



*Sweet
Smelling*

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Sweet Smelling

By
‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai
Research Associate, University of Montreal

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

Edited by
Aziz Punja

Layout/Printing
Zahir Lalani

Cover Design
Yasmin Karim

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Monoreality

*Uyum disan yeca baa ele sis uyoon babar baan
Azale babar bam juwan abade babar but uyam*

I have seen an exalted place where all people are equal, like the equality of *azal*, the equality of *abad* is very sweet. (Flowers of Paradise).

Mr. Nuruddin Rajpari, the ex-President of Idārah-yi °Ārif, America Branch, is among my special friends. He has been spreading the light of true knowledge for a long time. Since 1st August, 1993, he has been promoted to the rank of Research in charge. Nuruddin Rajpari serves the *Jamā^cat* in knowledge not only in America, but the sphere of his service is gradually extending to *Jamā^cats* in other parts of the world. He cherishes every article on Monoreality. I pray that the Lord of the world may grant him great prosperity in knowledge. *Āmīn!*

N. N. (Ḥubb-i °Alī) Hunzai

Karachi

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Introduction

1. In the name of God, the Beneficent, the Merciful. My dear companions and friends in the east and west, who are attached to this important and sacred service of knowledge, it is incumbent upon us all, to thank God, the Beneficent, the Merciful, by prostrating to Him with melting hearts and shedding tears. You are aware of His continuing great favours to us. We must not consider these blessings and favours to be the result of our own efforts and services. In reality they are His favours and we ourselves are nothing. In order to recognise the innumerable bounties and favours of God and to realise our own nothingness, a true analysis of our existence and position is necessary and an examination of its root and origin will reveal our insignificance, to the extent that we will find nothing of our existence, which can be considered an “*anā*” such as “I” or “we”. This clarifies that in reality, we have not done any service, rather with great ignorance and audacity, we have considered His favours and bounties as our services. Yet, His benevolence is truly amazing and wonderful. It is as though His ever-reaching kindness smiles at our intellectual weaknesses and childish thoughts.

2. Dear friends! How can we uplift our souls? It is through obedience to God, the Prophet and the true Imām, service of the *jamā'at*, respect for the sacred institutions, acquiring true knowledge and spreading its light, *ibādat*, *bandagī*, humility, rectitude of ethics and manners and external and internal *taqwā* (piety, God-fearing) and the service of our country and nation. Since everyone cherishes progress, we should also struggle to do so, and religion also teaches us that each individual should excel in the field of work.

3. The Divine favours and help with which Khānah-yi Ḥikmat and Idārah-yi ʿĀrif have been bestowed, is not an ordinary matter. I have to state it plainly that, these are the miracles of knowledge of the light of Imāmat, otherwise, it would be a misappropriation. The Exalted Imām has always been working in this way. On this

occasion, it is also necessary to know that God is the true King, and therefore, according to the Qur'ān, He makes angels, souls, Prophets and Imāms do most of His work. It is strange that many followers of the religions of the world accept the first three of the above-mentioned ranks, but they do not accept the Imām, while there is everything for the people in the holy personality of the Manifest Imām!

4. Spiritual experience or belief is a personal matter. But the result of reflecting upon the Qur'ān and every matter which has been dealt with in the light of the Qur'ān, draws the attention of all Muslims. Therefore, we try that whatever we say should be from the Wise Qur'ān or according to its wisdom. In this regard, God willing, research will be done on our works in the future, as there are many revolutionary subjects for research in our works, such as those noted below.

5. Spiritual experiences, what is soul, concept of Imāmat, concept of *qiyāmat* (Resurrection), concept of *azal* (pre-eternity), concept of creation, personal world, world of particles, secrets of the Prophets, Perfect Man, Qur'ānic wisdom, *ibdā'* and *inbi'ās*, *tawhīd*, Prophethood, Imāmat, *Khilāfat* (vicegerency), glory of man, subtle body, paradise, angels, world of dream, Divine remembrance, Burushaski poetry and many other subjects.

6. Service to the *Jamā'at*, in its place, is extremely necessary. In addition, we should also serve our other Muslim brothers. "Qur'ānic Healing" was written in view of this goal, which by God's grace, has attained some success. Please pray that we may be able to do more service. Due to lack of knowledge, we think in a limited way, but the holy and pure Imām, through his word and deed, has shown what the scope of Islam is and how important and necessary the unity of Muslims is.

7. While writing this epistle, I felt tremendous spiritual happiness. One day, in the state of overwhelming happiness, my

heart said to me that I should name this epistle “*Itr-afshān*”, i.e. Sweet-smelling. For, there is the everlasting treasure of various fragrances of the flowers of paradise in it. This happened without any conscious thought and therefore, I consider it a miracle. I also consulted my friends; they liked it very much and said this book is undoubtedly sweet-smelling. Our friends in London read and listened to the articles with special care, mostly after translation. Then they remembered God and a state of *giryah-ū zārī* occurred to some of them. What a grace! Some of them were enraptured with ecstasy, and I also had the happiness to shed tears.

8. The *Jamā'at* of London is fortunate in many respects. The centre of Imāmat is close to it. Here is the greatest Institute of Mawlā to spread knowledge; here is the Ismaili Centre (*Jamā'at-khānah*). In addition, London is a city where material progress is not lacking, although one has to struggle hard to live properly.

9. We should be grateful to God, the Great, the Exalted, from the core of our hearts for every religious bounty, because our *‘azīzes* in London have worked hard to spread the knowledge of the Exalted Imām, may peace be on him. There has been more progress now than before. If someone has doubts or questions, he is given a book, by which he is satisfied. And I understand that this is happening everywhere. Praise be to God, the Sustainer of the worlds! The translation of the books into English continues, as does the translation into French and now a fortunate daughter has offered her services to translate them into German.

10. The Wise Qur’ān is the first and the true Imām is the second miracle of the Holy Prophet, may peace be on him and his progeny. This is my belief. Now it is a question of thinking and finding a logical proof that both of them are without doubt his intellectual miracles. Of the two, one is silent and the other speaking; one is with you and the other is far from you, how can one join them together? God has joined them together forever and therefore, the Prophet of God has said: “*Wa-lan yatafarraqā hattā yaridā ‘ala’l-*

ḥawẓ (i.e. they will never be separated from each other until they reach the pond (of *Kawṣar*).” In other words, where there is the Qur’ān, there is the Imām, and where there is the Imām, there is the Qur’ān. May I be sacrificed with utmost yearning, with my family, for these two miracles of the Holy Prophet! Have you ever reflected upon the wisdom of this *Ḥadis*? If not, do so now! (*Kawkab-i Durri*, p. 173, *manqabat* 83).

11. Miracles with their tremendous power do not compel anyone, rather, they work according to the knowledge, deeds and love of every individual. You should not consider this an ordinary statement, for, it contains logical answers to numerous questions. For instance, if someone asks: If the Imām is a miracle, why does he not perform such and such work?, the answer is: O brother! The Qur’ān and the Imām do not perform sensory miracles. If you insist that they perform sensory miracles, first prove this to us by making the Qur’ān do such miracles. It is obvious that the Qur’ān will never do this. For, the Qur’ān and the Manifest Imām together perform only intellectual miracles and in order to see them, it is necessary to have *baṣīrat* i.e. insight or the spiritual eye.

12. Now lastly, on behalf of all our *‘azīzes* in the east and west and on my own behalf, I would like to congratulate Chairman Amin Kotadia and Secretary Maryam Kotadia, for their meritorious services to spread the light of the cherished knowledge of our beloved Imām, may peace be on him. I pray that the Sustainer of the world bestow upon them and on all members, His treasures of bounties and favours (*tā’yidāt*) and grant them success and eminence in both the worlds! On this occasion of expression of gratitude, are also remembered our *‘azīzes* in North America, who love the true Imām’s knowledge. May the Lord of the world fulfil their every good wish!

13. God willing, when I reach Pakistan, I will request President Fateh Ali Habib and President Muhammad Abdul Aziz to write a letter of appreciation to both, Chairman Amin Kotadia (London) and

Chairman Nooruddin Rajpuri (America) for their good work. I will also request President Ghulam Qadir (Gilgit) and chief adviser Khan Muhammad to do the same.

Naşır al-Dīn Naşır Hunzai,
London,
28th November, 1987.



**Institute for
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Luminous Science**
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The Luminous Time

1. An elaborate description of the luminous time is found in the *sūrah* of *Muzzammil* (Enwrapped) which is that, the length of the night is divided into either three or two portions. If one gets up from sleep and spends two thirds of the night in the remembrance of God, it is the preparation of the first grade, if he spends half the night, it is the preparation of the second grade, and if he spends only the last third of the night, it is the preparation of the third grade. Yet, there are other conditions too, which need to be fulfilled.

2. Without remembering God, the Blessed, the Exalted, day and night, at all times and in all circumstances, neither can the command of abundant remembrance (*zīkr-i kaṣīr*, 33:41) be acted upon, nor can the proximity and closeness of God be attained through *nawāfil* (additional prayers). Nonetheless, it is also a Qur'ānic fact that, in comparison to the day, the *ibādat* of the night is more important (73:6), and the centre of the success of the night is the luminous time, which can appear at any time during the *ibādat*.

3. In a *Hadīs-i qudsī* (Sacred Tradition), God says: "I kneaded the leaven of Ādam with both My hands (constantly) for forty mornings." It is obvious that by this is meant the spiritual creation of Ḥaẓrat Ādam, which was the result of the constant *zīkr* and *ibādat* of Ḥaẓrat Ādam himself. Particularly that *ibādat*, which he used to do in the last part of the night and early in the morning, in which the luminous time is hidden.

4. Arabic, which is the language of the Wise Qur'ān, is full of amazing and great wisdoms. For instance, take the example of the word "*miṣbāḥ*", which is an instrumentive noun from "*ṣubḥ* (morning)", that is, the lamp which spreads light like the true morning (*ṣubḥ-i ṣādiq*). Now, consider this wisdom-filled word in the blessed verse, which has the central and fundamental position for all those verses related to light, which is: "Allāh is the light of the heavens and the earth. The similitude of His light is like a niche in

which there is a luminous lamp” (24:35). If an intelligent person asks, which is the most suitable time for special *bandagī* and observation of light, the answer will be given by the word “*miṣbāḥ*”. By using it for this great work, the time of *ṣubḥ* (morning) is fixed. But a *mu'min* has to get up very early in order to prepare himself.

5. *Miṣbāḥ* means the instrument of the morning i.e. the sun and the lamp. Yet, it is also a fact that, in the usage of the Arabic language, *miṣbāḥ* is also the name of a lamp. Further, it is also true that the sun or the lamp, which is like the light of God, is the Prophet or the Imām. For, the Wise Qur'ān considers them the Revealed light (*nūr-i munazzal*, 5:15), and the light of God, which has been revealed, cannot be extinguished (9:32; 61:8). Further, it is also worth noting that the Holy Prophet is a lamp in a literal sense, but in meaning, he is the luminous sun, for the lamp of God, the Exalted, is like the world-illuminating sun, for the sun is called the luminous lamp in the verse (78:13).

6. In the verse (3:103) “*aṣbaḥtum*” has two meanings: “You became; you entered upon the morning”, as the verse shows: “And remember Allāh’s favour on you; when you were enemies and He joined your hearts in love, then by His grace you became brothers.” That is, you entered upon the morning in such a state that you became brothers. Thus, the morning is mentioned because of the fact that, in it, after the special *bandagī*, are shown or felt the decreed matters, for as is said in the verse: “Indeed the *bandagī* of the morning results in observation (of the decreed matters).” (17:78).

7. Whether it is reward or punishment, it mostly takes place during the morning (54:34; 11:81). It is because of this that the Glorious Qur'ān praises those *mu'mins* who repent and seek forgiveness in the morning (3:17; 51:18). For God, the Returning, the Forgiving, through His ever-reaching mercy, accepts their repentance and prayer for forgiveness during the luminous time, because the time of the morning is the time of mercies, blessings and forgiveness.

8. God, the Omnipotent, accomplishes all His acts by the command of “Be (*kun*)” in the twinkle of an eye (3:59; 40:68). Then what was the reason that He prepared the leaven of the body of Ādam in forty mornings? This, in reality, was the act of Ḥaẓrat Ādam’s special *bandagī* and as a result, his spiritual creation and perfection. But since the means were provided by God, the Exalted, therefore, it is considered an act of God. And there are many such examples. It should be remembered that, in accordance with the same Divine law, the forty mornings of Ḥaẓrat Ādam, forty nights of Ḥaẓrat Mūsā (2:51; 7:142) and the nights of the Holy Prophet in the cave of Ḥirā, were all ordained for the attainment of light.

