

Pearls of Maʿrifat

Part 2

(Background)

Exalted Imām's miracles of
Spirituality and Maʿrifat

©Allāmah Naṣīr al-Dīn Naṣīr Hunzai

PEARLS OF MA^CRIFAT

(Ma^crifat Kē Moti)

Part II

(Background)

Exalted Imām's Miracles of
Spirituality and Ma^crifat

By

°Allāmah Naşir al-Dīn Naşir Hunzai

Research Associate, University of Montreal

Translated from Urdu into English

by

Faquir Muhammed Hunzai

Rashida Noormohamed Hunzai

Edited by

Aziz Punja

Knowledge for a united humanity

Layout/Printing

Zahir Lalani

Published by

Khānah-yi Hikmat/Idārah-yi °Arif

3-A, Noor Villa, 269 Garden West,

Karachi-3. (Pakistan)

CONTENTS

1. Preface	1
2. <i>Şūrat-i Raḥmān</i> (Divine Image or Form)	6
3. Fundamental and Final Realities	14
4. Personal World	20
5. The Word “ <i>Ni‘mat</i> ” in the Wise Qur’ān	27
6. The Word “ <i>Amin</i> ” in the Wise Qur’ān	33
7. Twenty Questions on the Story of Ḥaẓrat Maryam	40
8. Spirituality and Music	50
9. Religion and Science (1)	
<i>Kirāman Kātibīn</i> (Honourable Recorders)	60
10. Spirit - An Extremely Lovely Reality	66
11. Questions	75
12. Glossary of Non-English Words and Names	80

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

Preface

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

Allāhumma ṣalli ʿalā Muḥammadin wa āl-i Muḥammad.

This weak and feeble servant, like dust under the feet of *mu'mins*, the sacrifice for the souls of friends - the humble Naṣir says, that on this occasion of thanksgiving for the gift of His favours, I wish I were in a state of constant prostration and torrential tears, in the presence of our Holy Lord, the Beneficent, Who showers on us favours upon favours. Today's spiritual favour which is in the form of "Pearls of Maʿrifat" Part II is particularly wonderful and magnificent. This, the English translation of the original "*Maʿrifat kē Māʿtī*" Part II in Urdu, has been prepared by my spiritual friends. May my soul be sacrificed for them in a wisdom-filled way.

The year of the Silver Jubilee of our Holy and Benevolent Imām has been full of mercy and blessings. In this year, individual and community progress and advancement has been even more necessary. Accordingly both the *Jamāʿati* Institutions and private individuals have participated and served in the all-embracing, wide-reaching programme with the result that they have been enriched with religious wealth. It would not be out of place to mention that this most humble servant of *Khudāwand*, by his own participation in the programme, has benefitted immensely in spiritual wealth. This humble servant has, by the prayers of *mu'mins* and by Divine Grace, been blessed with the wisdom-filled *didār* of the Imām of the time, the True Guide, in Karachi, Hunza and London. As a result of this, during the forty day visit to London, the light of Imāmat in the form of the "Raining Sky"

(11:52) poured knowledge and wisdom. Due to its intensity, a state of shivering used to happen to this humble servant and a few of his closest friends. This miracle of knowledge and wisdom of the Imām of the time was seen by several esteemed friends also and we together shed tears of gratitude for this great favour. *Al-ḥamdu li'llāhi rabbi'l-ʿālamīn* (Praise be to Allāh, the Lord of the worlds).

In this stormy age of material progress, where the people of the world are dazzled by the glamour of the external world, how can we ensure the preservation and protection of our Holy Faith? Is not there in the treasures of the Divine light a knowledge with revolutionary power, in whose resplendent luminosity we may be able to duly understand the spirit and spirituality of the religion of Islam and protect our Holy Faith? The answer is assuredly yes!

A *farmān* of Ḥazrat Mawlānā Sultān Muḥammad Shāh (a.s.) about *Zu'l-Faqār* (Mawlānā ʿAlī's famous sword) implies that the Exalted Imām, after a (certain) cycle prefers to use the *Zu'l-Faqār* of knowledge instead of the *Zu'l-Faqār* of steel. In this age, it is true that the light of Imāmat has specially caused a resurrection of knowledge both externally and internally. One example of this is the concept of creation and another is the concept of monoreality, which the Imām has presented to the world. Such concepts contain the revolutionary effect of the resurrection of knowledge, which is related to the spiritual Resurrection.

Every human soul consists of innumerable particles. For, the profound wisdom lies in its being a compendium of its particles, so that it may resemble the Universal Soul, and the microcosm completed by the multiplicity of its particles. Further, their mutual unity may be called not only the "I" (*anā*) of man, but also may be an example of the unity of God or monoreality. Thus every particle of my soul represents an external existence and yet according to

the law of specification, in my spiritual existence only those particles work positively which are linked with my dear ones.

Those friends who are attached to Khānah-yi Hikmat and Idārah-yi °ARIF are extremely dear to me. Why not, they are devotedly engaged in service to the Imām of the time, the Fountainhead of real love, and his beloved *Jamā°at*, which if it is carried out properly its effect is all-embracing, far-reaching and important, not only for the present but also for the future. And the best service is in the form of knowledge.

All things related to worldly and religious life are necessary in their respective places, but religious knowledge is indispensable. For, the world and all it contains, have been created for the sake of religion. The object of religion cannot be achieved without knowledge. So, although many kinds of service are necessary in religion, service to enhance knowledge is most necessary.

I would like to praise this book profusely, yet fear that someone may think that by this guise I praise myself. Yet people of understanding will realise that no true *darwish* praises himself. It makes no sense to show or claim in front of people that he is rich while he himself begs at the threshold of the Great King and says: “*shay°an li°llāh*” (a thing which belongs to God). How can people believe that the one who always begs is rich? I hope that it is evident that, whatever wisdom and knowledge may be contained in this book, is in truth, from the living miracles of the Imām of the time, the progeny of Muḥammad (s.a.s.), the true descendant of °Alī (a.s.).

In the preface to this book, it would be a great ingratitude if I did not mention my dear friends in London, for it is they who are the main cause and the forceful motive for its writing. They are the

earthly angels who refreshed and prepared my exhausted mental capacities, working hard by day and by night, inside and outside my existence for the formation of knowledge. Their Divine remembrance is extremely sweet, their *munājāt* like the melodies of Ḥazrat Dāwūd (a.s.). Their burning prayers are the essence of *ibādāt*. The pearls of their tears in love of Mawlā are priceless, their love of Mawlā delightful like the wine of Paradise. Their absorption in the ocean of selflessness is wondrous, their friendship for knowledge, fascinating. Their humility worth emulating by all. Their hard work and diligence, the golden principle of success. Their fidelity to the Imām of the time, the capital of faith. Their practical fraternity and unity, an example of monorealism. Their ardent desire to serve and its practise, highly instructive and their service of the pen, far reaching. All these aspects touch my heart and mind and cause me to turn my thoughts to them.

