

*Fruit of  
Paradise*

Mīwah-yi Bihisht

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# Fruit of Paradise

*(Mīwah-yi Bihisht)*

By

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## Chief Medical Patron

Praise be to God, the Lord of the worlds! It gives me great pleasure that since 26<sup>th</sup> August, 1994, Dr. Zarina (late) Husayn Ali has been appointed the “Chief Medical Patron” of the “Board of Medical Advisers and Patrons”. May this auspicious progress be blessed for her!

It is not possible to duly thank the doctors for their great and excellent services. For, it is a fact that they unsparingly sacrifice many precious parts of their valuable lives for the sake of my health.

May God grant us all the inner eye so that we may be able to truly see and appreciate the golden services to every <sup>c</sup>azīz.

Dr. Zarina’s pure heart is the fountainhead of every good deed and well-wishing. She is yearning to acquire the lasting and imperishable wealth of the knowledge of certainty. She likes everything related to true knowledge. She goes to *Jamā’at Khānah* with great conviction. Once in a great *majlis* everybody was doing *giryah-u zāri*. When Dr. Zarina’s turn came, she started to do *munājāt* with utmost humility and gradually experienced the miracle of spiritual shaking. This is the proof of spiritual purity.

As a *darwish*, I pray that the Lord of the worlds grant you and your beloved son, Colonel Ghulam Murtaza, peace and eminence in both the worlds! And may He cause your knowledge and every kind of good deed to increase! *Āmin!*

N. N. (Ḥubb-i <sup>c</sup>Alī) Hunzai,

Sunday, 24 Jumada I 1415 / 30<sup>th</sup> October, 1994.

## Table of Contents

Preface	1
Creation within Creation	6
Hidden Treasures in ʿIbādat	11
Fear of God and False Fear	16
The Wisdom of Ḥadis	22
Soul and Ḥaẓrat Ādam (a.s.)	28
The Spirit of Islam	33
Soul and Science	40
Miʿrāj and Maʿārij	50
The Divine Sunnat	56
Taṭhir and Tazkiyyah Part 1	61
Taṭhir and Tazkiyyah Part 2	67
Jamāʿat Khānah Part 1	72
Jamāʿat Khānah Part 2	79
Taʿwili Questions	84
Salmān-i Fārsī	88
Some Advanced Questions	98
Symbolic Language	101
Sūratu'l-Humazah (104)	108
Flowers of Wisdom	110
Two Very Great Angels	116
Great Wisdoms of Death	119
Glossary	124

## Preface

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

“Indeed Allāh and His angels send *ṣalawāt* on the Prophet. O you who believe! say *ṣalawāt* on him and submit to him with due submission” (33:56).

O Compassionate and Merciful Lord! Through Your infinite mercy grant your incapable and powerless servants the ambition to say *ṣalawāt* on Your chosen and beloved Prophet and his pure progeny in the correct manner which is in the light of *ma<sup>ʿ</sup>rifat*.

*Allāhumma ṣalli ʿalā Muḥammadin wa-āli Muḥammad.* (O Allāh! Send blessings through Muḥammad and his progeny).

O You Who are Holy and Unique! You are above both space and non-space and yet are closer to us than our jugular vein. We present all our physical and spiritual needs in Your presence. O God, you are Unique and Self-Sufficient. O God, every believing servant always wants to praise You to his heart’s content. O King Incomparable! You who know everything and from Whom nothing is hidden, know that this task is extremely difficult, not only because of the weakness of our particular intellect, but also because of the inadequacy of words and their meanings for this purpose. So O Allāh, through Your indubitable guidance make this poor and helpless heart the fountainhead of burning ardour, enabling me to shed tears like a baby, so that just as the baby attracts the attention of its loving mother, Your Divine Mercy may provide me with the means to explain what needs to be explained. But Lord! Your favours do not really compare to that of a physical mother, for her love is merely a drop of water compared with the endless ocean of Your mercy.

The Name of this book: This lovely book has been called “Fruit of Paradise”. It is a collection of some important articles which were written on various different occasions. At the end of each article the date on which it was completed is shown so that readers can determine the evolutionary sequence and order of the articles. This

has not been the practice in some of my early writings, but this procedure seemed best in the interests of providing as much historical information as possible for scholars interested in researching Khānah-yi Hikmat and Idārah-yi ʿĀrif.

The meaning of the phrase “Fruit of Paradise” in Qur’ānic wisdom is extremely comprehensive. The reason for this is that God, the Knowing, the Wise, has selected fruit from all the nourishments of the material world so that the sublime bounties of the soul and the intellect can be compared to it. The reason for this selection is that in the example of fruit (which in Qur’ānic language is called *samar*, *fākihah*, etc.) there are allusions to spiritual and intellectual gems which only people of wisdom can appreciate.

**Fruit of Knowledge:** Just as every worldly fruit is the complete essence of its tree, that is, it contains every feature of the entire tree in the form of essence, including the capacity of growing another tree of its own kind, similarly is the fruit of the soul, intellect and knowledge of Paradise, for it is the essence (*gawhar* ...) of the tree of the existents and the universe and hence, its colour, fragrance and taste are very pleasant and delightful to the eye, nose and tongue of the soul and intellect. Physically a rosarium is an enclosure where flowers blossom and an orchard is an enclosure where there are fruit-bearing trees, but the state of spiritual Paradise is such that it is not only a rosarium within a rosarium and an orchard within an orchard, but also a rosarium within an orchard and an orchard within a rosarium. This is because it is the subtle world, the world of command which is governed by the miracle of the command “Be” and things appear faster than in the twinkle of an eye. If we examine the Paradise of the personal world, from one aspect the flowers of spirituality appear first followed by the fruits of knowledge and wisdom.

An intelligent person who is aware of the exoteric aspect of the Qur’ān might ask where these flowers have been mentioned in the Qur’ān. The answer is that everything is mentioned in the Qur’ān in the language of wisdom and accordingly wherever words like *jannah*, *rawzah*, *ḥadiqah* or any other word that is used for Paradise is mentioned in the Qur’ān, there you will find hidden the

mention of flowers. Further, flowers of Paradise are also mentioned in those verses in which the trees and fruits of Paradise are described, for Paradise (garden) presents the concept of both fruit and flower, and trees and fruits are not possible without flowers. An important point here is that just as sight is the most noble of the external senses, similarly the noblest of the internal senses is spiritual insight (*baṣīrat*), for which there are various kinds of subtle scenes (43:71) including scenes with subtle flowers.

There are many verses in the Wise Qur'ān which signify that the dead earth is revived (and thrives) by rain from heaven. The *ta'wil* of this is that when the rain of true knowledge falls on the hearts of *mu'mins* from the heaven of the light of Prophethood and Imāmat, extremely beautiful scenes of the gardens of Paradise appear in their hearts. Thus when flowers appear in spiritual observations they are symbols of knowledge and fruits are the symbols of wisdom.

**The Fruit of Everything:** If we examine Qur'ānic wisdom, we will note that in the spiritual world everything has a flower and a fruit and nothing is exempt from this universal rule (28:57). This is also implied by naming the spiritual kingdom Paradise (an orchard or rosarium). Thus the elegant and beautiful spiritual form of everything is its flower and its spiritual particle is its fruit and its wisdom is its kernel. This means that in its luminous form the world of imagination is that garden of Paradise in which everything in the universe and the existents, in the colour of God (2:138), is either a flower or is as colourful as a flower; the world of particles is that orchard where the souls of all things are present and which are called fruits and the treasure of intellect is the Divine treasure that contains the kernel of wisdom of every fruit in Paradise.

If one asks what bounties are found in Paradise, or how many different kinds of bounties can be found there, the answer is that from one aspect, the innumerable bounties of Paradise are of two kinds: Firstly, those bounties that man knows and which he desires and secondly those bounties which he cannot even conceive (50:35). From yet another aspect, the bounties of Paradise are

divided into intellectual, spiritual and of the subtle body and which themselves have many subsidiary kinds. The gist of what has been said here is that recognition of Paradise and its bounties is necessary in order to inspire the desire for them. For, if one does not know the supreme bounties of God and does not desire them, then according to the law of treasures (15:21), the law of recognition (47:6) and the law of desire (16:31; 25:16; 39:34; 42:22; 50:35) they will not be given.

Everything in the universe and the existents works like a tree, and a fruit of its kind is produced from it. Look at the heaven! Are not the sun, the moon, the planets and the stars like the fruits of this tree? Where the mountain is a tree, gems and minerals are its fruit. If the ocean was not a tree, then pearls would not be its fruits. Another wisdom is that the earth is a tree and its fruits are plants and vegetables, the vegetable kingdom is a tree and its fruits are the animals, and the animal kingdom is a tree and its fruit is mankind, and the world of humanity is a tree and the fruit of its intellect and soul is the Perfect Man. Another example is that a noble person in childhood is lovable and beautiful like a flower bud, in his youth like an attractive and delicately scented rose and in maturity, due to his wisdom and intellect, like a ripe fruit full of flavour and fragrance. These examples show that everything has a fruit and that the order of the universe is similar to the order of fruits in which the secret of Paradise is hidden.

**An Expression of Gratitude:** If service in the cause of knowledge is considered to be a *jihād* (struggle), then it is true to say that luminous help (*ta'yīd*) and succour of God and His true Prophet can be obtained through the Imām of the time. In this *jihād* many devoted *mujāhids* of Khānah-yi Hikmat and Idārah-yi °Arif have taken part. Pray for them in this way: “O Lord! For the sake of all the *murīds* of the exalted Imām and all the holy institutions grant them success and victory! *Āmīn!*”

In this *jihād* for the cause of knowledge, both the celebrated Presidents Messrs Fatah Ali Habib and Muhammad Abdul Aziz are the *mujāhids* of the first rank. They participate in all related works both big and small. They are the moths around the lamp of



Imāmat and the lovers of true knowledge. Their friendship is extremely sweet and soothing like the fruit of Paradise because they are adorned with the beauties of ethics and faith. I consider every office-bearer and member of both these organisations a potential angel, for they have resurrected a revolution of knowledge in both the east and in the west.

I take this opportunity to also remember all my friends and colleagues in the east and the west. My heart, mind and thoughts are filled with those *‘azizān*, who by their services, have contributed to the success of these organisations. I am grateful to them all. If it is true that every soul is a compendium of innumerable particles then this pleases me greatly, for I wish all the particles of my soul to show gratitude to my benefactors, pray for them and be sacrificed for them! *Āmin!*

Note: Presidents Fatah Ali Habib and Muhammad Abdul Aziz suggest that articles and books such as these should be read several times to attain more and more knowledge of Qur’ānic secrets and treasures of spiritual knowledge.

The dust under the feet of people of faith,  
Naṣīr al-Dīn Naṣīr Hunzai,  
16th June, 1985.

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## Creation within Creation

Creation within creation means the succession of the act of God in which God perpetually creates one thing from another without there being an absolute beginning or an end. This is ascertained by every wise person when he observes the creation of the personal world in the illumination of the Qur'ān and the light of Imāmat. As is mentioned in a noble *Ḥadis*: “When God created the Intellect, He interrogated it and said to it: Come forward. It came forward. Then He said: Go back! It went back. Then He said: By My honour and majesty! I did not create a creature more loved by Me than you. And I will not perfect you except in those whom I love. You alone will I command and you alone will I forbid, and you alone I will punish and you alone I will reward.” From this magnificent and wisdom-filled *Ḥadis* appear some clear realities:

1. The Intellect speaks at the highest degree of the spiritual station, but in the language of wisdom.
2. The Intellect has seen a great cycle of progression and regression.
3. The Intellect is the most beloved creature of God.
4. Perfect Intellect is created in the one who recognises God and whom God loves.
5. Divine commands and prohibitions are applicable only to the Intellect.
6. Both the greatest punishment and greatest reward are in intellectual form.

You can see in this luminous teaching that this is the description of the creation of the personal world, which is a perpetual succession and which here is called creation within creation. The Prophets and the Imāms are examples of such creation. Thus when God creates one Perfect Man after another then He makes creation within

creation. This means that God continues to create personal worlds one after another and in each one of them happen the same things mentioned in the above *Ḥadīṣ*. This is why the Wise Qur'ān invites all people to travel within themselves (i.e. in their personal worlds), for as it is said; “Say (O Muḥammad): Travel in the earth (*sirū fi 'l-arḏ*) and see how He started creation; and then God will bring forth another creation.” (29:20). If we restrict the meaning of this wisdom-filled command to travel in the external and material world, certain questions such as these arise:

1. If we accept that here by the “earth” is meant “planet earth” and that by “creation” is meant the external world, how will we by travelling discover the secret of how God started creation?
2. If it is said that this command relates to the physical aspect of the world of humanity, how will the secret of the creation of Ādam be disclosed? And how is it possible to ascertain that God will bring forth another creation again?

It is clear from this explanation that “travel in the earth” means travel within ones own self (personal world). Travelling in the earth is mentioned in the Qur'ān 14 times, (7 in the imperative form (*sirū*) and 7 in narrative form (*yasirūn*), in addition to some other forms from the same root. There is no doubt that the recognition of the universe and the existents is obtained by the recognition of the human self and through which is obtained the recognition of God, the Lord of Honour.

Another example of “Creation within creation” is verse (39:6): “He creates you in the wombs of your mothers, creation after creation, in three darknesses.” When man is in the state of sperm in the womb of the mother he is in three darknesses, namely the physical, the spiritual and the intellectual. In such a state God creates him through creation within creation and brings him forth to physical perfection. That is, he creates sperm from the quintessence of clay, and from the sperm a clot, from the clot a lump of flesh, from the lump of flesh bones, which he clothes with flesh, and then He creates another creation (23:12-14). This noble verse addresses

humans in the language of wisdom and tells them that when they were in the womb they were devoid of three kinds of light, bodily, spiritual and intellectual. This precisely resembles the descent of Ḥaẓrat Ādam from the Supreme Paradise to the earth. Had this not been so then the three darknesses would not have been applied to him whilst in the womb, for Qur'ānic words are not without actuality and reality. That state of man which is called death and that state which is called life and all the things that are related to these states together make a complete circle. It is obvious that a circle has neither a beginning nor an end. Wherever you start on it is its beginning metaphorically. If we have to interpret reality we have to use metaphors for without this it is not possible to explain reality. Reflect well on this noble verse: "He Who made all things created (them) excellent; and began the creation of man from clay." (32:7). This sacred verse needs *ta'wil* to explain it, because in this world there are both good and bad things. The *ta'wil* is that God is He Who raised everything in the world of creation to the world of command creating it through creation within creation and there gave it an excellent form and began the creation of the True Man from the rank of *mu'minhood*. Thus you can see from this that there were *mu'mins* before every Adam.

Every Perfect Man in himself is a complete subtle universe (personal world) and this is a succession which never ends. In this succession, with respect to the personality each of the personal worlds has a separate beginning. That is, this beginning is an individual beginning and not the collective one. This means that universally or collectively there is no beginning and no end. And this is a very great secret.

In the Divine kingdom there are two kinds of things. One is the "thing mentioned" which God has mentioned and the other is the "thing unmentioned" which is what God has not mentioned. Both these things apply to man as stated in verse (76:1); "Has there ever come over man a *ḥin* (movable time) from the *dahr* (immovable time) in which he was a thing unmentioned (i.e. he was, but was not mentioned)?" This alludes to a time that has not yet come, but it will definitely come. This Divine teaching sheds light on the concept of creation within creation and it is clear that the creative

act of God is eternal and has neither a beginning nor an end.

Both “mentioned” and “unmentioned” things are of two kinds, good and bad. Among the bad unmentioned things are those things which are considered as non-existent, such as an infidel who is considered as being nothing or dead, and good things such as a perfect *‘arīf* (he who has recognised God) who can be called “unmentioned” because he is incomparable and who is given the rank of “annihilation in God”, but is not mentioned in the Godhead. However, both the infidel and the *‘arīf* do exist. Thus with respect to approximation and relationship to the *dahr* we can say that here being unmentioned is praiseworthy, because it is a proof that man’s reality is always merged in its origin. When God Who is the One and Overwhelming (40:16) brings about a revolution in the personal world by enfolding scattered space and time in His hand (39:67) and demonstrates all realities in the Reality of realities, then not only *dahr*, but also the concepts of *azal* (pre-eternity) and *abad* (post-eternity) become one. For the most fundamental, final and greatest treasure which exists there contains all realities and recognitions. This treasure is both beginning and end of both worlds. Beginning in the sense that everything in the external and internal world is created from it and end in the sense that it is the quintessence of all spatial and temporal things. One special name of this priceless treasure is the kingdom of God, for as it is said: “Blessed is He in Whose hand is the kingdom and He has power over all things.” (67:1). In this verse it is alluded that at the place of spirituality where the kingdom (*mulk* and *malakūt*, i.e. the treasure of the Pearl of Intellect) is in God’s hand, are centred all blessings and powers of knowledge and recognition. This shows that the light of intellect which is the Reality of realities, represents every most sublime and most difficult concept. Because it is the Divine Pen, the Hidden Book, the Fountainhead of Light, Mount Sinai, Noble Rock and the Mine of knowledge and wisdom.

Another example of “creation within creation” is that when a Perfect Man comes into being by the command of God, then in due course he has spiritual birth, then passes through the stage of spiritual death during his lifetime and finally when his *inbi‘ās*

takes place, he becomes proof of verse (10:4): “Verily it is He Who begins the creation and repeats it.” Here it is necessary to mention the Perfect Man because it is only he who is the model of the final and consummate creation of God both physically and spiritually, just as Ḥaẓrat Ādam was perfectly created by God. God has continued to repeat this, His pure and wisdom-filled law (*sunnat*) (17:77; 40:85) in the chain of Prophets and Imāms.

You should not forget the key wisdom that God’s attributive names and accordingly His acts are all included in His supreme law, which has passed in His chosen servants, the Perfect Men and which continues without any change (33:62; 35:43). This therefore means that the creative act of God has neither a beginning nor an end. He continues creation within creation and by this act the oceans of His mercy and knowledge surge all the time.

Khānah-yi Ḥikmat/Idārah-yi <sup>c</sup>Ārif,

Particle of dust,  
Naṣīr al-Dīn Naṣīr Hunzai,  
27th January, 1985.

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## Hidden Treasures in ʿIbādat

1. The total number of different forms in which the word “*ʿIbādat*” is used in the Wise Qurʾān is two hundred and seventy five. *ʿIbādat* is mentioned both directly and indirectly in all those verses in which these words have occurred, without including words like *ṣalāt*, *sajdah*, *zīkr*, *tasbīh*, *duʿā*, etc., in which also the *ʿibādat* of Allāh is mentioned. Just as the *ʿibādat* of Allāh is important so it is also wide and deep, for the very purpose of the creation of man and *jinn* is for *ʿibādat* as God says: “I did not create *jinn* and mankind but to worship Me.” (51:56). *ʿIbādat* however, has certain evolutionary stages. Initially it is of the ordinary kind, but gradually reaches its height and stage of perfection when it becomes free from every kind of doubt and polytheism and is illumined with the light of the recognition of God. The Holy Prophet and the Imāms of guidance have always provided practical teachings of such successful *ʿibādat*. Such *ʿibādat* is called Prophetic *ʿibādat* or *ʿibādat* in the light of recognition (*maʿrifat*) and in the truest sense this is what is meant by following the excellent example of the Prophet (33:21).

2. Whenever *ʿibādat* is mentioned in the Wise Qurʾān, there is always also an allusion to the recognition of the oneness of God (*tawḥīd*). As can be seen in the above- mentioned verse that there is the allusion that no individual from *jinn* or from mankind can be the Worshipped One (*maʿbūd*) for he has been created and is not the Creator. As he has been created for *ʿibādat* he has to be *ʿabd* or *ʿābid* (worshipper) and not *maʿbūd* (Worshipped). And he will attain the recognition of God when he has observed his own spiritual creation. This is the reason why in this verse spiritual creation is mentioned before true *ʿibādat*, for in the creative act of God (“I created”) all stages of both physical and spiritual creation are mentioned.

3. The recognition of God and true *ʿibādat* is a very difficult yet a necessary task, the importance of which is neither understood nor can be accomplished without being taught. Therefore, in order to teach them, God sent the Prophets for as He says: “And verily

We raised in every *ummat* (community) a messenger (proclaiming): Worship Allāh and eschew the worship of the *tāghūt*.” (16:36). *Tāghūt* means wayward, Satan or idol. Thus the meaning of this verse is that you should worship Him in the light of His recognition and the knowledge of His oneness so that you may be saved from the worship of idols or the wayward Satan.

4. If people do not act in *‘ibādat* according to what God has said they will be asked “Did I not make a covenant with you, O children of Ādam, that you should not worship Satan - verily he is an open enemy to you, and that you should worship Me? This is the right path.” (36:60-61). It is certain that there is no one who would worship Satan having recognised him. But the fact is that people deviate from the right path and follow Satan due to their ignorance. However, it is this form of following Satan which is called the worship of Satan.

5. There is no doubt that every form of obedience to God is in fact worship of God including obedience to the Prophet and the *ulu’l-amr*, for as God says: “O you who believe! Obey Allāh and obey the Messenger and the *ulu’l-amr* (those vested with command) from among you.” (4:59). If we look at this Divine teaching it is clear that obedience to the Prophet and the *ulu’l-amr* (the Imām of the time) is the worship of God in two ways. Firstly, God has commanded us to obey them, so acting upon this command is to worship Him. Secondly, obedience to the *ulu’l-amr* is obedience to the Prophet and obedience to the Prophet is obedience to God and obedience to God is to worship Him.

6. Regarding setting the face of one’s soul straight towards God during worship of Him and calling Him making religion free from polytheism, it is commanded: “And set your faces straight during every worship (*masjid*) and call upon Him, making religion pure for Him.” (7:29).

7. The earth of Allāh which is infinitely vast is the earth of spirituality. (4:97; 29:56; 39:10). It is said in verse (29:56): “O My servants who believe, verily My earth (of spirituality) is vast, so worship Me only (so that you will be granted vicegerency in it)”,



as promised in verse (24:55): “Allāh has promised to appoint those of you who believe and do good deeds, vicegerents in the (spiritual) earth, just as He had appointed those before you.” These two verses are about those *mu'mins*, who because they have recognised God and believe in His oneness, become worthy of His favours.

8. One very important Qur'ānic subject which deals with the recognition of God, belief in His oneness and His pure and sincere worship without association with anything else is “*ikhhlās*” and this means to purify the concept of oneness of God from polytheism of all kinds. One of the wisdom-filled words that is related to this subject is “*mukhlāṣīn*” which is mentioned eight times in the Qur'ān, the wider meaning of which is those servants of God who have been selected due to their having recognised Him and by their pure worship of Him, for it is said: “He (Satan) said: Then by Your honour, I will certainly beguile them, every one, save those of Your servants whom You have selected.” (38:82-83). Foremost of the selected and chosen servants of God are the Prophets and Imāms, then come those *mu'mins* who, protected under the aegis of Imāmat, walk on the right path in the illumination of their light of guidance. It is because of this that Satan cannot mislead them.

9. It is said in verses (37:40-44): “Save the selected servants of Allāh (people of salvation); for them there is known sustenance, fruits, and they shall be honoured in the gardens of bliss on thrones, facing one another.” In this luminous teaching also, the magnificent results of “*ikhhlās*” are mentioned, for those who recognise God and believe in His oneness will receive the lasting and eternal bounties of Paradise. In this connection “known substance” is very important. Because if we consider this substance to be physical, it leads to a strange conclusion, for it means that the bounties of Paradise will be granted to those who live in this world in comfort, for it is they who know material and external bounties. But this is not correct, for true bounties are those for the intellect and the soul. It is this bounty which is known by the people of reality, even though it is only given partially in this world and will be given completely in the Hereafter.

The known substance is the taste of worship, it is the fruit of the love for Mawlā and luminous knowledge. A question that arises from this is, do the people of Paradise worship in Paradise? The answer is yes, but that worship is with greater ease, luminosity, great pleasure and with the unveiling of secrets, for as Almighty Allāh says: “They (will succeed to the office of vicegerency in the earth of spirituality and) will worship Me purely and not associate anyone with Me.” (24:55). Here by association (*shirk*) is meant hidden *shirk*, that is to let a thought of other than God enter the heart during worship. An example is mentioned in verse (29:65) where some *mu'mins* who, when they are on a ship in a storm, call upon Allāh sincerely and without association with anything else, yet when He brings them back safely to land, start to associate other things with Him. Thus, this form of *shirk* which is in the form of false thoughts, can be committed even by many *mu'mins* and by which worship is damaged. This form of *shirk* will not occur in the hearts of the people of Paradise. Thus in Paradise they will be able to worship Him without any kind of *shirk*.

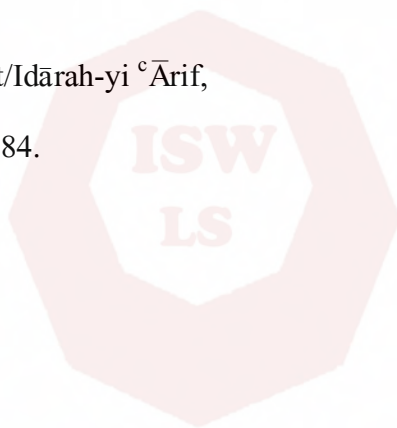
10. Worship in Paradise is indeed miraculous, and an example of it in this world is the worship practised by the Prophets and Imāms, for as it says in the Holy Qur'ān: “Indeed, in the Messenger of Allāh you have an excellent example for him who has hope in Allāh and the Last Day (i.e. the Imām), and remembers Allāh abundantly.” (33:21). The clear meaning of this Divine teaching is that those who obey God, the Prophet and the Imām of the time and are in constant remembrance, it is certain that the excellent example of the Holy Prophet becomes clear to them. Had this not been so, God would not have invited them to follow the excellent example of the Prophet.