9. When man needs to swear, he swears by the higher and holy things. But, since there is nothing higher than God, therefore, He swears by those things, which according to Him, are sacred and blessed, as in the *sūrah* of *Muddassir* (The Cloaked One): “Nay, verily: by the moon and by the night as it retreats, and by the dawn as it shines forth.” (74:32-34). An amazing wisdom is hidden in this verse, for, God does not swear by the whole night, rather, by that part which is close to the morning, which can be compared with this line:

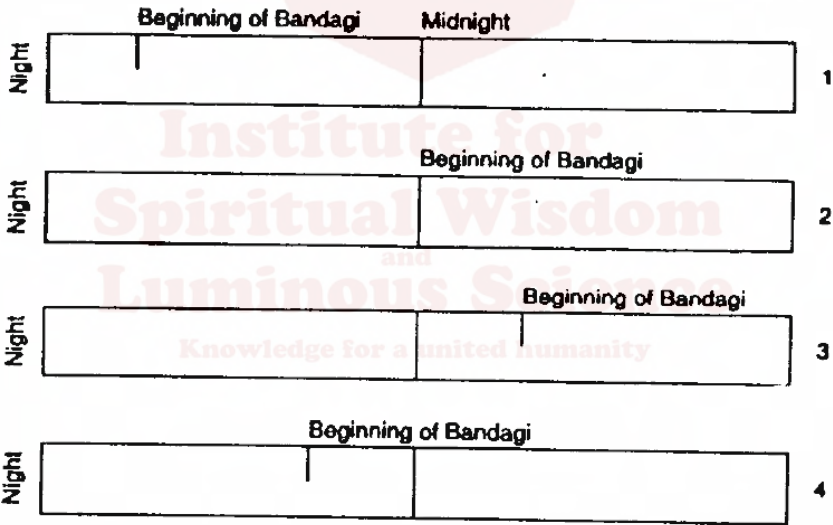
	Swearing	Swearing
Night	Last	Morning

Thus, this is clearly the luminous time. This same meaning is found in the *sūrah* of *Takwīr* (The Folding Up): “By the night when it dissipates, and the dawn when it breathes away the darkness” (81:17-18). You can now understand from this, why the *‘ibādat* of the morning is necessary.

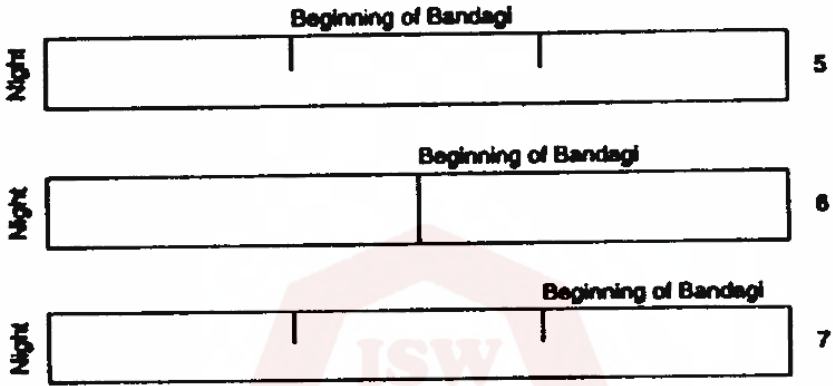
10. In order to attain the status of the closeness of God, all worship of day and night is necessary; however, the *bandagī* of the

night is more necessary and that of the luminous time the most necessary. The reason for this is the pre-eternal dawn (*ṣubḥ-i azal*), in which a light had risen and always rises. For, it is wrong to consider pre-eternity (*azal*) as an extremely remote past, since it is the immovable time. Thus the *‘ibādat* of this temporal or worldly morning is to attain the image (concept) and secrets of it. For the recognition of God lies in these secrets.

11. The event of the spiritual ascent (*mī‘rāj*) of the Holy Prophet, definitely occurred during the luminous time of the night, by which, God has sworn and that is from the last part of the night till the morning. For, this is the wisdom-filled and blessed time, which is mentioned in the *sūrah* of *Muzzammil*. The diagram of this time is drawn in the following:



1. To sleep a little while and then to spend the rest of the night in the remembrance of God, the Blessed, the Exalted.
2. To start *bandagī* from half the night.
3. To start *bandagī* after half the night.
4. To start the remembrance of God before half the night (73:1-4)



5. To spend two thirds of the night in the remembrance of God.
6. To spend half the night in *bandagi*.
7. To spend one third of the night in *bandagi* (73:20).

Naşir al-Dīn Naşir Hunzai
 London, 30th October, 1987.

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Universal Intellect and Universal Soul

1. **Pen and Ink-pot:** God says: “By *Nūn* (ink-pot) and the Pen and that which they write” (68:1). By *Nūn* or Ink-pot at the place of *azal* is meant the Universal Soul, by the Pen, the Universal Intellect and by “that which is written” the Divine Word (*kalimah-yi bāri*) and the signs of the Universal Intellect’s demonstration.
2. **Throne and Pedestal:** God says: “And eight will, that Day, bear the Throne of your Lord above them.” (69:17). By these eight angels is meant the Single Soul (*nafs-i wāhidah*), which is the Pedestal (*kursi*), and the Universal Soul also, in which there is the unity of the eight great angels. For, they, according to the law of “light upon light” are eight as well as one. They are Ḥaẓrat Ādam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat ʿĪsā, Ḥaẓrat Muḥammad, Ḥaẓrat Qā’im and *Khalifah-yi Qā’im* (Qā’im’s vicegerent).
3. **Ādam and Eve:** It is said in the Glorious Qur’ān: “He created you from one single soul, and then He created from it its spouse.” (39:6). These are first the Universal Intellect and the Universal Soul and then Ādam and Eve.
4. **Confluence of two Oceans (*majma‘u’l-baḥrayn*):** By this is meant the meeting point of the Universal Intellect and the Universal Soul, in which they work together. These are the two oceans from which, according to the verse (55:19-22), come the pearls and the coral. The story of Ḥaẓrat Mūsā, which is in the *Sūrah* of *Kahf* (Cave) (58:60-82), relates to this confluence.
5. **Pen and Tablet:** In the *Sūrah* of *Ṭūr*: “By the Mount (*Ṭūr*) and the Book written in spacious pages.” (52:1-3). By Mountain or *Ṭūr* is meant the Pearl of Intellect, which is the Pen. And the written Book is the Universal Soul, which is also the Guarded Tablet, which is in spacious spiritual pages.

6. **Mercy and Knowledge:** In the language of the Bearers of the Throne in the *Sūrah* of *Mu'min* it is said: “Our Lord! You have comprised everything in (Your) mercy and knowledge” (40:7). That is, nothing is left out of God’s mercy and knowledge. Thus the universe and all the things in it are immersed in the ocean of mercy and the ocean of knowledge.

7. **Guidance and Mercy:** The sun of guidance is the Universal Intellect and the fountainhead of mercy is the Universal Soul. It is because of this, that in numerous verses of the Wise Qur’ān, guidance and mercy are mentioned together. As it is said in the verse: “It is a guidance and a mercy for those who believe” (12:111).

8. **Book and Wisdom:** By Book and Wisdom or Knowledge and Wisdom, are meant the Universal Intellect and the Universal Soul respectively. Similarly, in Knowledge is alluded the *Nātiq* and in Wisdom, the *Asās*, although these two spiritual and physical angels also represent one another.

9. **Guidance and Light:** If guidance and then light is mentioned in the same verse, then Guidance is related to the Universal Intellect and *Nātiq* and Light to the Universal Soul and *Asās*. Thus all those guidance which are in the Torah (5:44), the Gospel (5:46) and the Qur’ān (24:35), all of them lead towards the Light.

10. **The Noble Qur’ān and the Hidden Book:** The Noble Qur’ān is concealed in the Hidden Book, i.e. the Pearl of Intellect, which is hidden in the Universal Soul, which can be touched only by those whom God has purified (56:77-79). And the same meaning is mentioned in this verse: “Nay, it is the Glorious Qur’ān (hidden) in a Guarded Tablet” (85:21-22).

11. **Face of God:** “Everything is perishable except His Face” (28:88). That is, the universe (21:104) and the sun (81:1) are enfolded and that the sun of the Intellect sets in the west of the

Universal Soul (Face of God). And the *mazhar* of the Universal Soul is the Manifest Imām.

12. ***Sidratu'l-muntahā* (the Lote-Tree of the Boundary):** It is at the Lote-Tree that the spiritual journey comes to an end. By this tree is meant the Universal Soul and the object which it was hiding, is the Pearl of Intellect (53:14-16).

13. **Olive Tree:** The blessed tree of Olive belongs neither to the east, nor to the west, but comprises the entire universe. By this tree is meant the Universal Soul, and the lamp which is lit from the oil of it is the Universal Intellect. And by “light upon light” is meant the rising, again and again, of the sun of Intellect.

14. **The Qur’ān and Man:** In the beginning of the *Sūrah* of *ar-Rahmān*, in the verses (55:1-2), the word Qur’ān alludes to the Universal Intellect and the word man, to the Universal Soul. For, God, the Exalted, has taught the former the *tanzil* and the latter, the *ta’wil*.

15. **Miracle of the White Hand:** The great Prophets, may peace be upon them, reach the Universal Intellect and the Universal Soul. Thus the miraculous knowledge of Ḥazrat Mūsā was such, that it was as if he was scattering pearls and also lifting and showing them in his hand. This act is called the White Hand (26:33).

16. **Togetherness and Separation of the Heavens and the Earth:** It is said in verse (21:30): “Indeed the heavens and the earth were together, then We separated them and from water We made every living thing.” This means that the sun of the Intellect was immersed in the west of the Universal Soul. It rose from there by the command of God. And everything in the world of Intellect becomes alive by the water of knowledge.

17. **Eight Heavens:** The Universal Intellect is the Throne and the Universal Soul is the bearer of the Throne. The Universal Soul is

the combination of the eight great angels. In this sense, the bearers of the Throne are eight and these eight angels are the eight Paradises, namely, six *Nātiqs*, in whom are gathered all the Prophets, Ḥaẓrat Qā'im, in whom are gathered all the Imāms and *Khalīfah-yi Qā'im*. These are the eight Paradises, and Paradise is with the supreme Soul and the supreme Intellect.

18. **The Spiritual Vicegerency (*Khilāfat*):** It is necessary to look carefully and with insight into verse (24:55) regarding “vicegerency (*istikhlāf*)”, so that what is meant by this vicegerency and which is the earth on which many virtuous *mu'mins* will be granted vicegerency simultaneously, may be known. Is it this earth on which people live? No. There are many earths. For, every human being is a personal world, in which potentially, the supreme heaven is the Universal Intellect and the most spacious earth is the Universal Soul (29:56; 4:97; 39:10).

19. **Vicegerency of Ḥaẓrat Ādam:** The spiritual vicegerency of Ḥaẓrat Ādam was in the Universal Soul and the physical vicegerency, on the planet earth, and he was taught the realities of things (*ḥaqā'iq-i ashyā'*) in this supreme rank. It should be remembered that the vicegerent of God possesses all virtues and perfections.

20. **Imām and Imāmat:** In the Wise Qur'ān, a synonym of *khalīfah* or vicegerent is “Imām”. The comprehensiveness of the word “Imām” has been discussed in the Book “*Imām-shināsi*” or “Recognition of Imām”. Yet, in this connection, it is necessary to mention two more evidences: First, the word “Imām” is mentioned in the “Heart of the Qur'ān”, namely, *Sūrah* of *Yā-Sīn*. Or, it should be understood that the title of the “Heart of the Qur'ān” is given to this *Sūrah* because the principle of Imāmat is mentioned in it. Secondly, the proof of the utmost comprehensiveness of the word “Imām” is the principle: “And We have encompassed everything in the manifest Imām.” (36:12). The meanings of encompassing everything, according to the Wise Qur'ān, are: to fold up the

heavens and earth (21:104; 39:67), to make a treasure by gathering together the value and worth of both the worlds (15:21), to give the form of a magnificent Olive tree to the entire universe and the existents in it and then light a lamp from its oil (24:35), to encompass the subtle form of the greater world, the macrocosm in the personal world of the pure Imām (51:20-21), to make the true Imām the universal Record of Deeds (45:28-29), to give to the holy Imām the status of the Universal Intellect, the Universal Soul and the subtle Universal Body, etc.

Note: In order to achieve greater benefit, please read this article in the light of the above-mentioned Qur'ānic verses.

Naṣīr al-Dīn Naṣīr Hunzai
London
2nd November, 1987.



**Institute for
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Glory of the Qur'ān and the Realities of *Azal* (Pre-eternity) and *Abad* (Post-eternity)

1. A clear proof of the pre-eternal and post-eternal grandeur, majesty, glory and nobility of the Wise Qur'ān is its universal comprehension of knowledge. Its wisdom-filled explanation comprises everything, including the pre-eternal (*azalī*) and post-eternal (*abadī*) or the timeless realities and recognitions. As God, the Exalted, says: “And We have sent down on you the Book (Qur'ān) as a (clear) explanation of everything” (16:89).

2. The Holy Qur'ān is the speech of God and the external world (*āfāq*) and the internal or personal world (*anfus*), are the acts of God. Undoubtedly, His speech corresponds to His act, for it would be absurd and impossible that His speech and act should contradict each other. Rather, the fact is that whatever the Qur'ān says in writing, the same thing is expressed (by the creation) in circumstantial language (i.e. physical signs). This means that the practical and clear proofs of Qur'ānic realities and recognitions are in the external world, as well as in the internal world, for as the Noble Qur'ān says: “And there are signs in the earth for the people of certainty and (also) in yourselves. Do you not see them?” (51:20-21).

3. It is clearly understood from the Noble Qur'ān that, in the religion of Islam, there is the light, as well as the Book from God (5:15). Just as the Book is there forever, so is the light, for it cannot be extinguished (9:32; 61:8). The proof of this reality in the external world is the sun, the moon and the stars provide light for the external world, which is like a book. The evidence from the personal world is that, the intellect, the soul and the internal senses with their numerous ramifications, are like the sun, moon and stars respectively, and the personal world is also like a book. Thus, it is evident that there are two proofs, one from the external world and the second from the internal world for the truth of every Qur'ānic reality.

4. There are two aspects to the observation of the external world. One is common, which ordinary people can observe with the external eye. The other is special, which is seen only by the people of insight. Similarly, the personal world also has two stages. At the first stage, it is like a dark night. At the second, it is like a bright day, because at that stage, the sun of *māʿrifat* having already risen, the marvels and wonders of the *māʿrifat* of it (personal world) can be observed in its light, by the command of God.