Finally I would like to express my gratitude to Mr. Fatah Ali Habib, President of Khānah-yi Hikmat, Headquarters Karachi, Mr. Muḥammad ^{Abdul Aziz}, President of Idārah-yi ʿĀrif, Headquarters Karachi and also to their vice-presidents, secretaries, office-bearers and members. For, whether to London or anywhere else, no visit is successful or possible without their goodwill, patronage and support. With feeling and heartfelt sincerity I thank all the branches in both the East and the West, who by their many sacrifices for this project, are serving the cause of knowledge. According to the Prophetic tradition: “Religion means well-wishing”, every mu’min should have good intention, sincerity and goodwill in his heart and act accordingly. Success and reward however, are in the hands of God. I pray with utmost humility that the Lord grant us all success and that through it we may serve the cause of Islam and the *Jamāʿat* by disseminating true knowledge.

O Lord! Even though we are not worthy of it, grant us help in Your infinite mercy, for the sake of Muḥammad (s.a.s.) and his progeny.

Naṣīr al-Dīn Naṣīr Hunzai, Karachi.
6 *Zu'l-Qa^cdah*, 1403/15th August, 1983,
Year of the Pig.



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

Şūrat-i Raḥmān (Divine Image or Form)

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

Where man is called the child of Adam in the truest sense, in the rank of the Perfect Man and where all those wisdom-filled Qur'ānic allusions mentioned about the honour and excellence of the children of Adam are applicable to him, there he has the *şūrat-i Raḥmān* or the Image of the Beneficent (God), both physically and spiritually. For God, the Beneficent created him in His Own Image. Had this not been so, then according to the law of nature, the Divine Spirit would not have had any link with the existence of Adam, about which God says: “So when I have perfected him and have breathed into him of My spirit (light), do you fall down, prostrating yourselves unto him”. (15:29) This verse shows that the form of Adam is in one respect, the *şūrat-i Raḥmān* or the Divine Form, although God is free from and above everything, in the other respect.

The Holy Prophet says : “God has created Adam in His beneficent Image (*şūrat*)”. *Şūrat*, exoterically means the physical or spiritual face, image or countenance and esoterically it means the recognition of God. The recognition or *ma'rifat* of God contains everything. The child of Adam is endowed with this natural inheritance or characteristic (i.e. the image of God) in the sense that the development of the beauty of the human form starts with the body and reaches its climax in the perfection of the soul. As

God says: “He it is Who makes your form in the wombs as pleases Him” (3:6). The chain of creation and perfection of man’s shape and form starts from the womb of mother, then in young age, a wisdom-filled, living (spiritual) picture of everyone is made. If man is obedient in the truest sense, then this, his or her spiritual picture, according to “*şibghat Allāh* (colour of Allāh)” (2:138) passes from human beauty and becomes tinged with the sacred colour of Divine beauty. This is why the Qur’ān has presented the concept of the human beauty as being a spiritual picture, and increase and improvement in it. As He says: “And He made your shapes”. Here is mentioned the physical form which starts in the womb of mother. “Then He made your shapes the best”. By this is meant that at the place of spirituality, He diffused it with the splendour of luminosity. “And unto Him is the return” means that this progress from the exterior to the interior, or from the physical to the spiritual is to the presence of God.

God says: “And We created you (i.e. completed your physical creation) then We created your (spiritual) forms, then told the angels: Fall you down prostrate before Adam” (7:11). In this verse, in a wisdom-filled way is mentioned together in the same place, the physical creation and the perfection of the spiritual form of all Adams or all human beings. This verse alludes that this favour is made to all equally and in every case after the perfection of the spiritual form, God says to the angels: “Prostrate to Adam”. From this the meaning and importance of the spiritual form can be realised.

This fact can be seen in the story of Maryam, that the Holy Spirit or Jibrīl, who is granted the great title of the “Spirit of God” appeared in front of Ḥazrat Maryam in the form of a Perfect Man (19:17). If we therefore consider this Spirit of God or Light of God, the Divine Form (*şūrat-i Raḥmān*) on the one hand and the

human form (*ṣūrat-i Insān*) on the other, then by what logic can this conclusion be against the Holy Qur'ān and therefore false? Since according to this story, the adoption of the human form by the Spirit of God is a Qur'ānic fact, then it must also be true that Ḥaẓrat Adam was the Divine Form in his own time. For, he possessed the same Spirit of God, which adopted the human form in him permanently. This was the same Holy Spirit which, later appeared in front of Ḥaẓrat Maryam and entered her through her ear and this same Spirit was in the physical and spiritual form of Ḥaẓrat ʿĪsā.

From this context of wisdom, it should be crystal clear that every Prophet and every Imām is the *ṣūrat-i Raḥmān*. For the Spirit of God was in the forehead of Ḥaẓrat Adam; whether we call it the Spirit of God or the Light of God makes no difference. The fact remains that its supreme purpose is to guide mankind. Therefore God has linked, for all time, His Holy Spirit with the chain of guidance. The True Guide of the time, therefore, holds the exalted rank of the Spirit of God and the Form of God.

Question: Why has so much importance been given to the word “*ṣūrat*” in this example of *ṣūrat-i Raḥmān*?

Answer: Because it is used in the sense of God's Face. Another word for this meaning which has come in the Qur'ān is “*Wajhu'llāh*”, which is the ultimate and supreme rank of spirituality and the most important subject in the Wise Qur'ān. The proof of this is that in intellectual and spiritual annihilation (*fanā'*) there is no rank except the Face of God. As God says: “Everything will perish except His Face. His is the command and to Him you will be brought back” (28:88). Another proof of this reality is: “Everyone that is on it (the physical earth and the spiritual earth) will perish: there remains but the Face of Your Lord of might and

glory” (55:26-27). An exoteric example of this can be found in Ḥaẓrat Nūḥ, who was the Face of God in his time. The obedient mu’mins of his time, linked to him, became eternally alive in glory and honour, whilst the disobedient perished forever by their spiritual death. The wise know that the flood and perdition is not restricted to the time of Ḥaẓrat Nūḥ, but continues to come secretly in every age.

The personal world of the Prophets and Imāms is also called the world of particles (*‘ālam-i zarr*), in which all events and states from *azal* (pre-eternity) to *abad* (post-eternity) actually exist, so that the people of spirituality may have the means of practical *ta’wil* and perfect *ma’rifat*. One of these events is the inevitable occurrence of the individual Resurrection, in which there is a complete example of the collective Resurrection. This Resurrection represents both the event of Adam (a.s.) as well as the deluge of Nūḥ (a.s.). In short the personal world is most comprehensive, embracing everything connected to knowledge and *ma’rifat*. Thus, in it, when by the command of God, Isrāfil blows the *ṣūr*, then by its miraculous sound, all the people become present in the form of subtle particles, dead or alive. By continuing this series of events, eventually everything becomes annihilated except the Face of God (the Imām of the time). This annihilation is of two kinds: annihilation for destruction and annihilation for ultimate survival. This is like demolishing an old building either to destroy it or in order to then rebuild it.

Question: What is the wisdom and secret in that wherever the annihilation or perdition of all people is mentioned in the Qur’ān, in the same place is the mention of God’s Face?

