”. Thus, in this sense of representation, if He has stayed in my poor heart, then why should it not be a surprising thing, for there is nothing in my heart which is worthy of His dignity.

## 13. The Command of “Be”

***When (in pre-eternity) there was nobody to carry out the command, how was the command issued? Issuing of command to non-existence saying to it “BE” is a bewildering thing.***

Explanation:

This is such an important question that through its answer the great secrets of the creation of the universe can be unraveled. In this connection, see another one of my books, *mizān al-ḥaqā'iq* (Balance of Realities), for details, particularly under the topic “*Amr-i Kun*” (Command: Be). This question has been posed on the ground that the Divine Command of “Be” (*kun*) cannot be applied to non-existence and nothingness, but rather, can be applied to such a creature whose physical creation has already been completed and which has only to be given spiritual form; just as God, for the spiritual completion of Ādam and ʿĪsā had said “Be” after the completion of their physical creation. As God says:

“Indeed, the similitude of ʿĪsā before God is as that of Ādam; He created him from dust, then said to him: “Be” and he was” (3:59).

This shows that the creation of Ādam and ʿĪsā is alike. Now, let us ponder on God’s words: “He created him from dust...” What does this mean? Does this verse narrate the complete physical creation of Ādam and ʿĪsā or just the creation of their physical bodies? By reflecting upon it we will come to realize that this verse indicates the completion of the external and physical creation of these two prophets, before the ensuing of the command “Be”; and the command is issued only after the completion of the physical creation. This further reveals that the command “Be” is for the completion of spiritual status, not for that of making “nothing” a “thing”, nor to bring existence out of non-existence. Here we think that this much explanation would be sufficient for the wise.

#### 14. The Intermediary Dot (nuqtah-yi wāsīt)

*The command “Be” (kun) is, in fact, the action of the intermediary dot (i.e. limit) of the physical world (ʿālam-i khalq) and spiritual world (ʿālam-i amr). The event of kun fa-yakūn (“Be and it is”) in the soul and body of man is an astonishment.*

Explanation:

The “world of creation” (ʿālam-i khalq) is this external world, which is also called the “world of bodies”. The “world of command” (ʿālam-i amr) is the internal world, which is also called the “world of spirits”. However, these two worlds are not separate from one another, rather, they are united like the body and the soul, for they are like the body and the soul of each other. Yet, in the sense according to which they are two, they stand side by side each other and there is a line of demarcation between the two which is called “intermediary dot” (nuqtah-yi wāsīt). It is this

“intermediary dot” where the action of the command “Be” is materialized. This place is like the door of *kun fa-yakūn* (“Be and it is”) *kun fa-yakūn* (“Be, and it is”), which is between the world of command and the world of creation. Thus, when anything in the world of creation is being completed physically and is about to unite spiritually with the world of command, then – while passing through that door from the world of creation to the world of command – the action of the command “Be” takes place upon that thing, thereby instantly uniting it with the world of command.

Since the human spirit and body are the laboratory of all types of spiritual experiments, therefore, all the wisdoms of *kun fa-yakūn* are hidden in the personality of man. Thus, a *mu'min* should try to find out these secrets from the treasures of his own recognition; God willing, he will be successful in this struggle.

## 15. The Miraculous Word

***The epitomization of the living tree of knowledge (which always gives the luminous fruit) in the form of a pure World and then to be the proof of wisdom is an extremely surprising thing.***

### Explanation:

The miraculous Word (*mu'jizāti kalimah*), which is mentioned in verses (14:24-25), has already been explained under verse No. (6). It is noteworthy that there are special centers of the knowledge and wisdom of the Qur'ān and spiritualism. These centers are in the form of the “Great Names of God” and “Perfect Words (*kalimāt-i tāmmāt*). You may have sufficient knowledge about [the concept of] *ism-i a'zam*, but I am not sure whether you have any knowledge about *kalimah-yi tāmmah* (Perfect Word) or not. However, with the grace of the true Lord, I will try to explain to some extent the position of *kalimāt-i tāmmāt* in the Qur'ān and in spiritualism, which, with respect to their being the source of abounding knowledge and wisdom, are such that each one in itself can be considered as a complete book. The greatest miracle

of these *kalimāt* (words) is that they are under the control of spiritual *ḥudūd* (ranks, dignitaries), so that they will avail more and more guidance through them to true *mu'mins*. As it is alluded to in the Qur'ān:

It (i.e. the Qur'ān) is in such books (*ṣuḥuf*) [i.e., *kalimāt-i tāmmāt*], which are honored, exalted and pure; in the hands of such scribes (i.e. angels) who are honorable and pious (80:13-16).