5. The Wise Qurʾān is a guidance and mercy for the people of faith. It abounds with the secrets of knowledge and wisdom. It sheds light on all kinds of questions. In this peerless Book of God, *azal* and *abad* are mentioned everywhere explicitly and implicitly, particularly, in those blessed verses which are related to the Word “Be (*kun*)”. For, in the word *kun* or the Word of command, are mentioned *ibdāʿ* and *inbiʿās*, and it is here that *azal* and *abad* come together.

6. It should be remembered that, if the recognition of God, His speech and act is found nowhere except in the human soul, then, it has to be accepted with certainty that the demonstration of *azal* and *abad* is also hidden in it, for as God says: “The Originator of the heavens and the earth. When He decrees a matter He says to it: “Be (*kun*)!, and it becomes” (2:117). Reflect carefully on this Divine and luminous teaching, so that you may know the great secret that the concept of creation is in the form of a circle, for God says “Be (*kun*)!” both in the beginning and at the end of the creation of the macrocosm and the microcosm. Since every human being is a microcosm or personal world, the command “Be” is applicable to him either actually or potentially. Thus the Word “Be” and *azal* and *abad* are hidden in the soul of every person.

7. Reflect carefully on verse (6:73): “It is He Who created the heavens and the earth by the truth (*ḥaqq* = Word “Be”). The day He says (to the world), ‘Be’, it becomes and His speech (Word ‘Be’) is

the truth (*ḥaqq*)”. This means that a personal world is created for every obedient servant from the Word of command, i.e. “Be (*kun*)”, in which the entire external world is encompassed. Thus, if we look from the physical point of view, then *āzāl* (sing. *azal*) and *ābād* (sing. *abad*) of people are separate, but at the place of spirituality and at the rank of the command “Be (*kun*)”, all things become one in the Hand of God, and there is only one *azal*, which comprises *abad* too.

8. In the Glorious Qur’ān, the subject of the law (*sunnat*) of God is extremely important. The law of God has continued to manifest itself in the personal world of the noble Prophets and the great Imāms (40:85), without any change or alteration (35:43). And the most important point in His law is that He says “Be” for spiritual completion after the physical creation, as can be seen in verse (3:59) about Ḥaẓrat Ādam and Ḥaẓrat ‘Īsā, that the Word “Be” at the rank of *azal*, which was within them had made them one even though there was a great distance of time between them. The same is true for all the Prophets and Imāms and step by step for all human beings.

9. When a drop of water falls into the river, it has at least three meanings: (a) The drop became annihilated in the river, for now it does not have its own name or trace; (b) The drop has become the river by merging in it, and it now exists in its higher “I”; and (c) What was the drop? A manifestation of the river itself. If the drop has merged in the river, then, by this act, the river has completed a world of its manifestation.

10. I think that the above example is a form of explanation of the law of existence. Therefore, let us look at a Qur’ānic treasure, which is: “How do you disbelieve in God, seeing you were dead and He gave you life, then He shall make you dead, then He shall give you life, then unto Him you shall be returned?” (2:28). This means that in *azal*, people were in the state of death. But it must be asked what kind of death was it? This has already been answered in the Wise

Qur'ān in many ways. The first answer is that it was the death of having no name and no trace. That is, the drop of soul existed in the ocean of the Single Soul (*nafs-i wāḥidah*), but without any mention, identity and name, as it is said in the verse (76:1): “Has there come on man (again) a while of *dahr* (immovable time) in which he was not a thing mentioned.” Thus, in this verse, is mentioned the beginninglessness and endlessness of the circle of creation. Study point 9 again carefully.

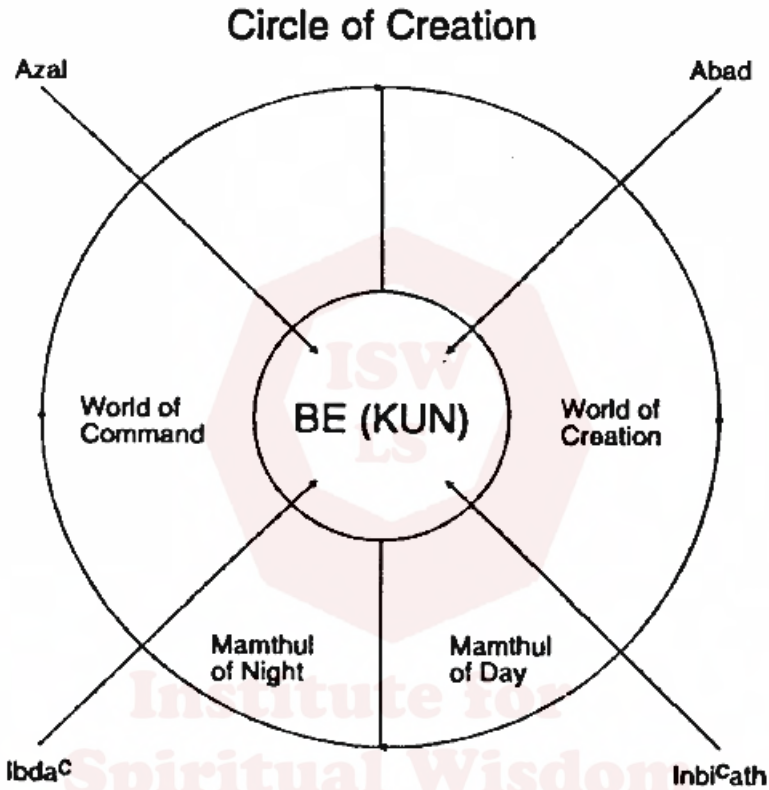
11. The signs of the power and creation of His wisdom-filled universe, upon which God commands us to reflect (2:164; 3:191) present the concept of such a circle, which has no end. That is, the heaven and the heavenly bodies are circular, not only in their shape, but also in their movement: The earth itself is a globe and its daily and annual rotation is circular. Further, the exchange of day and night, the coming and going of months, seasons and years and the spheres of water and air and their movement and rotation are all in a circle. In short, there is nothing in the external world which does not move in its specific circle. The Noble Qur'ān confirms this universal law in verses (21:33; 36:40). Thus, the circles of the entire universe unanimously and harmoniously testify that the creation is perpetually in a circle. It has neither a beginning, nor an end. This circle unites the world of creation and the world of command in such a way that there is no temporal priority and posteriority between the two. For, both of them are called the kingdom of God and His kingdom is eternal.

12. The circular rotation of the heaven, which is the greatest sign of the universe and in which there is the sway of the Divine law from *azal* says all the time, by the allusion of wisdom: O the people of insight! conceive of *azal*, for at this place which is the supreme place, is the hidden treasure of the secrets of God. And, it is at this place that the secret about why everything travels in a circle is revealed.

13. The light of Imāmat, in the blessed attire of Ḥaẓrat Mawlānā Sultan Muḥammad Shah, *ṣalawātu'llāhi 'alayhi*, has caused a great Resurrection of knowledge, the purpose of which is to spread the true knowledge of Islam in the world. Had the purpose been to conceal this knowledge and not to disclose it to anyone forever, then the benevolent lord, who is the *mazhar* of the light of God, would have locked the doors of knowledge, externally and internally, in such a way that nobody would have been able to open them.

14. Have you not seen and read the explanation of the “concept of creation” in the writings of the Exalted Imām? It is very important and extremely necessary to do so. For, it is such an eternal and fundamental concept that on the basis of it, thousands of secondary concepts are formulated. Thus, if someone has an incorrect understanding of this important concept, imagine how many errors there will be in the formulation of secondary concepts and thoughts! Thus, it would be advisable for you to try to understand everything from the very root of it, particularly the concept of creation, which is related to the law of *azal*.

15. There is an extremely great treasure of wonders and marvels of knowledge and recognition in the verse (3:26-27). You should try and make both the letter and spirit of it a part of yourself. That is, you should recite it as a prayer with an understanding of its deep wisdom. The clear meaning of it is that, by the command of God, both the worlds (the world of creation and the world of command) come into existence from each other continuously, without any priority and posteriority, an example of which is given in the diagram overleaf.



16. How is it possible for the Supreme Creator to be in *azal* without creatures, or to be called Sustainer (*rabb*) without having anything to be sustained (*marbūb*), or to be called Provider (*rāziq*) without having a trace of the provided (*marzūq*), or for the eternal essence to have contingent attributes. It is not possible. Rather, God is eternal in every respect. This means that there is no contingency in His speech and act, i.e. none of them is new. His speech, namely, the Word of command and the result of the command are both eternal. But He has the power of giving new (*jadid*) shape and form to old things. (The word *jadid* is mentioned in eight places in the Qur’ān). Spring, for instance, is not a new thing, but every year the same old spring comes with countless delights of newness and freshness and people eagerly yearn to see its attractive scenes.

Similarly, God, the Great, the Exalted, always creates new people in His old kingdom and creates new universes within them, so that, a complete universe may be given to everyone who fulfils the condition of obedience. Without this unstinting, magnanimous and unprecedented favour, His infinite mercy cannot be complete (14:34).

17. Consider now the circle of creation carefully, which shows both the world of creation and the world of command (7:54). In this example, both the worlds are joined together. When you start to draw a circle with a compass it has a point. But as soon as the circle is complete, its final end merges in the initial point. Similarly, every *mu'min*, who after being born, starts to walk on the straight path has limited ideas about himself at that time. But when he sees his soul and recognises his Lord, he finds the endless progress of human life moving eternally on a circle.

18. Wherever night is mentioned in the Qur'ān, it is the symbol (*miṣāl*) of the world of command and its symbolised (*mamsūl*) is the world of command. Similarly, wherever the day is mentioned, it is the symbol of the world of creation and the world of creation is its symbolised. Thus the meaning of making the night enter into the day and the day into the night (3:27), is that God always brings the subtle world (*‘ālam-i laṭīf*) here, by giving it a corporeal form and takes the dense world (*‘ālam-i kaṣīf*) there, by making it subtle. Thus, according to this law, both this world and the next continue to be created from each other. For instance, until a *mu'min* is born in this world, his individual or personal world does not come into existence, nor is his personal paradise prepared. But when he comes here and does good deeds, then by those good deeds is created his personal world on the one side and on the other, a special new paradise of deeds is prepared for him in the eternal Paradise.

Naṣīr al-Dīn Naṣīr Hunzai,
London,
10th November, 1987.

Treasures of the Holy Qur'ān

1. **Definition of Treasure:** Treasure, which in the Qur'ānic language is called *kanz* (pl. *kunūz*) or *khizānah* (pl. *khazā'in*), is the name of a place where huge heaps of current coins and also gold, silver, jewels, or precious metals of a king or a government are stored and, in the context of modern times, the wealth of the rich is also deposited there. Such a place is called the royal or government treasury or bank. Contrary to this, the Divine treasure is in the form of a book, namely, the Noble Qur'ān. It is also in the form of a speaking Light. The things which are in these Divine treasures are immensely more precious than heaps of gold and precious stones. It is certainly a fact and there is not the slightest doubt that the Divine treasures are there and in which there are the religious and spiritual wealth or coins of their own kind. By these religious and spiritual coins are meant those realities and recognitions which are related to the obedience to and the recognition of the Imām of the time, *ṣalawātu'llāhi 'alayhi*, then there are the heavenly gold and silver, by which are meant knowledge and wisdom and then rubies and pearls, by which are meant the secrets of the recognition of God (*ma'rifat*).

2. **Law of Treasures:** Reflect on verse (15:21) carefully: “And there is not a thing but with Us are the treasures of it. And We send it not down except according to the knowledge (and action)”. This Divine law is crystal clear. All things related to intellect, thought, knowledge, recognition (*ma'rifat*), soul and subtle body, are in the Divine treasures. They are not revealed without reason, but are conditional. They cannot come about in one day, but they come gradually, as is clear in the examples of the souls of people, provision, luck, wealth, knowledge, skill, invention, science, etc., all of which come gradually. Since “with Us (*'indanā*)” is meant not in a spatial and geographical sense, but in the sense of honour, therefore, these treasures can be in the Wise Qur'ān and in its Divinely appointed Teacher. For, in the external world, these are the two blessed and sacred things which have proximity and closeness

of God. One is the perfect Light (5:15) and the other a complete Book (5:15), both of which are revealed by God and they represent the Prophet, may peace be on him and his progeny.

3. **Ḥaẓrat Nūḥ, as the Treasure of God:** Ḥaẓrat Nūḥ, may peace be on him, was the treasure of God in his time. He was the treasure of God in the sense that, in his time in the background of the physical Deluge, a spiritual Deluge had to take place also, due to which, all the particles of intellect, soul and the subtle body would have to be destroyed. Therefore the Sustainer of the world commanded Ḥaẓrat Nūḥ to take a pair of all the different things of the world of particles into the ark of his personality (11:40; 23:27). Thus a voice of Resurrection rose from inside Ḥaẓrat Nūḥ, upon hearing which, all the particles of soul gathered in him and thus, he became the treasure of God. And this status is held by all the Prophets and Imāms.

4. **Treasure of Light:** All the institutions of a state and the fiscal and economic system of a country, are run by the treasury or the bank, so in the same way, the existence of the solar system (the physical universe) depends on the sun. The sun, which is an endless treasure of light and energy, is unsparingly used, without which the material universe cannot exist. This is a bright example of the Imām of the time, whose holy light is unsparingly spent for the world of religion and the world of humanity, as the treasure of God, although, except for the people of *ma'rifat*, nobody knows this Divine secret.