Answer: The wisdom of mentioning annihilation of all creatures and the Face of God in the same place is that, just as a person is

recognised by his face, recognition of God is also possible through recognising His Face. God has designated every Prophet and every Imām as His Holy Face. *Maʿrifat* or recognition of God is therefore only possible through the guidance of these Holy personalities. This is the reason why people are brought to the presence of God to ask them pertinent questions and then judge them accordingly.

One of the blessed names of the Holy Prophet is “*al-Bayyinah*” (98:1) according to which, he is the miracle and clear proof. And the Imām of every age and time is the successor to the Prophet in the sense of “*al-Bayyinah*”, the miracle and clear proof. We can see in verse (8:42) of the Holy Qurʾān how some people in the time of the Prophet were dead by a clear proof (from the point of intellect) before dying physically and how some of them became truly alive in the same sense. This too, is an example of Resurrection. He who has died in this world potentially because of his disobedience to the Face of God, will be annihilated for eternity. He who has received spiritual life potentially by obedience to the Face of God will be annihilated for the sake of eternal survival. The foundation of these two conditions depends on the friendship or enmity of the people to the Face of God.

Knowledge for a united humanity

Question: How can Muslims and *muʿmins* or the people of salvation attain this highest rank of annihilation in God and survival by Him, in His Face?

Answer: This highest rank can be attained only through obedience to God. As God says in a *Ḥadis-i Qudsī*: “O the child of Adam! Obey Me! I will make you like Myself that you will never die!” This sacred *Ḥadis* shows that the condition of annihilation for the sake of eternal survival is obedience. Obedience is in three categories: Obedience to God, obedience to the Prophet and

obedience to the *ulu'l-amr* (the holders of the Divine command) (4:59). Accordingly, annihilation or *fanā'* is also in three stages: annihilation in God, annihilation in the Prophet and annihilation in the Imām. From this order, it is evident that in order to go up, one has to annihilate oneself first in the Imām.

The four great ranks or the four worlds of spiritual elevation are well known. They are *nāsūt* (the world of humanity), *malakūt* (the world of angels), *jabarūt* (the world of Divine attributes) and *lāhūt* (the world of Divinity). If we accept that annihilation of the believing servant in ordinary humanity is necessary, then it follows that there has to be annihilation in each of these worlds. And indeed this is true. The place of a mu'min is *nāsūt*, the rank of Imām is *malakūt*, that of the Prophet is *jabarūt* and the rank of God is *lāhūt*. The mu'min is annihilated in each of these worlds.

It is necessary at this point to elaborate further on the subject of annihilation:

1. In order to be annihilated, one has to progress in the obedience of God, the Prophet and the Imām of the time. One has to create in one's heart real and ardent love for all of them and have the ambition to sacrifice oneself for the cause of religion. These virtues are such that those *mu'mins* who develop them become living martyrs (57:19). To achieve this state is the potential annihilation in the Imām.

2. Let me tell you some wonderful things about the personal world or the world of particles. Verse 36:12 "And We have encompassed everything in the manifest Imām" means that every intellect, every soul and every subtle body (particle) exists in the Light of Imāmat. This is because everything submits to and is eventually annihilated in the Imām of the time, when his personal Resurrection takes

place. This annihilation is either voluntary (willingly) or by force (unwillingly) (3:83).

3. In the light of the wisdom of the Holy Qur'ān we see that the state of annihilation (*fanā'*) is special and that of perdition (*halāk*) is common. The Face of God is mentioned in both cases but there is a big difference between them. Annihilation is ordained for *jinn* (subtle creatures) and mankind as a result of which, they receive the unique favours of becoming alive in the attributes of Divine honour and glory. Perdition is for ordinary creatures, the purpose of which is to judge and to cause to return.

4. It is said in the Qur'ān: “Your creation and your raising (after annihilation) are like that of one soul” (31:28). It should be remembered that this verse contains great wisdoms. In this verse there is no mention of physical creation of people or the general concept of Resurrection. Instead, this verse mentions collective spiritual creation which is completed in the particles of the world of particles. That is, when the collective Resurrection of all souls takes place in the personal Resurrection of the Perfect Man, all people become present in the form of particles in the world of particles.

Knowledge for a united humanity

This is their spiritual creation. The world of particles is the personal world of the Imām of the time who is the Perfect Man. By *nafs-i wāḥidah* is meant the Universal Soul, which is the soul of the Imām. *Nafs-i wāḥidah* means a soul which is one in itself and unites all the other souls into its existence. *Wāḥidah* is in accordance with the pattern of *fā'ilah* meaning “unifier”. Thus both *jinn* and man, consciously or unconsciously merge in their origin by annihilation in the Face of God or *ṣūrat-i Raḥmān*.

In order to find oneself conscious in this sublime rank, one has to have perfect *ma^crifat*.

5. Those mu'mins who accept the Imām of the time as their supreme soul, are allocated the world of particles, which has everything. For it is the Intellect of the Imām which is the Universal Intellect, his Soul is the Universal Soul, his *jussah-yi ibdā^ciyyah* (*ibdā^ci* body) is the Universal Body. Thus all things in the universe and the existents, are annihilated and contained in the Holy essence of the True Imām. Thus the creation and resurrection of people takes place in the Imām.

Question: If every Prophet and every Imām according to Divine Command is the king of a spiritual kingdom in his own time and their spirituality is alike, why is it that the Qur'ān only describes so prominently the inner and spiritual kingdom of Ḥaẓrat Sulayman, son of Dāwūd?

Answer: The spirituality of the Prophets and Imāms is alike and every one of them is the *naḥs-i wāḥidah* of his time. Examples of spirituality are presented according to the requirements of the time and age and as a means of trial for the people. The duty of presenting this spiritual kingdom, where *jinn*, man and others are annihilated intellectually and spiritually, was given to Ḥaẓrat Sulayman.

Servant of knowledge,
Naṣīr al-Dīn Naṣīr Hunzai,
London,
30th July 1983.

Fundamental and Final Realities

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

1. It is true to say that the Throne of God existed before anything else because the Holy Qur'ān mentions the creation of the heavens and the earth, but does not mention the creation of the Throne. The Throne is above and beyond the circle of creation of the universe. It is the world of command in which there is the law of *ibdā'* (instantaneous manifestation), not creation.
2. If we accept that the manifestation of the Divine Throne (*'arsh-i Raḥmān*) is in human form, which in reality is His own form, then by the Throne is meant the Supreme and Holy *ibdā'ī* body. This is the mirror of both *mubdī'* and *mubdā'* and is the first, the last, the apparent and the hidden.
3. If we accept that every human being potentially also has a personal and individual world, then whatever the Wise Qur'ān says about the external material world also applies to this personal world. This is the correct concept of creation.
4. The relationship between the external world (*āfāq*) and the internal world (*anfūs*) is that the external world is contained in the internal world in a spiritual form. The reality of man's greatness and grandeur is spread in the form of the book of the universe. It is an absolute fact that just as the personal world (microcosm) is contained in the human form, in the same way the external world

(macrocosm) is contained in the Form of Raḥmān, which is the Supreme Throne, the Luminous Body, the Temple of Light.