11. There is no doubt that there are hidden treasures in worship free from open and hidden *shirk*, and the rubies and pearls that it contains are in the form of soul, intellect, knowledge and recognition. It should be remembered here that the hidden treasures are Almighty God, the Holy Prophet and the True Imām.

12. The various levels or stages of recognition and worship are linked to each other. Recognition is also called certainty (*yaqīn*).

Thus, with respect to certainty, worship has three stages: worship at the stage of the knowledge of certainty, worship at the stage of the eye of certainty, and worship at the stage of the truth of certainty, which is the final stage, for it is said: “Continue to worship until (the stage of the truth of) certainty comes.” (15:99). This is the ultimate stage of obligatory worship, but where it is in the form of the fruit of Paradise, there it always gives light and happiness.

Khānah-yi Hikmat/Idārah-yi ʿĀrif,  
Humble Naṣīr,  
28th December 1984.



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## Fear of God and False Fear

Fear in animals is a faculty for the purpose of self-protection, but in man its main purpose is to fear God. Therefore if fear exists in man for this supreme purpose it is proper and if for some other reason then it is improper. It is said in verse (33:39) that the Prophets do not fear anything save Allāh, for it is He Who is the Creator and Master and all others are merely His creatures and servants.

Animals are devoid of a light such as intellect, therefore their fear does not progress in the form of intellect and knowledge. Therefore when they fear they do so under the influence of the estimative faculty, but in man fear is progressive because of its innate intellect. Accordingly, its standard can reach higher and higher. An example of this is a young child who initially has a fear of non-existent or imaginary things. With time, the more education a child receives, the better (its faculty of) fear works. A similar situation applies in religion also and the fear of God in that, apart from the Perfect Men, the rest of humanity are like children. This is why the Wise Qur'ān teaches man to fear God as He ought to be feared, as it says: "O you who believe! Fear Allāh with due fear." (3:102). In this command there are two important meanings. The first is to fear only Allāh and nobody else and the second meaning is to fear Allāh in such a way that the proper state of fear of Him occurs. Regarding this highest standard of fear it is said: "Of the servants of God only the *'ulamā'* fear Him." (35:28). According to Imām Ja'far as-Sadiq, by the *'ulamā'* (those that possess knowledge) are meant the pure Imāms, for it is only they who because of the light of knowledge that they have, truly fear God and they are characterised by this attribute of the highest form of fear of God. The perfect fear of God or *taqwā* is one of the attributes of the Perfect Man and is possessed by him as the given knowledge. This means that the highest criterion of fear of God is true knowledge.

Although the same word "fear" applies equally to animals, ordinary people, the Prophets and the Imāms, there is a world of

difference in what is meant by it. This is because fear has many levels and the supreme level is the fear of God alone, and unlike worldly fear there is everlasting peace and satisfaction in it. For in reality, to “fear” God means to remember Him and it is His remembrance that gives satisfaction to the heart (13:28). It is clear for people of intellect that there are treasures of knowledge and wisdom hidden in the proper fear of God, whereas in worldly fear there is nothing but helplessness and despondency. The fear of God fills man’s life with mercies and blessings. If someone has no fear of God, the Supreme King, then as an inevitable punishment he will fear others and his life becomes full of bitterness.

It is not possible for the fear of God and worldly fear to be alike in state, influence and result, particularly that fear of God which is in the hearts of His friends, for it is said: “It should be known that verily the friends of Allāh have no fear, nor do they grieve.” (10:62). First and foremost among the friends of Allāh are the Prophets and the Imāms and in whose blessed hearts there is only the fear of God or *taqwā*. Had this fear been like worldly or physical fear, God would not have excluded them from worldly fear and grief in the above-mentioned verse. From this it is clear that the fear of God and worldly fear are contrary to each other. Since God is incomparable, His fear cannot be like the fear of any of His creatures. An interesting question can be asked at this stage. If man has the vegetative, the animal and the rational soul, in which of these souls is there worldly fear and in which is there the fear of God? The answer is that there is no sign of fear in the vegetative soul but there is fear in animals. Thus the cause of worldly fear is the animal soul. As for fear of God, it is in the intellect which is the flame of the rational or human soul. It is because of this that the Wise Qur’ān says that the fear of God is specifically related to the *‘ulamā’* (Prophets and Imāms) (35:28).

The Holy Qur’ān has also said that false fear is a ruse of Satan, for as God says: “It is only Satan who frightens you with his friends” (3:175). Regarding false fear, the question whether such fear arises in the animal soul or whether it is from Satan is answered by the fact that Satan works through the carnal soul, or in other words, another guise of Satan is the animal soul.

In His Mighty Book, God has guided Muslims and *mu'mins* everywhere not to have fear of the multitude of external enemies of Islam, for He representing the *mu'mins* of insight and high ambition says: "Allāh is Sufficient for us and is the Best Protector." (3:175).

One of the Qur'ānic medicines for the disease of false fear is abundant remembrance of God and another is the light of true knowledge by which it is cured permanently. This means that the *jinnī* (invisible) Satan is chased away by the remembrance of God and the human Satan is defeated by true knowledge. It is taught that, in order to protect oneself from the stoning of Satan, one should seek the presence and proximity to God, the *ta'wil* of which is to protect oneself in the luminous knowledge of the Imām of the time.

God says: "And he who is blind to the remembrance of God, We assign unto him a Satan who becomes his comrade." (43:36). The pure Imām is the living Supreme Name (*ism-i a'zam*) of God and His luminous remembrance, because it is from him that *mu'mins* obtain the light of Divine remembrance, which rescues them from the clutches of Satan. For the Imām of the time is in the position of ʿAli and is the gate to the city of knowledge and wisdom.

There is no doubt that the fear of God or *taqwā* has many levels both externally and internally and at the place of soul and the rank of intellect it is in the form of the manifestations of knowledge and miracles, for in verse (48:26) God has attached the word *taqwā* (*kalimatu't-taqwā*) to *mu'mins*. Thus the word *taqwā* which is a Supreme Name is also a miracle of knowledge and good deed, as well as an automatic Divine remembrance. In all these meanings God has mentioned that He has favoured some *mu'mins* by showing them the spiritual miracle of the word *taqwā*, and hidden in this is an ʿIzrā'īlī secret of purification.

In this wisdom-filled verse God says: "Had We sent down this Qur'ān on a mountain, you would certainly have seen it humbled and rent asunder for fear of Allāh. And We strike parables for men

so that they may reflect.” (59:21). When God manifested Himself on the mountain, it smashed into particles (7:143). This manifestation was not without meaning, for it was the heavenly Book, the Torah in its luminous form. This magnificent event happened twice, firstly at the mountain of soul and then at the mountain of intellect. These miracles of the fear of God also happened in the spirituality of the Holy Prophet, in that God first manifested Himself to him at the mountain of soul and in which the spiritual manifestation of the Qur’ān took place and then again at the mountain of intellect where the intellectual manifestation of the Qur’ān took place. Both these mountains were smashed into pieces.

Mountain has many *ta’wils*, one of them is the mountain of soul and another is the mountain of intellect. There is a difference however in the meaning of them being smashed. Soul has innumerable particles all at the same time, but intellect is an example of oneness, and therefore it is only one pearl in the personal world. Nevertheless, the way the chain of manifestations of knowledge of it continues one after the other, it can be said that the Pearl of Intellect also represents innumerable intellectual particles. The proof of God having manifested Himself twice is the two mountains of soul and intellect. Also everything other than God is in pairs, so if we accept that God has many manifestations then as a principle we have to accept that fundamentally there are two manifestations. One should remember that the law of oneness is first, then comes the law of duality, and then the law of multiplicity. The concept of oneness is universally accepted and the concept of multiplicity is obvious. Let us then see what the Wise Qur’ān says about the law of duality:

1. Ḥaḏrat Nūḥ took pairs, not only of animals, but also of all other things into the Ark (11:40; 23:27).
2. God has created all things in pairs and nothing is excluded from this law (51:49; 36:36).
3. The fruits of Paradise are in pairs and none of them is single (55:52; 13:3).

4. All these fundamental and final realities are in pairs: Throne and Dais, Pen and Tablet, Universal Intellect and Universal Soul, Ādam and Eve, this world and the next, heaven and earth, good and evil, *Nāṭiq* (Prophet) and *Asās* (Foundation), Imām and *Hujjat*, father and mother, day and night, intellect and soul, etc.

The Noble Qur’ān teaches three things with the same significance and in the same way: To worship God alone (1:4), to seek help from God alone (1:4) and to fear God alone (2:40-41; 16:51). The reason for this is that seeking help from God is a part of worshipping Him. Similarly, fear of God is a condition of worship as well as worship itself. We should really say that the fear of God is the spirit of every worship and this is clear from the Divine Command: “And remember your Lord in a low voice and within yourself, humbly and with fear, in the morning and in the evening; and do not be of the negligent.” (7:205). In this verse attention is drawn to the great secrets of remembrance and worship.

One may ask why it was that when some angels came to Ḥaẓrat Ibrāhīm he felt fear in his heart (11:70); that Ḥaẓrat Mūsā felt fear on several occasions (28:18,21; 20:21,67) and that Ḥaẓrat Dāwūd too was afraid of angels (38:22), when we know that the friends of God fear none save God?

The answer to the above is:

- (a) These Prophets were awe-struck by the majesty and greatness of spiritual miracles and not by worldly things.
- (b) The life of the Prophets and Imāms is a practical example of the ascension and evolution that people are expected to emulate. Thus the wisdom and expediency lay in the fact that initially in a way they should have fear, then God would tell them “Do not fear!” and after this they transcend worldly fear. Had this not been so one of the wisdom-filled names of God would not have been “*Zi’l- ma‘ārij*” (Lord of ladders). The ladders of God are in the form of the Prophets and Imāms.



This means that the True Guide himself first climbs the ladder of ascension, rung by rung and then becomes the ladder of God to help others ascend in the same way.

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22nd November, 1984.



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## The Wisdom of Ḥadīṣ

1. It is related that Ḥazrat Imām Ja<sup>ʿ</sup>far as-Sadiq said that someone once came to the Holy Prophet and asked the Prophet to pray for him so that God would admit him to Paradise. The Holy Prophet told him: Look! I will pray for you, but you should help me with an abundance of prostrations. From this *Ḥadīṣ* we can see not only the virtue of abundant prostrations, but also that even the highest prayer is conditional on action by a believing servant and that without this intercession is not possible. It is said in verse (53:26): “And how many angels there are in the heavens whose intercession avails not save after Allāh gives leave to whosoever He wills and chooses.” There is a clear allusion in this Divine teaching that it is in the nature and part of the characteristics of angels to pray for people of the earth, but their prayers are accepted only for those people who have the requisite knowledge and action.

2. It is related from the same Imām that the Holy Prophet said: The first stage of knowledge is silence, the second is to listen attentively, the third is to act upon it and the fourth is to spread it. The exoteric aspect of this *Ḥadīṣ* needs no explanation because it is perfectly clear. What can be learnt about the *ta'wīl* (esoteric aspect) of this *Ḥadīṣ* from the way of life of the Holy Prophet? The answer is that by silence is meant the result of worship and remembrance, which is in the form of self-effacement and annihilation, an excellent example of which is found in the early life of the Prophet. In the first stage of knowledge, the Prophet performed abundant *ʿibādat* which created such a state of silence in his heart that apart from the sound of the Supreme Names of God, all other sounds were silenced. The purpose of this example is to explain that if there are insinuations, imagination or other thoughts during remembrance, then even though one may be silent externally, in reality this is not so. Thus, to obtain the silence of the heart one should follow the example of the Prophet and seek the help of Divine remembrance.

3. On one occasion the Holy Prophet said: “Indeed, <sup>ʿ</sup>Alī is

from me, and I am from °Alī.” Hidden in this *Ḥadis* are many wisdoms some of which are:

- (a) The light of *wilāyat* (Imāmat) manifests itself from the light of *nubuwwat* (Prophethood), and the light of the Prophet merges into the light of the *walī* (Imām).
- (b) By the command of God, the Holy Prophet appointed Mawlā °Alī the Imām of all Muslims and Mawlā °Alī, as the gate of knowledge and wisdom, made them aware of the light of the Holy Prophet.
- (c) At the place of *tanzīl* the *Nāṭiq* introduced the *Asās* physically, and at the place of *ta'wīl* the *Asās* taught the spiritual recognition of the *Nāṭiq*.

4. It is related that the Prophet said: “I enjoin upon those of you who have faith in God and in me and have declared me to be truthful, the *wilāyat* of the Commander of the Faithful, °Alī bin Abī Ṭālib. For, truly, devotion to him is devotion to me, a command my Lord has given me and a covenant which He has made with me and has ordered me to convey to you from Himself.” The greatest wisdom in this luminous teaching of the Holy Prophet is that belief in God and the Prophet is the first stage of religion, that affirmation of the Prophethood and Messengership is the second stage, and that affirmation of the *wilāyat* of Mawlā °Alī is the third stage. Another wisdom is that the word “*wilāyat*” has many meanings, and a third wisdom is that God took a covenant from the Holy Prophet, the seal of the Prophets, about the *wilāyat* of Mawlā °Alī. This point is so important and useful that it is only by understanding this that many of the secrets of the Wise Qur’ān are revealed. For instance, it says in verse (33:7): “And when We took a covenant from the Prophets and from you (O Muḥammad) and from Nūḥ and Ibrāhīm and Mūsā and °Isā, son of Maryam, We took from them a solemn covenant.” A sound *Ḥadis* is the logical and intellectual interpretation of Qur’ānic verses and so it is clear that the above *Ḥadis* is an explanation of this Qur’ānic verse, and that God took a covenant from all the Prophets that they should make people aware of His command about the Imāmat.

5. It is narrated from Imām °Alī that he said: “Acquire knowledge before it is taken away. Listen to me! I do not say it will be taken away in this way and he lifted his hand - but it is possible that there is a learned man in a tribe and that he dies, and his knowledge departs with him. And there is another learned man in the tribe, and he dies, and his knowledge departs with him ...”.

6. It is related from the Holy Prophet that he said: “God does not seize knowledge from the people by snatching it from them. He takes it by taking the learned ones ...”.

It is thus clear from the above that knowledge does not go into the earth (with the body of the learned) but that God grasps it in His hand. It ascends unto Him on a throne which is made of good deeds, for as God says: “Unto Him the good word (knowledge) ascends and the good deed exalts it.” (35:10).

7. It is reported by Mawlā °Alī that the Holy Prophet said: “The position of my *ahl-i bayt* among you is like the Ark of Nūḥ, whoever embarks upon it is saved and whoever lags behind is drowned.” The Holy Prophet has also said: “Acquire knowledge from the learned man (*°ālim*) of my *ahl-i bayt*, or from one who has acquired knowledge from the *°ālim* of my *ahl-i bayt*, so that you may be saved from the fire (of Hell).” By both the Ark of Nūḥ and the *°ālim* of *ahl-i bayt* is meant the Imām of the time, who has been appointed by God and the Prophet to protect people from the flood or the fire of ignorance. It is because of this, that in all the Qur’ānic parables the more true knowledge is praised, the more ignorance is condemned.

8. It is a well known historical event (*Ghadir Khumm*) that the Holy Prophet addressing the companions said: “O people! Know that °Alī is to me like Hārūn was to Mūsā, except that after me there will be no other Prophets. And he is your *walī* after me. Thus he whose Mawlā I am, °Alī is his Mawlā”. Then he raised his hands and prayed: “O Allāh! Befriend him who befriends him and be an enemy to him who is his enemy, and help him who helps him, and forsake him who forsakes him and turn the truth with him

wherever he turns.” This *Ḥadis* of the Holy Prophet is extremely important from many aspects: It is not only full of the fundamental realities of religion but also full of sublime wisdoms. Firstly, referring to the Divine law and the Qur’ān, he indicates to that most important point that the inheritance of the Heavenly Book and the vicegerency of the Holy Prophet is not a new event but a continuation of the Divine law from the very beginning. The only difference being that there will be no further Prophets after the Holy Prophet Muḥammad (s.a.s.), who was the last of the Prophets. In the Holy Qur’ān, God has considered the appointment of the True Guide as His law (*sunnat*) and it is such that there cannot be any change in its spirit or essence. It is completely clear from this *Ḥadis* that Messengership and Prophethood end after the Holy Prophet but that *wilāyat* and Imāmat continue. This *Ḥadis* proclaims in the language of wisdom that the presence of Mawlā and Imām is always necessary. For it is not possible for the possessor of exalted behaviour (68:4) to pray to Allāh for Mawlā ʿAlī in this way if it had been contrary in any way to Divine law or the law of religion. Therefore the Holy Prophet recited this most beautiful prayer of Islam for the sake of the proper interpretation of religion and prayed that Allāh should love all those who love His *mazhar* (the person through whom He manifests Himself). In this concept the Holy Prophet has revealed the greatest treasure of knowledge and wisdom.

9. The Holy Prophet said: “Knowledge is a light which He places in the heart of he whom He wills from among His servants.” This attribute belongs firstly to the Prophets and the Imāms and then according to the capacity of obedience to them it can be attained by *mu’mins* also. Knowledge is light and light is in the form of knowledge. Thus wherever knowledge is mentioned in the Qur’ān, it is a mention of light and vice versa.

The exoteric definition of light is that which makes hidden things visible and itself is visible as light, such as the sun. But this definition is not complete for there is another aspect to it. For instance, the light of dawn spreads without the sun having risen and does not disappear when the sun is hidden behind clouds. This means that light is both hidden and manifest and both visible and

invisible. Similarly, the light of knowledge has two forms, the visible and the invisible. And there is knowledge in both of them.

10. Although light is one in the supreme fountainhead, it has many forms which come under the two classifications of visible and invisible. It is clear from this prayer of Imām Ja<sup>c</sup>far as-Sadiq that light applies to every sense both external and internal: “O Allāh! Make for me a light in my heart, a light in my ear, a light in my eye, a light in my tongue, a light in my hair and a light in my skin, a light in my flesh and a light in my blood, a light in my bones and a light in my nerves, a light in front of me and a light behind me, a light from the right side of me and a light from the left side of me, a light from above me and a light from below me.” From this blessed saying it is clear that the Perfect Man is light from head to toe and is a complete specimen of Divine power and in whom although essentially the light is one, it appears in different forms to guide each of the external and internal senses, as it is evident from the above prayer.

11. It has been reported from the Imāms of the *ahl-i bayt* that the Holy Prophet said: “There is no action without intention, and no worship without certainty, and no nobility without piety (*taqwā*).” What has been said about intention is clear to everyone but it is not possible for everyone to know the difference between worship with certainty (recognition) and worship without it. It should be known that certainty is a synonym of recognition or *ma<sup>c</sup>rifat* and the meanings of certainty from a Qur’ānic point of view are very sublime, such as the knowledge of certainty, the eye of certainty and the truth of certainty. This means that the first place of acceptable worship is the knowledge of certainty, the second is the eye of certainty and the third is that of the truth of certainty. And these are all ranks of the recognition of God or *ma<sup>c</sup>rifat*.

Praise be to Allāh, the Lord of the worlds!

Note: All the *Aḥādīs* used in this article are from the first volume of *Da<sup>c</sup>’ā’imu’l-Islām*.

A humble slave of the holy and pure Imām,  
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12th November, 1984.



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## Soul and Ḥaẓrat Ādam

Before exploring the subject of “Soul and Ḥaẓrat Ādam” it is important to know if there were any human beings on any planet before Ḥaẓrat Ādam. What is the proof that the chain of human existence has continued from the very beginning? A satisfactory answer to this question has already been provided in my book “What is Soul”, but because of the importance of this subject, some additional proofs have been furnished here to emphasise that man is as eternal as God’s kingdom.

1. The clear meaning of verse (30:30) is: “The upright religion (Islam) is the religion of nature (creation), and Allāh’s nature is that on which He created people and there is no change in the law ordained by Allāh for creation. And this is the religion of *Qā’im*.” From this Qur’ānic proof it is clear that the physical creation of Ḥaẓrat Ādam was exactly in accordance with the law of nature, and that He created him in the same way that He created all other people.

2. The word *insān* including *ins* and *insiyyān* is mentioned 84 times in the Qur’ān. It is a common word which applies not only to the children of Ādam but also to the first Ādam as mentioned about the creation of man in general in verse (76:2). It is an universal law that every human being is created from both a mother and a father and this law applies equally to all including Ḥaẓrat Ādam and Ḥaẓrat ʿĪsā, because with respect to the body they were also human beings.

3. In verse (2:213) it is mentioned that before the chain of Prophets began, people were one community (*ummat*) or were on one path, then Allāh sent the Prophets. This proves that Ḥaẓrat Ādam was created after those people and that he was the first Prophet in the chain of Prophets.

4. In the Wise Qur’ān the same single law for the creation of Ādam and the children of Ādam is mentioned repeatedly by the word “*insān*” (mankind) as the seven stages of the creation of man



are mentioned in verses (23:12-14) which are: (a) quintessence of clay, (b) sperm, (c) clot, (d) lump, (e) bones, (f) flesh, (g) another creation. No human being can become “another creation” without passing through these stages, nor can he be called the creation of the Best of Creators (23:14).

5. Reflecting on verse (3:59) one concludes that the creation of both Ḥaẓrat Ādam and Ḥaẓrat ʿĪsā was alike (i.e in accordance with the laws of nature) and that it was on the occasion of their spiritual creation or perfection that God told them to “Be”. From this it is clear that both Ḥaẓrat Ādam and Ḥaẓrat ʿĪsā had parents and that Ḥaẓrat ʿĪsā’s parents were Ḥaẓrat Maryam and Yūsuf, the carpenter.

6. You can see in the “*Risālah-yi Hikmatī*” of Ḥakīm Pīr Nāṣir-i Khusraw (q.s.), which was written in Persian, that the Persian translation of the Arabic word “*jinn*” is “*parī*” which means a subtle and hidden creature which can fly. In the Wise Qur’ān which is the treasure of God’s secrets, with respect to creation, you sometimes find mankind mentioned before *jinn* (55:14-15) and sometimes *jinn* mentioned before mankind (15:27). The reason for this is due to the circle of creation in which they are like day and night. Or one should say they are like the silk worm and silk moth. If in the season of worms you want to mention their past, it is true to say that first they were moths and if in the season of moths, it is true to say they were worms. Each is created from the other and the only universal statement is that there is no temporal priority or posteriority between them.

7. In the light of the above facts we can say that the kingdom of God has neither a beginning nor an end but that it is eternal. And in this kingdom it is also necessary to say that mankind is always present. Thus for every cycle there is an Ādam and that at the end of each cycle man is transformed from the dense into the subtle. This is merely a question of body, not of deeds. This means that the story related to the multitude of *jinnns* on planet earth prior to the Ādam of this cycle is true. Similarly, at the end of this cycle man will be granted a subtle body, an example of which is a Flying Saucer, which has many Qur’ānic names.

8. If we try to understand Qur'ānic wisdom and accept the system of cycles, then we should also accept this law of the soul which is that when the cycle of the previous Ādam was complete, and the cycle of our father Ādam began, the Lord of the worlds took the offspring from the loins of the children of the previous Ādam and having presented them in the spirituality of His vicegerent of this cycle (i.e our Ādam), and after taking a covenant from them, considered them the children of the present Ādam (7:172). This miracle takes place first in every person in the chain of vicegerency (i.e. Prophethood and Imāmat).

9. There are great wisdoms hidden in the way in which soul is mentioned in the story of Ādam. For instance, before breathing the perfect soul into Ḥazrat Ādam, God said: “My Soul” (15:29; 38:72) attributing this to Himself. The great secret which it is necessary to recognise here is that the Divine Spirit which was breathed into Ḥazrat Ādam, or the Divine Light that was being transferred, was previously in another Perfect Man. Several Qur'ānic examples can be provided to explain the specific relationship between “God’s Spirit - God’s Light” and God, in that the spirit or soul does not have a relationship with God as such (*zāt-i subḥān*), but that this relationship is the name for its grandeur, exaltedness, purity, nobility and Divine proximity. Some of these examples are:

10. Rope of Allāh (3:103), House of Allāh (2:125), Hand of Allāh (48:10), Side of Allāh (39:56), Face of Allāh (55:27), Days of Allāh (45:14), Book of Allāh (30:56), Path of Allāh (12:108), Dais of Allāh (2:255), Throne of Allāh (69:17), Pen of Allāh (96:4) etc. The way in which these exalted and sacred things are attributed to God is due to their special proximity to Him, and the Spirit of Allāh is not different from the above examples. That is, God is free from and above having the soul or the spirit as a part of Him.

11. In connection with the great subjects of the Wise Qur'ān you may have studied the subject of “*sunnatu'llāh*” carefully, for it is extremely important. “*Sunnatu'llāh*” or the custom or habit of

Allāh (which one can also call the Divine law) is the rule that He continues to retain forever the chain of guidance on this earth, the brightest proof of which is “light upon light” (24:35), namely, the continuity of one personality of light after another. This shows that Ḥaẓrat Ādam was the lamp of knowledge and wisdom which was lit from the flame of the previous one. If you reflect for a while on the universal law of “light upon light” you will be amazed to realise that the chain of light has no beginning. That is, it does not have any beginning or end and that it continues from pre-eternity (*azal*) to post-eternity (*abad*).

12. According to Divine plan the vicegerency of Ḥaẓrat Ādam was declared to the people of the earth (2:30) so why was it that it was the angels who benefitted from his “science of names”? Is there a great secret or wisdom here? Yes, there is. The angels in the story of Ādam were among the people of the earth, for they were the *mu'mins* who had access to the light of Ādam from the other end of their souls. In other words, they were all in the “personal world (i.e. Ḥaẓrat Ādam)” of their time in the form of particles. This means that the soul has two ends. This end is a human being and the other end is an angel. The soul is like a path or bridge so that a thing may come from that side or go from this side. In the light of this example we can also say that the greatest beauty of the bridge of the soul is that it joins this world and the next.