5. **Treasurer:** Although every noble verse of the Wise Qur'ān has a *ta'wil* or rather, several *ta'wils*, yet, the *Sūrah* of Yūsuf, is the special subject of *ta'wil*. Therefore, we have to reflect upon the verse and see whether Ḥaẓrat Yusuf was appointed the treasurer of Egypt only or of the entire earth (12:55), whereas Prophets and Imāms are granted the vicegerency of the entire earth. In that case, there cannot be any surprise if they also have the treasures of the entire earth in their possession, as the above verse (12:55) indicates.

6. **Treasures of the Heavens and the Earth:** It is said: “And to God belong the treasures of the heavens and the earth” (63:7). By the heavens are meant the ranks of the Universal Intellect and by the earth, the Universal Soul, which are the heavens and the earth of the spiritual world. Similarly, the heavens and the earth of the world of religion, are *Nāṭiq* and *Asās*, respectively. *Nāṭiq* is the *mazhar* of the Universal Intellect and *Asās* that of the Universal Soul. And in the same sense, the Imām and the heir to the Imāmat are the heaven and the earth.

7. **A Treasure of Paradise:** Hakim Pīr Nāṣir Khusraw, may his secret be sanctified, in the last chapter (51) of his famous book *Wajh-i Dīn*, writes about the *Ḥadīṣ* “*Lā ḥawla wa-lā quwwata illā bi’llāhi’l-‘aliyyi’l-‘aẓīm* (There is no strength and power except in God, the High, the Great)”, that the Prophet said: “It is a treasure from among the treasures of Paradise ...”. Some of the wisdoms of this noble *Ḥadīṣ* are:

- (a) Since “*la ḥawla*” according to the *Ḥadīṣ* is a treasure from among the treasures of Paradise, therefore, there are many such treasures, in the Wise Qur’ān.
- (b) The treasures of Paradise are in the form of intellect, knowledge, *ma’rifat* and soul, one of whose aspects is in this world and the other is in Paradise.
- (c) The treasures of God are hidden in the noble verses (*āyāt-i karīmah*), perfect words (*kalimāt-i tāmmāt*) and the beautiful names (*al-asmā’ al-ḥusnā*).
- (d) Nobody knew anything about the importance of “*la ḥawla*”, but the Holy Prophet granted the key to it. This shows that God has, not only treasures, but Treasurers also.

8. **Wisdom of *Wahhāb* (Bestower):** God, the Beneficent, the Merciful, says: “Or are theirs the treasures of the mercy of your Sustainer, the Mighty, the Bestower?” (38:9). In this Qur’ānic teaching, there are two wisdoms related to the name “*Wahhāb* (Bestower)”. One is that He bestows things from His treasures, and

the second that these treasures are bestowed upon whom He wills. For His treasures are mentioned here under the name of “*al-^caziz al-wahhāb* (the Mighty, the Bestower)”.

9. **A Question:** Did the Holy Prophet have the treasures bestowed upon him by God? Did he know the unseen things? Was he an angel? (6:50; 11:31). Yes, there were the treasures of God with the Holy Prophet, the Seal of the Prophets, which were bestowed upon him by God, and the proof of this is the treasures of the Qur’ān. He knew the unseen things through revelation (72:26-27), and undoubtedly, whatever is in the Qur’ān, is from the unseen. And also with respect to his pure soul he was an angel, although, with respect to the body, he was an human being. The proof of this is the event of the ascent. However, this secret was not to be generally disclosed during the early preaching of Islam.

10. **Hidden Treasure:** In a *Ḥadīṣ-i qudsī* (Sacred Tradition), it is said: “I was a hidden treasure, and I wanted to be recognized, so I created the creation”. This *Ḥadīṣ-i qudsī* has many wonderful wisdoms. Here, by creating the creation, is meant that He transformed the physical into the spiritual. For the creation is mentioned twice, therefore, by the second creation is meant the spiritual creation, not the creation of the external universe and the human body. A very great question which arises here is, where and behind which veil was God hidden? If the Supreme Treasure (God) can be recognised, what about the rest of the treasures? And, in what sense is God, the Lord of honour, a treasure? The answer is that, whoever recognises himself, recognises his Sustainer. On the basis of this proof, it is true to say that in the personal world, the blessed vision (*didār*) of God is hidden behind the veil of “I”. It is a law that there has to be the centrality of all treasures and He, the Owner of all treasures, is the pre-eternal treasure in the sense that He is your higher “I”. But all this depends on your knowledge and deeds.

11. ***Imām-i Mubīn* (Manifest Imām):** Analyze the word *kanz* (to collect, to hoard) literally and see that it is originally an

infinitive, which is used in the sense of object as it is in the Qur'ān: “Those who hoard (*yaknizuna*) gold and silver” (9:34). Thus, in the Wise Qur'ān, there are many examples of *kanz* (treasure) and *khazā'in* (treasures), such as to fold up the universe (21:104; 39:67), to fold up the sun (81:1), to be the *malakūt* (36:83) and *mulk* (67:1) of everything in His hand, to encompass innumerable things in one number (72:28), to encompass everything in a Book (78:29) and to encompass everything in the Manifest Imām (36:12). All these examples contain the deep wisdoms of the pre-eternal treasure.

In the concept or recognition of *azal* is gathered together all that knowledge which is scattered throughout the universe (6:80) in the form of a treasure. Thus the Holy Qur'ān has either compared that place with a treasure, or He has said: look, everything here is for you. May God, the Exalted, grant the recognition of the treasures of the Qur'ān to all *mu'mins*!

Naṣīr al-Dīn Naṣīr Hunzai,
London,
13th November, 1987.

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

Concept of Azal and Divine Sunnat

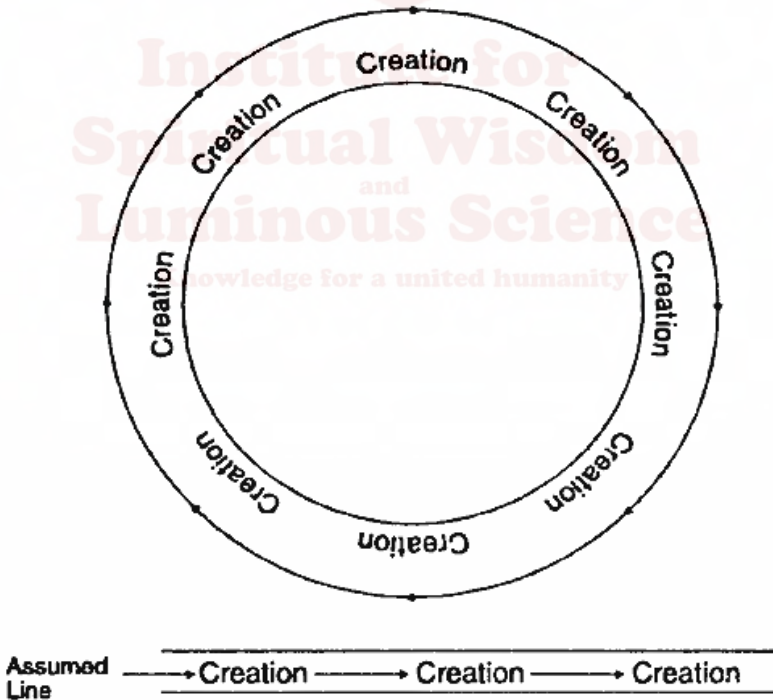
1. An explanation of the Divine *sunnat* (law) is extremely important, for, in its true recognition (*ma^crifat*), are hidden the keys to many revolutionary concepts. *Sunnat* means habit, path, custom, practice, usage, rule of wisdom, or the Divine law, for as is mentioned in the Qur'ān: "The (same) *sunnat* (habit or law) of God has also continued in those who have passed away before, and God's command (*amr*) is ordained with measurement" (33:38). That is, the real recognition of the Divine law is hidden within the Prophets and Imāms, and the occurrence of the (action of) the word of command is possible after the completion of the ordained quantity of knowledge and *ibādat* (worship).

2. A little further in the same *Sūrah*, in verse (33:62) note that there is no change in the Divine law. Now, in the light of the Qur'ān itself, we have to reflect upon how can the great wisdoms of the Divine law be thought of. Is it related to His speech or to His act, or to both? It is also necessary to ask, is it related to one name, or to all His names?

3. The wisdom-filled Divine law at the place of *azal* is both in His continuous speech (i.e. word of command) and constant act (i.e. His act of enfolding and unfolding the universe), and it is related to all His attributive names, which duly manifest through His speech and act. But it should always be remembered that the Divine law, with all its meanings, continues hidden within human beings, whose perfect recognition (*ma^crifat*) is in the personality of the Prophets and Imāms. Thus, the Divine law or the eternal law, is applicable not only to Ādam and his children, but also to those who were before them, as God, the Knowing, the Wise, says: "*Kāna 'n-nāsu ummatan wāhidah* (Before raising Prophets people used to hold onto one religion)" (2:213), and that religion, according to the Qur'ān, was the religion of *Qā'im* (*qayyim*) (9:36). This means that before this great cycle, people also used to live in this world and that religion or the Divine law is continuing.

4. In this connection, it is also necessary to understand the wisdom of this blessed verse: “God’s law of creation (*fiṭrat*) is the one according to which He created mankind. There is no change in His creation. This is the religion of *Qā’im*”. Reflect carefully in the light of this wisdom-filled verse, so that the pearl of reality may appear from the veil of meaning. That is, God created mankind while His law of creation (*fiṭrat=sunnat*) was actually continuing. Since God’s creation perpetually and constantly continues on a circle of beginninglessness and endlessness, there is no change in it. It is in this sense that, Islam is called *dīn-i Qā’im*, or the religion of *Qā’im*. Or, it should be understood that all this is due to Ḥaẓrat Qā’im. The concept of the circle of creation (see diagram below) is found in the above-mentioned verse:

Circle of Creation



5. A thing which has a beginning, necessarily also has an end and there is change in the beginning and end of it. Contrary to this, if a thing does not have a beginning and an end, it always continues and as a whole, there is no change in it. Reflect on the above-mentioned holy verse and examine the assumed line first and then the circle of creation and then decide which one is the correct concept.

6. In Islam great importance is attached to *tawhīd* (unity), for where there is no *tawhīd*, there is *shirk* or polytheism. Another name of *tawhīd* is *māʿrifat*, or the recognition of God, which is attained through the recognition of one's own self, and this is possible only in the personal world. Therefore, this subject of "Concept of *Azal* and Divine *Sunnat*" cannot be outside of it (i.e. the personal world).

7. In the diagram on page 46 1,2,3 and 4 show body, soul, intellect and *māʿrifat*, respectively. These things are examples of the world of humanity (*nāsūt*), the world of angelicity (*malakūt*), the world of Divine attributes (*jabarūt*) and the world of Divinity (*lāhūt*), respectively. Now, with the help of this useful diagram, you can understand many fundamental realities and recognitions. For instance, the most important titles are mentioned under number 4, at the place of *māʿrifat*. Thus you can conceive of each of them in the light of the pre-eternal or Divine law, such as to say that God, the Exalted, continuously creates personal worlds according to His pre-eternal law, and in these worlds, from beginning to end, there are new wonders and marvels for the people, but for God Himself, there is nothing new, for He creates without a beginning and without an end.

Personal World

4		4
Azal		Abad
Throne		Pedestal
Pen		Tablet
Universal Intellect		Universal Soul
Be (Kun)		And it is (fayakun)
Ibda`		Inbi`ath
Beginning		End
Noble Qur`an		Hidden Book
Light		Manifest Book
Annihilation in God		Survival in God
People of Faith		Their Light



Personal World



8. Since God's speech and act are eternal, therefore His law also has to be eternal. And the thing which is eternal, is at the place of pre-eternity. It is always there without any beginning and any

end. Why not, since the word of command (*kalimah-yi amr*) is the higher world, where all subtle things are gathered and without them, the observation of intellect and the fruit of *ma^crifat* are not possible. But it should be remembered that the innumerable things of the higher world are strung on the thread of oneness. Thus, if one bounty of that world is given to someone, he also receives the rest of the bounties which are attached to it.

9. God, always creates the human or personal worlds, particularly the personal world of every Prophet and every Imām. For, the sun of the light of *ma^crifat* rises from here, and in it, God repeatedly enfolds and unfolds the external universe and its events. Thus, it is as if God, the Exalted, rewinds and forwards the heaven and the earth of knowledge and wisdom, so that the on-lookers may have complete recognition (*ma^crifat*) of His signs (41:53; 51:21).

10. According to the *Shi^cah* exegesis of verse (11:17) Ḥaẓrat ^cAlī, may peace be on him, is the physical and spiritual witness of the Holy Prophet's Prophethood and Messengership. And by Mawlānā ^cAlī is meant the light of Imāmat. Here the question is, does the pure Imām, in his spiritual observation, see the Holy Qur'ān as it revealed to the Holy Prophet? And do the elaborate miracles of revealing and lifting of it (80:14) again and again, occur to him, according to the above mentioned Divine law? The answer is, Yes. All manifestations and miracles of the eternal law take place in the personal world of the exalted Imām, and all of them are the luminous verses of the Qur'ān itself, which are in the hearts of the pure Imāms, may peace be upon them, (29:49) and in this sense, the guiding Imāms are witness over the people (2:143) that Prophet Muḥammad is the true Messenger of God.

Naṣīr al-Dīn Naṣīr Hunzai,
London,
17th November, 1987.