5. According to a wisdom-filled verse of *sūrah-yi Raḥmān*, all human beings on the planet earth are going to be annihilated by various forms of death and will finally merge into the Face of God, i.e. the Luminous Body or *ibdā^ci* body. This great favour of God is a bright proof that He is the Owner of Glory, Honour and Favour (55:26-28).

6. The Holy Qur'ān in its special language of *ta'wīl* tells us that the personal and individual world is completed in six days. In two days the earth of spirituality, in 2+2 = four days the mountains of spirituality and in two days the heaven of spirituality. By the first two days is meant the spirituality of Ḥaẓrat Adam and Ḥaẓrat Nūḥ. By four days the spirituality of Ḥaẓrat Adam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, and Ḥaẓrat Mūsā during whose spirituality, the mountains of spirituality are created. By the last two days are meant Ḥaẓrat ʿĪsā and Ḥaẓrat Muḥammad, during whose spirituality the heavens of the personal world are made (41:9-12).

7. God not only completed the personal world in six days, but also created the world of religion in these six days (cycles): Ḥaẓrat Adam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat ʿĪsā and Ḥaẓrat Muḥammad, may the peace of God be upon them.

8. If we study the Qur'ān deeply, we discover that the existence of the Throne is mentioned both before and after the creation of heaven and earth. The reason for this is that the personal world and the world of religion travel on a circle, the beginning and final destination of which is the Throne. Thus at the end of the spiritual journey is the vision of the Luminous Body, which as already mentioned, is both *mubdi^c* and *mubda^c* (Throne).

9. According to the law of “*Kun*” (Be) to give instantaneously a form to the subtle body and the spirit, is called *ibdāʿ* and it is the act of the *mubdiʿ*, namely the Luminous Body. This is not an unique act but takes place constantly and perpetually. Had the act of *ibdāʿ* happened only once, it would have been a limitation in the power of God. To suggest this is clearly absurd.

10. If we reflect on the story of Ḥaẓrat Maryam, we realise that when Ḥaẓrat Maryam practised special *ibādāt* secretly, away from the people, God sent her His Holy Spirit, Jibrīl, who through the act of *ibdāʿ*, appeared in front of her in the form of a Perfect Man (*ibdāʿi* body) (19:17). If the *ibdāʿ* had happened once only in pre-eternity (*azal*), or was confined only to the world of command, then Ḥaẓrat Maryam would not have experienced this miracle of *ibdāʿ*.

11. Ḥaẓrat Sulayman said to the chiefs of his *ḥudūd-i dīn* (religious hierarchy): “You Chiefs! Which of you can immediately bring me the throne (*ibdāʿi* body) of the queen of Sheba before she comes here in submission?” An *ʿIfrīt* (a powerful *ḥadd* from the subtle *ḥudūd*) said: “I will bring it to you before you can rise from your place”. And he actually did so. However, there was an even higher act of *ibdāʿ*. One of the subtle *ḥudūd* who had knowledge of the Book of Spirituality said: “I will bring it to you in the twinkling of an eye!” And he did. When Ḥaẓrat Sulayman saw this miracle of the *mubdiʿ* that there was a *mubdaʿ* established in front of him, he said, “This is by the grace of my Lord” (27:38-40). This demonstrates that the final stage of spirituality is *ibdāʿ*.

12. The Luminous Body is the place where all the higher realities are gathered pre-eternally and post-eternally. This Luminous Body is the Universal Soul and the *naḥs-i wāḥidah* (Single Soul) where man has his permanent existence. A *Ḥadis-i qudsī* says “O child of

Adam! Obey Me, I will make you ever-living and immortal like Me...” This supreme favour of the Benevolent Lord means that the fundamental and final reality of man always exists in the Luminous Body. This is why the concept of monorealism is presented by Ḥaẓrat Mawlānā Sulṭān Muḥammad Shāh, *ṣalawātu ’llahi ʿalayhi*.

13. God says: “And Our command (the Word “*Kun*”) is but a single act, like the twinkling of an eye” (54:50). This means that, although at the higher levels of individual spirituality, for the sake of manifestation of realities and *maʿrifats*, the Word of the command, “*Kun*” is repeated, it is at the level of unity, above space and time, therefore it is a single act from every aspect. It reveals the unity of the reality of all things in the Pearl of Intellect.

14. God says: “And the command (the Word “*Kun*”) of God is already fulfilled” (33:37). This means that whatever happens to man after his death, from the command of “Be”, whether big or small, is not new. For everything is the same and has already appeared. *Qiyāmat* (Resurrection) is not a new event nor is Paradise a new place. Nevertheless, for the renewal of things, it is a natural law that they rotate on the great circle of space and time, which has neither a beginning nor an end.

Knowledge for a united humanity

15. According to the above verse, in the kingdom of God where the Holy command of “*Kun*” is in operation since pre-eternity, absolute non-existence is impossible. It is true in one respect however, that the world of command has been compared to non-existence. For it is a hidden world in which everything appears by “*Kun*”! “*Kun*” mainly means the appearance of something from the hidden. Such an appearance can be seen, not only with the eye of the heart, but also with the physical eye.

16. The principle of the wisdom of the Wise Qur'ān is marvellous and truly comprehensive. For instance, reflect on these verses: “We created (*khalaqnā*) man from a quintessence of wet earth; (i.e. first, man has his spiritual existence in subtle particles); then We made him (a drop of) sperm and placed him in a safe place (the womb of his mother); then We made the drop a clot, then We made the clot a little lump, then We created out of the little lump bones, then clothed the bones with flesh, and then created it as another creation (*khalqan ākhar*). So blessed be Allāh, the Best of Creators”. (23:12-14). In these verses there are many points which merit attention. From “And We created man from the quintessence of wet earth” it appears that at the first stage of creation, man is created from a single element of earth, just as *jinn* is made from the single element of fire. One of the names of this stage of human creation is the world of particles, in which all human beings live in the form of subtle particles. At the seventh stage of human creation, is mentioned the other creation and by this is meant the *ibdāʿi* body. It is in the attribute “the Best of Creators” that allusion is made to this *ibdāʿi* body.

17. There are seven heavens, seven earths (65:12), seven days of the week, seven Lords of the great cycles: Ḥaẓrat Adam, Ḥaẓrat Nūḥ, Ḥaẓrat Ibrāhīm, Ḥaẓrat Mūsā, Ḥaẓrat ʿĪsā, Ḥaẓrat Muḥammad and Ḥaẓrat Qāʿim. There are seven Lords of the small cycles i.e. seven Imāms of every small cycle. Similarly, there are seven stages of physical and spiritual formation and completion. The seven physical stages are: *sulālah* (quintessence of wet earth), *nutfah* (sperm), *ʿalaqah* (clot), *muzghah* (a little lump), *ʿiẓam* (bones), *lahm* (flesh) and *khalq-i ākhar* (another creation), or complete creation.