13. In every word of the Qur'ānic story of Ḥaẓrat Ādam is hidden a treasure of the secrets of *ma'rifat*. For example take the word “*nafkh*” which in different forms is mentioned in twenty places in the Wise Qur'ān, and which in its exoteric use has three different meanings, but is united in its esoteric meaning:

- (a) To blow with bellows so that pieces of iron turn white hot in a fire (18:96). The *ta'wil* of this is the revolutionary form of *'ibādat* which every Prophet or Imām performs.
- (b) To blow the *ṣūr* (trumpet), because without passing through all the stages of the personal resurrection, Ādam cannot be the bearer of light, the vicegerent of God, the fountainhead of

knowledge and wisdom, and the *masjūd* (the one to whom prostration is made) and the teacher of angels.

- (c) To blow the spirit. This is the name for the transference of light from one Perfect Man into another Perfect Man in accordance with the law of “light upon light”.

Thus the realities and the recognitions of the way Ḥaẓrat Ādam performed the revolutionary *‘ibādat*, the way his personal resurrection took place and the way the light was transferred to him, are spread throughout the Wise Qur’ān and in accordance with the unchangeable law (or *sunnat*) of God, continues to pass through each bearer of light, and is the same story for each and every Prophet.

14. Although history takes you thousands of years away from the events of Ādam, the miracle of the Qur’ān and the light of guidance is such that through it you can see very closely the events related to Ḥaẓrat Ādam. Because the purpose of the creation of the world and of Ādam was Divine vicegerency, and according to Divine Will, continues in the chain of the Prophets and the Imāms. As it is said in verse (24:55): “Allāh has promised those of you who believe and do good deeds to appoint you vicegerents in the earth, as He had appointed those before you.” In this wisdom-filled heavenly teaching is mention of the vicegerency of the Prophets and the Imāms, which is the chain of the exalted vicegerency of Ḥaẓrat Ādam and which will continue as long as the world continues. To benefit more and more from this, it is a prerequisite for Muslims and *mu’mins* to obey the vicegerent of God of the time more and more, so that ultimately his recognition is attained. In this recognition are centred all recognitions and this is the result of the complete recognition of soul.

Naṣīr al-Dīn Naṣīr Hunzai,  
20th March, 1985.

Note: By the command of God, every Prophet and every Imām breathes the Spirit, see the example of Ḥaẓrat ‘Īsā (3:49; 5:110).

## The Spirit of Islam (*Rūḥ-i Islām*)

*Rūḥ* or spirit means the soul, light, essence, substance or heart and by Islam is meant the true religion which by God's command was presented to humanity by the Holy Prophet. Since Islam is the religion of God, it follows that it is the same religion that was revealed to all the Prophets and is called the religion of nature.

In connection with this important subject it is necessary to appreciate that the Qur'ān tells us that all the Prophets in their respective times conveyed and taught this same one, true and unique religion, the religion of one God and which later, in the time of the Holy Prophet Muḥammad, was expressed by the word "Islam". As God says: "He has ordained for you that religion which He enjoined upon Nūḥ and which We have revealed to you (Muḥammad) and which We enjoined upon Ibrāhīm, Mūsā and ʿĪsā, (saying): Establish the religion and be not divided therein." (42:13).

From this wisdom-filled verse it is completely clear that the religion of Islam and its exalted law (*Shari'at*) started from the time of Ḥazrat Nūḥ. This means that Islam is the religion of nature and in the universe the best example of nature is man (30:30). There are many allusions in the Qur'ānic verse (30:30): "The nature of God is that upon which He created people". Because Islam is the religion of nature it has the capacity of being in harmony with the requirements of both space and time. It is the universal religion and is living, flexible and dynamic, and not rigid and moribund. As it says in the language of wisdom, in verse (42:13) whilst the Prophets have presented religion to people in accordance with the requirements of space and time, the true spirit and reality of religion has always been the same.

Despite this explanation, one can ask how the law of Muḥammad (s.a.s) and the law of Nūḥ (a.s) were the same when the Holy Qur'ān says "We appointed to each one of you a law (*shir'ah*) and a way (*minhāj*)". The answer is that religion (*dīn*) is the name given to that sacred compendium of teachings which are related to

all the stages of Islam: *shari'at*, *ṭariqat*, *ḥaqīqat* and *ma'rifat*. Religion taken as a whole and in its essence is the same, but in certain matters related to *shari'at* and *ṭariqat* it is modified according to the requirements of space and time. Thus *shari'at* has two aspects. One aspect is the same and has remained unchanged from the very beginning, and the other aspect is that which, by God's command, has been modified continuously through time. As God says: "Verily, of his (Nūḥ's) persuasion was Ibrāhīm." (37:83). According to this verse, Ḥaẓrat Ibrāhīm was a follower of Ḥaẓrat Nūḥ and that he had a *shari'at* and *ṭariqat* of his own. Similarly, the Holy Prophet was a follower of the path (*millat*) of Ḥaẓrat Ibrāhīm, but also had a *shari'at* and a *ṭariqat* of his own. As it says in the Qur'ān: "Say: As for me, my Lord has guided me to a right path, an established religion, the path of Ibrāhīm the upright." (6:162). From this it is clear that although God had given a specific *shari'at* and a *ṭariqat* to every great Prophet, they all had one common religion which began to be revealed from the time of Ḥaẓrat Nūḥ. Because it is the right path and the established religion it has to be there throughout time and cannot be absent.

Here, it is appropriate for someone to ask what was the religion of Ḥaẓrat Ādam? What is the secret behind the fact that the Wise Qur'ān does not mention anything about the *shari'at* and *ṭariqat* of the time of Ḥaẓrat Ādam? The answer to this question is that not only in the time of Ḥaẓrat Ādam but also before him, there was the religion of Ḥaẓrat Qā'im and this religion was Islam. But it is a requirement of the law of wisdom that details relating to the beginning and end of religion are kept under a veil of secrecy so that the system of trial and test is not disrupted and that the lazy and neglectful do not discover these great secrets before time. This is the reason why the story of Ḥaẓrat Ādam's religion is mentioned only with extreme brevity and terseness.

Another question that can be asked is that if all the Prophets followed the same religion called the straight path (1:6, 4:69) then why is it that the Holy Prophet followed the path of Ḥaẓrat Ibrāhīm and not that of Ḥaẓrat Mūsā and Ḥaẓrat 'Īsā? Does this mean he was greater than them? If this is so, then he should not have followed the path of Ḥaẓrat Ibrāhīm either, for surely he was the

last and greatest of all the Prophets? The answer to this is that the Holy Prophet followed the path of Ḥaẓrat Ibrāhīm because this is in accordance with the Divine plan. It was not a choice made after a study of history, but due to an historical event which took place in accordance with Divine will. This event was that Ḥaẓrat Ibrāhīm had two sons, Ḥaẓrat Ismāʿīl, who was the Permanent Imām (*Imām-i mustaqarr*) and Ḥaẓrat Ishāq, who was the Entrusted Imām (*Imām-i mustawda*<sup>c</sup>). Thus the permanent Imāmat continued in the progeny of Ḥaẓrat Ismāʿīl whilst the entrusted Imāmat continued in the progeny of Ḥaẓrat Ishāq until the advent of the Holy Prophet when it merged with the permanent Imām. This means that the holy chain of the permanent Imāms continued in the family of the Holy Prophet and it was through this that he specifically followed the path of Ibrāhīm before he received Prophethood.

It was Ḥaẓrat Ibrāhīm's desire that, not only in his own lifetime, but also for the future a tongue be granted to him through which the realities and recognition of religion could be expressed, for as it says in the Wise Qur'an: "O Lord! Grant me a *ḥukm* (i.e. recognition of the Divine Word) and unite me with the righteous (*ṣāliḥīn*) and appoint for me a truthful tongue among posterity." (26:83-84). Despite some verbal differences this prayer is similar in meaning to the prayer in which Ḥaẓrat Ibrāhīm asks God to continue Imāmat in his progeny (2:124) and indeed God granted him his wish (4:54). This means that the Imām is living and present in every age and that he speaks the truth and is the tongue of Ḥaẓrat Ibrāhīm, whose teachings the Holy Prophet himself followed.

It should be remembered that the laws of Islam are in accordance with the Divine attributes and *sunnat* (law) and that no religious law is outside the domain of His names. Thus when God says of Himself that: "He is the First, and the Last, the Manifest and the Hidden" (57:3), from this luminous teaching of His names, the wise discover the places of religious realities and recognitions, that not only light and luminosity, but also religious wealth is found where an attribute of God shines forth. We see this external world, shining and full of marvels and beauties because it exists and is

maintained by His name “*az-Zāhir*” (the Manifest). This shows that the existence of the four worlds depends on the four attributive names of God. That is, the world of pre-eternity (*azal*) depends on “The First”, the world of post-eternity (*abad*) on “The Last”, the physical world on “The Manifest” and the spiritual world on “The Hidden”. In light of these realities, it is evident that there are four fundamental laws of religion, namely the law of pre-eternity, the law of post-eternity, the law of matter and the law of soul or the Pen, the Tablet, the *Nāṭiq* and the *Asās*. God willing, we will now discuss this subject further by the use of questions and answers.

Q1. What is the difference between the *Imām-i mustaqarr* and the *Imām-i mustawda*<sup>c</sup>? When did the function of the entrusted Imām commence? Is the entrusted Imām’s presence in every age necessary? What wisdom is hidden in these two ranks of Imāmat?

A1. The difference between these two Imāms is that the permanent Imām is the king of religion and is present throughout the ages and his line of Imāmat continues uninterrupted whereas the entrusted Imām is only present when by God’s command, the permanent Imām is to be veiled. The function of the entrusted Imām began in the time of Ḥaẓrat Ishāq, son of Ḥaẓrat Ibrāhīm. The presence of the entrusted Imām is not necessary in every age. In these two ranks of Imāmat there are many wisdoms. One of them is that just as the soul has two ends, two `I’s and thus simultaneously it is in both the higher and the lower worlds, so in order to guide and allude to this reality in knowledge and action there are these two personal manifestations of the light of Imāmat.

Q2. The line of the permanent Imāms continued through the children of Hājirah (Hagar), who were the forefathers of the Holy Prophet, but did not Ḥaẓrat Ibrāhīm’s prayer (2:124) for the continuity of the chain of Imāmat in his progeny apply to the children of both of his wives, Hājirah and Sārah? What is the excellence and superiority of the line of Ḥaẓrat Ismā‘īl that through it continues the spiritual kingdom, as mentioned in the Holy Qur’ān (4:54)?

A2. Some of the virtues of Ḥaẓrat Ismā‘īl, son of Ḥaẓrat



Ibrāhīm were:

1. Even before his birth, Ḥaẓrat Ismā<sup>c</sup>īl was addressed by the lovely name of “*ghulāmūn ḥalīm*” (forbearing boy) by God (37:101).
2. He was asked to sacrifice himself in the path of God and he willingly accepted (37:102) and this was why God counted him among the “*muḥsinīn*” (those who do good).
3. Ḥaẓrat Ismā<sup>c</sup>īl and his mother were expelled by Ḥaẓrat Sarah.
4. The prayers of his great father and the supplications of his noble mother for him were accepted by God and all the various forms of acceptance are found in the meaning of his blessed name “Ismā<sup>c</sup>īl”. For an angel speaking in Hebrew, said: “*Shamā<sup>c</sup>i īl*” (*Shamā<sup>c</sup>*, to listen, *īl*, God) the literal meaning of which is “listened to by God”.
5. He was blessed by participating with his father in the construction of the House of God.
6. Both father and son accepted God’s covenant to purify His house (2:125). This means that he was to succeed his father.
7. Ḥaẓrat Ismā<sup>c</sup>īl took part in many prayers of his father, particularly those related to the ascension and elevation of their progeny. This was why the Holy Prophet manifested in his progeny and why the line of permanent Imāms continues in his children for ever.

Q3. How does the entrusted Imām become a veil for the permanent Imām? Can one Imām act as a veil for another? If so, please provide an example from Divine law (*sunnat*) and from the Divine names.

A3. A proof from the Divine names is that one of the names of God is “The Manifest (*aẓ-ẓāhir*)” and another is “The Hidden (*al-bāṭin*)”. Thus the name “Manifest” indicates to the entrusted Imām and the name “Hidden” to the permanent Imām. A proof from His

law is that when He wishes to speak to a human being, He speaks from behind a veil, and when He wants to make a special sign (*wahy-i khāṣ*) He manifests Himself (42:51). A proof from the Qur'ān is that its words are a veil for its meanings, and the *tanzil* (exoteric meaning) for the *ta'wil* (esoteric meaning). We also see that the *miṣāl* (parable) is a veil for the *mamsūl* (meaning) and all these things are found in the Qur'ān. Similarly, the Imām in a sense is a veil for himself. That is, the true light is hidden in the veil of a body just as the interior of the sun is concealed by the exterior of the sun.

Q4. This article is about the “spirit or soul of Islam”. What is meant by this? Does the religion of Islam actually have a living soul or by this are meant the fundamental matters which are important and are like the essence of religion?

A4. The fundamental matters of religion have their own importance and are the essence of religion, but nevertheless, Islam also has an actual soul which has continued from the time of Ḥaḏrat Ādam (15:29, 38:72), and is both the soul and light (42:52) and is always with the Heavenly Book as its soul (5:15). And it is also true that the luminous Book is the soul and light of the religion of God (3:184; 22:8; 31:20; 35:25). One special name for the spirit of Islam is the luminous lamp (33:46), and there should be no doubt that the light of the True Guide is the spirit of Islam and the light of Islam (57:28).

How can it be possible for such a noble thing like religion to be as lifeless as a mineral or to have a lower soul like that found in animals or even to be like the soul of an ordinary human being. Thus it is a Qur'ānic reality that the soul of religion is the highest soul, among whose names one is *rūḥu'l-īmān* (the soul of faith) and which at the appropriate time enters the human heart (49:14) and makes the heart a world of lights (49:7). Thus in religion there is not only the supreme soul but also the perfect Intellect which is not separate from this soul and light.

Praise be to Allāh, the Lord of the worlds!

The slave of the slaves of the Imām of the time,  
Naṣīr al-Dīn Naṣīr Hunzai,  
2nd December, 1984.



**Institute for  
Spiritual Wisdom  
and  
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## Soul and Science

The purpose of this article is to present, in the light of scientific observations, some of the realities and recognitions of soul and to analyse with the help of spiritual knowledge what the original and fundamental source of its power is. What is the relationship between soul and science (i.e. matter)? Is there any point of demarcation between them? If not, how are they related to each other? What are the signs of the physical world (*āfāq*) and the spiritual world (*anfus*)? To what extent are scientific examples helpful in the recognition of soul? Are there any clear indications or wisdom-filled allusions regarding science in the Wise Qur'ān? With the revelation of the Qur'ān certain prophecies were made about great revolutions in the future. Which ones of them are indicative of a scientific revolution? Will all people really be able to see the descent of angels and souls? Such questions are discussed in this article.

By God's will, because certain useful arts and sciences are at the zenith of perfection in today's world and because there is today a sway towards scientific marvels and wonders it has become much easier than it was in the past, to explain things about the spirit and spirituality. It is an undeniable fact that the prophecy of the appearance of signs in the physical world and in the spiritual world, made approximately fourteen hundred years ago (41:43) can now be seen in the physical world in the marvels of modern science and that such scientific wonders have caused an external and material revolution. Yet according to that prophecy, when the spiritual wonders and marvels will become apparent, a spiritual revolution or resurrection will take place by which the conditions in this world will be radically changed.

Resurrection, whether it is individual or collective, and whether it is in this life or after physical death, has to come eventually, so it is wise for *mu'mins* to prepare themselves for it in accordance with Divine injunctions and to pay heed to the recognition of the self and to the recognition of God and to reflect on the signs, which are in three places. Firstly, one should have recourse to the Wise

Qur'ān in which there is great bliss for *mu'mins*, then comes the stage of reflecting upon the external or cosmic signs as mentioned in many verses and teachings of the Qur'ān so that one is aware of the many signs of the Creator hidden in the creation and the way in which His attributes are mentioned. It is an universal fact that science is the product of the observation and study of creation. How can we then ignore its successful application and useful aspects when it is a part of the signs and bounties of God (41:53, 31:20)?

The third place of His signs is the spiritual world, by which is meant the spirit and spirituality. As you know, there are three worlds, the world of religion, the external world and the personal world, and each of them in its place is a complete book of God. It is because of this that there are His signs (*āyat*) in all of them. An *āyat* means a sign as well as a miracle. Thus what is quiescent and fixed in a place like the words and meanings in the Wise Qur'ān, is moveable and scattered in the universe and is living and united in the personal world. One of the great miracles of the Wise Qur'ān is that in its extensive aspects of exoteric (*zāhir*) and esoteric (*bāṭin*) meanings, it explains everything (16:89) and in order to actually see this reality one requires the light of guidance (5:15). There is a necessary explanation of everything in this wisdom-filled book of God if light is attained. Thus an extremely important thing like science and the scientific revolution is mentioned in many allusions and not only in various prophecies. For instance, in the command of God that one should reflect upon the universe, is hidden the bliss of both the worlds. For in following this command, there is the possibility of discovering the truth about both matter and soul. In other words, it is in the study of nature that the benefits of science on the one hand are obtained and on the other, the attainment of the recognition of soul.

In verse (8:60) the way in which the comprehensive command is given to prepare to protect and defend Islam, it is clear that through heavenly help whatever material power it is possible to obtain, first and foremost and to the greatest extent possible, should be with Muslims. It is obvious that such power can only be obtained through scientific inventions. It is not our purpose here to discuss

to what extent we Muslims have progressed in science compared to others, or to what extent we have been left behind and what the causes for this might be. Our purpose is to draw attention to the fact that these marvellous instruments and their miracles which have appeared in front of us as a result of scientific thinking and practice, are useful not only from an external and material point of view, but that their greatest use is internal and spiritual. That is, there are so many analogies and similarities in them to the spirit and spirituality, that in their light a wise person can attain the knowledge of certainty about soul. For by the way in which God has considered them His signs, their main purpose is to obtain knowledge of the certainty of spirit and spirituality. Here, by signs are meant miracles, for as God says: “Soon We will show them Our signs in the external world and in their own souls until it becomes manifest to them that He is the Truth” (41:53). In this Divine teaching which is full of the wisdoms of matter and soul, is not only the prophecy of today’s scientific progress and of glad tidings of tomorrow’s spiritual revolution, but it is also alluded in this verse that scientific miracles will appear first and then will come the cycle of spiritual miracles so that by reflecting upon these miracles, people will attain the happiness of the recognition of self and that of God.

The soul is most definitely from the world of command (i.e. the Word “Be”) and therefore in reality, it is unique. Yet, is it possible for a physical thing to be an example of soul due to its being at the apex of materiality, most subtle, fast and ever-reaching, a pattern of unity on the one hand and multiplicity on the other, which can present numerous manifestations of soul, which can appear and disappear, can leave the body and present its subtle form, in which every kind of voice and conversation is recorded, through which people can converse with each other at great distances, which can fly and let others fly in the heights, which makes movies of living things and turns their past into the present, which makes a world of audio-visual things, which preserves beautiful scenes of evergreen gardens and rosaria, which makes a tiny particle a sun and the sun a tiny particle, and which is a new world of knowledge and art and marvels of every kind, an example of which was unknown in the past? Yes, indeed science is such a thing in which, more than any

other thing, there are superb examples of soul. It is therefore incumbent upon the wise to note that these examples are part of the miracles prophesied at the time of the revelation of the Qur'ān, the supreme purpose of which is for the recognition of self, for in this lies the recognition of God.

In connection with “Soul and Science” certain fundamental questions such as these arise:

Are they in reality two different things? And if so, what is the line of demarcation between them? Is it possible that the thread of their existence is the same and that they are inseparable?

The answer is that although it would appear that soul and matter are two separate things, in reality they are in fact one thing which has two different forms. That one thing is existence and the two forms are the names given due to its rarefication and condensation or dissolution and frozenness. This clearly means that a stone or iron which is called a mineral or inorganic due to its frozen state becomes dissolved or rarefied into plants, then into animals and thence into human beings. It can also be dissolved directly into human beings, an example of which can be seen in certain health tonics containing iron. Some medicines too, both modern and ancient also contain iron or inorganic substances. This means that minerals are first dissolved into animal soul and then into human soul. Thus there is a kind of soul in every form of matter and it is awake and moveable, half awake, dormant, half-dead, dead, half-frozen, frozen etc., so the workshop of nature continues and the system of the universe and existents lasts intact.

In this connection the blessed verse full of key wisdoms is: “Say: Become stones or iron”. (17:50). What wisdoms are hidden in this verse? Does this command relate to heaven or earth? Or to both? Because stones and iron are found in both. When God wished it and commanded through the tongue of His Prophet “Be!” then certainly, the particles of soul of those people became like stones or iron, for as it is mentioned in verse (2:65): “And indeed you know those among you who had violated the Sabbath, so We said to them: Be apes, despised.” These people were some of the

children of Israel who had disobeyed the command by catching fish on Saturday. God's command "Be like apes, despised" was spoken through Ḥaẓrat Dāwūd's tongue (5:78), according to which their souls became like those of apes. From these two examples it is also clear that the Guide of the time is the tongue of God.

It is said in verse (31:16): "(Luqmān said) O my son, verily, though it be equal to a mustard seed in weight, and though it be in a rock, or in the heavens, or in the earth, Allāh will bring it forth." This is an example of the existence or presence of the particles of soul in everything in the earth and the heavens and the gathering of all such particles in the personal resurrection.

This wide and vast universe has a magnificent soul, which has many names, such as Dais of God (2:255), Single Soul (6:98; 31:28), Paradise (3:133; 57:21), Guarded Tablet (85:22), Soul of the Qur'ān (42:52), Heaven (*samā'*) (6:6), Universal Soul, Soul of souls, Supreme Soul, All-inclusive soul, Cosmic Soul, etc. It is extremely important that we should have some conception of the shape of the Dais (*kursī*) for, due to its relationship with the universe and the exterior and interior of everything in it, its shape is round just like the universe itself. That is, the ocean of the Universal Soul, in which the external world is immersed, is round. Now we have to understand how the universe is immersed in the ocean of the soul. Is it similar to a stone immersed in water? No, not really. Although a stone can be immersed in water, water cannot penetrate the interior of the stone. The entire universe is immersed in the ocean of the soul in such a way that every particle is enveloped by the soul both externally and internally, just as a clay brick when dropped into water is covered by water both externally and internally. Another example is like a piece of iron which a blacksmith has heated to white-hot in a furnace. Is it not a fact that fire has penetrated every particle of this iron? And is not the iron immersed in the fire? It is clear from this that similarly, the soul encompasses the heaven and the earth in every direction and in every place and includes in it all things both great and small.

However, if the soul is conceived of as being without a body, then it is not appropriate to say that the ocean of the soul is round or in



any other shape. For when the soul is abstract then the three dimensions of length, breadth, and width, cannot be applied to it. But where it is linked to the physical world, then it is correct to say that it is round like the external universe and this same ocean of the soul which is the ocean of mercy, is also Paradise. As it says in the Qur'an, the width of Paradise is equal to the width of the universe (3:133, 57:21).

Q. You have said that the shape of the Dais or the Universal Soul which is the ocean of mercy as well as Paradise, is round like this universe, but how can we be sure that the universe itself is round? Can you please provide a sound proof?

A.

**Proof 1:** When God said that the width of Paradise is equal to the width of the heaven and the earth, i.e. the Universe (3:133, 57:21), He did not mention the length or the depth of Paradise, because both Paradise and this world are round. The length and depth of a round body are also considered to be the same as its width. It is because of this that God, the Knowing and the Wise, has only mentioned the width of Paradise and the Universe and has said nothing about its length or depth. Thus it is clear that the shape of the universe and the Universal Soul is round.

**Proof 2:** The shape of every planet and star in the universe was round when it came into existence and still is, for it was created under the circular movement of the round universe. The way in which they move is also circular because they are moved by the circular rotation of the universe (21:33; 36:40).

**Proof 3:** The fountainhead of the sun which is the centre of our planetary system is round in every respect. It is a tremendously stormy world of bright gases, where a great store of light comes into being due to the dissolving of ether by the pressure of the Universal Soul. Its shape is round because it is gripped in every direction by the round universe and the round Universal Soul.

**Proof 4:** The concept of the origin of the universe is round for that origin is the Hidden Pearl, from which the universe was

created. And when God enfolds it in His hand it also becomes this same Pearl (39:67; 21:104).

These proofs make it clear that the universe or the Universal Body is completely round.

Just as water is found in several different forms, such as oceans, vapour, clouds, snow, rain, dew, ice, spring, well, subterranean canals, canals, streams, rivers, etc., similarly, angel or soul has many different conditions and ranks. For instance, it is an intellectual light, it is a Divine (*rahmāni*) image, it is a most comprehensive word, it is a luminous voice, it is a light, it is a subtle human manifestation, it is a bolt of lightning (*sā'iqah*), it is thunder (*ra'd*), it is lightning (*barq*), it is a collection of particles, it is a kind of electricity, it is a world of knowledge, it is a Paradise, and the least realisation of its rays can be in the form of good success, good thoughts, and inventive and technical understanding, for as the Holy Qur'ān says: "And inspired it of its evil and of its good." (91:8). Everyone knows that bad thoughts are from Satan, so we have to accept that good thoughts are through angel. From this we can conclude that whatever has been discovered and given to the people of the world by scientists is in reality from the Divine treasures, which God has sent down through angels and souls and that scientists have obtained it from them albeit unconsciously. The angels and souls related to all matters descend in the blessed night of power (*shab-i qadr*) which comes in every year in the month of Ramadan, but what is brought and what is given, nobody understands. This night is a symbol and an example (*miṣāl*) and its meaning and object (*mamsūl*) is the "cyclical *shab-i qadr*" which is extremely great. If it is accepted that the blessed night has already come and that the angels and souls have also already come, then has God made it necessary that everyone should know about this event, while the *ta'wīl* of the night is hiddenness (*bāṭin*), concealment, and spirituality? And the angels were to come down in a veil of clouds (2:210, 25:25)? It is true however, that in this time of great spiritual revolution those matters related to the external world continue to appear and which in their physical form are known as scientific inventions.