Recognition of Angels

1. Dear friends! Have you ever reflected properly on the verse (48:10), regarding *bay'at* (oath of allegiance)? Is it true that, in religious matters, the hand of the Holy Prophet used to represent the hand of God? Yes, it is true that the Holy Prophet, in his time, was the beloved messenger and vicegerent of God, therefore, his pure speech and act represented the speech and act of God, for as it is said: “And he does not speak of (his carnal) desire” (53:3). Also it is said: “And you did not throw when you threw, but God threw” (8:17). These wisdom-filled Qur’ānic teachings strengthen the certainty that the special acts of the Prophets and Imāms, may peace be on them, are from God.

2. Reflect on verses (3:49; 5:110), which show that the great miracles, which Ḥaẓrat ‘Īsā used to perform were, in reality, the act of God. But since the Divine light was directly working in him, they are attributed to him. One of his miracles which is specifically related to this subject will be mentioned here: Ḥaẓrat ‘Īsā used to make birds out of clay. If we do not know the wisdom of this miracle then, apparently, it would appear to be only a sensory miracle which does not have far-reaching benefit. But the wise know that the miracles which are given to the Prophets by God, are all full of wisdom and extremely useful.

3. When Ḥaẓrat ‘Īsā, in his spiritual journey, entered the stage of ‘Izrā’īl, he experienced spiritual death, for approximately a week. During this time, angels like him were made by casting the Universal Soul in the mould of his personality. This miracle takes place in the spirituality of every Prophet and every Imām, so that, the *mu’mins* of all *ummats* may receive innumerable benefits from these great angels. As Ḥaẓrat ‘Īsā said: “I create for you out of clay the likeness of a bird” (3:49). This meant that God created such angels from his personal world for their spiritual benefit. It should be remembered that this is the stage of annihilation, therefore, what God did, for the sake of Ḥaẓrat ‘Īsā, became ‘Īsā’s act. Otherwise,

creating angels is the act of God Himself. Further, it should not be forgotten that in the stage of annihilation, the act of God is attributed where He wills.

4. It is mentioned in “*Kawkab-i Durri*” (p.177) that the Holy Prophet said: “God, the Exalted, created seventy thousand angels from the light of the blessed face of °Alī b. Abī Ṭālib, who will continue to seek forgiveness for him and his friends till the Day of Resurrection”. This immense mercy of God is with every Prophet and Imām. And this is the same Qur’ānic law which is mentioned in connection with Ḥaẓrat °Isā. This law shows that angels are made from the light of Prophethood and Imāmat.

5. In the noble verse (5:20) God says: “(O Prophet, remind them of the time) when Mūsā said unto his people: O my people! Remember God’s favour unto you, how He made prophets from among you, and He made you kings”. It is evident from the way Ḥaẓrat Mūsā, by the command of God, addressed his people, that God in His infinite mercy had conferred a royal diadem on each of the children of Israel. Apparently, there was no such thing, but it is true that from the Prophets and Imāms were made such angels that, each *mu’min*, in his great angel, was a spiritual king. Or, in other words, in the stage of °Izrā’īl of the Prophet and the Imām, each of the *mu’mins* is made an angel and a king. A revolution can take place in your world of Qur’ānic knowledge by this concept.

6. Imām was with every Prophet and is also present after the Seal of the Prophethood. And it is in his recognition (*ma’rifat*), that such a great favour is hidden. You may know that the Wise Qur’ān explains the same one reality in different examples (17:89; 18:54). So explaining this above-mentioned law (of making angels), it is said that, everything, including light, has a shadow (16:81). In this connection it is said: “And He made shirts for you which protect you from the heat”. That is, He made many living shirts (angels) out of the rank of Imāmat, which protect you from the intellectual hell (ignorance); “And shirts which protect you from the attack of arms”,

that is, many living shirts (angels) which can confer on you the mastery and victory in the battle of knowledge of the Resurrection.

7. Every precious treasure can remain hidden and safe only behind a strong and firm veil. In connection with this law, the most important point is that, God Himself is pleased to have a veil for Himself (42:51), due to which, all Qur'ānic treasures have also been concealed in veils. Among these Qur'ānic veils, one is the veil of the word "*jinn*". In this connection, for the time being, let us examine only *maḥārib* (fortresses) and *tamāsīl* (pictures) (34:13) in the Qur'ānic story of Ḥaẓrat Sulaymān. *Maḥārib* or living fortresses are the angels, who are the shirts of Ḥaẓrat Qā'im, who work like Flying Saucers, and *tamāsīl* or living pictures are the angels of knowledge, who are the shirts of Ḥaẓrat Qā'im, who work as luminous bodies.

8. The Glorious Qur'ān alludes that there are two kinds of angels: celestial and terrestrial or spiritual and physical (6:9; 17:95) and their relation is unbreakable. A sure evidence of it from the Wise Qur'ān is that devils are also of two kinds: devils from human beings and devils from the *jinn* (6:112,121). Just as the subtle clouds are created from the dense ocean by the world-illuminating sun, similarly, the spiritual angels are created by means of the light from the blessed person of the physical angels, namely, the Prophets and Imāms, may peace be upon them. And according to the same law, *jinni* devils come into existence from the human devils.

9. Where there is the mention of birds in the Holy Qur'ān, in the language of wisdom it is the mention of souls and angels. As it is said in verse (27:16): "And Sulaymān became David's heir (i.e. the famous kingdom of Sulaymān, continues secretly from the time of Ḥaẓrat Ādam) and he said: O mankind! we have been taught the language of birds (i.e. the language of souls and angels which is necessary for every Prophet and every Imām), and have been given of all things (This is further elaboration of the favours mentioned in this verse)".

10. God, through His perfect power and profound wisdom, has created angels in such a way that, they can work according to the position and nature of everything in the universe and the existents. The angels are in different ranks, but the archangels among them have many names, such as, *ra^cd* (Thunder), *barq* (Lightning), *sā^ciqah* (Thunderbolt), *rūh* (Spirit), *rih* (Wind), *sahāb* (Cloud), etc. and they work according to their names.

11. If it is asked: What is the form of the soul and the angel and in what language do they converse? The answer is: The form of the soul of everything is like its physical form. For instance, the soul of the universe is a subtle universe, the soul of the planet earth is a spiritual world like it. But since it is soul, therefore, it has to be more splendid and bright. Similarly, the human soul in its original state is a subtle and extremely beautiful human being. The angel is also in the same position. As for which language is used, the law for it is that it has to be the language of every individual.

12. What way should a *mu'min* follow in order to recognise the angels? Or come closer to them? Or attain their *ta'yid* (help)? The answer is that, since there is the straight path (*ṣirāt-i mustaqīm*), what need is there for any other path? What is needed is the same complete obedience which is accomplished in the light of the *farmāns* of God, the Prophet and the Imām of the time. The blessed *farmāns* of the light of Imāmat are full of guidance concerning spiritual progress. In short, it is the *mu'min* who can become an angel through obedience, *ibādat* and true knowledge. Some of the characteristics of angels are: (a) perfect obedience (16:50), (b) fear of God (16:50), (c) humility (21:19), (d) abundant remembrance of God and *ibādat* (21:20), (e) knowledge and wisdom (40:7), (f) well-wishing and prayer for *mu'mins* (40:7), (g) service (help) and friendship of the people of faith (41:31; 58:22).

13. Although every book of Hakim Pīr Nāṣir Khusraw, the *Hujjat* of the Exalted Imām, may his secret be sanctified, is a priceless treasure of the secrets of knowledge and wisdom, *Wajh-i*

Din is unique, because in it, the precious pearls of the recognition of the Imām are scattered everywhere for wise and fortunate *mu'mins*. Since it is the last of the successful works of a perfect *‘arif* and an enlightened *pir*, therefore, it stands at the peak of his works. Further, its *ta’wili* wisdoms are based on spiritual and intellectual observations. Therefore, study it meticulously and with complete attention, so that you will be able to attain, not only a precious treasure of knowledge about angels, but also many more everlasting treasures.

14. It is true that *Nakir* and *Munkar* exist, but is it necessary to know in which grave they question and argue? For, according to Divine law, all things are in pairs: one is *misāl* (example) and the other is *mamsūl* (the object of the example). Thus the physical grave is the *misāl* and the living human being himself, is the *mamsūl* of it. Thus these two angels, who represent good and evil, accomplish their assigned duty in our life-time. Therefore, for the sake of ease and facility in this stage of our life, true knowledge and good deeds are extremely necessary.

15. The two permanent and intellectual miracles of the Holy Prophet, the Mercy for the worlds and Pride of the children of Ādam, may peace be on him and his progeny, are the Qur’ān and the Imām, which are called *saqalayn* (two heavy things). May we be sacrificed for the Holy Prophet and his two heavy things! Here is a wonderful treasure from the everlasting treasures of the Revealed Light (Imām) and the Manifest Book (5:15). But, for God’s sake, try to understand the value of this treasure of pearls, i.e. the verse, which is full of spiritual wisdoms, which is: “And indeed We created you (physically), then created your (spiritual) form (*sūrat*) then told the angels: Prostrate to Ādam” (7:11). In this verse, there are several keys of profound wisdom: (a) There were people before the Ādam of this cycle and some of them had become angels. (b) First there is the physical creation and then the spiritual completion and then, in connection with observation and recognition (*ma‘rifat*) the spiritual event of Ḥazrat Ādam comes before one. (c) Spirituality

is beyond time and space, therefore, the people of *ma'rifat*, with their inner eye, can see the events of the Qur'ān in their original state. (d) God can show to the people within themselves those of His miracles (signs 41:53), which He had shown to the Prophets. (e) When it is an universally accepted fact that, God through His perfect power, has encompassed everything in its subtle form in the Manifest Imām (36:12), then those who recognise the Imām in his luminosity will also be able to recognise the Qur'ān, as well as the Prophets and angels in spirituality. (f) If it is possible to attain the recognition of God by recognising oneself, how can the recognition of God's speech, i.e. the Qur'ān, be separate from it?

16. Ḥaḏrat Ādam was the vicegerent of God. But where? On the planet earth. And where were the angels? In the heaven and everywhere. How then did it become possible for the angels of the universe to leave their respective work and come to Ādam on the earth, so that they could fall in prostration before him and acquire the knowledge of names? If this is true, it is established that his vicegerency was in the entire universe, in the sense that, all of them had recourse to him. Yet, please tell us what the secret is? The main secret is that there are many kinds of heaven and earth and the ultimate heavens and the earth are the Universal Intellect and the Universal Soul, whose glory and grandeur can be estimated by every wise person. Thus Ḥaḏrat Ādam was vicegerent in the earth of the Universal Soul, which, although it is earth in one way, is heaven, in the other. But it should not be forgotten that the Universal Soul is only spiritual and not material.

17. It should also be remembered that the things of this world are dispersed and scattered, but the things of God, according to His attribute of oneness and the eternal law, always remain united in His hand. Thus the living earth of God, namely, the Universal Soul and His vicegerent had become one. Thus it is through this Universal Soul that, Ḥaḏrat Ādam's voice of knowledge was heard by all the angels of the heavens and the earth.

18. It has been repeatedly discussed and accepted, as an obvious fact that, the spirit of God (15:29; 38:72), which was breathed into Ḥaẓrat Ādam, was His light. The same can be called the Universal Soul or the earth of God (4:97; 29:56; 39:10), in which there was the universal vicegerency of Ḥaẓrat Ādam, in which is also hidden the meaning of Imāmat, as it is clear from the universal principle of Imāmat (36:12). Thus, how amazing and great is this concept of the Qur'ānic wisdom that, Ḥaẓrat Ādam, God's Elect, was granted the vicegerency of the earth of God (the Universal Soul)! And this vicegerency still continues, for the angels who are going to be born, need the knowledge of Ādam, without which they cannot climb the stairways whose distance is fifty thousand years (70:3-4) and reach the court of God. If there is knowledge in everything and every example (20:98), how can these stairways be material?

Naṣīr al-Dīn Naṣīr Hunzai,
London,
20th November, 1987.

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

Recognition of Paradise

1. **Law of Duality:** In verse (51:49) God says: “And of everything We have created pairs, so that you may reflect”. This is God’s law of duality, from which nothing among the existents is excluded. Now in the light of this law, we would like to explain that martyrdom (*shahādat*) is of two kinds. One is spiritual and the other physical. If some fortunate *mu’mins* attain the experience of the stage of ‘Izrā’īl, through knowledge, ‘*ibādat* and spiritual exercises, before their physical death i.e. they die spiritually, then this is their spiritual or inner martyrdom (*shahādat*). The other one is physical death which is well known and does not need to be discussed further.

2. **Spiritual Martyrs (*shuhadā’*):** See the verse (47:4-6): “And those who are slain in the way of God, He renders not in vain their actions. Soon He will guide them and improve their state and usher them in Paradise which He has made them recognise (*‘arrafahā lahum*)”. There is no doubt that these three holy verses are not only about the spiritual martyrs, but also about the physical martyrs. Nonetheless, if you note the wisdom of these verses with reflection, then although the excellence of the physical martyrs is universally accepted, you will come to know that, God gives recognition (*ma’rifat*) of Paradise before death, only to those who become martyrs in His path in their life-time. See also verse (57:19) which says that those *mu’mins* who become martyrs in their life-time, are blessed with the light of recognition.

3. **Recognitions are United:** Since all recognitions are gathered together, the recognition of Paradise is not separate from other recognitions. Thus those fortunate people who recognise themselves and their Sustainer also necessarily recognise Paradise. The knowledge which is attained as a result of such recognition, is called spiritual and real.