18. There is a mutual relation among the things mentioned above at the seventh stage: Seventh heaven, seventh earth, Saturday, Ḥaẓrat

Qā'im, every seventh Imām and “another creation” or subtle body, the *ibdā'i* body. The meaning of this relation is that the seventh heaven is Ḥaẓrat Qā'im, the seventh earth is the *Hujjat* of Ḥaẓrat Qā'im, the *ta'wil* of Saturday is also Qā'im, every seventh Imām is, in a sense, the Qā'im, for he accomplishes an important task of the Qā'im and at the stage of “another creation”, the recognition of Ḥaẓrat Qā'im is attained.

19. Since all things are on their respective circles, Ḥaẓrat Qā'im is next to Ḥaẓrat Adam just as Saturday is next to Sunday. The seventh Imām is joined to the first Imām or “another creation”, the *ibdā'i* body to the world of particles.

20. It may come as a surprise to you that in the Holy Qur'ān, although exoterically only one Adam is mentioned, esoterically this one Adam contains the mention of innumerable Adams, just as the word “*insān*” (man) in the Qur'ān is used in the singular form, but represents all human beings.

21. Heaven, the earth, the sun, the moon, the stars, day, night, water, the air, trees, animals and human beings are all rotating in their respective circles. Even though the sun which is at the centre of our planetary system appears to be at rest, it too rotates. From it is expelled matter with great force, whilst at the same time matter falls into it as fuel for its furnace. In this way it too, rotates. In the case of trees, from a seed to a tree and again to a seed. Animals and man from sperm to adult and back to sperm again. In this way everything continues to rotate. From this law of nature, it is evident that in the kingdom of God there is no beginning and no end.

Naṣīr al-Dīn Naṣīr,
London,
12th July, 1983.

Personal World

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

O Khudāwand! O Khudāwand! I seek aid and help from Your sacred presence and from Your court of honour. Oh Lord! Grant this poor and indigent servant success in Your infinite grace. May he always consider himself dust under the feet of mu'mins! Āmīn, O Lord of the worlds!

The personal world is an extremely interesting and useful subject for study. It is covered by the blessed *farmān* of Mawlānā ʿAlī: “*Man ʿarafa nafsahu fa-qad ʿarafa rabbah* (he who recognises himself or his soul, recognises his *Rabb* (Nourisher, Cherisher, Sustainer))”. I do not know whether I can do justice to such an important subject. Nevertheless, in the hope of Divine mercy, I shall attempt to explain what the personal world is, for it is a concept full of hope for the righteous servants of God. The personal world has many names, such as microcosm, individual world, private world, the spiritual world, or the inner world. Every great reality has many different names by which it is known, but its function is always the same.

What is the meaning of the concept of creation? How did God create the world of religion? What is the means of the true recognition of the Prophet and the Imām? What is the scope of mans' access to *maʿrifat*? What is the relationship between the soul of the mu'min and the soul of the Qur'ān? Where and how is the personal world of man mentioned in the Qur'ān? The answers to these and similar questions are all covered by the subject of the personal world.

In order to understand the personal world there are two key points contained in the above-mentioned *farmān* of Mawlānā °Alī: “He who recognises himself or his soul, recognises his *Rabb*”, which have prime importance and deserve attention. One is that recognition of God is hidden in the recognition of man’s own self. The second is that recognition (*ma°rifat*) is related to the name “*Rabb*”. For *Rabb* is He who cherishes and nourishes the entire universe and everything that exists. Recognition however, according to the allusion of “*Rabbahū*” (his *Rabb*), is possible only through observing and learning how He nourishes mans’ intellect, knowledge and soul. To achieve this recognition, it is necessary to study and observe the spiritual stages and the intellectual ranks of the personal world. For, it is at the spiritual stages and intellectual ranks of the personal world, that the manifestations of knowledge and *ma°rifat* of all the attributes of the Lord of honour take place.

Recognition is related to the name “*Rabb*” and the attribute of “*Rabb*”, namely, *rubūbiyyah* (the attribute of nourishing, cherishing) is the one due to which, God praises Himself by saying: “*Al-ḥamdu li’llāhi rabbi’l-°ālamīn*”, i.e. Praise be to Allāh Who is the nourisher and cherisher of the external world, the world of religion and the personal world. From this, the importance of the personal world is revealed. If the personal world had not contained all the examples of the external world and the world of religion, and all the manifestations of the attributes of “*rubūbiyyah*” in it, then Mawlā °Alī would not have equated it with the school of recognition. Thus, whether the worlds are eighteen thousand or innumerable, the proof and perfect recognition of who is nourishing them in intellect, soul and body and how, is found in the personal world.

In the Holy Qur’ān, wherever and whenever the creation of the external world is mentioned, the personal or spiritual world and the

world of religion also have to be mentioned in the language of wisdom. For, the external world and everything it contains is created for the sake of man. For, how can it be possible to mention that which is created for man and not mention the man, who himself is the personal or spiritual world? Clearly, what is revealed in the Qur'ān about this world and the next, is revealed for the material and spiritual progress of man. It is directly related to the personal or human world, for man with respect to his body is this world, and with respect to his soul is the next world.

Regarding the word “*‘ālamīn* (pl. of *‘ālam*)”, which literally means “worlds”, Imām Ja^cfar al-Sādiq says that this means the world of humanity. The word “*‘ālamīn*” (worlds), is used in plural because every person, either potentially or actually, is a world in himself. As God says regarding the Holy Prophet: “*Wa mā arsalnā-ka illā raḥmatan li'l-‘ālamīn*, (i.e. We sent you not save as a mercy for the peoples” (21:107). The gist of this verse is that the Prophet is a Divine mercy for the worlds of humanity, but because all human beings are not equal in the capacity of attaining it (mercy) the word is used in plural (i.e. *‘ālamīn*, worlds).

God says: “And We have written in the Zabūr after (the completion of) *zīkr* (remembrance): My righteous slaves will inherit the earth” (21:105). Zabūr means book, which here means the book of spirituality, which comes into existence after spiritual progress. Writing in the book means, the righteous servants are appointed heirs to the earth of their personal worlds as a practical example so that this may give them assurance of the great spiritual kingdom. This shows that the personal world contains everything: the heaven, the earth and everything in them.

Further, it is said in the Qur'ān: “See you not how Allāh has subjugated to you whatsoever is in the heavens and whatsoever is

in the earth and has loaded you with His favours both externally and internally? And there are people who dispute concerning Allāh, without knowledge or guidance or a luminous book” (31:20). This Divine teaching reveals the reality that the entire universe is subjugated to man in two ways: That externally the universe and all it contains is in the service of mankind, but also that everything the universe contains exists internally within him in a subtle and spiritual form. It is an amazing fact that the macrocosm is contained in the microcosm, so that the external and internal favours of God come to completion. Such subjugation is possible through knowledge (*‘ilm*), guidance (*hidāyat*) and the luminous book (*kitāb-i munir*). The luminous book is the light of the Imām of the time, spiritual guidance, the rank of *hujjat* and knowledge of certainty, the rank of *dā‘ī*. Thus according to this blessed verse, all the external favours of God are available for man through the subjugation of the physical world and all His internal favours, from the subjugation of the world contained in man himself. And all this can be achieved by the mu’min through the luminous book, which is the spirituality, luminosity and practical *ta’wil* of the Imām, and in which a complete picture of the universe exists in the form of knowledge.