Scientists will come to know, if not today then in future that scientific advances are a prelude to the spiritual revolution and that all these discoveries take place as part of a great heavenly programme until the secrets of the spirit and spirituality begin to appear. According to Divine teachings, the greatest change or revolution in the world will occur then. All science is based on the “subjugated soul” mentioned in verse (45:13): “And He has subjugated to you whatsoever is in the heavens and whatsoever is in the earth, everything is from Him.” By this is meant the subjugation of heavenly and earthly souls, which externally are in the form of scientific results and its fruits and internally in the form of a spiritual kingdom.

It is mentioned in verse (15:21): “And there is not a thing but its treasures are with Us, and We do not send it down but according to a known measure.” It is necessary to reflect well on this blessed verse so that one may thereby receive more and more blessings of knowledge. Thus we should first consider why it says “With Us” instead of “With Me” in this verse? What secret lies in this? Secondly, one should ask why does one thing have several treasures? Why is there not only one treasure? Thirdly, when does a thing come down to this world? Does it come in every age and time or only at a particular time and age? Fourthly, what is meant by a known measure? Is it a mention of Divine knowledge or human knowledge or both?

In this connection I would like to say that one *ta'wil* of this wisdom-filled verse is in my book “Precious Treasure”. Here, another *ta'wil* is presented that, in the Wise Qur’ān when it is intended to mention God’s oneness, the pronoun is necessarily in the singular, but when His act is mentioned then the pronoun is mostly in the plural. The reason for this is that as the command is specific to Him, the act is not so. Because He is the Absolute King, the great angels such as the Pen, the Tablet, Isrāfīl, Mikā’īl, Jibrīl, the Light of Prophethood, and the Light of Imāmat all work for Him under His command. Thus God not only attributes their work to Himself but also exalts their status by attributing them to Himself and says: “We did this work”. The same meaning is in the above mentioned verse also. Thus God, in the use of the phrase

“With Us” has attributed His living treasures to Himself and their closeness He has considered His own closeness. Otherwise, in space and non-space there is no point of demarcation which can be called closeness to God.

By “thing mentioned” in this verse is meant man, who needs three fundamental treasures namely, the intellectual, spiritual and physical treasures which are the Pen, the Tablet and the Perfect Man (Prophet or Imām). In other words, these treasures are called the world of intellect, the world of soul and the world of particles. By God’s command, things come down to man all the time from these treasures. For example, the chain of birth of human beings continues. In this connection, first come the particles of body, then the soul, and finally the intellect. By the “known measure” of everything is meant both Divine and human knowledge.

In the light of the above mentioned Qur’ānic law it becomes evident that the three components of present sciences, the intellect (knowledge), the soul, and matter were all initially in the treasures of God and then in accordance with God’s knowledge (programme) and scientists’ knowledge, they came to this world. Perhaps it is amazing for you to accept that matter which is free and widely scattered throughout the universe was encompassed and enfolded in a particular treasure of God? It is true that such amazement is possible and that such questions arise. But the more your knowledge of certainty about the world of particles increases, such amazement decreases, and the more you become aware of Qur’ānic and spiritual wisdom, it will be clearer in front of you that subtle matter (the world of particles), the holy spirit and the perfect intellect, all three are together and united in the hand of God (21:104; 39:67). The hand of God according to the Qur’ān is the Holy Prophet (48:10) and then by God’s command, in their own respective times, each of his successors. Thus, such a perfect and complete person has a miraculous subtle body, which is called the world of particles. It has many Qur’ānic names, some of which are: *sirbāl* (pl. *sarābil*, shirt, 16:81), *labūs* (garment, 21:80), *ṣā’iqah* (thunderbolt, 13:13), *ra‘d* (thunder, 13:13), *barq* (lightning, 13:12), *al-kawṣar* (108:1), *jism-i basīṭ* (ever-spreading body, 2:147), *basharan sawiyyā* (sound human being, 19:17), etc.

In this miraculous body, due to its being an *ibdā'i* body, there are not only all kinds of particles known to material science but also innumerable marvels and wonders of spiritual science. For instance, you may have heard that nowadays in certain countries where science has advanced, Flying Saucers sometimes appear, which have not yet been identified by the scientists. In fact, they are at the junction of materiality and spirituality and countless wisdoms are hidden in them. If you want, you can reflect and know a lot about them, because their appearance is a prelude to an extremely great spiritual revolution.

How a great and powerful soul can be a world of particles, how it can easily transform the subtle body into electrical energy, and what expectations of spiritual science of the future can be attached to it, one example of which can be the Flying Saucer or U.F.O., because by Divine will it is an example of the act of *ibdā'* (instantaneous manifestation), i.e. the result of “Be (*kun*)”. Therefore it, despite being one creature, is everything. You can say it is a miraculous shirt, or *ṣā'iqah*, *ra'd* and *barq*, or angel or advanced human being, or *jinn*, or astral body, or personal world, or the world of particles, or Perfect Man, or the miracle of Resurrection, or higher “I”, or the throne of spirituality, or the kingdom of Sulayman.

Naṣīr al-Dīn Naṣīr Hunzai,  
14th March, 1985.

## Mi<sup>c</sup>rāj and Ma<sup>c</sup>ārij

*Mi<sup>c</sup>rāj* means a ladder or a series of steps or stairs, the occasion of the Holy Prophet's vision of the Divine light in the higher world. Its plural is *ma<sup>c</sup>ārij*, as mentioned in verse (70:1-4): "A questioner questioned the (spiritual) chastisement about to fall on the unbelievers, which none can avert, from Allāh, the Lord of the ladders and to Whom the angels and the (supreme) spirit ascend in a day whose measure is fifty thousand years."

**Wisdom 1:** One must always remember that every great secret of God has a veil of some kind. Here too, there is a great secret behind the veil.

**Wisdom 2:** Chastisement in reality occurs on the path of spirituality (19:71), but God the Merciful, averts it from the *mu'mins*, as is alluded in this verse.

**Wisdom 3:** The questioner had asked for spiritual progress. He was a *mu'min*. But as has been mentioned earlier in this article, God kept it in a veil according to the exigency of wisdom.

**Wisdom 4:** The Prophets and the Imāms are the living ladders of God. Each of them has the rank of the Supreme Soul and by the command of God, makes the souls of *mu'mins* angels and enables them to ascend to the exalted court of God.

**Wisdom 5:** Although this spiritual journey by worldly reckoning is fifty thousand years long, the way in which the light of *mu'mins* runs before them and on their right hands, the distance is traversed in a short time (57:12; 66:8).

We also need to reflect well upon this wisdom-filled verse (7:40): "Verily, those who belie Our signs and turn away in haughtiness from them, the gates of heaven shall not be opened for them, nor shall they enter Paradise until the camel passes through the eye of the needle."

**Wisdom 1:** By the signs of God are meant the holy Imāms. Therefore to belie them is to belie the signs of God, and to claim their office is the worst haughtiness.

**Wisdom 2:** Since there are seven heavens, seven doors of spirituality are mentioned here.

**Wisdom 3.** Here, the *ta'wil* of camel is to aggrandise oneself. And the *ta'wil* of the passing of the camel through the needle's eye is that man should follow religion in the true sense and with true humility should transform the frozen camel of his soul into particles. Now this camel, which like the she-camel of Ḥaḏrat Ṣāliḥ, is in the form of particles of soul, can pass through the eye of the needle.

It is clear from the above-mentioned verse that *mi<sup>c</sup>rāj*, *ma<sup>c</sup>ārij* and the path of Paradise all have the same meaning. For, at the highest place of the soul and intellect, where the extreme proximity to God is attained, is *mi<sup>c</sup>rāj* as well as Paradise. That is, the journey of mankind is from the lowness of this world to the heights of the higher world and this journey is likened to the climbing of a ladder. And the ladder of spirituality is the blessed personality of the True Guide.

In the truest sense, it is the Prophets and the Imāms who are the children of Ḥaḏrat Ādam, for they are the heirs and possessors of the characteristics of Ḥaḏrat Ādam. Thus, according to verse (7:172) it is a Divine law (*sunnat*) that He takes from the loins of every Prophet and every Imām the children (*zurriyyat*) of his world in His hand when their personal Resurrection takes place. And He takes these *zurriyyat* (particles of soul) in His hand in the sense that they were caused to move and under the spiritual progress and elevation of the respective Prophet or Imām, they were also elevated in a way. As the Qur'ān says: "And when your Lord brought forth from the children of Ādam, from their loins, their children (*zurriyyat*) and made them bear witness over their souls, (saying): Am I not your Lord? They replied: Yes." (7:172).

**Wisdom 1:** The event described above of the covenant "Am I not

your Lord?” in which there is the miracle of *mi<sup>c</sup>rāj* happens in the spirituality of every Perfect Man and in this experience, all the people of the time are present in the form of spiritual particles.

**Wisdom 2:** In the same way God made the children of Ādam (the Prophets and Imāms) see the soul and granted them its perfect recognition.

**Wisdom 3:** On that height (of *mi<sup>c</sup>rāj*), there were the particles of the souls of all other people also, but they were not conscious of this event.

In a worldly example, the path and the guide on the path exist separately from one another, but in religion the same one person is both the path and the guide. Thus the Qur’ān names him sometimes as the right path, or sometimes as the guide or as Light or as the ladder, or as *mi<sup>c</sup>rāj* etc. Because he has numerous functions so he has numerous different names, for God has given him the status of being everything (36:12).

In his time, Ḥaẓrat Ya<sup>c</sup>qūb was the entrusted Imām, the right path and God’s ladder with fourteen steps, namely the Imām, *Bāb*, and twelve *Hujjats*. An example of this is provided in the Qur’ān in which Ḥaẓrat Yūsuf saw the sun, the moon and the eleven stars prostrating to him in a luminous dream (12:4). When he saw this dream he also was a star at the lowest step, i.e. the first *Hujjat* and then by God’s command ascended this ladder step by step and reached the top, when all the others (the sun, the moon and eleven stars) prostrated to him. From this example the fundamental reality of religion becomes clear, that the Prophets and the Imāms are the living ladders of God.

Another example of the ladder of God is:

1. *Mustajīb*
2. *Minor Ma’zūn*
3. *Major Ma’zūn*
4. *Limited Dā<sup>c</sup>i*
5. *Absolute Dā<sup>c</sup>i*



6. *Hujjat of Jazīrah*
7. *Hujjat-i Huzūrī (Muqarrab)*
8. *Imām*
9. *Asās*
10. *Nāṭiq*
11. Universal Soul
12. Universal Intellect

As it is mentioned in the Qur’ān: “They are ranks with Allāh and Allāh sees what they do” (3:163), i.e. (*hudūd-i din*) are ranks (*darajāt*) (of proximity) to Allāh:

1. Universal Intellect
2. Universal Soul
3. *Nāṭiq*
4. *Asās*
5. *Imām*
6. *Hujjat-i Huzūrī (Muqarrab)*
7. *Hujjat of Jazīrah*
8. Absolute *Dā‘i*
9. Limited *Dā‘i*
10. Major *Ma’zūn*
11. Minor *Ma’zūn*
12. *Mustajib*

**Wisdom 1:** The ranks of proximity to God are only found on the right path, in fact, they themselves are the right path and the ladder of God.

Wisdom 2. You know well that there is a difference between saying “They are ranks” (3:163) and “For them there are ranks” (4:8).

In the Holy Qur’ān the way in which rank and ranks are mentioned is a reference to the *hudūd-i din* for as it says: “The Exalter of ranks, the Lord of the Throne. He casts the spirit by His command to whosoever He wills of His servants that He may warn of the day of meeting.” (40:15). That is, God exalts the *hudūd-i din* and through them, others.

Wisdom 1. When Allāh wants to exalt someone He does so through the ladder of the fixed steps. For this is the right path and the ladder which is raised up to the roof of the Throne in order to reach the Lord of the Throne.

**Wisdom 2:** Through this ladder descends the living soul of revelation to the Prophets and it is through this ladder that the Holy Prophet ascended and attained the honour of the special *mi<sup>c</sup>rāj*.

**Wisdom 3:** There is not a thing but its treasures are with God, and the things which descend from these Divine treasures, do so through this ladder.

**Wisdom 4:** When one of the great and wisdom-filled names of God is “the Lord of the ladders” then there must be a systematic concept and explanation of this in the Qur’ān (which contains the explanation of everything, 16:89). Indeed this is so, for there are several such verses, the meanings of which we are currently discussing.

Ḥazrat Mawlānā Imām Sulṭān Muḥammad Shāh has emphatically drawn attention to the blessed verse of “*istirjā<sup>o</sup>*” (i.e. to say *innā li’llāhi wa-innā ilayhi rāji<sup>c</sup>ūn*). In this connection the three verses are: “We shall surely try you with something of fear, and hunger, and loss of wealth, and lives and fruits: and give glad tidings to the patient ones, who when misfortune befalls them say: Verily, we are Allāh’s and to Him we return. Those are they on whom are blessings and mercy from their Lord, and they are those who are rightly guided.” (2:155-157).

**Wisdom 1:** For every *mu’min* with high ambition, every trial is beneficial for the soul, for there is no ascension or elevation without trial.

**Wisdom 2:** According to God, the important trials which were necessary for extremely fruitful results were only these ones.

**Wisdom 3:** Fear is a state of the heart in which the soul abandons all worldly thoughts and adopts a humble and pitiable form. In

such a condition man pays complete attention towards God.

**Wisdom 4:** The animal soul is reformed by hunger.

**Wisdom 5:** By loss of wealth and lives, a state of brokenness and annihilation pervades the heart.

**Wisdom 6:** By loss of fruits is meant the loss of spirituality. In short, all these states help one to return to God both temporarily and permanently provided there is religious awareness.

**Wisdom 7:** *Istirjā'* means to say “Verily, we belong to Allāh and to Him is our return.” But it is necessary to know that by this is meant that the original abode of man is the Divine Presence. He has come here by descending the ladder of God and is to return to the ocean of His light by ascending it.

As was mentioned at the beginning of this article, the Prophets and Imāms are the living ladders of God. This means that every Prophet and every Imām together with his *hudūd* act as a living spiritual ladder. This Perfect Man is both the guide as well as the guidance. Just as in the example of the heaven and the Supreme Throne he is the ladder, so in the example of the earth and the House of God he is the right path. In the example of the deluge he is the ark of salvation also and it is because he is such a comprehensive and all-inclusive reality that examples are given in so many different ways.

Humble Naṣīr,  
2nd January, 1985.

## The Divine Sunnat

The word *sunnat* stems from the Arabic root letters *sīn, nūn, nūn* and means way, course, rule, habit, custom or law. By Divine *sunnat* (*sunnatu'llāh*) is meant the custom and wisdom of God. As the Wise Qur'ān says: "It is the custom of Allāh which has taken course aforetime; and you will never find any change in the custom (*sunnat*) of Allāh." (48:22). It is also said: "And you will never find any alteration in the custom of Allāh" (35:43). That is, although the *shari'ats* of the Prophets prior to the Holy Prophet contained different forms with respect to secondary or accidental matters, their essential or primary purpose was the same, namely the recognition of God, obedience to Him and the attainment of eternal salvation which can be obtained by acting upon the spirit of Islam.

The plural of *sunnat* is *sunan* which is mentioned in the Holy Qur'ān in this way: "Indeed, before you there have already passed ways (*sunan*); so travel in the earth and see what was the end of those who belied (Allāh's Prophets)." (3:137). Here by *sunan* are meant the ways or systems of conduct of all people, both believers and non-believers. Travelling in the earth can mean two things: to travel on the planet earth and to travel in the earth of spirituality. The earth referred to in the command to travel means the earth of spirituality which is the earth of the personal world. This is because the purpose of observing the end of unbelievers cannot be achieved merely by looking at a ruined city destroyed as a result of the disobedience of a people. The destruction of unbelievers is not confined only to physical destruction, for the real meaning of the end is spirituality and the next life. This explanation shows that the observation of the end of those who belied the Prophets and the *Awliyā'* is at the place of spirituality.

Another use of the word *sunan* is in the verse: "Allāh intends to explain to you and guide you on the ways (*sunan*) of those before you and turn to you." (4:25). By explaining is meant the *ta'wil* and by "the people before you" is meant the Prophets, the truthful, the martyrs and the righteous ones (4:69) referred to in verses (1:5-6):

“Guide us on the right path, the path of those whom you have favoured.” This verse shows that although pre-Islamic *shari‘ats* were different from an exoteric viewpoint, they were one esoterically and that change and alteration is not possible in the *sunnat* or way of God in the fundamental and esoteric matters of religion.

In the light of the above verses we are absolutely certain that according to His *sunnat*, He continued the light of guidance from before the advent of Islam in the time of the Holy Prophet and that similarly, this guidance continues now. Because this is one of the fundamental matters of religion, as God promised the believers in verse (2:150) that He would complete His favour (*ni‘mat*) upon them and explained the nature and benefits of this favour in verse (2:151) and then revealed this proclamation at *Ghadir Khumm*: “Today I have perfected your religion for you and have completed My favour on you, and have chosen for you Islam (as your) religion.” (5:3). It is obvious that this refers to the day when, in accordance with God’s will and *sunnat*, the Holy Prophet appointed Mawlā ‘Alī as his successor and Imām, because if the Imām has continued to be here from the beginning, then his presence becomes even more necessary after the death of the Prophet. As God says: “This was Our way (*sunnat*) with those Messengers whom We sent before you, and you will not find any alteration in Our way.” (17:77). That is, just as guidance continued in the cycle of Prophethood, so in the same way it will continue in the cycle of Imāmat and there will be no change in His *sunnat* of always appointing a vicegerent on earth.

One can see then that God’s *sunnat* covers the past, the present and the future for there is no change or alteration in it. For, according to His *sunnat*, He has revealed to mankind the light of guidance and a clear Book (5:15). About the Book (the Qur’ān) Muslims could have no doubts, so about the light He said that nobody would be able to extinguish it and that it will continue and last forever, splendid and shining (9:32, 61:8), for the ultimate purpose of the light is to guide *mu’mins* in the stations of spirituality and the stages of Resurrection (57:12).

In verse (40:85) God says: “Allāh’s *sunnat* is that which has continued in His servants, and the disbelievers are ruined.” The ultimate meaning of “in His servants” is in the spirituality of His chosen servants, or in other words, in the blessed personality of the Prophets and Imāms. For although the human habit changes according to his circumstances, God’s habit or *sunnat* never changes and remains the same. His *sunnat* is according to His attributive names and His word and act which first appears in the mirror of the heart (spirituality) of His *mazhar*. Thus those who understand this secret benefit abundantly and those who do not are in great loss.

According to the custom of God, the Wise, we should note the principle that He always chooses for the task of guidance from the family of Prophethood, just as He chose Ḥaẓrat Ādam, Ḥaẓrat Nūḥ, the progeny of Ḥaẓrat Ibrāhīm and the progeny of Ḥaẓrat ʿImrān above all the people of the world (3:33), as he granted the progeny of Ḥaẓrat Ibrāhīm the Book, wisdom and the great kingdom (4:54) and as in accordance with this Divine law Ḥaẓrat Ibrāhīm prayed for this special mercy that the Imāmat may remain in his progeny until the Resurrection (2:124).

In verse (13:38) there is a wisdom-filled *farmān* of God that explains this Divine *sunnat*: “And indeed We sent Messengers before you, and We gave them wives and offspring (*zurriyyat*).” The word *zurriyyat* means offspring or children both son or daughter, for in the Wise Qur’ān it is used for both son or daughter. As the Qur’ān says: “When your Lord brought forth from the children of Ādam, from their loins, their offspring (*zurriyyat*) and made them bear witness over themselves (saying): Am I not your Lord? Indeed, they said: Yes, we bear witness.” (7:172). You can see here that the word *zurriyyat* is used for both men and for women. Thus the saying of God to the Holy Prophet that “We gave wives and *zurriyyat* to the Messengers before you” means that the Prophet too has a family and *zurriyyat* and that *zurriyyat* is Ḥaẓrat Fāṭimatu’z-Zahrā *ṣalawātu’llāhi ʿalayhā*. It is in view of this magnificent concept that the word *zurriyyat* is used in an extremely wisdom-filled way in the Holy Qur’ān “one from another” (3:34) to mention the Perfect Men and the pure women

and their children. For it is the case that when the origin and nobility of someone is praised, in reality it is because of their parentage.

In the Glorious Qur'ān Ḥaẓrat ʿĪsā is mentioned twenty-two times as “son of Maryam”. It is not without wisdom that a name is mentioned repeatedly in a heavenly book such as the Wise Qur'ān. Thus there are five wisdoms hidden in this:

1. It alludes to the fact that just as the paternal kinship of the Prophet and Imām is important, in the same way the maternal kinship is also important.
2. The Perfect Man receives family virtues and excellence from both the father and the mother.
3. It provides an example in that every perfect spiritual mother or a mother like Maryam can give birth to a spiritual son like Ḥaẓrat ʿĪsā.
4. It provides a living proof of the Holy Imāms being from the progeny of Muḥammad (s.a.s) through Ḥaẓrat Fāṭimatu'z-Zahrā.
5. It provides a proof of the eminence and greatness of women.

The *sunnat* of God has continued (to happen) in the holy personality of every Prophet and the *ulu'l-amr* and from this centre it affects others. You can verify this fact from two topics in the Wise Qur'ān which are “the Divine *sunnat*” and the “stories of the Prophets”. Just as one verse is explained by another, so in the same way one topic is explained by another. Thus to say that the exegesis and *ta'wil* of the *sunnat* of God is the story of the Prophets, is an elaboration of the meaning, but if it is condensed then in fact the Prophets and the Imāms themselves are the *sunnat* of God, for they embody His *sunnat*.

**Notes:**

1. For the word *sunnat* in the Wise Qur’ān refer and reflect on verses (3:127; 4:26; 17:77; 33:38,63; 35:43; 40:85; 48:23) and the verses immediately preceding and following them.
2. For further information about “*Divine sunnat*”, see *Pearls of Knowledge*, p.35.

Naşır al-Dīn Naşır Hunzai,  
6th February, 1984.



**Institute for  
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## **Taḥīr and Tazkiyyah**

### **Part 1**

### **(Cleansing and Purification)**

*Taḥīr* and *tazkiyyah* mean the physical and spiritual cleansing and purification of *mu'mins* by the Holy Prophet in accordance with God's command mentioned in verse (9:103): "Take (*khuz*) *ṣadaqah* (*zakāt* or religious tax) from their wealth so that you may cleanse and purify them and give them *ṣalāt*. Verily, your *ṣalāt* is peace (of heart) for them." There are seven fundamental wisdoms in this verse, which are:

1. *Khuz* (take) is the imperative form of the infinitive "*akhz*" and is linked to "hand". This command from God to the Holy Prophet asks him to take *zakāt* physically (wealth) and spiritually (knowledge) from *mu'mins*. *Ṣadaqah* and *zakāt* from *mu'mins* is a right of God and therefore the Holy Prophet's hand has the status of the hand of God (48:10). This holy status continues in the rightful successors of the Holy Prophet (the Holy Imāms from his progeny) so that the mercy and blessings that *mu'mins* receive from God's hand both physically and spiritually may continue. In this connection, in addition to *zakāt*, taking the oath of allegiance (*bay'at*) from *mu'mins* is also very important. *Bay'at* means to buy and sell and it is a practical affirmation of the fact that God, through His present and living representative buys from *mu'mins* their souls and their wealth, in return for which the *mu'mins* receive Paradise (9:111). But God is free from and above all physical form, so the embodied light whom He has considered to be His hand has been given great power so that he can perform all kinds of work physically and spiritually.

2. There are two kinds of wealth, material and spiritual. Material or external wealth is known to everybody but by spiritual wealth is meant knowledge. Thus *ṣadaqah* and *zakāt* is to be taken from both kinds of wealth, for both are forms of riches and sustenance and need to be cleansed and purified so that they become pure and many kinds of blessings are created in them.

3. Exoterically by *ṣadaqah* is meant material *zakāt* and esoterically the knowledge of *ta'wil*. For the word *ṣadaqah* is derived from *ṣidq* which means to speak the truth and therefore it means to believe that the custodian of the *ta'wil* is truthful and that he verifies the spiritual miracles of the Holy Prophet by means of his *ta'wil*. The Holy Prophet said to Mawlā <sup>°</sup>Ali: “*Anta 's-ṣiddiqu 'l-akbar* (You are the greatest of the truthful)” i.e. you are the greatest speaker of truth and in the light of *ta'wil* verify what I have said. Thus there are many ranks of spiritual *ṣadaqah* or *zakāt* (i.e. *ta'wil*).

4. *Taḥīr* or cleansing in the phrase “*tutaḥhirahum*” (you may cleanse them) relates to physical wealth and to the body and the soul, because by giving physical *zakāt* not only is material wealth cleansed, but also the body and the soul. This wealth, in the sense that by acting upon the command and giving *zakāt*, becomes lawful and by eating that which is lawful the body is cleansed and by cleansing the body the soul becomes cleansed.