4. **One Answer to a Hundred Thousand Questions:** What bounties are granted in Paradise? And what things are not attainable? The Noble Qur'ān has given a universal principle which is mentioned in many a place in varying forms in order to understand this. One of them is: "In it (Paradise) for them there is all that they desire, and there is more with Us" (50:35). There is such a wisdom-filled answer in this noble verse that it is sufficient even for a hundred thousand questions. In short, every desired bounty is available in Paradise.

5. ***Ibdā'ī* Body:** The people of Paradise have a subtle body which is different from the present body. It has luminous and *Ibdā'ī* powers. Since it is the astral body, it transcends the four elements. In subtlety and purity, it can be compared either with the flame of a candle or with the rays of the sun. *Ibdā'ī* body is free from respiration and the respiratory system. It needs neither palpitation of heart, nor circulation of blood, nor sleep. There is the automatic remembrance of God in it day and night, due to which, it can fly to wherever it wants. Its external and internal senses work together, and it can see both this world and the next. The people of Paradise do not eat the food we eat. They get energy from the subtle fragrances of Paradise. They eat and drink various kinds of fragrances.

6. **Attire of Paradise:** The clothes of this world are without life, without feeling and they are silent. Contrary to this, the attire of Paradise is adorned with the beauties of intellect, soul and feeling. It should be considered as a perfect man, or an angel or an additional soul (*rūḥ-i izāfī*), to wear which, means to make it one with one's own soul. You may have considered the shirt of Ḥaẓrat Yusuf to be a physical shirt, but it is not so. It was a shirt of Paradise, i.e. the luminous attire. It was for this reason that it was cast on Ḥaẓrat Ya'qūb's face (12:93,96). This means that the shirt was not related to the body, but to the internal senses. Thus it is a bright example of the attire of Paradise. The clothes of this world have no will, you can use them as you like, but the attire of Paradise is an angel.

Therefore, in its case it is true to say that, in one sense you wear it, but in the other, it wears you.

7. **Divine Vision (*dīdār*) in Paradise:** The vision of God, the Blessed and Exalted, is mentioned in many noble verses of the Wise Qur’ān, which state that He will bless the people of Paradise with the unprecedented and everlasting wealth of His manifestations. There will be splendour of the beauty and majesty of secrets of every kind of Divine vision there, for as it is said: “That day faces will be resplendent, looking towards their Lord” (75:22-23). Every person in Paradise will desire to see the resplendence of the manifestations of God, and when it will be shown to him, he will be extremely happy and amazed.

8. **Divine Vision as the Fountainhead of Recognition:** The Wise Qur’ān is the most perfect and most comprehensive Book of God, which abounds, not only in knowledge and guidance about worldly life, but also in the secrets of the unprecedented and everlasting bounties of Paradise. However, thinking and reflection is extremely necessary in order to reach these treasures of the Qur’ān. For instance, if we believe in meeting with God (*liqā’ Allāh*) (29:5), or return to God (*rujū’ ila’llāh*) or in the vision of God, we have to also think and see, in the light of the Noble Qur’ān, what would be the state of it and what matters are relevant to it. Thus regarding the Divine vision in Paradise, this most humble servant, the dust under the feet of *mu’mins*, caretaker of the shoes of lovers and the dog at the door of the Sovereign of Religion, believes that:

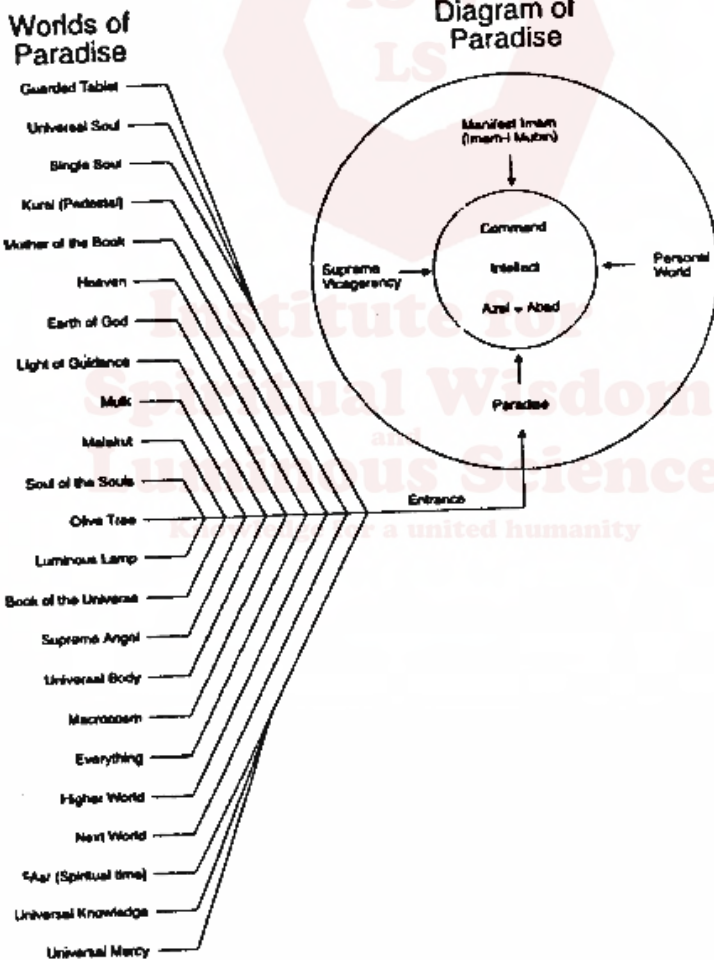
9. (a) To meet God in Paradise means to find the hidden treasure.
- (b) Each of the visions of God is in the undulation of the light of knowledge and wisdom.
- (c) The people of Paradise will see how He enfolds the universe (67:1, 36:83)

- (d) They will see God's Hand, in which is the *mulk* (physical kingdom and the *malakūt* (spiritual kingdom) of everything (67:1; 36:83).
- (e) They will see the Divine Pen, which has thousands of examples.
- (f) They will observe the Guarded Tablet and that the Noble Qur'ān is in it, and that it is a great angel in human form (85:21-22).
- (g) They will hear the Word *kun* (Be) which is in every *mu'min's* own language (14:4).
- (h) If the *mu'mins* desire to see the secrets of *azal* and *abad* of God, the Exalted, their desire will be fulfilled.
- (i) They will be extremely happy to know the great secrets that there are many names of *Imām-i Mubīn* with God, such as, Guarded Tablet, Single Soul, *Kursī* (Pedestal), Speaking Book, Mother of the Book, the Earth of God, Supreme Name, Light of God, Firm Handle (*'urwatu'l-wusqā*), etc.

10. **Paradise as the Quintessence of this World:** The Holy Prophet has said: "This world is the tillage of the next world". Since Paradise is the fruit, extract and essence of this world, therefore, until someone comes to this world and creates a world of knowledge and deeds for himself, his personal Paradise is not prepared. When his personal world becomes complete with every kind of word and deed, it is stripped off (81:11) so that the inside (*bāṭin*) of it, i.e. the Universal Soul, may appear before him as Paradise. For, this world and the next are together, in the sense that the Universal Body is this world and the Universal Soul in it is the next world, for as the Wise Qur'ān says: "The vastness of Paradise is equal to the heavens and the earth" (3:133: 57:21), that is, the Universal Soul which is within the heavens and the earth, is the everlasting Paradise.

11. **Stripping off the Universe:** "And when the heaven (i.e. the Universe) is stripped off" (81:11). When a judgement is passed on the whole then all its parts are included and nothing is excluded.

Thus in this blessed verse, there are many subtle and profound allusions. For instance: (a) This world is the husk of that world and that world is the fruit and kernel of this world. (b) There is a real man within each man. The external one is a human being and the internal one is an angel (either actually or potentially). (c) In Paradise there are many ranks of king and kingdom, therefore there is room for all people. (d) In this verse there is also the allusion that from the Qur'ānic *miṣāl* (symbol) should be understood its *mamṣūl* (symbolised) and by lifting the veil, the veiled should be recognised.



12. **Earth of Paradise:** See verse (39:74), where the earth of Paradise is mentioned. By this earth is meant the Universal Soul, whose heaven is the Universal Intellect. This means that the earth of Paradise is spiritual and its heaven, intellectual. Thus Paradise surrounds the entire universe. Thus the people of Paradise who are in the astral body can go and stay wherever they want. For the earth of Paradise (i.e. Universal Soul) is very vast, and its vastness is praised in the Holy Qur'an (4:97; 29:56; 39:10).

Note: In the Noble Qur'an, Paradise is mentioned both in the singular form (57:21; 3:133) and in the plural (2:25; 3:15). For Paradise is the place of the unstinted favours of God, the Blessed, the Exalted, where He also gives the great kingdoms to the people. It should be remembered that Paradise is the place of *ibdā'*, where in every moment a new world can appear. In my opinion, the diagram overleaf is extremely amazing and necessary. Therefore, you should take due benefit from it.

14. **Manifestations of Paradise:** According to the desire of the onlookers, the luminous scenes of Paradise will continue to change into various types of manifestations. For, it is the world of command where the sway of *kun fa-yakūn* (Be and it is) continues. It is because of this that, whatever bounty is desired, whatever thing is wished for and whichever state is liked, comes before the eyes of the people of Paradise. It is better and more useful to compare the bounties of Paradise with the bounties of the Noble Qur'an. For among the worlds of Paradise, the world of the Qur'an is the one which manifests in both worlds. The following is an example of the bounties of the Qur'an: If you want to conceive the different manifestations and miracles of Paradise in the Qur'an, you can do so. For instance, the Glorious Qur'an, despite this blissful vastness, manifests in the Mother of the Book (*ummu 'l-Kitāb*). Not only that, but it first appeared in the dot under the *bā'* of *Bismi 'llāh*, which is a living soul and a luminous light (42:52) linked from the extreme height. The Glorious Qur'an is also in the Guarded Tablet (85:21-

22). What a great miracle that the Mighty Qur'ān is also in the Divine Pen as well as in the Hidden Book (56:77-78)! A perfect and complete revelation and manifestation of it also occurred in the heart of the Holy Prophet (26:194). If a hidden wisdom of the Qur'ān is understood or a secret of it revealed, its light comes from the Divine treasures (15:21). That is, in order to shed light on thinking about the Qur'ān, God has appointed a light (5:15) and for spiritual help, a special soul (58:22). This light and this soul are, in fact, in the holy personality of the Manifest Imām (36:12). For, just as fish cannot exist without water, light and soul cannot subsist without a perfect personality. There are numerous such Qur'ānic concepts, but in Paradise all these are in the form of spiritual and intellectual manifestations and observations.

15. **Pleasures of Paradise:** According to the allusion of the Wise Qur'ān (16:96), as has already been mentioned, on the Day of Resurrection the people of faith will be revived in the astral body, whose life in the language of the Qur'ān, is called the pure life (*ḥayāt-i tayyibah*). There will be three kinds of pleasures in Paradise: pleasures of the subtle body, the higher soul and the perfect intellect. In this world, the example of these subtle and pure pleasures cannot be attained by everybody, except the people of insight (*baṣīrat*) who recognise them. Now, after this article, it is better to study carefully the subject of the pleasures of Paradise in the Holy Qur'ān and in the related Prophetic Traditions, so that there may be ample help in the recognition of Paradise.

Wa's-salām (Peace).

Naṣīr al-Dīn Naṣīr Hunzai,

London,

25th November, 1987.

Circumambulation of the Real Ka'bah

1. There is a Persian proverb which says: "To say it will cause difficulty and if I do not, the difficulty will still remain". If not always, at least sometimes, I face these two difficulties. The difficulties are that, if I praise and glorify the knowledge of Imāmat, some may think that there is an element of self-praise in it. If I do not say anything about these extremely important subjects, those *‘azizes* (students), who do not have an adequate standard of knowledge, cannot judge them properly, due to which it is possible that they will not give sufficient importance to this knowledge. What should we do in such a situation? The solution to such a dilemma is that we should continuously struggle to work sincerely and to negate our own importance through humility. This can be done in many ways. One appropriate way is mentioned in the Introduction. In addition, we can also negate ourselves in the following way:

2. It is said in verse (4:28): "And man is created weak". What a great light of a tremendous and comprehensive truth is contained in this Divine teaching, by seeing which the eye of intellect is dazzled! After this Qur'ānic decree, none of the countries, nations, tribes and individuals can, in a true sense, claim that they are powerful, because all are weak and powerless and their history is full of such weaknesses and failures. Therefore, we should look at our past and see where we were in the beginning. What was our status? What was our position in knowledge and skill? To what kind of work were we related? etc.

3. This knowledge can be duly praised and glorified, which, by God, does not belong to this most humble servant, but to the illustrious and august Divine Teacher, who is perfect and matchless in every respect. But alas! these childish words are mine, and I feel as if I am presenting a heap of rubies and pearls in a rough sack or a heap of gold and silver wrapped in rags. I wish I were able to present these supreme realities in fitting and deserving words.

However, God, the Exalted, sees my literary poverty, for nothing is hidden from Him Who knows the unseen.

4. Why do I feel that in the concept and subject of the circumambulation of the real Ka^ḥbah, I have found a great treasure or a mine of precious stones on a sky-scraping mountain? There is an extremely great secret hidden in its background. I am absolutely sure that whoever loves the beauty and majesty of knowledge of the exalted Imām, may God's peace and salutation be upon him, will be extremely happy with this subject and this book. The point is that according to spiritual observation, the real Ka^ḥbah is in the centre of existence, around which are innumerable circles for the existents to circumambulate according to their ranks. And everything rotates on its circle in the sense of circumambulation (36:40).