Further, *‘ilm* (knowledge) is an infinitive from the root of “*‘ayn, lam, mīm*”. *‘Ālim* (knower) is its agent (*fā‘il*) and *‘ālam* is its instrumentive noun, namely, the thing through which things are known and recognized. Thus God has made the macrocosm to be contained in the microcosm. He has joined the external instrument of knowledge with the internal instrument of knowledge. Thus, not only does the meaning of “*‘ālamīn*” (worlds) become directly applicable to mankind, but it also becomes evident that Allāh is the light of the heavens and the earth, in the sense that He places the entire universe in the form of knowledge and spirituality in front of the eye, which can see the reality.

The Holy Qur'ān says that the length and width of Paradise is equal to that of the world (3:133; 57:21). And people of knowledge know that what is equal to the external world is its *ibdā'ī* body, which is both Paradise and the subtle body of the material world. The existence of the heavens and the earth in the form of *ibdā'* is evident from this verse: “He is the *badi'* and *mubdi'* of the heavens and the earth. And when something is completed then He says to it: “Be! and it becomes” (2:117). This indicates that the universe has two bodies: the subtle and the dense. The Qur'ān, time and again, draws attention to the fact that everything is in pairs. Thus whether it is the external world or mankind, both have subtle and dense bodies opposite each other.

Where the universe exists in the form of *ibdā'* with respect to its subtle body, there is always multifold manifestation of “*Kun fayakūn*” (Be! and it becomes). Its greatest manifestation is in the form of the Perfect Man, who is the treasure of the great secrets of God's Godhead. And this is the place where the entire universe exists because of external *ibdā'*, as it is in the forehead because of internal *ibdā'*. Thus, *ibdā'* is both in the external world and in the internal world.

Knowledge for a united humanity

To explain this more fully, just as the subtle body of the microcosm is contained in a person who has not yet become perfect, in the same way, the subtle body of the macrocosm is contained in a person who is perfect and complete. As God says: “His pedestal (*kursī*) has embraced the heavens and the earth” (2:255). This pedestal of God, which contains the *ibdā'ī* form of the universe through the subtle body, is the *ibdā'ī* body or the Luminous Body of the Perfect Man, which has joined the Universal Soul.

According to a Tradition “Man is the secret of God and God is the secret of man”, it means that God has kept secret what His relationship to man really is and man’s true status both in the beginning and at the end. This is kept secret from ordinary people, but some of God’s servants have discovered the secret from the Prophets and Imāms. For there are varying ranks of people because of the differences in their deeds and their progress and lack of it.

How did man spiritually come to this world? Why did he come? Where did he come from? If we accept that he came from the presence of God, the question arises: Why did he come to this world leaving the presence of God? There are many such important questions. In order to solve them, it is necessary to know what soul is, so that, many such questions cease to arise. Thus if we say that the soul is simple (*basīṭ*), i.e. an all-inclusive and all-embracing reality, then many questions cease to arise. Further, if we accept that the soul is the *ṣūrat-i Raḥmān* (Form of the Beneficent), as already mentioned in the Prophetic Tradition, then this means that Adam and the children of Adam, are the living pictures of *Raḥmān*. This concept of the reality of the soul is best and most understandable.

This concept of the reality of the soul can be explained by giving some examples. For instance, the light of the sun, on the one hand, spreads out in the universe, but on the other it is linked to the fountainhead of the sun. Similarly, the soul, although it comes to this world, is also always linked to its original source. Another example is a tree and its shadow. The shadow spreads on the ground but is also linked to the tree. Likewise from the electricity of one power house, millions of light bulbs in a city are lit. Similar examples are the telephone, radio, film and television, which provide similes of the marvels and wonders of the soul. But the

comprehension of the examples depends on the level of one's thinking.

From the above it should be clear that the concept of the personal world solves all the questions raised earlier. For the personal world contains the true realities of the concept of creation and knowledge of how the world of religion became complete. It also contains the recognition of the Prophet and the Imām. It provides the means of man's access to *ma'rifat* or recognition (of God). The soul of the mu'min and the soul of the Qur'ān are one in pre-eternity and post-eternity. The personal world of man is mentioned throughout the Qur'ān and both the macrocosm and the world of religion are contained in it.

Servant for knowledge,
Naṣīr Hunzai,
London, 24/7/83.

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

The Word *Ni^cmat* in the Wise Qur'^{ān}

In the name of Allāh, the Beneficent, the Merciful

The word “*ni^cmat*” is among the special and wisdom-filled words of the Qur'^{ān}, and it is comprehensive in its meaning. This is why it is used in “*an^camta^c alayhim* (You have bestowed favours upon them)” in the *Ummu'l-kitāb* (*sūrah-yi Fātiḥah*), according to which the straight path is praiseworthy because it is the path of those upon whom God has bestowed His favours.

The word “*ni^cmat*” means favour, grace, kindness, blessing, benefaction, benefit, boon and anything which gives peace and pleasure. There are three kinds of favours which God, may He be Exalted and Blessed, has created through His perfect power. The highest of them are in the form of intellect and knowledge, the second in spiritual form, and the third in the material or physical form, which is visible in the external world.

There is another way in which to classify these favours, in which they are divided into external (*zāhiri*) and internal (*bāṭini*) favours. As the Holy Qur'^{ān} says: “And He has completed His favours to you both externally and internally” (31:20). This shows, that just as the body is apparent, so physical favours are also apparent. Because the intellect and soul are hidden, the intellectual and spiritual favours are also hidden. This leads to the conclusion that all the intellectual and spiritual favours of Islam and the Qur'^{ān} are hidden in the wisdom of *ta'wīl*. An example of this can be seen in this physical world, where everything which is called material food or favour comes out of or is brought forth from the hidden. For instance, plants grow from the earth, and fruit comes forth from trees. The edible part of the fruit is inside the husk, the stone is inside the fruit, the kernel is inside the stone and oil, which is the

most hidden element in this example, comes from the kernel. Similarly, milk is produced from the inside of the cow, butter comes from milk, oil from butter and energy from the oil. To the wise, these examples show that physical favours are apparent, but spiritual and intellectual favours are hidden.

According to the Qur'ānic verse (5:3), the perfection of Islam and the completion of the Divine favour took place the day Mawlā Murtaẓā °Alī was appointed successor to the Prophet. This verse shows that the supreme favour of God was completion of the revelation of the Qur'ān and the appointment of a successor to the Prophet, namely, *waly-yi amr* or the holder of the (Divine) command. There is no favour greater or superior to this.

God has ordered that the favours which He has granted should be remembered. The remembrance of Divine favours is, on the one hand, an act of appreciation and gratitude and on the other, it contains a deep philosophy of Divine remembrance and happiness. Truly, remembrance of the favours of the Benevolent Lord brings in its wake, flowers of happiness.