5. In the word “*tazkiyyah*” in the phrase “*tuzakkīhim*” (you may purify them) there is an allusion to the intellectual purification of *mu'mins* because in several of the blessed verses of the Qur'ān it is said that the Holy Prophet used to purify *mu'mins* by teaching them the Book and Wisdom (i.e. *tanzil* and *ta'wil*) (2:129, 150-151; 3:164; 62:2). It is obvious that what is purified by knowledge and wisdom is the intellect of the *mu'min* and therefore wherever the purification of the body and soul is mentioned in the Qur'ān its purpose is to bring about the intellectual purification of man because the final destination is in this intellect. Thus it is the greatest favour of God that He has appointed a means of *taḥīr* and *tazkiyyah* (cleansing and purification) for people of every age so that the wealth, body, soul and intellect of *mu'mins* can be purified thereby, for after the light of Prophethood the light of Imāmat is mentioned in verses (2:150-151): “So that I may complete My favour on you, and so that you may walk on the right path; as also We have sent among you, of yourselves, a Messenger, to recite Our signs to you and to purify you, and to teach you the Book and Wisdom and to teach you that which you knew not.” It is a Qur'ānic fact that there is no Prophet after the Holy Prophet

(33:40). This means that there will be no new revelation (i.e. the Holy Qur'ān and the religion of Islam will remain forever), but the rest of the things such as knowledge, wisdom, rectitude, and guidance have to be with the successor of the Holy Prophet, the true Imām. God removes all the physical and spiritual veils of time and space from the Imām so that the light of Imāmat can see the light of Prophethood at the places where the revelation reveals and so be aware of all the states, so that the Imām can testify to his Prophethood and Messengership for without this kind of complete awareness, it is not possible to truly verify the work of Prophethood.

6. In the word “*ṣalli*” (give *ṣalāt*) the Holy Prophet is commanded to give *ṣalāt* to *mu'mins*. But it is necessary to know what *ṣalāt* means because *ṣalāt* has many meanings. In the light of the Noble Qur'ān it is clear that here it means blessings as from verse (2:157) it is evident that blessings (*ṣalawāt*), mercy and guidance are for all *mu'mins*. It is said in verse (33:43): “He it is Who sends His blessings (*yusalli*) on you and His angels (bless you), that He may bring you forth from darkness unto light. And He is merciful to the believers.” Now every wise person should consider whether it is possible for the blessings of God and His angels to come down to *mu'mins* without the Holy Prophet, the mercy for the worlds, when God says to him: “Give them *ṣalāt*”? It is clear that the *ṣalāt* from God and His angels, the purpose of which is the light of knowledge, reaches *mu'mins* through the mediation of the Holy Prophet, for he is the mercy for every personal world (21:107).

The law of wisdom says that when *mu'mins* recite *ṣalāt* on Muḥammad (s.a.s.) and his progeny, then like a pure word it ascends and reaches the presence of God (35:10), and He gives it a luminous form and sends it back to *mu'mins* through the Holy Prophet and the Imām of the time. Because everything is cyclical and therefore it eventually returns in one form or another to the place from where it started. It is a different matter however that some things return quickly and others only after long ages (21:33; 36:40).

When God touches the words and deeds of obedient *mu'mins* with the colour of spiritual light (2:138), think what the splendour of the *ṣalāt* of the Holy Prophet must be like for he gives it to *mu'mins* by the command of God and it includes the *ṣalāt* of God and His angels also! Without doubt, it is in the radiant form of the rays of light. Thus the *ta'wil* of “And give them *ṣalāt*” is “O Prophet! Radiate upon them the rays of the light of knowledge and wisdom.” Because the purpose of this heavenly *ṣalāt* is that God does not like to keep *mu'mins* in the darkness of ignorance and wants to illumine their hearts with the light of certitude mentioned in verse (33:43).

7. *Taskīn* (peace, satisfaction) is the last of the wisdoms of this verse and therefore it is a great thing and is a light. That is, it is the appearance of light as a result of the radiation of rays and from which the *mu'mins* attain peace and satisfaction in many senses:

- (a) They will thereby be sure that God and the Prophet are true, and that the Qur'ān, Islam and the Imām of the time are true, because they have light upon light.
- (b) By seeing light they will be sure that, praise be to God, that their wealth, body and soul are being purified properly and the signs of the purification of intellect start to appear.
- (c) *Zikr*, *ibādāt* and every good deed are being accepted in the presence of God.
- (d) Indeed, this is the wisdom-filled guidance of the Wise Qur'ān and the light of Imāmat and that this is progress on the right path.
- (e) In this state, the perplexity of Satanic insinuations and false thoughts will vanish.
- (f) In this state the hope of eternal salvation necessarily becomes certain.

In the Wise Qur'ān it is apparent that the meanings of *tahārat*

(purity) are used in both the common and the special sense, for it is used for the purification of both physical and spiritual things, but the meanings of *zakāt* are used only in the special sense, for it is used only for spiritual things. In the Holy Qur'ān the different forms of the words *tahārat* and *tathīr* are mentioned in 31 places, whilst those of *zakāt* and *tazkiyyah* are mentioned in 59 places.

A special example of the purification of the Perfect Men is mentioned in verse (3:55): “When Allāh said: O ʿĪsā! Verily, I will take you away and raise you up to Me and purify you of those who disbelieve and set those who follow you above those who disbelieve until the Day of Resurrection.” In this Divine teaching there are several *taʿwīlī* allusions. Thus the death of Ḥaẓrat ʿĪsā which is mentioned here is his spiritual death that occurs to all the Perfect Men in their physical lifetimes and by which the personal Resurrection takes place. In that state the form or forms of the soul of the Perfect Man are raised up to God. The repeated miracle of the raising up of the soul which Ḥaẓrat ʿIzrāʾīl shows is truly amazing and with this event the Perfect Man is purified. In a sense, this means that all the particles of the souls of disbelievers in his personal world die away.

The *taʿwīlī* meaning of verses (2:174; 3:77) is that on the Day of Resurrection some people because of their disobedience will be deprived of hearing the speech of God and the vision of His countenance and due to this will not be purified. On the other hand, some will be blessed with hearing His speech and seeing His countenance, by which they will be perfectly purified. This means that the Word of God (*kalimah-yi bārī*) is the supreme fountainhead of knowledge and wisdom, and in His vision is hidden the supreme treasure. And it is at this place where the intellect is purified to the ultimate end.

In this material world there are many means of physical cleansing and purification and water plays the most important part in achieving this state for it can be used for washing and it washes many things by its nature. In other words, many things both clean and unclean are dissolved in it. But eventually, as you see for its own purity the ocean has recourse to the light (sun) and it is the

light which runs the universal wheel and provides pleasantness, renewal and purity to water. This is an excellent example of the light of knowledge and wisdom which is the final and supreme means of purification of the intellect and knowledge.

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13th February, 1985.



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## Taḥīr and Tazkiyyah Part 2

The purpose of writing about “*Taḥīr* and *Tazkiyyah*” is to shed some light on the esoteric aspects of *ṭahārat* and *zakāt*. The importance of this subject lies in the fact that *ṭahārat* and *zakāt* are among the seven pillars of Islam. Thus, according to Qur’ānic law, the spiritual and intellectual purification is so important that without it there is no success at all for, as God says: “Verily, he who purifies it succeeds and verily, he who buries it (in disobedience) fails.” (91:9-10). The main subject matter of *Sūrah* 91 is the human soul. In the first seven verses of this wisdom-filled chapter, God swears by eleven exalted things to draw attention to this important subject and then mentions what capacities have been given to the soul. With great vehemence man is made to appreciate that he is responsible for its purification and this responsibility is in the sense that he should have recourse to the means of *taḥīr* and *tazkiyyah* (i.e. the Imām of the time).

In this *Sūrah* the way God has sworn by the exalted ranks in the *ta’wīlī* wisdom of the sun, the moon, etc. one of them is the soul also, and from this the true grandeur and exaltedness of the soul can be deduced. For in reality, God does not swear by ordinary things and this is therefore an allusion from God to the people to appreciate the real value and position of the soul and to keep it pure.

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At night if the sky is not overcast by clouds, the light of the stars is received together by the earth from each of them in spite of the fact that the stars are very far away from each other. Similarly, even though the verses of the Qur’ān related to each subject may be scattered throughout it, for the people of insight their wisdom is centred for, in reality, the Holy Qur’ān is in accordance with the heavenly system.

According to Divine command, the fountainhead of light is pure not only personally but is also the source and the means of *taḥīr* and *tazkiyyah* (cleansing and purification) for others. Thus for a

*mu'min* there is no doubt that the Holy Prophet was light and was pure from birth and similarly, this is also true for his exalted and noble family, namely, Ḥaḏrat Mawlā °Alī, Ḥaḏrat Fatimah-i Zahra, Ḥaḏrat Ḥasan-i Muḡtabā, Ḥaḏrat Ḥusayn Sayyidu'sh-Shuhadā and every Imām of the chain of light. There are many proofs of how the chosen servants of God are pure from birth. It will however, suffice here to mention only two Qur'ānic proofs. The first is that Ḥaḏrat Zakariyyā prayed in the Divine court for a pure *zurriyyat* (offspring).

The word *zurriyyat* (offspring) is applicable to every link of the chain of the creation of man. Thus Ḥaḏrat Zakariyyā's prayer implies that he asked God for an offspring that was pure, not only in the loins of the father or the womb of mother, but that he had been infallible and pure even before that. His prayer was: "He said: O Lord! Bestow me with a pure offspring from Your presence." (3:38). And God gave him an infallible and pure son whose lovely name was Yaḡyā (a.s.). The second proof is that the Holy Spirit adopted the form of a Perfect Man and said to Ḥaḏrat Maryam: "He said: I am only a messenger (angel) from your Lord, that I may give you a pure son." (19:19). It is clear from this teaching that Ḥaḏrat °Isā was infallible and pure not only at the time of his birth but also before that because he had the status of the light of God (61:6-8). Thus these examples justify the claim that the Prophet and the Imām are born infallible and pure, for the light of Prophethood and Imāmat is always pure.

**Question:** From the verse of "*Taḡhīr*" (33:33), one gets the impression that the *ahl-i bayt*, namely, Ḥaḏrat Muḡammad, Ḥaḏrat °Alī, Ḥaḏrat Fatimah, Ḥaḏrat Ḥasan and Ḥaḏrat Ḥusayn were purified during some years of the time of Prophethood and not before that. How can one then accept that they were born pure by their very nature?

**Answer:** The most fundamental point is to accept that the other Prophets before the Holy Prophet were the mirrors of his attributes. Thus when we see that the Holy Prophet and his *ahl-i bayt* in the mirror of Ḥaḏrat °Isā, we find them infallible and pure from the very beginning. We believe this because according to the Qur'an



(33:33) they are together in purity and the Holy Prophet's universal attributes are not only those where he is mentioned as a person in the Holy Qur'ān but also in the exalted examples of the other Prophets. Now, according to this wisdom-filled law, let us look at the purification of the *ahl-i bayt* in the purification of Ḥaẓrat ʿĪsā. In the first part of this subject you should have read about the *ta'wili* wisdom of the purification of Ḥaẓrat ʿĪsā (3:55) which only means that all the particles of the souls of unbelievers which had entered his personal world were completely destroyed. This event takes place when the Perfect Man passes through the magnificent wonders of the station of ʿIzrā'il. This shows that the purification of Ḥaẓrat ʿĪsā and the *ahl-i bayt* was not due to any personal impurity of theirs but that it was necessary because of the particles of the souls of the unbelievers. Because the Prophets and the Imāms have the status of the House of God, the polytheists have to be expelled from it for they are impure in belief (9:28). From this Qur'ānic proof it is clear that the noble *ahl-i bayt* are pure from birth because they are the chosen servants of God.

The eternal light (33:46) which has been commanded by God to cleanse and purify the people of faith (9:103), has already been made the cleanser (*muṭahhir*) and purifier (*muzakkī*) both externally and internally. In reality, this cleansing and purification is in the form of knowledge and wisdom. Thus God has appointed the light of Imāmat as the successor of the light of Prophethood so that it may continue to wash and purify people in the water of light (true knowledge) and this chain of light will never cease. It is in such sublime meanings that it is said that the Divine light will continue to illuminate and that nobody can extinguish it (9:32; 61:8; 57:28).

You should note that the opposite of knowledge (*ʿilm*) is ignorance (*jahl*). Thus, in the Wise Qur'ān just as knowledge has been mentioned so often both directly and in many examples, so also in the same way ignorance has also been mentioned. Thus if knowledge is light, then ignorance is darkness whether this comparison is conceptual or literal; if knowledge is certainty, then ignorance is doubt; if knowledge is Paradise, then ignorance is Hell; if knowledge is guidance, then ignorance is deviation; if

knowledge is healing, then ignorance is sickness, and if by hearing, speaking and seeing, knowledge is being alluded to then saying that “they are deaf, dumb and blind” is a condemnation of the ignorant. If the soul and the intellect are cleansed and purified by knowledge, then their impurity and filth lies in ignorance.

In verse (13:29) the word “*Tubā*” is mentioned and in verse (14:24) the expression “*Shajaratīn ṭayyibah*” is used. Both mean the pure tree. This is one of the examples of the light of Imāmat in that the Imām of the time is the pure tree of knowledge both in this world and the next and the *mu'min* becomes purified by eating the fruit of this tree. That is, by the teachings and guidance of the pure and holy Imām, the incorrect ideas and concepts of others are washed away from the hearts and minds of *mu'mins*. Nevertheless, the chain of cleansing and purification is as long as that of teaching and upbringing. For, like a child at school, the action of writing and the cleansing and rewriting on the tablet of the heart continues all the time in order to progress.

In verse (25:48) the water which comes down from heaven is called “*ṭahūr*” which means “very pure”. By this water is meant the knowledge of the Holy Prophet which appears from his *Bāb* (gate), namely, the true Imām. For the rain of knowledge which poured down from the heaven of Prophethood has turned into reservoirs in the mountain of Imāmat, just as the worldly mountain stores rain and snow on its exterior and in its interior and preserves them in their original state. Thus, to those who live close to this blessed mountain, this very pure water of religious knowledge is always available to purify the soul and intellect. In verse (76:21) it is said that God will give a pure drink (*sharāban ṭahūrā*) to the people of Paradise. As has already been mentioned, by this is meant true knowledge.

*Taṭhīr* and *tazkiyyah* has many purposes and the supreme one is to make the *mu'mins* attain the secrets of *ma'rifat*, which are hidden in the *ta'wil* of the Wise Qur'ān and Qur'ānic *ta'wil* is in the inner rank (light) of the Imām of the time and is called the “Hidden Book” which cannot be touched by the hand of intellect, except by those that have been purified intellectually and in knowledge

(56:77-79). Thus the ultimate purpose of all worship and practices is that *mu'mins* should attain the hidden treasure as a result of the recognition of *tawhīd* (*ma'rifat-i tawhīd*).

In verse (35:10) it is mentioned: “Good words go up to Him and good deed exalts them.” This wisdom-filled verse alludes that when the souls and the intellects of *mu'mins* and their words and deeds have been completely purified they will then reach the higher world and be delighted by seeing its everlasting treasures.

The wisdom-filled verse (16:32) has two aspects, the special and the ordinary. We will explain here the special aspect which is that the Perfect Men are pure and therefore their spiritual progress advances without obstacles and their personal Resurrection (in which a collective Resurrection is hidden) takes place. At this point the angels come and seize their souls whilst they are still alive and the angels converse with them and say: “Peace is upon you; enter the Paradise of spirituality due to your good deeds.” (16:32).

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**Jamā'at Khānah**  
**Part 1**  
**House of God – House of Jamā'at**  
**(Khānah-yi Khudā – Khānah-yi Jamā'at)**

Islam, in its spirit, is a perfect and complete religion and it abounds in rectitude, guidance, knowledge and wisdom. Every word and deed and everything of it is enriched with intellectual and spiritual beauties and is full of allusions of certitude and recognition (*ma'rifat*) both exoterically and esoterically. Thus today we would like to discuss the subject (House of God - House of *Jamā'at*) and would like to know whether God really needs a house or whether it is the people of faith who need it? The answer is that God, Who is the Creator of the universe, is free from and above space and non-space, therefore, it is needed by the people of faith. In the latter case, other questions arise: If the House of God is to fulfil the needs of the people of faith, what benefits do they attain from it and what are the secrets hidden in assigning a house in the name of God? The detailed answer to this question is:

1. With respect to place and direction or place and time, the concept of God is based on three levels: Firstly, God dwells in a particular house as is the concept of the House of God mentioned in the verse 22:26; secondly, He is everywhere as mentioned in verse 2:115 and thirdly, He is free from and above space and non-space, because He is *Subhān* (free from attributes), *Quddūs* (Holy) and *Samad* (i.e. He Himself is independent and everything depends on Him). It is an irrefutable fact that Islamic teaching and guidance is in a gradual form, and therefore it becomes incumbent upon every Muslim to, first firmly believe in the House of God and attach himself to it so that he may recognise from here the oneness of God. If someone does not understand the wisdom of this fundamental concept and ignores it, he cannot attain the treasures of the second and third concepts. For, to go against Divine law leads to failure.

2. The way Islam presents the concept of the Supreme Throne is also the centre of all the wisdoms of the true religion. For it

establishes not only the eminence and grandeur of the House of God, but also the eminence of those *mu'mins* who are engaged in work for the prosperity and progress of the House of God on earth. They are like the pure angels of the higher world, who are attached to or circumambulate the Divine Throne. This explanation establishes the fact that, just as human beings benefit from the closeness and recognition of the House of God, the angels attain eminence from the closeness and recognition of the Supreme Throne. But God Himself, may He be hallowed and blessed, is free from and above everything.

3. God existed when the *Ka'bah*, the House of God did not exist, and it was constructed when the time came for the descent of Ḥaḏrat Ādam to the earth. Thus, by the command of God, the angels constructed the House of God, so that Ḥaḏrat Ādam and his children could have recourse to it to attain spiritual benefit. This shows that the origin and foundation of religion is the House of God and that the same House of God is the house of religion and house of *Jamā'at* also, which in Urdu is expressed as *Jamā'at-khānah*. To say "House of God" means that there is always the manifestation of His lights and secrets and the revelation of His favours and blessings, so that the *mu'mins* may go to His House in order to attain them and progress in knowledge and good deeds every day.

4. The *Ka'bah*, in which are hidden great *ta'wilic* secrets, is in its own place extremely important, so that the Muslims of the world by understanding its exoteric and esoteric wisdoms, do not lose the wealth of mutual unity and stay united like the Muslims of the time of Prophethood were united. Simultaneously, it was also important to build a local House of God in every Muslim village, for it was not possible for all the Muslims of far-flung countries to reach the *Ka'bah* for daily worship. Thus the Holy Prophet built a local House of God called a *Masjid* (mosque). It was an enclosure, which had doors on three sides. The basic plan of all those mosques which were built after the Holy Prophet remains the same. Gradually, the construction of mosques turned into an art and thus a specific style of architecture developed. (Urdu Encyclopaedia, Firoz Sons).

5. The *Qiblah* of Islam has many names, such as *Ka'bah*, which literally means a square building (5:95); *al-Bayt* (the House, 2:125); *al-Bayti'l-atiq* (the ancient House, 22:29); *Bayti* (My House, i.e. the House of God or *Baytu'llāh*, 2:125); *Baytin wuzi'a li'n-nās* (a House assigned for mankind, 3:96); *al-Bayta'l-harām* (the Sacred House, 5:97); *al-Masjidi'l-harām* (the Sacred Mosque, 2:144), etc.

From the above-mentioned names of the House of God, it is justified without any ambiguity that, just as it is correct to call the place of worship of Muslims, a *Masjid*, similarly it is also correct to call it "*Jamā'at-khānah*", i.e. the religious house of the *jamā'at* or community, because the House of God is the religious house of the people for it is built for the people (3:96). In the light of historical research, if we look at the time of Prophethood, the shape of the *Masjid* and the *Jamā'at-khānah* appear to be enclosures of the same kind. Thus, according to me, the Holy Prophet's *Masjid*, which represented the central House of God, that is, the *Ka'bah*, was the local House of God and the *Jamā'at-khānah* of the present and of the future.

6. *Masjid* means the place of *sijdah*, (prostration) and the house of worship. It also means worship (*ibādāt*), the *ta'wil* of which is the Supreme Name (*ism-i a'zam*), *Asās* and the Imām of the time. For the true Supreme Name of God and His living and intellectual House can only be the Imām of the time. As it is mentioned in *Da'ā'imu'l-Islam*, in *Kitābu'l-Hajj*, Vol. I, p. 292, the angels built the House of God. This means that the angels built the House of God spiritually in the personal world of the Perfect Man, for the real work of angels is spiritual. If it is accepted that they built the *Ka'bah* then the *ta'wilic* wisdom of this is that the *mu'mins*, who are physical angels, built a *Jamā'at-khānah* in the physical world. And according to the law of "the better the work the greater the reward", they were made to build with their hands a spiritual *Ka'bah* in spirituality.

7. Ḥaẓrat Ibrāhīm rebuilt the House of God on its site before the Deluge of Ḥaẓrat Nūḥ. This place was indicated by a wind which God had sent to give peace to Ḥaẓrat Ibrāhīm and it was called *Sakinah* (giver of peace). This wind had two ends which followed one another. The *ta'wil* of this wind is the remembrance of God and its spirituality. This reveals the reality that in the background of the physical House of God is mentioned His luminous House. Because every *ẓāhir* (exoteric aspect) has a *bāṭin* (esoteric aspect), and as God says: “And He completed His favours on you, both in *ẓāhir* and in *bāṭin*.” (31:20).



8. God says: “And when We made the House a place of reward and peace for mankind (saying): Take as the place of prayer where Ibrāhīm stood.” (2:125). The first *ta'wil* of this verse is that just as, by His command the *Ka'bah*, the House of God, is the place of reward and peace externally, so internally the Imām of the time as the House of God, is the means of every kind of reward and peace. This means that the Imām is the spiritual *Qiblah*, towards whom the attention of heart is necessary in every good deed and that this is the way of attaining reward. You can see that the reward is mentioned first and then comes peace. The wisdom in this is that, the *mu'mins* cross the stages of reward and good first, by obeying the Holy Imām and then, as a result, they enter into the light of his spirituality. And it is he who is God's inner House in which there is only peace and no fear or danger of any kind. Just as in the external world, the station of Ibrāhīm is in a place where there is a stone, similarly in the internal world, in the luminosity of

the Manifest Imām, there is a Pearl of Intellect, which we have been commanded to reach to attain the wisdoms of *ṣalāt* or *namāz*.

The second *ta'wīl* is that, just as the *Ka'bah* is the central House of God, similarly, *Jamā'at-khānah* is the local House of God. Or in other words, just as the *Ka'bah* is the House of God at the level of *shari'at*, the *Jamā'at-khānah* is the House of God at the level of *ḥaqīqat*. Therefore, the virtues which are mentioned in the Qur'ānic verse about the *Ka'bah*, the central House of God, are also true about this local House of God, which is called *Jamā'at-khānah*. Thus according to Qur'ānic wisdom and the Ismā'īli faith, *Jamā'at-khānah* is the place of reward and peace. This means that the entire reward of all religious commands and prohibitions is centred on the *Jamā'at-khānah* and this is also true for spiritual peace and satisfaction. Because this religious house of the *Jamā'at* has double virtues. On the one hand, it is the representative of the *Ka'bah* and on the other hand, it is the symbol of the true Imām, because the Imām, in accordance with Divine Will, has given the *Jamā'at-khānah* to his followers to represent his own personality and physical and spiritual closeness. Thus at the first stage, this is the station or place of Ibrāhīm for the *Jamā'at*.

9. In verse (3:96), God says: “Verily, the first house set up for mankind is at Bakkah (Makkah), blessed and a guidance for the entire people of the world.” In this blessed verse there are many wisdom-filled allusions. One of them is that “first” is the foundation of the ordinals and it necessitates that it be followed by the second, third, fourth, fifth, etc. This implies that although the first and the central religious house is in Makkah, there will be many secondary and local religious houses (*Jamā'at-khānahs*) in the time of Prophethood and the cycle of Imāmat.

The second allusion is that just as the first religious house was set up in Makkah, the first Imām (Mawlā 'Alī) was also appointed in Makkah. He is the spiritual and luminous house for people and in which, there are blessings and guidance for those who (actually) become personal worlds.

The third allusion is that one of the meanings of the suggestive



recitation of “Bakkah” is *giryah-u zāri*, weeping and shedding tears. So its *ta’wilic* implication is that the first house of spirituality is built for people from the shining tears of the love of Mawlā, which for the lovers of Mawlā, is full of blessings and guidance. The fourth allusion is that the *Ka’bah*, the Imām and the *Jamā’at-khānah* are the House of God on the one hand, and on the other hand, they are also the religious houses of the people, because the blessings and guidance which are in these houses are for the sake of the people, and their attribution to God is due to their being His special possessions.

10. It is said in verse (24:36): “(That light is lit) in houses which God has permitted to be exalted, and His name to be remembered therein. He is hallowed therein in the morning and in the evening.” By these houses are meant the Holy Imāms and also the *Jamā’at-khānahs*, in which is lit the lamp of the Divine light, whose observation and recognition is certain.

11. The *Ka’bah* is the exoteric sign, symbol and pattern of those verses whose *ta’wilic* wisdom is linked to the living House of God, the Imām. The recognition of the Imām which is extremely vital, cannot be attained by anyone without obedience to him and the centre of obedience is the *Jamā’at-khānah*, because it is the place of reward and peace.