5. It is said in the verses (21:33; 36:40): "And all rotate in a circle". That is, in the Godhead of God, there are countless circles, as there are countless things and everything always circumambulates the real Ka^ḥbah, rotating on its own circle. For instance, all those planets and stars which are in our solar system, apparently rotate around the sun, but with respect to natural guidance, which is hidden in them (17:84; 20:50), they circumambulate the real Ka^ḥbah, although this act of theirs takes place without knowledge (*ma^ḥrifat*).

6. It is said that even in an atom, there is a solar system in a minute form, in which the nucleus stands for the sun and the electrons, which revolve around it, stand for the planets. The nucleus which stands for the sun is constituted of protons and neutrons. It is evident from this, that the law of circumambulation exists even in an atom. It should be remembered that this universe and everything in it is composed of atoms.

7. See *Kitāb al-Ḥajj* in *Dā^ḥā'im al-Islām* and Discourse 34 in *Wajh-i Dīn*, that angels circumambulate the Divine Throne and the Prosperous House with *ma^ḥrifat* (recognition), which implies various kinds of wisdoms. On the planet earth, the House of God,

i.e. the Ka^ḥbah, was first constructed by the angels, by the command of God and was first circumambulated by Ḥaḏrat Ādam, may peace be on him. During the Deluge, this House was lifted to the fourth heaven, in which seventy thousand angels enter daily, and after circumambulating they go away and do not return. Ḥaḏrat Ibrahim, may peace be on him, constructed the House of God, the Ka^ḥbah, on the basis of that House.

8. By the House of God is meant the Prophets and Imāms in their respective times. Ḥaḏrat Nūḥ's Deluge is an example of the spiritual revolution and the personal resurrection. The *ta'wīl* of lifting the Ka^ḥbah to the heaven, is the ascension of the *ibḏā'i* shirt of every Prophet and every Imām, to the stage of ^ḥIzrā'il. By every day is meant every Prophet and every Imām, and seventy thousand angels, who enter the real Ka^ḥbah everyday, are those living shirts which God creates, for the people of faith, from the sacred and pure light of every Prophet and every Imām in the stage of ^ḥIzrā'il (16:81).

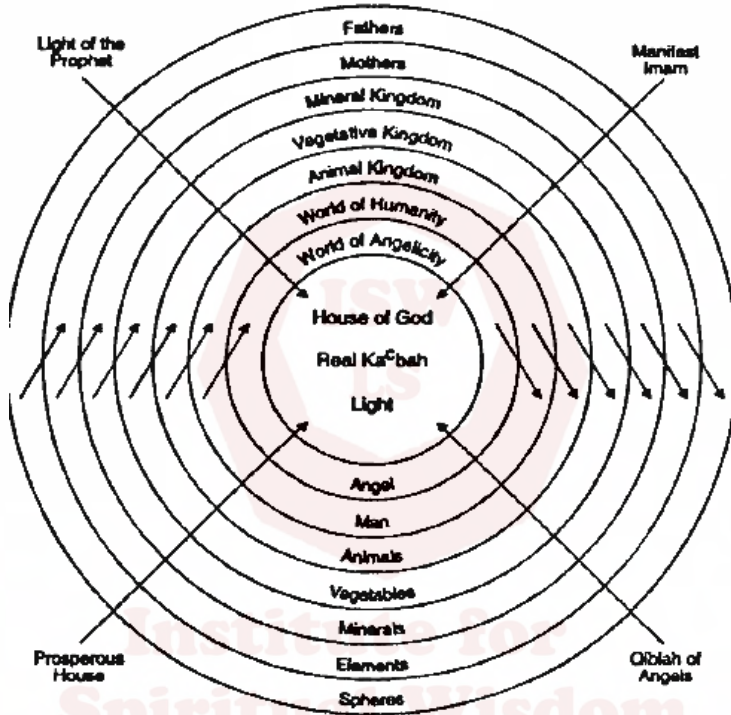
9. Reflect upon the universal light or the universal guidance (24:35) and note also the verse which is related to the guidance of everything (20:50) and that universal principle which is about the grades of guidance (17:84) and then ask: which things are deprived of natural and necessary guidance? You will certainly say that nothing is deprived of Divine guidance, since man is given voluntary guidance and everything other than man, is given natural or forced guidance. We should reflect upon the example of the atom if we want to know something about the guidance of the universe and the existents (in it). For, if the universe and everything in it is composed of atoms, the atom itself is the pattern of everything in the heaven and the earth. You have read that the law of circumambulation functions even in an atom. Thus the great secret is discovered here that guidance works in the form of circumambulation, the goal of which is the centre, namely, the real Ka^ḥbah.

10. See in the light of the verses related to prostration, particularly, verse (16:49), that everything in the heaven and the earth prostrates to God, the Exalted. By prostration, whether we mean obedience or the prostration itself, in either sense and in any state, the atom prostrates in the form of circumambulation. A bright proof from the Wise Qur'ān of the fact that the basic act of everything is the same, but it has different examples, is: In one example, it is said that in the universe and the existents, there is not a thing which does not glorify Him (17:44); in another example, it is said that everything prostrates to Him (16:49); in a third, it is said that all know their prayer (*namāz* = *ṣalāt*) and their *tasbiḥ* (24:41); and in a fourth example, it is said that all things are like the fruits of the spiritual Ka^ḥbah (28:57). In short, just as everything prostrates to God, the atom too prostrates to Him in its inner state, which is in the form of rotation and circumambulation.

11. There are as many ranks of circumambulation as there are ranks of creatures. That is, this circumambulation is farther and farther, as well as, closer and closer, an example of which you can see in the diagram opposite:

12. There is no power except Divine guidance, which can move the universe and the things in it, whereby, in a way, everything circumambulates the real Ka^ḥbah. This means that the same Universal Soul, which causes the huge spheres to rotate, also causes the tiny electrons in every atom to rotate. In view of this spiritual background, how true is it to say that there is a living example of the circumambulation of the real Ka^ḥbah in the atom! And this is among the *āyats* of God, in the sense of miracles and signs (41:53).

Diagram of Circumambulation



13. According to *Islāmi Encyclopaedia* (by Sayyid Qasim Mahmud): Circumambulation (*tawāf*), which means to go around the Ka'bah and then to pray, is the performance of the ritual which was performed in the time of Ḥaẓrat Ibrahim, by taking the offering and sacrifice around the altar. Since the pilgrim (as an example) makes an offering of himself at the altar, therefore, he circumambulates it (Ka'bah) and in the state of circumambulation, prays to God for forgiveness. Circumambulation, in reality, is a kind of Abrahamic prayer, and is a reminder of that ancient time. It is because of this that the Holy Prophet has said: "Circumambulation of the Ka'bah is also like prayer (*namāz*)". The only difference is that in this state, you can speak, but you should only speak what is good (*Tirmizī; Nisā'ī*).

14. In point No.9, an extremely important discovery was that guidance does its work in the form of circumambulation. See the explanation of this in the rotation and circumambulation of water, in which, natural guidance works in the form of ocean, clouds, rain, streams and rivers. How many blessings there are in it! Similarly, man's knowledge and practice also rotate in the form of circumambulation by the voluntary guidance which he has received. For every good deed has two rewards. One is partial, which is for this world and the other is complete, which is for the next world (3:148). Thus if you acquire an extremely good word of knowledge and wisdom and do an extremely good deed accordingly, this knowledge, being elevated through the deed, will reach the presence of God (35:10) and you will instantly receive the worldly reward for it. In this example, only one round of the circumambulation of the real Ka'bah is complete. But how can you lag behind in such a blessed circumambulation. It is better that you should continue it so that you may have new heavenly wealth every time, from the court of God, the Lord of Honour. It is obvious that, in this way, your circumambulation will continue to be more productive and useful.

15. Although the bounties and favours of Paradise are countless, they are divided into three major kinds: bounties of the subtle body, spiritual bounties and intellectual bounties. As in this material world, the heaven, the earth, the sun, the moon, the stars, the day and the night, the month and the year, all serve in the form of rotation, i.e. circumambulation, similarly, the servants of Paradise (*ghilmān*), who are like concealed pearls, present intellectual bounties and circumambulate instantly. That is, they appear and disappear instantly (52:24; 56:17; 76:15,19; 37:45; 43:71).

16. Some very astonishing and important questions arise: Why does everything in the universe and existents circumambulate the real Ka'bah? What do the servants of Paradise circumambulate? Further, what is the relation of the intellectual bounties to the circumambulation? Furthermore, is the Throne of God, the Exalted, separate or apart from (His) Prosperous House?

Answers: By the real Ka^h is meant the exalted personality of the Manifest Imām, may peace be on him. All things are attached to the ropes of countless rays of his pure light, in the sense that, the world of particles of all things are in the Imām of the time. Therefore, everything, consciously or unconsciously, circumambulates this real Ka^h. The direction of the circumambulation of the servants of Paradise, although it is apparently towards the people of Paradise, but there are countless other meanings in it. Intellectual bounties are related to the circumambulation because of the fact that everything in the universe always rotates on its circle, but the people do not know the secret of that power and how it causes this rotation, and what are the wisdoms in it. Thus all these secrets are indicated and explained by the circumambulation of the servants of Paradise. For the law of *azal* and *abad* is that, all secrets there are read in the light of the sunrise and sunset of the sun of light and the Word of command. It is where there is the palace (Prosperous House) of the Real King and there is His Throne also. That is, the Holy Spirit of the Imām is His Prosperous House and his Intellect is His Throne. And in order to prove this reality further, God willing, hundreds of bright proofs can be furnished. Praise be to God for His bounty and favour!

Note: By regularly studying a book of high quality, a miracle of spiritual help (*ta'yid*) can take place in the heart and mind (58:22). And in order to attain this bliss, knowledge of certainty and love of Imām are necessary.

Naṣīr al-Dīn Naṣīr Hunzai,
Karachi,
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Recognition of the Light of the Prophet

1. The favours which God, the Blessed, the Exalted, has showered on the world of humanity in general and on the world of Islam in particular, by sending Ḥaẓrat Muḥammad, the Chosen, may peace and salutation of God be on him and his progeny, as the Seal of the Prophets, cannot be enumerated by anyone, as He, the Knowing, the Wise, says in a wisdom-filled verse: “And We did not send you except as a mercy (*rahmat*) for (the people of) the worlds”. (21:107). Here it is necessary for the one who is at one of the stages of love for the Prophet as well as the one who does not duly recognise him, to think well about what kind of a universe of mercies and blessings is the exalted personality of the Prophet. For mercy is a Qur’ānic word, in which is implied the fulfilment of every kind of spiritual need and every kind of benevolence of all personal worlds and that this universal mercy is permanent and perpetual in the form of vicegerency, in its all-inclusive and universal nature.

2. In verse (9:128), it is said: “Indeed, there has come unto you a messenger from amongst yourselves (*min anfusikum*), unto whom it is grievous that you are overburdened, full of concern for you; to the believers, compassionate and merciful.” Now revealing the wisdom of this noble verse, we may rightly ask how is it possible for the Holy Prophet to come to the souls from the Soul of the world of humanity and to dominate them? The answer is that it is possible in the sense that by “*min anfusikum* (from amongst yourselves or your souls)”, is meant that the Prophet has come from the place where all souls are gathered like an army (*Ṣaḥīḥ-i Bukhārī*, Vol. II, Chapter 303). Further, how can the Prophet as “a luminous lamp” (33:46), be confined to the physical world? Thus in order to illumine the hearts he has also entered the souls. For, it is the work of the exalted and august personality which has been sent as the universal mercy by God, to continuously shower the mercies and blessings everywhere, both in the external and the internal worlds. The wisdom of this blessed verse clarifies that, by the recognition of the Holy Prophet,

all pressing problems are solved. But, at the same time, the principle that the door to this recognition is the Imām of the time, should be remembered.

3. Reflect on the first four verses of the *Sūrah* of *Jumu'ah* (42) and create great yearning sincerely that: You wish you were in the time of prophethood with those fortunate *mu'mins* to whom the Holy Prophet himself used to recite the *āyāt* (revelation, signs, miracles) of God, purifying them and teaching them the Book and the Wisdom! You will have an answer from the same verses, that there is not the slightest despondency. If you wish in your own time, in this very life, you can join them, for God is the Mighty, the Wise (62:3). That is, the Exalted Imām is not only the straight path and the guide, but also the door to the wisdom of the Prophet. He can, by the command of God, make you follow the spiritual path, join you with the Holy Prophet of God, so that you may also be purified by his spirituality, knowledge and wisdom.

4. In the verse (2:146), it is said: “Those unto whom We gave the Book (Torah, Gospel) recognise him (the Prophet) as they recognise their sons”. This is related to the time when the people of the Book used to follow the right path in their respective times, when the light of the Prophet was continuing in the line of the Prophets and Imāms from the progeny of Ibrahim. Thus they had recognised the Prophet in luminosity (*nūrāniyyat*), as their sons. And it is true that the light has many relations, for it works like the string of a necklace of pearls.

5. Spirituality is spaceless and timeless. That is, it is above space and time; in it space is in subtle form and time only in the present. In such a state, the *Asās* (i.e. Mawlānā ^cAlī) sees the light of the *Nātiq* (i.e. the Prophet), therefore, the *Asās* knows all the secrets of Prophethood and Messengership; the Imām of the time sees the light of the *Asās*, therefore, all the treasures of the *Asās* are in the Imām of the time and the *mu'mins* see the light of the Imām of the time in different ranks, therefore, they are on different levels of

knowledge and recognition (*maʿrifat*). As the Prophet says: “*Tūbā li-man raʿānī, wa-tūbā li-man raʿā man raʿānī, wa-tūbā li-man raʿā man raʿā man raʿānī* (The beatitude (of the Tree of Tuba) is to the one who saw me, and to the one who saw the one who saw me, and to the one who saw the one who saw the one who saw me)”. (*al-Majālis al-Muʿayyadīyah*, the first hundred, majlis 33, p.162). This is the means of the recognition of the light of the Prophet.