God said to the children of Israel: “O Children of Israel (Ya°qūb)!: Remember My favour (*ni°matī*) wherewith I favoured you” (2:40). Here the word favour or *ni°mat* includes all those favours of God which were in the form of miracles, knowledge and wisdom. This means that *ni°mat* or favour is the name given to things without which there is no proof of Divine mercy.

In this world just as there cannot be brothers without parents, similarly, in religion, the Prophet and his legatee (*waṣī*) Mawlā °Alī, were not only the Rope of God, but also spiritual parents. This is why in the Holy Qur'ān, where the Rope of God is mentioned, it also says “You became brothers by His *ni°mat*

(favour)” (3:103). Here *ni^ˆmat* means the milk of the spiritual mother. It is teaching and guidance, by which *mu’mins* are threaded together on the string of brotherhood.

The Holy Qur’ān says: “Lo! the righteous verily are in delight (*na^ˆim*), on thrones, gazing” (83:22-23). Here the question arises, what is the Throne of Paradise and what are the limits of sight? The answer is that the Throne of Paradise is not lifeless. It is living. It is like an U.F.O or subtle body. The people of Paradise will travel and observe the entire universe through it. By studying verses (16:13-19), every wise mu’min can be assured that the knowledge, excellence and spiritual kingdom which God gave Ḥaḏrat Sulayman and Ḥaḏrat Dāwūd, was His greatest favour.

Ni^ˆmat is the name of all those things in which are the higher pleasures and comforts for the intellect and the tranquil soul (*nafs-i muṭma’innah*). As God says: “When you see, you will see there (every kind of) favour (*na^ˆim*) and a magnificent kingdom”. To whom does this everlasting kingdom belong? It belongs to the Lord and His selected servants.

Among those perfect and selected people of varying grades, to whom God has granted His favours, are the Prophets (*nabiyyin*), the truthful (*ṣiddiqin*), the martyrs (*shuhadā’*), the righteous ones (*ṣāliḥin*) and also the mu’mins that are obedient to them. If we take this into consideration, the subject of “*ni^ˆmat*” seems to be linked with other comprehensive Qur’ānic terms and is spread throughout the Qur’ān.

The Holy Qur’ān is full of the mention of favours of intellect, knowledge and soul. Particularly so in *sūrah-yi Raḥmān*, which, according to Mawlānā ^ˆAlī is the Bride of the Qur’ān (*‘Urūsu’l-Qur’ān*). In that *sūrah* are mentioned all those favours of religion

which are made for both subtle and dense creatures. Here favours are mentioned under the name “*ala*”.

The first thing we come across in this *sūrah* is that, everything the Benevolent Lord has taught and everything He has created is all a favour (*ni^cmat*) and nothing else. And in these favours, both *jinn* and mankind share equally. This leads to the question: What is the relationship between man and *jinn* by which, they participate equally in every favour of God? The answer is that *jinn* is in reality a subtle form of mankind and man a dense form of *jinn*. Thus they are not complete without each other. Because *jinn* are created from fire and mankind from dust, one may ask how they can be one. The answer is that it concerns the world of particles, where even the different elements are alive. However, no creature can be completed there without coming to this world. Although the human body appears to be confined to mankind, in reality this is not so. For the human form itself is a universe which contains everything. In the human form, minerals and vegetation have been annihilated so as to progress, but people who have fallen spiritually and morally, are like animals according to Divine law (7:179; 25:44). Anyone who misleads people is a Satan (2:14) and he who is selected by God is an angel (6:9; 17:9).

Knowledge for a united humanity

In *sūrah-yi Raḥmān*, the question: “Which is it of the favours (*ala*) of your Lord, that you (*jinn* and mankind) deny?” is repeated thirty one times. And thirty one is the number of the *ḥudūd-i din*: five spiritual *ḥudūd*, seven Lords of the small cycles, seven Lords of the great cycles and twelve *Hujjats*. Thus in the language of wisdom, the favours which are mentioned in this *sūrah* are in the form of intellect, knowledge, *ma^crifat* and spirituality and are related to the *ḥudūd-i din*, namely, the Universal Intellect, Universal Soul, Jadd, Faṭḥ, Khayāl, six *Nāṭiqs*, Ḥaẓrat Qā’im, seven Imāms (of every small cycle) and twelve *Hujjats*.

Mankind, whether he is called *bashar* (mortal) with respect to his physical body, or *jinn* with respect to his subtle body, needs the favours of the *hudūd-i din*, mentioned in *sūrah-yi Raḥmān*, the Bride of the Qur’ān. Thus, in the light of knowledge, it is incumbent upon every mu’min to recognise himself and the favours mentioned in the Qur’ān and particularly in *sūrah-yi Raḥmān*.

To attain *ma’rifat*, it is extremely damaging for a religious person to harbour doubts about *jinn*. It is therefore necessary to know that just as all human beings are not alike, the same is true for *jinn*s. Some of them are good and some of them are bad. And God, through His infinite grace, has revealed everything of importance in the Qur’ān. Thus God says in the *sūrah-yi Jinn*, regarding *jinn*: “And among us there are righteous ones (*al-ṣāliḥūn*) and among us there are some far from that! We are sects having different rules” (72:11). Thus the word “*jinn*” in itself (literally) does not mean bad, like the word *satan* means bad and the word *angel* means good. The words *jinn* and *mankind* do not imply in themselves either good or bad. As God says: “I created the *jinn* and *mankind* only that they might worship Me” (51:56). It is obvious from this that both *jinn* and *mankind* are alike in that there is no predetermination of good or bad deeds. The *jinn* have been defamed by the strength of tales told by people, despite the fact that in *sūrah-yi Jinn*, the word “*al-ṣāliḥūn*” (the righteous ones) is used for the mu’mins amongst the *jinn*. The semantic eminence of this word is so praiseworthy and so full of wisdom, that it is also used for the Prophets, as God says: “Each one (of them) was of the righteous” (6:85).

In this world, caterpillars in time, metamorphose into moths. Not all moths however, are important. Moths which have importance

are those that are transformed from silk-worms. See the Qur’ān: “A day wherein mankind will be as thickly-scattered moths” (101:4). This means that eventually all people will be in the form of subtle particles. There is the allusion here that all people will transform from the dense body into the subtle body. And silk moths serve as examples of the “righteous (*al-ṣāliḥūn*)”, who alone will be saved.

Naṣīr al-Dīn Naṣīr Hunzai,
London,
16/7/1983.



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

The Word “Amīn” in the Wise Qur’ān

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

The word “*amīn*” is among those lovely Qur’ānic words which are full of meaning and wisdom. The root of “*amīn*” is *alif*, *mīm* and *nūn*, which is also the root of *īmān* (faith). *Amīn* means trustworthy, reliable and peaceful and occurs fourteen times altogether in the Qur’ān. In each instance, it presents a holy existence, such as Jibrīl, the Prophets, the city of Makkah and so on. The root *alif*, *mīm* and *nūn* has many other derivations. God willing, I will attempt to draw attention to the hidden wisdom in those verses which are related to the word *amīn*.