Just as everything has a soul, so the *Jamā’at-khānah* too, has a great soul, and this is the soul or the light of the Imām of the time, in which the soul of the *jamā’at* revives. If you believe that there is the light of the true Imām in the *Jamā’at-khānah*, then you should know that this same light is the living House of God, for as the Qur’ān says: “There is indeed a good pattern (of word and deed) for you in Ibrāhīm and those with him.” (60:4). From this Divine teaching is revealed that, although externally there were many people with Ḥaẓrat Ibrāhīm, it was those who were with him internally who had reached the ultimate degree in obeying him. Otherwise their good pattern would not have joined with the good pattern of Ḥaẓrat Ibrāhīm. The question then is, who were or are these people? They are the progeny of Ḥaẓrat Ibrāhīm, i.e. the Prophets and Imāms, whose manifestation in his view was

extremely necessary (2:124), and God had given everything to them (the progeny of Ibrāhīm - 4:54). Thus the Holy Prophet, following Ḥaẓrat Ibrāhīm, not only made the *Ka'bah* the *Qiblah*, but also built a *Masjid* as the local House of God and the holy Imāms in their respective times have also built such Houses of God called *Masjid* or *Jamā'at-khānah*.

12. It is said in verse (28:57): “Have We not established for them a secure sanctuary, whereunto the fruits of all things are brought, a provision from Our presence? But most of them know not.” If you reflect upon the phrase, “the fruits of all things”, they do not come automatically anywhere in the world. But it is true that the place which the Prophet and Imām assign for worship, the spiritual fruits of all things come there automatically and these spiritual miracles are related to the *Jamā'at-khānah*.

When the Wise Qur'ān said “the fruits of all things”, then according to this Divine law all things including, minerals, vegetables, animals and human beings, all are considered to be trees so that the fruit of each of them may reach the House of God. But this is only possible spiritually. Thus the *Jamā'at-khānah* is the place where the magnificent soul (i.e. light) of the Imām of the time works, to which the souls of all things come, for in the *Imām-i mubīn* (manifest and speaking Imām) all the things of the universe are encompassed (36:12). These bright proofs about the eminence and blessings of *Jamā'at-khānah* are enough for true *mu'mins*.

Naṣīr al-Dīn Naṣīr Hunzai,  
10th December, 1984.

## Jamā'at Khānah Part 2

1. It has been established that the House of God is the house of the *Jamā'at*, and it has also been established that just as the *Ka'bah* is the central house of religion, so the *Jamā'at-khānah* is the local house of religion. And this system is in accordance with the Divine law (*sunnat*) and the law of nature, according to which He makes the place of blessings and mercies closer to His servants both externally and internally. Just as when Ḥaẓrat Ādam descended to this world, the *Ka'bah* was built on the earth for his and his children's sake and it has the status of the Supreme Throne here, for what the Divine Throne signifies is also signified by His House. After the *hijrah* (migration), the Holy Prophet built another House of God in Madīnah, which we can call the first *Masjid* as well as the first *Jamā'at-khānah*, because originally they both had the same shape and reality. In any case it represented the Ancient House of God. This means that the *Ka'bah* represents the Supreme Throne and the *Jamā'at-khānah* represents the Holy *Ka'bah*.

2. You should be aware of the fact that in Islam *taqwā* (piety, God-fearing) is extremely important, because it is the spirit of all worship (*'ibādat*). In order to attain *taqwā*, one has to struggle a lot. But note the compassionate nature of the Signs of God (*shā'ā'iri'llāh*) and that by respecting and revering them, one attains the piety of the heart (22:32). The pure personality of the Imām of the time, who is the speaking Qur'ān and the *Jamā'at-khānah*, are among the Signs of God, and therefore, reverence for them results in the piety of heart and is also itself piety. For one of them is the hidden or spiritual House of God and the other is His apparent or physical House.

3. The *ta'wilic* implication of verse (22:26) is that God appointed Ḥaẓrat Ibrāhīm as His House so that the recognition of *tawḥīd* may be attained in the spirituality and luminosity of this rank, and nothing is associated with Him. God has also commanded this living House of His (i.e. Ḥaẓrat Ibrāhīm himself) to be purified ideologically, spiritually and intellectually, so that

three kinds of angels may come there, and they are those who circumambulate, those who do *qiyām* or *i<sup>c</sup>tikāf* and those who bow and prostrate.

4. The Divine law is that the spiritual *Masjid* and luminous *Jamā<sup>c</sup>at-khānah* has continued to be forever in the pure personality of the Prophet and Imām. Ḥaḥrat Nūḥ has called this luminous house “my house (*bayti*)” (71:28) and the *mu'mins* who entered it were called “the people of the house (*ahl-i bayt*)”, for as the Qur'ān says: “O my Lord, forgive me, my parents, and those who enter my (spiritual) house as (perfect) believers, and the believing men and believing women” (71:28). In this wisdom-filled prayer of Ḥaḥrat Nūḥ, the *mu'mins* are in two categories: those who had entered his luminous house (i.e. the House of God) due to their perfect faith and those who have still not been able to enter it.

5. In his time the Holy Prophet was God's living House (22:26) and the luminous and miraculous *Jamā<sup>c</sup>at-khānah*, for as it is said in verse (33:33): “Verily, God intends but to keep away from you (every kind of) uncleanness, O you people of the (luminous) house, and to purify you in every respect (externally and internally)”. This holy house was the light of Prophethood and Imāmat and the people of the house were the Holy Five Persons, namely, Ḥaḥrat Muḥammad Mustafa, Ḥaḥrat <sup>c</sup>Alī-yi Murtaḥā, Ḥaḥrat Fāḥimah-yi Zahra, Ḥaḥrat Ḥasan-i Mujtabā and Ḥaḥrat Ḥusayn-i Sayyid-i shuhadā'. This luminous house is the speaking House of God and the intellectual and spiritual *Jamā<sup>c</sup>at-khānah*, and it is the house of wisdom about which the Holy Prophet has said: “I am the house of wisdom and <sup>c</sup>Alī is its door.” It is also the same blessed and holy house in which, according to verse (24:36), the lamp of the Divine light is lit.

6. In order to present this reality in an understandable way, it is asked: To whom does the straight path belong? Does it belong to God or to the Prophets? Does it belong to the Holy Prophet or the Imām? Does it not belong to the *mu'mins*? The answer is that, first of all, it belongs to God, for He is the goal of it. That is, all have to go to His luminous House (42:53; 2:156). It is also the path of all the Prophets, because they were the guides of the people on it (1:7;

4:68). It is the path of the Holy Prophet, the last Messenger, because he is the chief of the Prophets and Messengers (12:108); it is the path of the Imām because he is the true guide (13:7). And it is also true that the straight path is made for the guidance of the *mu'mins* (4:115). Thus the extremely pure and sacred House, which belongs to God, also belongs to all the above-mentioned ranks. Although God Himself is free from and above space and non-space, the recognition of His oneness is not possible outside His luminous House (24:35). This house, which is full of mercies and blessings and illumined with the light of recognition, is the light of the Prophets and Imāms (24:36) and this same house also belongs to *mu'min* men and *mu'min* women when they follow them completely (57:12; 66:8).

7. It is the law of creation that everything is initially created in a fixed mould and that without it, its existence is not possible. The fruit of trees cannot be created without skin nor the kernel without stone, just as human existence and shape is not possible without the womb of its mother. On the other hand, there are things which do not have a specific shape and form, because they are scattered without a matrix, like for example the four elements, namely, earth, fire, water and air. Thus the Holy Prophet and *Ulu'l-amr*, by the command of God, built a local House of God so that every follower after being cast in this mould, may be called a true *mu'min* with a special form of faith and spirit.

8. According to the law of universal mercy when it is possible that a pattern of the Supreme Throne in the form of the *Ka'bah*, be brought down to earth and in the time of the Deluge to be carried to the fourth heaven and in the time of Ḥaẓrat Ibrāhīm, was reconstructed and in the time of the Holy Prophet, a local House of God was built, then it is also possible that the *Jamā'at-khānah* truly represents God's external House, the Holy *Ka'bah* and the Imām of the time, who is the internal House. This is true and there is no doubt about this.

9. *Jamā'at-khānahs* are of three kinds: First is the universal *Jamā'at-khānah*, which is the blessed personality of the Imām of the time, second is the local *Jamā'at-khānah*, which is the

*Jamā'at-khānah* of the city, town, village or area, and the third is the personal *Jamā'at-khānah*, which is the heart of every faithful servant. But their interrelated wisdom is in the local *Jamā'at-khānah*. Because it is here that a *mu'min* gradually progresses, the door of the personal *Jamā'at-khānah* or the *Jamā'at-khānah* of the heart opens for him and he is illumined with the light of faith (*nūr-i imān*). And it is here that the holy *didār* or vision of the pure Imām takes place, which is the true *Jamā'at-khānah* of luminosity.

10. In verse (10:87), God says: “And We revealed to Mūsā and his brother: Provide houses for your people in *Miṣr* and make your houses places of worship, and establish prayer, and give glad tidings to the *mu'mins*.” *Miṣr* is the name of every city which has a protective wall around it and by this is meant the city of spirituality, because not only does it have a protective wall around it, but also a door. Thus in this wisdom-filled verse the spiritual progress of the personal *Jamā'at-khānahs* is mentioned. That is, God commanded the Prophet and Imām to make houses in the city of spirituality for the *ḥudūd-i din* (religious hierarchy) of their community and to give the status of the House of God to these houses and do the work of true mission (*da'wat-i ḥaqq*) and give to *mu'mins* the practical glad tidings of such spiritual progress and ascension.

11. In verse (9:18), God says: “Only those who believe in God and the Last Day, and establish prayer (*ṣalāt*) and give *zakāt*, and fear no one but God, are able to make the *Masājid* of God prosperous, so these are they who are among the rightly guided ones.” Here by “the *Masājid* of God” are meant the *Jamā'at-khānahs* or the *Masājid* of the entire world. How is it possible for a single person to participate in the prosperity of all of them? It is obvious that it is impossible physically and hence it necessitates a *ta'wilic* wisdom, which is that the *Masājid*, namely the *Jamā'at-khānahs* of God are in three levels, as has already been mentioned in paragraph No. 9, and these are the universal *Jamā'at-khānah* (i.e. the Imām of the time), the local *Jamā'at-khānah* and the personal *Jamā'at-khānah* or the *Jamā'at-khānah* of the heart. And all these three *Jamā'at-khānahs* can be made prosperous by the attendance of he who believes in God and the Last Day and

establishes *ṣalāt*, i.e. he accomplishes the work of *daʿwat*, and gives the physical and spiritual *zakāt*. When the faithful servant goes to his local *Jamāʿat-khānah* with devotion and love and worships God in it, then by this wisdom-filled act is made prosperous not only the local *Jamāʿat-khānah*, but also the personal *Jamāʿat-khānah* and the universal *Jamāʿat-khānah*. They are united and interrelated, because the *muʿmin* is attached to the *Jamāʿat-khānah* and the Imām of the time is the spirit of the *Jamāʿat-khānah*, and it is also a fact that in the case of the *muʿmin* who firmly believes in *Jamāʿat-khānah*, a special particle of the particles of his soul always serves the blessed and holy personality of the true Imām. You should research the reality of the soul and study the articles related to the particles of the soul, so that you understand how soul is simple (*basīṭ*) and is everywhere.

12. It is said: “The heart of the *muʿmin* is the Throne of God”. However, it is necessary to ask and know what the real meaning of this saying is. Because the word “*muʿmin*” is applicable to many people, but the concept of the Divine Throne is very high. You should understand that the heart of the *muʿmin* is the Imām of the time and it is this holy personality in which the Divine light shines, for as the Wise Qurʾān says: “And know that Allāh comes in between the man and his heart” (8:24). That is, in the light of true knowledge, you should know the law of trial: Why does God come between man and his heart (i.e. the Imām of the time)? Indeed the wisdom-filled allusion and the secret of success in this is that one should have recourse to God with his true heart. He should return to Him and further go where his heart is. This shows that in reality, the *Jamāʿat-khānah* of the heart is also the Imām of the time.

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

Naṣīr al-Dīn Naṣīr Hunzai,  
20th December, 1984.

## Ta'wili Questions

The following *ta'wili* questions and answers concern verses (5:20-26) which are:

Q1. “He made among you Prophets” (5:20). How is this verse explained in the light of *ta'wil* given that “*fikum* (among you)” is not restricted only to the nation of Ḥaẓrat Mūsā but can also mean “within you”?

A1. There is no doubt that there have been many Prophets from the children of Israel but this is related to the external world. As far as the personal world is concerned, all the Prophets are represented by the single soul (*nafs-i wāḥidah*). Thus the meaning of “*fikum* (among you)” or “within you” is not restricted to only one of these meanings. In this wisdom-filled teaching it is said to the children of Israel that they should progress from potentiality to actuality through knowledge and good deeds and see what favours have been granted to them by God, the Benevolent. Within them is hidden a world in which the past and the future come in front of them as the present. One should note that this wisdom is hidden in the word “*fikum*” wherever it is mentioned in the Wise Qur’ān.

Q2. In the past, was any kind of kingdom other than Prophethood accepted by God? If not, why does the Qur’ān say that God made kings of the people of Ḥaẓrat Mūsā?

A2. According to God, there is no true kingdom other than Prophethood and Imāmat. This verse has two *ta'wils* of what “making them kings” means. Firstly, to be an individual from among them, king (Imām) amounted to their being kings. Secondly, they were kings in potentiality by means of their Imāms who were the actual kings of religion, just as a tree is an actual tree but its seeds are potential trees. As is mentioned in the Qur’ān: “Indeed, We gave to Ibrāhīm’s children the Book and wisdom and We gave them a great kingdom.” (4:54). In this decree, first is mentioned Prophethood, and then Imāmat.



Q3. It is obvious that the above verse refers specifically to the family of Ḥaẓrat Ibrāhīm, in which nobody else can participate either actually or potentially, so what is the means of salvation for other people?

A3. Those who follow the Prophets and the Imāms become their spiritual children, and as Ḥaẓrat Ibrāhīm says: “So, whoever follows me, he is surely of me.” (14:36). Just as we see that Ḥaẓrat Nūḥ’s son was not considered to be his child because of his disobedience, we also see that Salmān-i Fārsī was considered to be part of the *ahl-i bayt* because of his obedience. From these examples it is clear that according to the principles of religion it is possible to be expelled from the family of the Prophets and Imāms by disobedience and to be included as spiritual children by obedience to them.

Q4. In verse (5:20) it is said: “And gave you what He has not given to any other people of the world”. Does this mean that what was given to the children of Israel was not given to anyone else in the past or the future? If this is true, then why were the people of Ḥaẓrat Mūsā selected for such Divine bounties?

A4. The wisdom of this sacred verse is that by the children of Israel is meant all those who had physical proximity to the Prophets and Imāms in their respective cycles. But to actually attain Divine mercy, knowledge and good deeds are necessary in every age. Thus, the children of Israel were given preference over the people of their time only and this does not mean in the past or in the future, and also only if they were obedient, as can be seen in the Wise Qur’ān.

Q5. What is the *ta’wīl* of “the holy land” mentioned in verse (5:21)? If it was ordained for the children of Israel by God, then why could they not enter it?

A5. The *ta’wīl* of the holy land is spirituality and the personal world which God has ordained for the faithful and for every believer. But every mercy and bounty is first potential and in order to actualise it requires knowledge and action, for it cannot

otherwise come about. An example of this is in the seeds of wheat which are grain and capital for the farmer potentially. Now tell me whose work is it to plough the field, sow the seeds etc., that of God or that of the farmer, so that they may be transformed into a heap of grain? Obviously, God Who is Wise, does His work but does not do the external or physical work. He has bestowed upon mankind countless capabilities of physical, spiritual and intellectual work. Thus, felicity is hidden in knowledge and action.

Q6. In many verses of the Wise Qur'ān the word *khāsirin* (losers) is mentioned. What does this mean? Is it possible for man to do good deeds and not receive any reward and be called a loser by God?

A6. If human words and deeds are in accordance with God's pleasure and that of His Messenger, the Holy Prophet, then they are acceptable and useful, otherwise not. This has always been God's custom. This means that every word or deed should be in the illumination of the light of guidance so that it attains a reward. For this is the meaning of the everliving and everpresent light of guidance in this world.

Q7. If by the Holy Land is meant spirituality or the personal world, then who were the formidable ones whose fear prevented people from entering it?

A7. The *ta'wil* of the tyrants who occupied the Holy Land is the external devilish powers, which through the carnal soul work in the personal world, in whose presence the weak *mu'min* cannot enter it. This is the meaning of the noble verse (5:22).

Q8. Who were the two men who encouraged their community to do spiritual *jihād*? What was the door through which they had to enter spirituality?

A8. The two men who feared God and upon whom He bestowed favour were the *Asās* and the Imām and the door through which the city of spirituality can be entered is the *Bāb* (door) of Imāmat or the supreme *Hujjat* (*Hujjat-i a'zam*). For the door to

God is the *Nāṭiq*, that of the *Nāṭiq* is the *Asās*, that of the *Asās* is the Imām and the door to the Imām is the supreme *Hujjat*, by whom is meant the son of the Imām who succeeds him to the rank of Imāmat.

Q9. Why are there doors to God, the Prophet and the Imām and what is their characteristic? Does it mean that without them nobody can reach God?

A9. God is above space and space-less, He is everywhere and He has a fixed house too. The first two concepts are such that (through them) no servant of God can reach Him. Therefore, in order to reach Him one has to have recourse to God's House, which cannot be without a door. As the Holy Prophet said: "I am the house of wisdom and 'Alī is its door". This shows that the doors of the sublime ranks are like minarets of guidance and their characteristics are knowledge and wisdom. Thus, without this concept the recognition of God is not possible. That is, the door to God is the Prophet and the door to the Prophet is the Imām and this is the law of the path of guidance.

Q10. "If you enter by it (gate), you shall be victorious" (5:23). What is the wisdom of this verse?

A10. By entering the spirituality of the exalted Imām through the supreme *Hujjat*, who is his door, the believing servant conquers the personal world and all devilish powers are subdued.

Q11. In verse (5:23) what is the wisdom of mentioning *tawakkul* (trust in God) after spiritual victory?

A11. Because *tawakkul* is at the rank of perfection of faith, it is mentioned at the end. That is, when the *mu'min* enters the personal world, God helps him.

Naṣīr al-Dīn Naṣīr Hunzai,  
18th October, 1984.

## Salmān-i Fārsī

1. The roots of the word Salmān in Arabic are *sīn*, *lām* and *mīm*. Some of the special meanings signified by this name are: peaceful, saved, submitter (he who submits his “I” to God), conciliatory, conciliator, pacifist and obedient. The diminutive noun of “Salmān” is “Sulayman” so it is true to say that the wisdom of this word is related to the Qur’ānic story of Ḥaẓrat Sulayman, i.e. the Paradise of wisdom. Salmān was called Mabih or Roz-bih before the Holy Prophet gave him the beautiful name of Salmānu’l-khayr. No Muslim has any doubt about the fact that every word uttered by the Holy Prophet was in a way a heavenly revelation (53:3-4) and therefore this name is blessed and full of wisdom. This name was already in use previously, but the Holy Prophet gave him this name in the illumination of the light of Prophethood, thus its implied meaning in relation to its literal meaning has changed. That is, the concept of the spiritual kingdom of Ḥaẓrat Sulayman was associated with the name “Salmān”.

2. You may have read the article “Wisdom of Naming” which explains that there is a philosophy and wisdom in the concept of names and naming. The choice of a name is made in the context of a hope or the seeking of betterment for that which is being named. When that name is chosen by the True Guide there are definitely sublime wisdoms hidden in that choice. Why should there not be glad news of religious success, manifestation of light, holy *didār* (vision) and spiritual kingdom in the beautiful name which the Holy Prophet gave to his true lover?

3. By Divine will, Salmān-i Fārsī was a special fruit of the light of Prophethood and Imāmat and his history is a shining example of ardent love and devotion for the *Ahl-i bayt*. It is necessary to reflect upon the esoteric aspects of the system of guidance, for how did the powerful yearning for the search for truth emerge in the heart of Salmān-i Fārsī? Who kindled this flame of love in the heart of the son of a fire-worshipper of the city of Isfahan? Definitely there was a universal provider of means which should be called the light of guidance.

4. At the beginning of the first book of *Bukhārī* you will find the following *Ḥadīṣ*: “And sometimes the angel appears to me as a man (and speaks to me).” From this *Ḥadīṣ* we learn that Jibrīl used to appear in the form of a man and bring revelations to the Holy Prophet. But in whose form did he use to appear? The law of spirituality is such that although the Archangel is the spiritual mirror of all *mu’mins* and that therefore he appears in a common form that reflects the oneness of the souls, it is also said that he used to appear in the form of Salmān-i Fārsī or according to others, in the form of Dahyah-yi Kalbī. I should say that there is no inconsistency in this because all forms are in the Holy Spirit.

5. In the *Sunan* of *Ibn Mājah* (Vol.1, *Bāb* 24, *Ḥadīṣ* 155) we find: “Allāh has commanded me to love four (persons) and has informed me that He loves them.” He was asked: O Messenger of God: Who are they? He replied: °Alī is among them, repeating this three times and Abu Zarr, Salmān and Miqdād.

6. It is necessary to know that God loves *mu’mins* in two ways: One is in the general sense and the other is in a special sense. In the above *Ḥadīṣ* we see that only four people are mentioned as being loved by God and this shows that this love is in a special sense, in which the glory of the *wilāyat* of Mawlā °Alī shines. In the light of this *Ḥadīṣ* study the relevant verses of the Holy Qur’ān to see whom God loves. You will find that He loves those that are righteous (“*muttaqīn*”, 3:76), those who follow the Prophet (3:31), those who do good (“*muḥsinīn*”, 3:134), those that have high ambition and are patient (“*ṣābirīn*”, 3:146), those who have trust in God (“*mutawakkilīn*”, 3:159), those who are just (“*muqsitīn*”, 5:42) and those who are pure (“*muṭahhirīn*”, 9:108).

7. At the battle of the Trench, the Holy Prophet said: “Salmān is from us, the *Ahl-i bayt*.” What should we make of this saying? Are the master and the slave as close as they appear to be? From this wisdom-filled *Ḥadīṣ* can we say that Salmān-i Fārsī was annihilated in the light during his lifetime? He could see his own pure soul merged into the origin in both pre-eternity and in post-eternity (in the state in which there is neither space nor time). All this was attained by him because the ocean of love for the Prophet

and the Imām surged in his heart and he could see the luminous world within himself. Hidden in his heart were the precious treasures of knowledge and recognition of God.

8. This *Hadīṣ* related to Salmān-i Fārsī provides a clear example of the fact that *mu'mins* can link themselves with the light by hard work, high ambition, devotion, sacrifice and true love. That is, with their inner eye they are able to see how their higher "I" is eternally merged and linked to the origin. To achieve this is difficult but not impossible, and the Qur'ān mentions this possibility in the verse relating to Ḥaẓrat Ibrāhīm: "So, whoever obeys me, is surely of me." (14:36). i.e. Whoever walks the path that I have walked, will truly discover the secret of how he is my spiritual and luminous child. Thus, it is a fact that like Salmān-i Fārsī, whoever wishes to, can join his eternal relationship with the light and he can also sever the link like Kan'ān (Ḥaẓrat Nūḥ's son) did.

9. **Question:** In what sense had the Holy Prophet considered Salmān-i Fārsī part of the *Ahl-i bayt*? Which "*bayt* (house)" was meant? Is Salmān-i Fārsī included in the five holy persons mentioned in the verse of purification (33:33)? Are all the Imāms of guidance who are going to come also mentioned in this verse?

**Answer:** The Holy Prophet included Salmān-i Fārsī in the holy *Ahl-i bayt* in the sense that he had become their companion because he had entered the house of luminosity by his obedience and devotion. Here by the house is meant the house of light and luminosity. Yes, in the verse of purification (33:33) Salmān is also included although apparently he was not included in the demonstration of the cloak (*kisa*'), because this demonstration was meant only symbolically and because in reality, these individuals were purified at different times. In the verse of purification all the holy Imāms are included because each of the Imāms lives in this house of light that the five holy persons lived in. It is for this reason that the term "*Ahl-i bayt*" is applicable to every Imām.

10. If a King offers friendship to a pauper, the latter no longer remains poor, he becomes rich. So, given that God and the Prophet

loved Salmān, and that they named him after the blessed name of Ḥaẓrat Sulayman, means that God and His Prophet wanted him to be Sulayman in his personal world. And God does what He wills (22:14).

11. God, the Wise, has given plants superiority over minerals because of the vegetative soul, superiority to animals over vegetables because of the animal soul, superiority to human beings over animals because of the rational soul, to *mu'mins* over others because of the soul of faith (*rūḥu'l-īmān*) and to the Prophets and Imāms over *mu'mins* due to the Holy Spirit. As God says: “And indeed We gave Dāwūd and Sulayman (spiritual) knowledge and they both said: Praise be to Allāh, Who has given us superiority over many of His believing servants.” (27:15). We can see from this wisdom-filled teaching that *mu'mins* are very close to the Prophets and Imāms in the sense that the Prophets and Imāms are superior to them but the *mu'mins* are superior to other people of the world and this example can be seen in the children of Israel (2:47, 122) who were superior to other people of the world because they were the *mu'mins* in their time.

12. **Question:** When Ḥaẓrat Sulayman succeeded Ḥaẓrat Dāwūd, he proclaimed the *da'wat-i ḥaqq* (true mission) in this way: “O people! We have been taught the language of birds and have been given everything.” (27:16). The question is, why did he link his kingdom with the true mission? What did his subjects have to do with this? Does the language of birds have a *ta'wil*? Why did he say “We” instead of “I”? Everything includes all things in the universe, so what was it that was given to him?