This is the Qur'ānic definition and description of *kalimāt-i tāmmāt*. The *ta'wīl* of the scribing angels is spiritual *ḥudūd* (ranks, dignitaries) who are giving knowledge and wisdom to *mu'mins* through these *kalimāt*. In this sense, they [the spiritual *ḥudūd* who are like scribing angels] write these *kalimāt* in the heart and mind of *mu'mins*.

## 16. The Highest Word: (*Kalimah-yi 'ulyā*)

***The wisdom of the secret of affirmation (*iṣbāt*), negation (*nafy*) and Truth (*ḥaqq*), is extremely great; the function of an exalted Word as a *mīzān al-ḥaqā'iq* (the scales of realities) is an amazement.***

*Explanation:*

It should be clear that the highest and greatest among the *kalimāt-i tāmmāt* is *kalimah-yi bārī* (Word of God). One of its signs is that it is *kalimah-yi amriyyah* (commanding Word); therefore, it is also called “*kun*” (Be). Another sign is that in it are contained the aspects of both negation and affirmation, in which there are the symbols of beginning-less (*la ibtidā'*) and beginning (*ibtidā'*). This *kalimah*, in reality, is a light of knowledge, which is specified for the concepts of higher realities, such as *azal* (pre-eternity), *abad* (post-eternity), *lā-makān* (spaceless), *makān* (space), *lā-zamān* (timeless), *zamān* (time), and beginning and end of the world and existents. At this stage also is manifested

the “Highest (or the Supreme) Example” (*al-maṣal al-aʿlā*, 16:60) of spiritualism (*rūḥāniyyat*), which agrees with and confirms the realities of the Word of God (*kalimah-yi bāri subḥānah*). This “*al-maṣal al-aʿlā*”, which is a Qur’ānic name, can be determined by *gawhar-i ʿaql* (the pearl of intellect).

*Kalimah-yi bāri* is the Supreme balance of realities. Affirmation and negation are its scales, and *ḥaqq* (Truth), which is above both of them, is its handle. Here, *ḥaqq* is used as a special technical term for a reality which is above both negation and affirmation.

## 17. Circle of Soul

***The Circle of soul has no rest, but in center there is complete rest; the circling of the impatient souls, including the world, like a compass, is strange.***

*Explanation:*

What is in the depth (*bātin*) of this world? And why have these heavens forever been revolving? There is a huge ocean of natural souls hidden in this world and this ocean is like the circle of a compass. This ocean of natural souls is always revolving and the heavens are related to this ocean; therefore, by virtue of the revolving of these natural souls, the heavens also revolve. The Cause of the motion of natural souls is that they have, in their nature, been endowed with the instinct of searching for the center. In other words, all this is due to the pressure of the Universal Soul. Anyhow, in the center of this circle there is rest, and outside of the centre of the circle there is restlessness, perplexity and perpetual circling.

## 18. Unity of Luminousness

***It is strange that He Himself is the city of knowledge, and Himself grants the spiritual favors unstintedly, and at the same***



*time, He Himself is the gatekeeper of this city wearing the talismanic garment of corporeality.*

Explanation:

The Prophet has said about Imām °Alī: “You are from me and I am from you”. He has also said: “I am the city of knowledge and °Alī is its gate”. Here, these Prophetic traditions show that the way in which °Alī is from the Prophet and the Prophet is from °Alī – i.e. their unity – is not a physical thing but is the unity of luminousness, spiritualism and knowledge. Similarly, the Prophet’s being the city of knowledge and °Alī’s being its gate is not so in its physical sense, but in the sense of the light of knowledge, wisdom and guidance. Thus, in this sense, if the city and gate both are of light, then according to “*nūrun °alā nūr*” (light upon light, 24:35), they become one light. This reveals the fact that the *nūr-i nubuwwat* (light of Prophethood) and *nūr-i imāmat* (light of Imāmat) is one and the same. In this it is said that the light which adopts the form of the city of knowledge and provides the bounties of peace of intellect and wisdom to the people of faith, is in reality, the same light which has become the gatekeeper of this city, dressed in talismanic raiment. Then why should there be any astonishment?