6. Study this blessed *farmān* of Mawlānā ʿAlī, may peace be on him: *Naḥnu nūrun min nūriʿllāhi wa-shiʿatu-nā min-nā* (We (Imāms) are a light from the light of God and our followers are from us)”. In this *farmān*, there is great glad tidings for the lovers of the pure Imāms, may God’s peace be upon them. For “*min-nā* (from us)” means: “Our followers are from our light”. And there is no doubt in the fact that the light of Imāmat is with the *muʿmins*, not only in the external world, but also in the internal world, linked with their intellect and soul. And it is also known that the light of guidance is ordained to follow the straight path and the paths of peace (57:28; 5:15-16), so that the everlasting treasures of *maʿrifat* may be recognised, in which there are heaps of pearls and gems and silver and gold of the recognition of self, recognition of the Imām, recognition of the Prophet and recognition of God by every *muʿmin*.

7. Your attention is drawn to some important points through some questions and answers in order to achieve greater satisfaction:

Q1. In reality, is there only one light, or many different lights?

A. In reality, light is only one, but it can do the work of many lights, through its varied manifestations, as its secret is hidden in “Light upon light” (24:35).

Q2. What is the extent of light? Or, in other words, what are the things which the light illumines? this world? the next world? the external world? the internal world? *azalʿ? abadʿ?* body? soul? intellect?

A. The usage of ordinary words like “extent” is not correct for light, because not only does it comprise the entire universe, but its ocean, in its depth, has also encompassed all universes.

Q3. Are you happy and satisfied that you have attempted to write something about the recognition of the light of the Prophet?

A. No. Not at all. Who am I, the dust under the feet of the slaves of Muḥammad, the Chosen, to be able to do justice to this subject? What relation has dust with the pure world! This is just an excuse to smell the fragrances of Paradise by the honourable mention of the Beloved of God, may His peace and salutation be upon him and his progeny. Therefore, although at this time, I feel the spiritual pleasure of the love of the Prophet and am extremely delighted and happy, how can I be satisfied with this extremely trivial service?

8. There is one thing which encourages me a little bit and that is, the subject of the “Recognition of the Light of the Prophet” is not separate from other recognitions. Therefore, with utmost respect, I would like to point out that to some extent, this subject is interspersed in several of my writings, as there are many subjects which are interrelated and connected with one another. The subject of recognition is supreme and final, and it is also the greatest and the most comprehensive. Why not? Since the light of recognition rises at the place of *azal* and encompasses all things in its extremely dazzling rays.

9. God, the Prophet and the Exalted Imām, the master of command (*ṣāhib-i amr*) have, not only their separate names, but also there are certain names, which are used in common for them in the Wise Qur’ān, such as *nūr* (light), *hādī* (guide), *shāhid* (witness). There are many wisdoms hidden in such lofty names. One wisdom is that they provide the proof that there are living names of God, the Great, the Exalted, and they are the true Prophet and the pure Imām, mentioned above. It is known to all that the names of creatures are without intellect and soul, but the great names (*al-asmā’ al-ḥusnā*,

the beautiful names, 7:180) of God, the Blessed, the Exalted, are living and the Holy Spirit, the sound intellect and the perfect light dwell in them. It is because of this that they are the most excellent and the most beautiful of names.

10. Regarding the blessed names of God, the Exalted, in *Kitāb al-Zīnah* (p. 130), is mentioned the *Ḥadīṣ: Li'llāhi tis'atun watis'ūna isman, man aḥṣā-hā dakhala'l-jannah*. In the *Ḥadīṣ* literature, it is translated as: “God has ninety-nine names, and whoever will remember them will enter Paradise”. However, there arises a great logical question for the people of wisdom, which is if a non-Muslim memorizes them, will he enter Paradise? If not, why not? The reason is that without (the recognition of) the Prophet, such a bliss is not possible. This shows the reality that the keys to the treasures of the names (of God) are preserved with the Holy Prophet and after him, with his successors. Thus, “*man aḥṣā-hā*” (in true sense) means that whoever, in the light of *ma'rifat*, encompasses all those names of God in His living name i.e. the Manifest Imām (36:12) will enter Paradise. In this *Ḥadīṣ* is hidden the secret of *ma'rifat*. You are aware of this teaching of the Holy Qur'ān that, God has encompassed all things in the Manifest Imām (36:12) (as His treasure), then how can His names be outside of His treasure (15:21)? You can also see that the word “*aḥṣaynā-hu*”, which is in the Principle of Imāmat (36:12), is also in this *Ḥadīṣ* in the form of “*aḥṣā-hā*”.

11. God, the Holy, the Exalted, made two great miracles for His Beloved Prophet, which are permanent, intellectual and in the form of knowledge. One is the Revealed Light (*nūr-i munazzal*), the bearer of which at first was the exalted personality of the Holy Prophet himself, and the other is undoubtedly the Glorious Qur'ān (5:15). These two sources of guidance are not two limited miracles for the people of insight, rather they are, in reality, two miraculous universes. For, the Light and the Qur'ān are Paradise and the vastness of Paradise is equal to the vastness of the universe (3:133; 57:21). You might have read in the Qur'ān that in spirituality or in

the Resurrection, Paradise is brought near. Thus the embodied Light (*nūr-i mujassam*) and the Book of God are a clear proof of that great act.

12. When the Noble Qur'ān says that God's light is neither extinguished nor can it be extinguished (9:32; 61:8), in that case, certainly the purpose of the Qur'ān is that we should believe in the law of the transference of the light from one personality to another from the time of Ḥaẓrat Ādam, may peace be on him, till the Resurrection. Otherwise, there cannot be any concept of the living and speaking Revealed Light (*nūr-i munazzal*). Thus the light which was in the Seal of the Prophets (5:15) transferred to his *Waṣī* (legatee), i.e. Mawlā [°]Alī, so that the door of the sciences of the Qur'ān may not close and the means of future guidance of Islam should always remain available.

13. The Qur'ānic names of the Holy Prophet are a hundred and a voluminous book can be compiled on the explanation of every name. Thus, if the best [°]*ulamā'* and scholars of the literary world plan and succeed in writing a hundred separate books on the explanation of the hundred blessed names of the Holy Prophet, in a way that no verse of the Qur'ān and no *irshād* of the Prophet or *Ḥadīṣ* is left out in describing his excellence and praise, in addition what is written on his life is used again, the history is condensed and even if the treasure of literature full of beautiful and elegant words is exhausted, yet the luminous aspect of the perfect and unique personality will still remain hidden.

14. In the book "*Muntakhabāt* (Selections)", it is mentioned that the following names also belong to the Holy Prophet: In the *Ṣuḥuf* of Ādam - *Muqni*[°] (exalted), in the *Ṣuḥuf* of Shīs - *Ṣāmsām* (decider with bright proofs), in the *Ṣuḥuf* of Ibrāhīm - *Ukhrā yaqadmā* (the last, the first), in the Torah - *Mārmād* (existent), in the *Ṣuḥufs* of Ash[°]iyā and Armiyā - *Qāni*[°] (content), in *Zabūr* (Psalms) - *Bārqaḷit* (the one who distinguishes between right and wrong), in the *Injil* (Gospel) - *Tābaṭāba* (pure), among the birds [°]*Abd'ul-Jabbār*, among

the cattle *‘Abd’ul-Ghafūr*; with jinns - *Nabiyyu’r-rahmah* (the Prophet of mercy), with devils - *Nabiyyu’l-mulhamah* (the eating and drinking Prophet).

15. When the Prophet experienced *mi‘rāj* (ascent), he saw the secrets of *azal* and *abad* together in one place. There was the treasure of the treasures or the Hidden Treasure, in which were preserved all the secrets of the universe and the existents and the pearls of both the worlds. No secret of God’s Godhead was outside this treasure. And the treasure which abounded with the wealth of intellect and soul was stating its secrets one by one in the language of wisdom and by the movement of intellect. This extremely magnificent event or miracle was an unforgettable event. Therefore, even after the spiritual *mi‘rāj*, the allusions of *azal* continued in the luminous heart of the Holy Prophet. And in addition to this, there were other means of revelation also.

16. There is a *Ḥadis* of the Holy Prophet, the Mercy for the worlds, which says: “Between me and my Lord there are five intermediaries: the Pen, the Tablet, *Isrāfil*, *Mikā’il* and *Jibrā’il*.” But when the Prophet attained *mi‘rāj*, he observed directly the great event of how the Pen was writing the Noble Qur’ān on the Guarded Tablet in the letters of oneness, which were seven letters. As it is said in a *Ḥadis*: “The Qur’ān is revealed on seven letters”. By this is meant that the revelation of the Qur’ān happened from the Pen to the Guarded Tablet. These letters are the seven lights, which are related to Ḥazrat Ādam, Ḥazrat Nūḥ, Ḥazrat Ibrāhīm, Ḥazrat Mūsā, Ḥazrat ‘Īsā, Ḥazrat Muḥammad Muṣṭafā and Ḥazrat Qā’im, may the peace of God be on them.

17. The path of all the Prophets and Imāms is the same and so is their desired destination, which is *mi‘rāj*. Thus in the *Sūratu’l-Fātiḥah*, Muslims are taught to pray constantly (to be able) to follow them and reach this ultimate destination. And you know the Wise Qur’ān does not command one to do things which are impossible. This means that up to the Resurrection of resurrections, all those

people of the *ummah*, who will be annihilated in the Prophet, will observe the miracle of the *mi^crāj* of the Prophet in their personal world and attain the recognition of his light. For, the recognition of the Prophet is in the stages of spirituality and the perfect recognition is in the *mi^crāj*.

Wa's-salām (Peace).

Naṣīr al-Dīn Naṣīr Hunzai,
Karachi,
24 Rabi^c II, 1408 A.H./16th December, 1987.



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List of Non-English Words with Transliteration

°Abd'ul-Ghafūr	Zikr
°Abd'ul-Jabbār	Zikr-i kaṣīr
°Ālam-i laṭīf	Didār
°Ālam-i kaṣīf	Dīn-i Qā'im
°Ārif	Farmān
°Azīz	Fiṭrat
°Ibādat	Ghilmān (sing. ghulām)
°Indanā	Giryah-u zārī
°Itr-afshān	Hādī
°Ulamā'	Ḥadīs
°Urwatu'l-wuṣqā	Ḥadīs-i qudsī
Ābād (sing. abad)	Ḥaqā'iq-i ashya'
Abadī	Ḥaqq
Āfāq (sing. ufuq)	Ḥayāt-i ṭayyibah
Al-asmā' al-ḥusnā	Ḥujjat
Al-°azīz al-wahhāb	Ibdā°
Amr	Ibdā°ī
Anā	Imām-i mubīn
Anfus (sing. nafs)	Imām-shināsī
Asās	Inbi°ās
Āyat (pl. āyāt)	Injil
Āyat-i karīmah	Irshād
Āzāl (sing. azal)	Istikhlāf
Azalī	Jabarūt
Bā'	Jadīd
Bandagī	Jamā°at
Barq	Jamā°at-khānah
Bārqaḷīt	Jinn
Baṣīrat	Jinnī
Bāṭin	Jumu°ah
Bay°at	Kahf
Bismi'llāh	Kalimah-i bārī
Da°ā'im'ul-Islām	Kalimah-i amr
Dahr	Kalimāt-i tāmmāt

Kanz	Nafs-i wāḥidah
Kawkab-i Durri	Namāz
Khalīfah	Nāsūt
Khalīfah-i Qā'im	Nāṭiq
Khazā'in	Nawāfil
Khilāfat	Nūn
Khizānah	Nūr
Kitābu'l-Hajj	Nūr-i munazzal
Kitābu'z-Zīnah	Nūr-i mujassam
Kun	Nūrāniyyat
Kun fa-yakūn	Pir
Kunūz	Qā'im
Kursī	Qāni ^c
Lāhūt	Qayyim
Liqa' Allāh	Qiyāmat
Ma'rifat	Rabb
Maḥārib	Ra ^c d
Majma'u'l-baḥrayn	Raḥmat
Malakūt	Rāziq
Mamsūl	Riḥ
Manqabat	Rūḥ
Marbūb	Rūḥ-i izāfi
Mārmād	Rujū ^c ila'llāh
Marzūq	Sā'iqah
Mazhar	Saḥab
Mi ^c rāj	Şāhib-i amr
Mişbah	Şalāt
Mişāl	Şāmsām
Mu'mins	Shahādat
Muddassir	Shāhid/Shahīd
Mulk	Shi ^c ah
Muntakhabāt	Shirk
Muqni ^c	Shuhadā'
Muzzammil	Sidratu'l-muntahā
Nabiyyu'l-mulḥamah	Şirāt-i mustaqīm
Nabiyyu'r-raḥmah	Şubḥ

Şubh-i şādiq

Şubh-i azal

Şuḥuf

Sunnat

Sūrah

Ta'wīl

Ta'wīlī

Ta'yīd

Ta'yīdāt

Ṭāba ṭāba

Takwīr

Tamāsīl

Tanzīl

Taqwā

Tasbīḥ

Ṭawāf

Tawḥīd

Şaqalān

Ṭūr

Ukhrā yā qadmāh

Ummah

Ummu'l-kitāb

Wa's-salām

Wahhāb

Waṣī

Zabūr



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