**Answer:** The procedures used by Ḥaẓrat Sulayman in the true mission were those in accordance with the Divine will. He was the living picture of the spiritual kingdom of all the Prophets, Imāms and *mu'mins* and therefore it was necessary for him to mention the kingdom of Paradise to the people for it was relevant to them. By birds are meant the souls of the people of the world with whom conversations take place in Paradise. In such conversations, ordinary birds are also included. The reason for using “We” instead of “I” is that in this spiritual kingdom he represented all

Perfect Men. Another reason is that the *ḥudūd-i din* were also included with him. What was given to him was the personal world in which there is a living picture of everything that is in the universe.

13. The centre of the wisdoms of the Qur'ānic story of Ḥaẓrat Sulayman from which all the other wisdoms spread and complete the story is the phrase “And we have been given everything.” (27:16), and the rest is its explanation. By “everything” is meant the compendium of all intellectual, spiritual and physical things, i.e. the entire universe that has an intellect, a soul and a body. Thus “everything” means a subtle, living picture of it, i.e. the personal world which contains everything and it is this same reality that is mentioned in verse (36:12) relating to the manifest Imām. In short, Ḥaẓrat Sulayman was the Imām and therefore within him a personal world was made consisting of the subtle form of everything in the universe and the existents.

14. **Question:** “And there were gathered together (*ḥushira*) unto Sulayman his hosts of *jinn* and men and birds and they were arrayed in order and ranks (*yūza'ūn*).” (27:17). You have often said that there is a semantic link and relationship between Qur'ānic words, so please explain to us what the relationship is between “*ḥushira*” used in this verse and the word “*ḥashr*” which is used in the sense of the “Resurrection” in many of the verses in the Qur'ān? From where were the hosts of Ḥaẓrat Sulayman gathered together and what does “*yūza'ūn*” mean?

**Answer:** There is a very close link between these two words. They have the same meaning in that in this instance it relates to the event of the personal resurrection of Ḥaẓrat Sulayman, in which the hordes were gathered together spiritually in the form of subtle particles. These particles were hidden in the people. In the Wise Qur'ān the word “*ḥashr*” is mentioned 43 times in different forms but each time it is used in the sense of Resurrection, including the story of Pharaoh in which it is related to the conscious and personal Resurrection of Ḥaẓrat Mūsā when the magicians of Pharaoh were defeated. The word “*yūza'ūn*” has several different meanings such as to array, to arrange, to control etc. When the *ṣūr*



(trumpet) starts to blow in the Perfect Man's spirituality, his personal Resurrection takes place and his hosts gather in the form of *jinn*s, men and birds (i.e. angels) and they take up the task of the spiritual *jihād* so that the religion of God overcomes all other religions in the world (9:33, 48:28, 61:9).

15. **Question:** To us it is astonishing that you should mention the concept of a spiritual *jihād*. Can you please explain this further and give us some proofs and examples?

**Answer:** Spiritual *jihād* is mentioned everywhere in the Wise Qur'ān. This sacred war took place before the advent of Islam, at the time of Prophethood and it continues to take place today. One should remember however that physical or spiritual *jihād* is only possible through the Messenger of God and the true Imām. Thus whenever the hosts of God or heavenly hosts are mentioned in the Qur'ān this is an allusion to the spiritual *jihād*. As mentioned in verses (48:4,7): "And Allāh's are the hosts of the heavens and the earth." The heavenly hosts are the angels and the earthly hosts are the *jinn*s and men. All armies have martial goals, and as mentioned in verses (37:171-173): "And verily Our word has already gone forth for Our chosen servants, the Messengers that verily they shall be helped and verily, Our hosts will be victorious." Similarly, in verse (5:56) it is said that His army or His party (*ḥizbu'llāh*) will be victorious. In verse (5:54) glad tidings are given that there will come a people whom God loves and who love Him, who are humble towards believers, mighty against infidels, fighting in Allāh's way. In this verse one can see that glad tidings are given about a people to come who are superior to the Muslims and *mu'mins* on earth and who are tender-hearted and kind to *mu'mins* and mighty against infidels, fighting in God's way. This indicates that they are the spiritual army, who do *jihād* in every age under the light of guidance. There are many such Qur'ānic quotations and a separate article can be written on spiritual *jihād*.

16. **Question:** In verse (4:68) the obedient *mu'mins* are mentioned in gradation, after the Prophets, the truthful, the martyrs and the righteous. This shows that the righteous are superior to ordinary *mu'mins*, the martyrs to the righteous, the truthful to the

martyrs and the Prophets to the truthful. What then is the reason for the Prophets wanting to be admitted among the righteous after the end of physical life, as can be seen from Ḥaẓrat Sulayman's prayer at the end of his physical life?: "And admit me, by Your mercy, among Your righteous servants." (27:19). See also verses (2:130; 12:101; 16:122; 26:83; 29:9,27).

**Answer:** There is no doubt that the order in which physical ranks are mentioned in verse (4:48) is correct. The descending order is firstly the *Nāṭiqs* (*nabiyyin*), then *Asāses* (*ṣiddiqin*), then Imāms (*shuhadā'*) and finally the *Bābs* (*ṣāliḥin*). One should remember that the *Bāb* or gate of every *Nāṭiq* is the *Asās*, that of the *Asās* is the Imām and that of the Imām is the *Bāb*, who is that son of the Imām who will be the heir to the throne of Imāmat. This means that Ḥaẓrat Sulayman and other Prophets and Imāms wanted to live in their respective *Bāb* (*ṣāliḥ*) so that they could continue to work for the attainment of the final purpose or goal of the *ṣāliḥin* (righteous). According to the verses (26:83-84), Ḥaẓrat Ibrāhīm prayed: "O my Lord! Give me (the recognition of) a command (*ḥukm* = the command of Be!) and unite me with the righteous, and appoint for me a tongue of truth among posterity (i.e. the light of Prophethood and the light of Imāmat)." From these verses it is clear that by God's command, Ḥaẓrat Ibrāhīm wished to transfer his light to his *Bāb*, Ḥaẓrat Ismā'īl, who was his *Asās* so that the light remained linked with the chain of *ṣāliḥin* or the *Bābs* who were to come.

17. **Question:** Why is the *Bāb* so important that he is given the title of *ṣāliḥ* and why does every *Nāṭiq*, *Asās* and Imām want to be linked to his *Bāb*?

**Answer:** The *Bāb* has great importance because all the *Nāṭiq's* luminous work takes place in the *Asās* who is his *Bāb*, and the *Asās's* light works in the Imām and similarly the Imām's light works in his son who has the status of his sacred *Bāb* and who will be the Imām after him. In these three cases the "active light (*nūr-i fa<sup>cc</sup>āl*)" is in the blessed personality of the *Bāb*, in which is hidden the welfare and success of the world and the people. Because the greatest spiritual movement is found in the *Bāb*, the chain of *Bābs*

is called *ṣāliḥīn* (the righteous).

The meaning of God enfolding this vast universe in His hand is full of wisdom-filled allusions. Thus in this act He brings closer things which are far, He shows pre-eternity (*azal*) and post-eternity (*abad*) together, He brings the past (the first end of which is Ḥaḏrat Ādam's time) back to centres in the present and the remote future forward, including the collective Resurrection and accommodates it in the personal spirituality. If we believe that this is a Qur'ānic fact then let us also believe that all this happens at the place of "Light upon light" (24:35). That is the place of spirit and spirituality where (*Nāṭiq* or *Asās* or) Imām and *Bāb* meet together like two oceans (18:60-61).

18. **Question:** In the story of Ḥaḏrat Sulayman (27:34) there is a mention of a possible destruction also. How can the work of blessed personalities such as the Prophet and the Imām cause destruction? Please could you explain the wisdom of this?

**Answer:** There are two kinds of destruction. One is destruction for the sake of destruction and the other is for the sake of reconstruction. In the case of Ḥaḏrat Sulayman we have to see what kind of destruction it was? Was it permissible or not? If he would have attacked the city of Sheba for a worldly purpose, then this would have been destruction for the sake of it. The saying of the Queen of Sheba "Verily, when kings enter a town they destroy it" (27:34) does not imply that it was for a worldly purpose, rather this destruction was to spread the true religion and hence it was a destruction for the sake of construction. Just as it is absolutely true that Gog and Magog (18:94; 21:96) who are part of the army of the exalted Imām, act to destroy every appropriate town of existence so that they can reconstruct it. If God is attained by the destruction of the idol of the ego, then what greater bliss can be obtained?

19. There is a great wisdom in the Wise Qur'ān in that an infidel ruler is never called a king (*malik*) in it because the king is God and then the Imām acting on His behalf. Had it been permissible to call someone not entitled to be called a king, king, as people ordinarily do, then Pharaoh who has a long story in the

Qur'ān, would have been called a king. But he is not. The Holy Qur'ān is the law of God and He, the One, the Overwhelming, does not endorse the unlawful rule of an infidel by His law.

20. To explain some of the great wisdoms of the Prophets of the Qur'ān in an article on Salmān-i Fārsī is itself a clear proof of the greatness of Salmān's spirit and knowledge, so let us try to learn a great secret as a supreme favour of God. That great secret is hidden in verse (21:80): "And We taught him (Dāwūd) the art of making a garment so that it may protect you in your wars. Are you then grateful?" What was this art which nobody but God knew? Was it the art of making coats of mail? Think well! In this Divine teaching, mentioned in a wisdom-filled way, it is clear that the favour that is mentioned is not one that can be diminished in value by material and physical progress in the world. A garment which protects the servants of God from every kind of physical, spiritual and intellectual war is the subtle body and is the greatest favour of God and it is for this reason that He asks His servants to be grateful. If you study the history of Imāmat beginning with Ḥaẓrat Ādam, you will discover that Ḥaẓrat Dāwūd and Ḥaẓrat Sulayman succeeded to the rank of Imāmat one after the other. Thus when you are able to see this garment, you will see that it is the greatest miracle of the exalted Imām and as is clear from the above mentioned verse, this art of the true Imām is from God.

21. The subtle body is mentioned everywhere in the Wise Qur'ān. If you want to see this in connection with spiritual *jihād* only, reflect upon those verses where martial words are mentioned such as the verse: "Allāh has promised you many gains (*maghānim*) that you will take." (48:20). This is mention of the subtle body and the conquering of the world as a result of spiritual *jihād*. Similarly, in verse (57:25) by iron is meant the subtle or astral body. In verse (16:81) you may have realised that the shirts (*sarābil*) are subtle bodies. And in the story of Ḥaẓrat Sulayman the entire army is made up of particles of this subtle body (27:17), the *jinnī* <sup>c</sup>Ifrīt (27:39) and he who knew the spiritual science of the book of the universe was the same living subtle body and Gog and Magog have already been mentioned earlier. It should be remembered that the subtle body is also mentioned in those words

related to angels.

Slave of the slaves of the Imām of the time,  
Naṣīr al-Dīn Naṣīr Hunzai,  
1st March, 1985.



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## Some Advanced Questions

Q1. Which one is created first, soul or matter? Which one has priority in honour over the other?

Q2. You say that there is soul in everything, does this mean that there is soul in minerals also? If the answer is positive, what kind of soul is that, while those things which have no life are called minerals?

Q3. You have presented the concept of “multiplicity-like unity”, would you kindly explain it for us so that we may be able to comprehend it?

Q4. In one of your lectures you said that the favourite number of God is one (*wāḥid*), therefore, wherever in the Qur’ān the enumerating of all things is mentioned it means the unity of those things. But in the Qur’ān there are many examples which show multiplicity, such as seven heavens, etc. Can there be any sign of unity in number seven?

Q5. Please kindly explain the wisdom of the firm handle (2:256; 31:22). What is its *ta’wīl*?

Q6. Is the record of deeds of the righteous in the Imām of the time, or in *‘Illiyīn*, while the Imām is a pure personality and *‘Illiyīn* a sublime place (83:18)?

Q7. Is this claim of *Sufīs* correct that the fountainhead of knowledge of Sufism is Mawlā *‘Alī*? If so, please explain with an example.

Q8. Please explain the meaning and wisdom of the three words, *salām*, *dāru’s-salām* and *islām*.

Q9. “All in one, and one in all”, please explain through mathematical analysis how all beings are contained in one being and how that one being is in all things?

Q10. What is that most comprehensive answer in which there is an answer to every great question?

Q11. What is the pre-eternal and post-eternal relationship between God and His servants? Does it break due to bad deeds or does it remain forever in the same state?

Q12. The Wise Qur'ān says that God taught by the pen (96:4), but everybody knows that He did not teach the Prophets by the physical pen, rather He taught them through revelation. What then is meant by the pen here?

Q13. Please explain the exegesis and *ta'wil* of verse (75:19): "Then upon Us is its explanation."

Q14. God had given Ḥaḏrat Mūsā and Ḥaḏrat Hārūn *al-kitāb al-mustabīn* (37:117). What was this book?

Q15. We believe that light is one, but in the external world we see the multiplicity of it, such as the sun, the moon and the stars. How can these multiple things be the example of one light?

Q16. Which is more correct and easy of the two ways: (1) to recognise the Imām by means of the Qur'ān and (2) to recognise the Qur'ān by means of the Imām?

Q17. Is there any mention of space-less, time-less, pre-eternity (*azal*) and post-eternity (*abad*) in the Wise Qur'ān? If there is, how? Kindly explain to us.

Q18. Can there be an individual or a group in this world who has enmity with God? If not, why are enemies of God mentioned in the Wise Qur'ān?

**Note:** For the answers to these questions, listen to cassettes of 24th February, 1984.

Naṣīr al-Dīn Naṣīr Hunzai,

23rd February, 1984.



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## Symbolic Language

### I said : He said

1. **I said:** In the Holy Qur'ān, many magnificent trees are praised separately. Some belong to this world and some to Paradise.

**He said:** It is not so. In reality there is only one tree, but as the Glorious Qur'ān is the Paradise of knowledge and wisdom, and in Paradise everything has different manifestations, so sometimes this tree appears as the Olive (24:35), or the Tree of Sinai (28:30) and gives light, or the Pure Tree (14:24) which gives luminous fruit, or it manifests itself as the Fig (95:1), Pomegranate (55:68), Vine (16:11), Lote-Tree (53:14), Tuba (13:29), Date-palm (55:68), Banana (56:29) etc. As the Wise Qur'ān in the language of wisdom says, reality is one but it has many and varied examples (17:89; 30:58).

2. **I said:** God has a hundred different attributive names, nay a thousand and according to another Tradition, He has many thousands of names.

**He said:** Listen carefully, for although apparently God has many names, in reality He has only one real name. For He is one, and unique. This real name is His Supreme name (*ism-i a'zam*) which is both living and speaking in every time and age and by this is meant the Prophets and the Imāms. As for the other verbal names, they are manifestations of knowledge as well as being veils. Had this not been so, the concept of the beautiful names of God would not have been mentioned in the Glorious Qur'ān (7:180; 17:110; 20:8; 59:24).

3. **I said:** It is said in the Holy Qur'ān: “On the day when the Spirit and the angels will stand (*yaqūmu*) in a row” (78:38).

**He asked me:** Have you properly understood the wisdom of “standing (*yaqūmu*)” in this verse? Do you know what “standing in

a row” means? By “standing” is meant *inbi'ās* which takes place at the rank of intellect and by “standing in a row” is meant to be organised and to be united and is related to the personal world. That is, the Spirit and the angels of the personal world become united in the all-inclusive representation of the light of Intellect. It is because of this that “standing in a row” has been compared to a structure built of lead (61:4). It is obvious that such a structure has total unity and shows no cracks or crevices. Another example of “standing in a row” is given in the spreading of wings by birds, where one can see that the wings are not separate from the bird (67:19).

4. **I said:** The Holy Qur'ān also says: “And your Lord and the angels will come rank upon rank” (89:22).

**He said:** Remember well that coming and going are attributes relating to bodies, but God is free from and above all bodily attributes. This verse therefore is about the light of Intellect, which in its intellectual manifestations, represents not only the angels but also God Himself, Lord of honour.

5. **I said:** The Holy Qur'ān says: And when (on the Day of Judgement) the sky will be split asunder and it will become red like oil” (55:37).

**He said:** True! But it seems to me that you have not considered whether the sky will be clear or cloudy on that day. The truth is that this event will happen behind the veil of clouds and therefore people will be unaware of it. In fact this is a spiritual event and as the Qur'ān says: “And the day the sky will be rent asunder with clouds and the angels will duly be sent down” (25:25). Another verse about this subject is: “Wait they for nought else than that God and the angels will come unto them in the shadows of clouds and the matter is completed” (2:210). Remember! All these events are spiritual events and miracles relating to the personal world. None of them are hypothetical. They are all realities.

6. **I said:** The Holy Qur'ān says: God has surrounded all the

states of knowledge and recognition of the Messengers and has duly counted everything (72:28).

**He said:** This God has done in the Perfect Man's personal world, for it is he who is the Guarded Tablet. Know that "surrounding" is in the sense that He, the Knowing, the Wise, has built a strong wall around the secret sciences of the Prophets so that no one can enter without their permission, just as He made the Holy Prophet the city of knowledge and Mawlā <sup>°</sup>Alī its gate. One should also remember here that the enumeration of all things by God is in the sense that He, the Wise, has contained all things in the number one, and such a number which is one but is everything is the light of Intellect.

7. **I said:** In the Holy Qur'ān the word "*arā'ik*" the singular form of which is "*arikah*" (throne) is used five times. For example, in *Sūrah Yā-Sin*: "They and their wives are reclining on thrones (couches) in the shade" (36:56).

**He said:** Perhaps you think that the people of Paradise are on separate thrones, for as yet you seem to be unaware of the secrets of oneness. Remember that Paradise is under the law of oneness and therefore all people become one there including thrones, although it is true that there are innumerable manifestations of knowledge and recognition. In other words, when all people are annihilated in the Face of God (55:26-28), they will be unified in that state but will still retain their individuality in the form of manifestations. Just as in this world there is a person who is one, whose soul is one, but there are innumerable particles in him.

8. **I said:** The word *surūr* (plural of *sarir*, throne) has been mentioned four times in the Glorious Qur'ān and one verse in which it is mentioned is: "And We shall remove whatever rancour there may be in their hearts; as brothers they will sit, face to face, on thrones" (15:47).

**He said:** It is true that although in the beginning there is friendship and enmity for the sake of God, but after one reaches the highest degree of faith, it becomes evident that such enmity is only a temporary thing. God, the Holy, purifies the hearts of the Perfect Men in this very world from every kind of impurity. Thus, this is a

description of people as a whole. Or, we should say that to say God removes rancour from the hearts of the people of Paradise is a description related to ordinary people. In any case, when there is no enmity in Paradise, there can only be friendship and love and when this love is earnest and ardent, then there is oneness only. Thus this Divine teaching indicates that in *azal* (pre-eternity) and *abad* (post-eternity) all people of Paradise should be considered on the thrones of equality and equity, i.e. on the throne of uniformity (*yak-rangi*) of Paradise in the same place and that all people should be brothers one to another. For in Paradise, all of them are the children of the spiritual Ādam and Eve, namely the Universal Intellect and the Universal Soul.

9. **I said:** The sages say: “Oneness does not give birth except to oneness”. What does this mean? What kind of oneness is it that, despite being one, adopts the duality of parenthood and gives birth to another oneness?

**He said:** From one aspect this means that the Universal Intellect and the Universal Soul are the names of a single oneness and from another aspect, they are two and form a simple pair. Thus, whatever birth this oneness gives is in fact nothing but oneness. In other words, the collective existence of the people who are born of these parents has two aspects: externally, they are many yet internally, they are one just as their eternal (*azali*) parents have two aspects. One should remember here that the oneness of human beings is pre-eternal and post-eternal and that their multiplicity is only temporary and transitory. The sages have this internal and eternal aspect of existents in mind in their saying.

10. **I said:** It is said in verse (49:10): “The believers are naught else than brothers. Therefore make peace between your two brothers.” This shows that religious brotherhood is confined only to the believers. In this case how is all of mankind threaded in the string of religious brotherhood?

**He said:** Listen carefully! Many of the verses of the Glorious Qur’ān speak in the language of *tanzil* or in the language of *ta’wil* that the religion of Islam, in the world of particles has superseded

all the religions of the world and that in the future this will also be so in the physical world, for as it was said to the Prophet: “We have given you an open victory” (48:1). Also it is said: “When God’s succour and victory will come and you will see mankind entering the religion of God in troops” (110:1-2). This is an example of the victory of the religion of God in the world of particles. In this way, all people, first in the rank of soul, will be the spiritual children of the *Nāṭiq* and the *Asās* and then, in the rank of Intellect, will be the children of the Universal Soul and the Universal Intellect.

11. **I said:** It is said in the Qur’ān: “And (remember) Zu’n-Nūn (the Prophet who was swallowed by a whale i.e. Ḥaḏrat Yūnus) when he went off in anger” (21:87). In another place it is said: “Nun. By the pen and that which they write” (68:1). In the first verse *Nun* means “whale” and in the second, “ink-pot”. What is the *ta’wīlī* link between the two?

**He answered:** The whale which devoured Ḥaḏrat Yūnus was a powerful soul of his spirituality. The ink-pot by which God swears means Universal Soul, and the pen the Universal Intellect. It should be remembered that where the example of Universal Soul is the whale, the ocean is the Universal Intellect. For the entire external world is immersed in the great ocean of soul and the ocean of soul in the ocean of knowledge (intellect) and beyond this there is nothing.

12. **I said:** Just as words like *surūr* and *arā’ik* for thrones have been used for the people of Paradise, similarly has the word *‘arsh* (pl. *‘urūsh*) also been used for them or is it used only for God’s throne?

**He said:** Where the *‘arsh* (throne) is used in a literal sense it is common for all, but when used in a technical sense its use is special. For example, it is used in the common form in verse (27:23) for the throne of Queen Sheba, but in verse (20:5) it is used in a special sense. Nevertheless, even in a technical sense, in the way of wisdom, it has been used for the people of Paradise. Some examples are:

- (a) *Arsh* is the supreme example (16:60; 30:27). It is not a material throne used for sitting on, but a thing to be observed. That is, it is the light of Intellect which the people of Paradise observe with utmost yearning.
- (b) Those people who are annihilated in the Face of God, for them *arsh* is used with all its meanings.
- (c) *Arsh* is the light and therefore where it runs in front of and on the right side of *mu'mins*, there they are linked to the *arsh*. (57:12).
- (d) The intellectual birth of every *mu'min*, both man and woman, takes place on the Supreme *arsh*. Remember it is the *inbi'ās* which is the intellectual birth.
- (e) The one who meets God through the secrets of *ma'rifat* also attains the *arsh*.
- (f) *Arsh* and *Kursi* (Dais) i.e. the Universal Intellect and the Universal Soul respectively are the intellectual parents of human beings and it is therefore necessary to be brought up in their laps.
- (g) *Arsh* is the name of the world of oneness, where all people are one in intellectual form.
- (h) In every personal world there is an *arsh* and a spiritual kingdom.
- (i) The heart of a believing servant is the Throne of God, i.e. the Imām of the time, who is the real heart of the *mu'min* and to whom *mu'mins* are attached.
- (j) The House of God and the Throne of God have the same meaning. Thus, those who have entered the House of God, their higher I (*anā-yi ulwī*) is on the Supreme *arsh*.

The most humble servant,  
Naşır al-Dīn Naşır Hunzai,  
31st January, 1985.

**Note:** Though all articles are very important, this article is particularly useful and revolutionary.



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## Sūratu'l-Humazah (104)

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

*Woe to every slanderer, traducer, who amasses wealth and compounds it:*

*He thinks that his wealth will render him immortal.*

*Nay, verily, he shall be thrown into hutamah.*

*Ah, what makes you know what hutamah is:*

*(It is) the fire of Allāh, kindled, which will leap up over the hearts.*

*Indeed, it will close upon them, in outstretched columns.*

### **Ta'wili wisdom:**

There is spiritual perdition for anyone who, due to their ignorance and inner blindness, slanders and traduces the true Guide. "He has gathered some wealth" means that he has acquired a little literal and exoteric knowledge, which is very little, but thinks it is abundant. He believes this limited knowledge is limitless and because of this becomes arrogant. He thinks this little knowledge will always prove useful. "Nay, he will be thrown into the Crusher" means in the personal world of the *Dā'ir*, in which there are particles in gradation, where there is light as well as fire, knowledge as well as ignorance. The greatest punishment is intellectual, in which the fire of ignorance burns the heart. Thus they will be surrounded by 19 pillars (74:30), for as it is said: "And above it (Hell) are nineteen. And We have appointed only angels to be keepers of Hell, and their number We have made only as a trial for unbelievers, that those who were given the Book may have certainty, and that those who believe may increase in belief." (74:30-31).

The above-mentioned angels are:

- (a) The 7 Lords of the major cycles plus their 12 *Hujjats* of *Jazirah*, making 19 in total.
- (b) The 7 Imāms of the minor cycles plus their 12 *Hujjats* of *Jazirah*, making 19 in total. (See *Wajh-i Dīn, Guftār*, 14).



A key wisdom about how particles of souls are attached to the *ḥudūd-i din*, is in verse (36:41) which says: “And a sign for them is that We carried their *zurriyyat*, (i.e. their soul’s particles), in the laden ship, and We have created for them the like of it whereupon they ride.” (36:41-42). This verse shows that the particles of all souls were borne in the Ark of Ḥaḏrat Nūḥ. This ark is always made of spirituality and is always created from the spirituality of the true Imām and his *ḥudūd*, to which people are attached either consciously or unconsciously.

Reflect well on this Qur’ānic logic which is that all things are surrounded by Divine treasures and that nothing is excluded from them (15:21). Would one then expect Paradise and Hell to be somewhere outside His kingdom? The more orderly a country, the better developed its jail. Although jail is bad for criminals, it is necessary for the reformation of society and it therefore has to be within the country and not outside it.

Naṣīr al-Dīn Naṣīr Hunzai,  
25th November, 1984.