The corporeality and humanity of the Perfect Man has been compared with the talismanic picture (drawing) in the sense that just as inexperienced people, despite finding treasure cannot obtain it due to its talismanic design, so in the same manner, the ignorant people, because of the corporeality and humanity of the Perfect Man – the True Guide – fail in having access to the treasures of his spiritualism and luminousness; their vision is confined only to his corporeality.

## **19. An Example full of Wisdom**

***Destroy all the idols of your heart except one big idol; it is strange that faith is hidden in faithlessness (of love) of a pure and purified idol.***

*Explanation:*

This is an allusion to the Qur'ānic story of Ibrāhim and its secret wisdom of *ta'wil*, according to which Prophet Ibrāhim had destroyed all the idols except one big idol. This is an example which is full of the wisdoms of gnosis for the people of intellect and wisdom.

The lesson of wisdom which lies in the external aspects of this feat of Prophet Ibrāhim is well accepted. Yet, in addition to this there is another allusion, in which idolators are addressed in the language of wisdom (*zabān-i hikmat*), that if one hold these different idols as numerous Gods, then such a stand is false. One should accept one, and only one God. Further, if one accepts these idols as numerous manifestations of God at the same time, then even this belief is also utterly false. One should believe in one God and accept only one manifestation of God at any one time, and that one manifestation is His vicegerent on the earth. It was due to this *ta'wilī* reason that Ibrāhim had said: "But this, their chief, has done it [i.e. the destruction of the other idols]" (21:63). That is to say that this was in accordance with the principle of Oneness. Further, the *ta'wil* of the biggest idol is the personality of Ibrāhim himself, for otherwise, God forbid, Ibrāhim would have been guilty of lying when he said that this was done by the biggest idol, while, in fact, it had done nothing.

Similarly, there are concepts of numerous religious and worldly favorite things, which are like idols, because of which man fails utterly in achieving his religious goal; for his love, which is a special power, becomes divided among them. Therefore, except for the concept of the vicegerent of God and His Prophet, the remaining concepts should be destroyed, so as to make spiritual progress possible immediately.

## 20. The Gnosis of God in the Gnosis of the Spirit

*Are the Lord and human soul, in reality, alike? If not, then the completion of the gnosis of God in the gnosis of spirit is strange.*

Explanation:

It is ascribed to Imām ʿAlī that he said: “Whosoever recognized his self (or soul), he recognized his Lord”. The question which arises out of this *farmān* is obvious. The recognition or gnosis of Lord through the recognition of human spirit is possible only if they are alike. This question is very important and can be solved in the light of Monorealism. But an immediate answer to this question is that the human soul is the mirror of Divine beauty and glory. When this mirror becomes completely clean and bright, then the exalted attributes of the Lord of honor can be observed therein until the necessary gnosis (*maʿrifat*) is achieved.

Through which spirit can man reach the gnosis of God? Is it vegetative spirit, the animal spirit, the human or rational spirit, or is there still some other spirit in man? Yes, there is some other spirit and that is the holy spirit (*rūḥ-i qudsī*). Otherwise, gnosis is not possible. The observation of the spiritual wonders and the vision of spiritualism and luminousness of the Holy Spirit is possible through the Perfect Man.

## 21. Self Renewal

*(When it is needed) I, being melted in the fire of love, and being molded in the form of wisdom, will renew myself, thus the facilitation of Naṣīr’s difficulties is a strange thing.*

Explanation:

It is the wonder of *ḥaqīqī ʿishq* (the real love), that in removing the mental and moral weariness and stagnation of a *muʿmin*, it

bestows upon him favors such as awareness, intelligence, righteousness, certainty, knowledge and wisdom. This real love is not attainable without the Perfect Guide, for it is he who is the vicegerent and representative of God and the Prophet, as well as the Guide of spiritualism.



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