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and  
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## Flowers of Wisdom

May the Lord of the world bestow upon the devoted members of Khānah-yi Hikmat and Idārah-yi <sup>°</sup>Ārif, who live in both the east and the west, His special blessings and mercy!

This humble servant recites the wisdom filled prayer of *Yā °Ali madad* with the utmost sincerity and humility and wishes that this prayer is echoed in all the particles of the external and internal worlds so that the secret of spirituality is heard by the ear of intellect and the doors of *ma°rifat* are opened, one after the other.

1. Every <sup>°</sup>*aziz* should appreciate the wisdom of the principle that the greatest power of good work is hidden in humility. As the Wise Qur'ān says: “And speak kindly to mankind.” (2:83). In this command are all the beauties of conversation, as God’s commands contain all relevant meanings. Thus this Divine teaching implies the beauties of both inner and outer conversation.

2. You can reflect on the allusions contained in the favour of God which is received in the form of tenderness of heart and humility in yourself as well as in other *mu°mins* after a successful <sup>°</sup>*ibādat*. This allusion of the law of nature is an intellectual miracle from the light of guidance, which speaks in the state of your condition and tells you to walk steadfastly on this straight path and to choose the spiritual pleasure and happiness that is received always through humility and politeness.

3. The Holy Prophet says: “Surely, some of the poetry is wisdom.” That is, those poets whose concepts are not correct, their poetry is like empty walnuts, but those poets whose belief is based on reality, their poetry is full of the kernel of knowledge and wisdom, because they represent the truth.

4. In the Noble Qur'ān *walijah* or cordial friendship is mentioned which is special for God, the Prophet and *mu°mins*. The root of the word *walijah* is *wāw*, *lām*, *jīm*, whose infinitive is *wulūj* which means “to enter”. Thus the *ta°wil* of this is to let the light of

God, the Prophet and the Imām and the soul of *mu'mins* enter the heart and to adopt them in the truest sense. In this verse the exalted Imām is mentioned beautifully in two ways: in the rank of *khalīfah* or the successor of the Prophet and secondly as the *amīru'l-mu'minīn*, the commander of the faithful. For the corollary of the rank of Prophethood is *khilāfat* (Imāmat) and the commander of the *mu'mins* is included in the word "*mu'minīn*".

5. Ḥazrat Mawlānā Imām Sulṭān Muḥammad Shah (s.a.): "Ismā'īlī faith is like light. You should be like light and not be like fire. It does not befit an Ismā'īlī to be someone's enemy, even to the extent that you should not ... be an enemy of non-Muslims." This is the unprecedented tolerance and broad-mindedness of Ismā'īlī faith. Nevertheless, the luminous guidance of the exalted Imām does not affect the *ta'wīl* of the above mentioned verse, for friendship has two levels: one is in the position of the human soul and the other is in the position of the religious soul.

6. The highest virtue of *mu'mins* is *taqwā*, the fear of God, and he that has more fear of God is more respected in the eyes of God (49:13), but this fear which is according to heavenly standard, is based on the given knowledge (35:28). This supreme rank belongs firstly to the Prophet and then to the true Imām and through him can be attained by all others.

7. The earthly *khilāfat* that God promised perfect *mu'mins* is in fact the *khilāfat* of the personal world, in which it is possible for every *mu'min* to become a *khalīfah* in his personal world like the people of Paradise and no doubt this is why a universe is kept hidden within every individual. This can be seen in the Qur'ānic examples of the past and the way they are presented.

8. Q. What is the reason for the major and minor *khilāfats* to be related not to heaven but to the earth?

A. Because the purpose of this glorious rank is an amelioration for people who live on earth. However, there is a great wisdom hidden in the obedience (*sajdah*) of angels to the *khalīfah* of God (i.e. major *khalīfah*) and in the sense that they are heavenly

creatures, heaven is also subjugated to him (31:20).

9. Under the major *khilāfat* come both the outer and the inner earth and this rank is restricted to the Prophets and the Imāms. The minor *khilāfat* includes only the inner earth, the other name of which is the microcosm or the personal world. Nevertheless, this personal world contains everything that the external world contains, because it is the subtle, spiritual form of the material universe. This is implied in a Qur'ānic verse which says that the heaven (meaning the universe) will be peeled back and presented in a subtle form (81:11).

10. Among all the worlds that God has created, the best is the personal world, which the Qur'ān calls "*aḥsani taqwīm*", the "best form" (95:4) and human beings are referred to as worlds. This implies that each individual is potentially a universe within himself. Q. Why are there so many worlds? A. The answer is that everyone will be given a kingdom of Paradise provided he is obedient and this is the arrangement that has been made to do that.

11. Whenever the subject of idolatry is mentioned in the Holy Qur'ān, it is necessary to know that externally and internally there are two forms of idols. There are many people in this world who reproach and taunt the idolatry of others yet do not realise their own idolatry.

12. The real heart of man is the exalted Imām, whom the Wise Qur'ān has called *qalb-i salīm* (26:89; 37:84) and *qalb-i munīb* (50:33) which is in reality the higher "I". That is, the heart which has submitted to God and returned to Him. If a trial has become an obstacle between man and his heart, then in order to overcome this and reach the heart, he needs knowledge and good deeds.

13. The Wise Qur'ān says that respite has been given to Satan to perform his work until the stage of *inbi'ās* (raising) in the personal Resurrection of someone and this is testified by a *Ḥadis* that the Holy Prophet's Satan had become a Muslim because of the Prophet's *inbi'ās* i.e the period of respite of his Satan had come to an end. An interesting question is: Why does this happen and what

secret lies in it? The answer is that the defeat of Satan is through true knowledge and as both knowledge and wisdom increase, the weaker the Satan becomes until the time of *inbi<sup>c</sup>ās* when his period of respite comes to an end completely.

14. It is strange to say that Satan had a great deal of knowledge, because if he had true knowledge, he would not have gone astray. It is even possible that he had done a great deal of *ibādāt* and many things which are called knowledge, but which have no reality as such and this is implied in the blessed verse in the Wise Qur'ān that says that the Satans from mankind and *jinn* know nothing except gilded discourses (which are empty of inner meanings) (6:113).

15. One of the well known names of the Qur'ān is “*Zikr*” (21:50), and this is also one of the names of the Holy Prophet (65:10-11). You should be aware that *zikr* means the remembrance of God as well as advice and counsel. Thus those who acquire Qur'ānic knowledge receive not only the reward of the remembrance of God and advice but also the reward of the companionship of the Holy Prophet and the people of *zikr*, the Imāms.

16. *Ibādāt* has many aspects, that is, the slavery of God has many forms. Among these, one most exalted form of *ibādāt* is service of Qur'ānic knowledge, because the Qur'ān is the origin and foundation of *Islām* (submission), and *imān* (faith) and is the last, beloved Book of God.

17. In verse (27:82) God says: “And when the word (of Resurrection) is fulfilled concerning them, We shall bring forth a beast from the earth (*dābbatu'l-arḡ*) (i.e. the earth of spirituality) who shall speak to them, because they did not believe with certainty in Our signs.” By *dābbatu'l-arḡ* is meant that rank of Mawlā *Alī* in which, when the time comes, he speaks in the form of particles of the soul, and by God's signs are meant the holy Imāms.

18. You know that according to a *Ḥadis*, Ḥazrat Nūh's Ark is

an example of the *Ahl-i bayt* of the Prophet. Let us examine a connected wisdom from the Wise Qur'ān: "Then We delivered him and the people of the ark and We made it a sign for the people (of the world)." (29:15). In the light of the above mentioned *Hadīs*, the allusions of this verse are that the deluge continues to occur in one form or the other and that people can be delivered only through the *Ahl-i bayt* of the Holy Prophet. God has kept this means of salvation as a sign forever so that there should not be any lack of means in the religion of Islam, because the religion of nature is complete and perfect and Allāh's favour exists in a complete and consummate form (5:3).

19. Ḥaḏrat Nūḥ prayed in this wisdom-filled way: "O my Lord! Forgive me, my parents, and he who enters my abode as a (chosen) believer, and the believing men and believing women." The greatest wisdom of this blessed verse is that just as an individual was excluded from the *Ahl-i bayt* of Ḥaḏrat Nūḥ because of his disobedience, many *mu'mins* entered and were included in his *Ahl-i bayt* because of their obedience.

20. By the abode of the Prophets and the Imāms is meant spirituality and luminosity, and it is necessary for *mu'mins* to enter this today or tomorrow, for it is not necessary to enter their house in a physical form. This is certain, from the example of Salmān-i Fārsī that, at the time of Prophethood there were others like him who had entered the house of light of the *Ahl-i bayt*, which consisted of the Holy Prophet, Mawlā <sup>c</sup>Alī, Ḥaḏrat Bībī Fatimah, Imām Ḥasan and Imām Ḥusayn, even though their names are not mentioned. For the Imām is the living path of religion for this purpose. That is, the Imām is the straight path, the guide, and the gate of the city of spirituality as well, so that he can help the *mu'min* reach the desired destination.

21. The Holy Qur'ān says: "Whoever comes with a good deed, shall receive ten of the like thereof." (6:161). That is, whoever does one good deed here shall receive ten good deeds in the hereafter. The *ta'wīlī* wisdom of this is that he who becomes a *mustajīb* by accepting the true *da'wat* does a very good deed and shall receive ten good deeds in the form of *Mustajīb*, minor

*Ma'zūn*, major *Ma'zūn*, limited *Dā'i*, unlimited *Dā'i*, *Hujjat* of *jazīrah*, supreme *Hujjat*, *Imām*, *Asās*, and *Nātiq*. These are the ten ranks of goodness which encompass all good deeds.

22. In the Noble Qur'ān wherever it is commanded to do something, it applies to all lower as well as higher ranks. For instance, it is commanded in 27 different verses: “And know (*wa'lamū*)!” This does not mean that one should continue to acquire knowledge only in this world, but to become attached to it in the hereafter also, for it is said: “And know that Allāh comes between man and his heart, and that to Him you shall be gathered.” (8:24). The purpose of this command is that the knowledge concerning human essence must be acquired completely and perfectly so that the secret of how God comes between man and his heart is known. Praise be to Allāh, the Lord of the worlds!

Indigent servant,  
Naşir al-Dīn Naşir Hunzai,  
5th November, 1984.

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## **Two Very Great Angels** **(Translated from Pir Nāṣir-i Khusraw's Diwān)**

1. Above the seven spheres there are two pearls<sup>1</sup>  
The light of both illumines the world and mankind are illumined.
2. In the placenta of non-existence from the sperm of existence  
They make pictures but themselves have no picture.
3. They are not sensibles and are not contained in senses  
They are not visible because they are neither dark nor bright.
4. They are brought up in eternity by the holy wet-nurse  
They are not pearls but have the attributes of pearl.
5. From this side of creation and that side of the universe  
Within and beyond time they are together.
6. They are not in the world and are also in it.  
They are not within us but bring up the soul in our bodies.
7. It is said that they are both the worlds and therefore  
They are in seven climes but not in seven climes.
8. This one is the Holy Spirit and that one is the Spirit of Jibrīl  
They are flying angels but do not have any (physical) wings.
9. With open wings they are in the nest of the lower world  
without wings  
They fly on the nest of the higher world without wings.
10. With the hot and the cold and the dry and the wet of the world  
They are friends as are earth and air with water and fire.
11. In the treasure house of pre-eternity and in the treasury of  
post-eternity  
They are not pearls but have the name of pearl.



12. They are both the world and mankind and Hell and Paradise  
They are both present and absent and poison and sugar.
13. They are from light to darkness, from apogee to perigee  
From the west to the east, from ocean to land.
14. They are existent and non-existent, hidden and manifest  
Therefore they are without and with you in the same house.
15. In the next world which is their workshop  
They are destroyers of the building and the builders.
16. They give sustenance to the five senses and the four natures  
They are the cooks of the nine spheres and the seven planets.
17. There are ten observers around their residence  
Of them five are inside and five at the door.
18. In front of them are both the shopkeepers of heaven  
Standing and they buy what they sell.
19. They are with the king with ten heads, six faces and seven eyes  
With four adversaries in the same house.
20. They are not substance for substance takes accident from them  
They have made an axis for accident but they are not axes.
21. They read to you the book of secrets without letters  
They know your deeds without seeing them.
22. They appeared because of the fact that they are hidden  
They are without body and without a head because they are in  
the body and in the head.
23. It is their attribute that they are not contained in the world  
Yet they are hidden in our body and head.

24. That place they have made a place for you  
Otherwise which place! They are above the place.
25. They came to you from a place which is not a place  
There they are angels, here they are Messengers.
26. In attributes they are higher than the rank of the angelic world  
Like the essence of God, they are neither element nor  
substance.
27. Even though both the worlds are the possessions of this and  
that  
If you wish, they are subjugated to your soul.

Note:

1. By two pearls are meant the Universal Intellect and the  
Universal Soul, who are two very great angels.



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## Great Wisdoms of Death

May the rays of the light of Imāmat radiate upon you Mah Mahal, our beloved and angelic daughter! From the depth of my heart and with the utmost good wishes I say the sacred prayer of “*Yā ʿAlī madad*” to you. In this prayer I remember all the other *ʿazizān* there with you. May the Holy Lord bestow His favours upon you all and grant you success and eminence in both the worlds!

**Dear daughter:** We heard that you were informed by telephone, of the death of your esteemed father. “*Innā li’llāhi wa-innā ilayhi rājiʿūn* (We belong to Allāh and to Him we return both temporarily and permanently).” This is a teaching of the Qur’ān that we all believe. As you are the soldiers of the true Imām in the task of spreading his knowledge, let us discuss true knowledge instead of ordinary things so that, on the one hand, it is a gift of reward for your father and on the other hand, it will help increase knowledge in his army.

1. There are many kinds of death, but the most magnificent and wisdom-filled one is that related to the friends of God, i.e. *mu’mins*. Prophets and Imāms are the chiefs of the friends of God. It is mentioned in an *Ḥadīṣ* that death is a bouquet for a *mu’min*. How lovely and beautiful a bouquet is and how attractive its colours! Its fragrance is enough to start waves of pleasure and delight. This description applies to an external and material bouquet of flowers. If such a bouquet were to be everlasting, imperishable and not prone to fading and were to come from the spiritual beloved, then it would cause amazing happiness. This is an example of the death of a *mu’min*. Yet according to the exigency of wisdom, as long as the soul has not left the body, happiness should not be like a flood, for man cannot bear that which is intense and similarly, he cannot bear excessive happiness.

2. In the light of the universal Qur’ānic law on death (3:185) it is evident that the soul, which is called soul according to the standard of God, does not become extinct due to death, but merely passes through many experiences of it. In reality, spiritual death is

a world full of secrets of certitude and recognition. It is because of this that the Qur'ān, in its language of wisdom has taught us to like death and yearn for it in our hearts. And why not, when death is the school of knowledge and recognition and a living example of the supreme Paradise (2:94).

3. The wisdoms of death are great, for as God says in verses (67:1-2): “Blessed is He in Whose hand is the (spiritual and intellectual) kingdom (of everything) and He has power over all things, Who created death and life in order that He may try you, which of you is the best in deeds.” Wise *mu'mins* are aware of the great secret that wherever the hand of God is mentioned in the Qur'ān, there His main and special treasure is mentioned. This has been explained in “Precious Treasure”. Thus, in the language of wisdom, it is said in the above verse that spiritual birth is after physical birth and that the experience of spiritual death is necessary and then comes the stage of *inbi'ās* so that the grace and blessings of the kingdom, which is in the Divine hand, can be obtained. In “He created death and life” is mention of the supreme death and the purest life for man which is spiritual death and *inbi'ās*. If He had meant physical death and life, He would have said “He created life and death”. We should also reflect that in reality the word “created” cannot be applied to physical death, because it is not something separate from the body and a self-sufficient tangible creature. On the contrary, it is true to say that by God's standard, life before *inbi'ās* is death and creature. Death in the sense that Ḥazrat 'Izrā'il repeatedly seizes the soul in it and creature in the sense that it exists and is tangible.

4. Not every *mu'min* can experience the taste of dying before physical death and in order to attain this experience it is necessary to obey the Imām of the time, so that the particle of his soul is merged with one of the *ḥudūd-i dīn* (see *Wajh-i Din, Guftār* 26). Such *mu'mins* traverse the spiritual stages through the *ḥudūd-i dīn* for as God says: “And they (cattle) carry your burdens to lands where you could not have reached without making particles of your souls.” (16:7). By cattle are meant the *ḥudūd-i dīn*, and with their support *mu'mins* reach the city of spirituality, i.e. Paradise, and they will have observed every stage of the previous spiritual

journey.

5. Just as nobody can escape physical death, so also it is true that they will experience spiritual death in one form or another. This is mentioned in verse (4:78): “Wherever you are, death will overtake you even though you are in lofty towers.” The *ta’wil* of lofty towers is the Imām of the time and his *hudūd*. That is, even those who live in these towers of soul and knowledge will have to experience spiritual death, for the knowledge related to Resurrection is hidden in this experience.

6. In this connection, there is also verse (2:243): “Did you not see those who went forth from their homes in their thousands, fearing death and Allāh said to them: Die. Then He brought them back to life. Verily, Allāh is gracious to people but most people are not grateful.” Q. Who were these thousands or innumerable people? Why did Allāh say to them: Die? A. They were the particles of souls who, in fear of the *ṣūr* of Isrāfil, were coming forth from the graves of human beings and going towards the caller where the personal Resurrection and spiritual death of one of the *hudūd-i dīn* was taking place. These innumerable particles also experienced spiritual death with the *hudūd-i dīn* and thus their *inbi‘ās* also took place. All this happened in an unconscious state, but in Paradise it will appear in front of them like a spiritual film.

7. In verse (44:56) it is said: “They shall not taste death therein save the first death.” That is, in Paradise there is no spiritual death. That has already happened in worldly life either directly or indirectly and either one is conscious or unconscious of it. In Paradise, one only observes this great feat and has the pleasure of the knowledge of it.

8. The spiritual death of Ḥaḏrat Sulayman is mentioned in the Holy Qur’ān in this way: “When We decreed death for him, nothing disclosed to them his death (*dābbatu’l-arḏ*) save a little worm of the earth which was eating away his staff. When he fell down, the *jinn* saw clearly how, if they had known the unseen, they would not have tarried in the humiliating torment.” (34:14). By “*dābbatu’l-arḏ*” or earthworms is meant some souls, namely, Gog

and Magog, and by staff is meant the animal soul, for the human soul receives support from it and Gog and Magog lick away at (and finish) it. By falling down, is meant lying down for the exercise of Hazrat ʿIzrāʿīl.

9. In the personal world innumerable souls of both those that are alive and those that are dead are gathered together, as is mentioned in verses (77:25-26): “Have We not made the earth to draw to itself, the living and the dead?” In the external world people live everywhere and the dead are buried or burnt all over the world, so the question of drawing to itself does not arise. But when the individual Resurrection takes place, the earth of the personality of the Perfect Man draws together to itself all souls, both of the living and of the dead.

10. Spiritual death is in fact a chain of progress and ascension of the soul, which is why the friends of God desire it so much. Proof of this is found in verse (62:6): “Say (O Muḥammad): O you who profess Judaism, if you claim that you are the friends of Allāh, then yearn for death, if you are truthful.” This verse shows that to have a desire for spiritual death is a sign of friendship of God. Physical death can be desired even by an infidel who wishes to escape from worldly difficulties and such a person cannot be Allāh’s friend. It should be noted that the desire for spiritual death can also be known by other names such as spiritual progress, Divine vision, attainment of the recognition of God.

11. In verse (6:122) spiritual death of the Perfect Man and his pure life are mentioned in this way: “Is he who was dead, then We raised him to life and made for him a light by which he walks in (the personal world of) people, like him whose similitude is (that he is) in utter darkness whence he cannot emerge?” These are matters discussed in the language of wisdom and therefore their level is very high. Thus by saying “dead” here is meant that the Perfect Man has gone beyond the stage of ʿIzrāʿīl to the stage of *inbiʿās* where he was made alive in the pure life and a perfect light was made for him by which he could walk within people. Such a person can only be the Imām of the time and there is nothing surprising about that fact. Because if Satan, the misleading, can

enter the hearts of people and do his work there (114:5), then why should not the true Guide, the Imām, also have access to the hearts and minds of people and do his work of illuminating them.

*Wa's-salām* (Peace).

Dust under the feet of mu'mins,  
Naṣīr al-Dīn Naṣīr Hunzai,  
6th January, 1985.



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## GLOSSARY

<p>Abad  <sup>c</sup>Abd  <sup>c</sup>Ābid  Āfāq  Aḥādīs  Ahl-i bayt  Aḥsani taqwīm  Akhz  <sup>c</sup>Ālim  Amin  Amīru 'l-mu'minīn  Anā-yi <sup>c</sup>ulwī  Anfus  Arā'ik  Arikah  <sup>c</sup>Ārif  <sup>c</sup>Arsh  Asās  Awliyā'  Āyat (pl. Āyāt)  Azal  Azalī  <sup>c</sup>Aziz  <sup>c</sup>Azizān (sing. <sup>c</sup>Aziz)  Bāb (pl. Abwāb)  Barq  Bashar  Başirat  Bāṭin  Bay<sup>c</sup>at  Bayt  Bukhārī  Dābbatu 'l-arz  Da<sup>c</sup>ā'imu 'l-Islām  Dā<sup>c</sup>i  Da<sup>c</sup>wat</p>	<p>Da<sup>c</sup>wat-i ḥaqq  Dahr  Darajāt  Dāru 's-salām  Zat-i Subḥān  Zi 'l-ma<sup>c</sup>ārij  Zikr  Zurriyyat  Didār  Din  Du<sup>c</sup>ā'  Fākīhah  Farmān  Gawhar  Ghulām  Guftār  Ḥadiqah  Ḥadīs  Ḥalīm  Ḥaḳīqat  Ḥashr  Ḥizbu 'llāh  Ḥudūd  Ḥudūd-i Dīn  Ḥujjat  Ḥujjat-i A<sup>c</sup>zam  Ḥukm  Ḥutamah  <sup>c</sup>Ibādat  Ibdā<sup>c</sup>  Ibdā<sup>c</sup>i  Ibn Mājāh  Ikhlāş  Īl  <sup>c</sup>Illiyīn  <sup>c</sup>Ilm</p>
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*Imām-i mustawda<sup>c</sup>*  
*Imām-i mustaqarr*

*Īmān*

*Inbi<sup>c</sup>ās*

*Ins*

*Insān*

*Insī*

*Islām*

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

*Istirjā<sup>c</sup>*

*Jahl*

*Jannah*

*Jazīrah*

*Jihād*

*Jīm*

*Jinn*

*Jinnī*

*Jism-i basīṭ*

*Kalimah-yi Bārī*

*Kalimatu't-taqwā*

*al-Kawsar*

*Khalīfah*

*Khāsirin*

*Khilāfat*

*Kisā'*

*al-Kitāb al-mustabīn*

*Kun*

*Kursī*

*Labūs (sing. Libās)*

*Lām*

*Ma'zūn*

*Ma<sup>c</sup>ārij (sing. Mi<sup>c</sup>rāj)*

*Ma<sup>c</sup>būd*

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

*Maghānim*

*Malakūt*

*Malik*

*Mamsūl*

*Masjid*

*Masjūd*

*Mazhar*

*Mi<sup>c</sup>rāj*

*Millat*

*Mim*

*Minhāj*

*Misāl*

*Mu'min*

*Mu'minin*

*Muhsinin*

*Mujāhid*

*Mukhlaṣīn*

*Mulk*

*Muqsitin*

*Murīd*

*Mustajīb*

*Muṭahhir*

*Muṭahhirin*

*Mutawakkilin*

*Muttaqin*

*Muzakkī*

*Nabiyyin*

*Nafk*

*Nafs-i wāhidah*

*Nāṭiq*

*Ni<sup>c</sup>mat*

*Nubuwwat*

*Nūn*

*Nūr-i fa<sup>cc</sup>āl*

*Pari*

*Qā'im*

*Qalb-i munīb*

*Qalb-i salīm*

*Ra<sup>c</sup>d*

*Raḥmānī*

*Rawzah*

*Risālah-yi Hikmati*

*Rūḥ*

*Rūḥ-i Islām*

*Rūhu 'l-imān*

*Şābirin*

*Şā'iqah*

*Şadaqah*

*Sajdah*

*Salām*

*Şalāt*

*Şalawāt*

*Şālih*

*Şālihīn*

*Samā'*

*Sarābil (sing. Sirbāl)*

*Sarīr*

*Sawīyy*

*Shab-i qadr*

*Shajarah*

*Shamā' il*

*Sharāb*

*Sharī'at*

*Shir'ah*

*Shirk*

*Shuhadā'*

*Şiddiqīn*

*Şidq*

*Sīn*

*Sirbāl*

*Sunan (sing. Sunnat)*

*Sunnatu'llāh*

*Şūr*

*Sūrah*

*Surūr*

*Ta'wīl*

*Ta'wīli*

*Ta'yīd*

*Ṭaghūt*

*Ṭahārat*

*Ṭahūr*

*Takht*

*Tanzil*

*Taqwā*

*Ṭariqat*

*Tasbīh*

*Taskīn*

*Taṭhir*

*Tawakkul*

*Tawḥīd*

*Ṭayyibah*

*Tazkiyyah*

*Ṣamar*

*Ṭūbā*

*'Ulamā'*

*Ulu'l-amr*

*Ummat*

*'Urūsh*

*Wa's-salām*

*Wāḥid*

*Waḥy-i khāṣṣ*

*Wajh-i Dīn*

*Walī*

*Walījah*

*Wāw*

*Wilāyat*

*Wulūj*

*Yā 'Alī madad*

*Yā-Sīn*

*Yak-rangī*

*Yaqīn*

*Zāhir*

*aẓ-Zāhir*

*Zakāt*