Burden of *amānat* (Trust): “Lo! We offered the trust unto the heavens and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Lo! he has proved unjust and a fool (for himself)” (33:72). Now, we might ask what was this trust or *amānat*? Was it *ikhtiyār* (choice, freewill)? Was it *‘ibādat* and *ma‘rifat*? What was the heavy burden which the universe shrank away from and became afraid of? And when man assumed it, why was he called unjust and a fool? God willing, these questions will be answered in this article.

Hazrat Nūh was *amīn*: “Nūh’s people denied the messengers (of Allāh), when their brother Nūh said unto them: Will you not fear (God)? Lo! I am a trustworthy (*amīn*) messenger unto you, so fear God and obey me” (26:105-108). According to this verse, Ḥazrat Nūh was the trustworthy messenger. That is, he was the spiritual trustee. If the people had adopted fear of God and righteousness and had obeyed their Prophet, they would have received the treasures of spirituality.

The preservation of the trusts of people by the Prophets, indicates that humanity has a relationship of some kind with the higher world. Otherwise, the question of trust or *amānat* does not arise. As the Prophet says: “*Al-ḥikmatu zāllatu’l-mu’min*” (wisdom is the lost property of the mu’min). Whether it is a trust or lost property, either case implies a former relationship.

Hazrat Mūsā was *amīn*: According to the third *rukū’* of *sūrah-yi Qaṣaṣ*, Hazrat Mūsā watered the flock of the two daughters of Hazrat Shu‘ayb. Here by the two daughters and flock, is meant the two spiritual *ḥudūd* and the subtle particles. In this verse Hazrat Mūsā’s *zarrātī hastī* (the existence consisting of subtle spiritual particles) is compared with the water of Midian. And by the *zarrātī hastī* is meant the animal soul. Numerous examples of the sacrifice of this soul are mentioned in the Qur’ān. There is an allusion to it in the sacrifice of Hazrat Hābīl (5:27). In the mention of the burnt sacrifice is contained the wisdom of the need to sacrifice the animal soul (3:183). Sacrifice of the animal soul is alluded to in the four birds of Hazrat Ibrāhīm (2:260) and the ram of Hazrat Ismā‘īl (27:107). In this *rukū’* to say that Hazrat Mūsā was strong and trustworthy (*amīn*) (28:26) means that, not only did he water the flock of the two daughters of Hazrat Shu‘ayb, but also that his real work and sacrifice were that he looked after the particles of souls for a period of eight to ten years. As the Qur’ān says, he was the trustworthy messenger; “And verily We tried before them Pharaoh’s people, when there came unto them a noble messenger, saying: Give up to me the slaves of God. Lo! I am a trustworthy messenger unto you. And saying: Be not proud against God. Lo! I bring you a clear proof.”

All Prophets were *amīn*: According to the Qur’ān, just as Hazrats Nūḥ and Mūsā were *amīn* in their time, in the same way, Hazrat Hūd (26:125) Hazrat Ṣāliḥ (26:143), Hazrat Lūṭ (26:162), Hazrat

Yūsuf (12:54) and Ḥaẓrat Shu‘ayb (26:178) were *amīn* in their own times. They were entrusted with the treasures of knowledge, wisdom and spiritual wealth and they returned these treasures to the people upon the fulfilment of the conditions of righteousness and obedience.

Rūḥu’l-amīn or the Trustworthy Spirit: “With it (the Qur’ān) came down the Trustworthy Spirit to your heart, that you may be among the warners, in plain Arabic speech. And lo! it is in the Books of former people” (26:193-196). Just as the Prophets are trustees of the people, in the same way, the Trustworthy Spirit was the trustee of the Prophets. The big difference between them is that the Prophets because of their righteousness and obedience to God, received all their treasures, whereas most of the people, due to their denial, did not receive theirs.

The Holy Qur’ān did not reveal itself in an external or material form, but was brought down to the heart of the Prophet by the Trustworthy Spirit. This Trustworthy Spirit is also called Jibrīl (2:97), *rūḥu’l-quḍus* (the Holy Spirit (16:102)), *rūḥan* (a Spirit) (42:52) and *nūran* (a light) (42:52).

There are *amīn* among jinns also: “An ‘Ifrit (stalwart) of the *jinn* said: I will bring it to you before you can rise from your place. Lo! I verily am strong and trustworthy for such work” (27:39). I am sure that you believe that the special language of the Qur’ān is the language of wisdom, so here by the *jinn* is meant the subtle creature and ‘Ifrit was a great *ḥadd* among the *ḥudūd-i dīn*. According to the wisdom of the Qur’ān, the throne of the queen of Sheba (*ibḍā‘i* body) was brought twice (to Ḥaẓrat Sulayman).

Paradise is *amīn* (peaceful): “Lo! the righteous will be in a peaceful place (*maqām-i amīn*) amid gardens and water springs,

attired in silk and embroidery, facing one another. And it will be like this (*ka-zālika*)” (44:51-54). The meaning of *maqām-i amīn* is both a peaceful place and a trustworthy place. For Paradise is not like a worldly garden which has no soul and intellect. Paradise has the highest soul and the highest intellect. Paradise is in the form of a personality, and is therefore both a peaceful and a trustworthy place.

The fertility of a worldly garden depends on water. Similarly, the fertility of the gardens of Paradise depends on its springs, which are the same four streams of it: Universal Intellect, Universal Soul, *Nāṭiq* and *Asās*. The real human being is the soul and the body is like its attire. Silk is mentioned not only as a smooth and fine dress, but also as a symbol of a new creation (i.e. *ibdāʿi* body), which is mentioned ten times in the Qurʾān. For silk is produced from a creature which is a simile of *ibdāʿ*. It should also be remembered that in the Wise Qurʾān, wherever the word “*ka-zālika*” is mentioned there is a great secret.

Divine Pen (*Qalam-i Ilāhī*) is *amīn*: “This is in truth the word of an honoured messenger (angel), mighty, established in the presence of the Lord of the Throne, (one) to be obeyed, and trustworthy (*amīn*); and your comrade is not mad. Surely he beheld him on the clear horizon. And he is not averse of unseen.” (81:19-24).

Here according to exoteric narration, by the honoured messenger is meant Jibrīl. But we should think open-mindedly that it is not Jibrīl who is meant here. If we accept that the Divine Pen is a living reality and the supreme angel, then the attributes which are mentioned here apply to this supreme angel. Thus we accept that the Qurʾān is the speech of the Divine Pen. He is extremely honoured and mighty and is very close to the Owner of the Throne i.e. God. By the command of God, he is obeyed by all. Certainly,

the Holy Prophet beheld him at the clear horizon, (which is a special allusion). Regarding revelation of the Qur'ān from the Divine Pen, the Prophet said: "I receive the revelation from Jibrīl, Jibrīl receives from Mikā'il, Mikā'il from Isrāfil, Isrāfil from the Tablet and the Tablet from the Pen" (*Asāsu't-Ta'wīl* p.70). This shows that just as Jibrīl, Mikā'il and Isrāfil are angels, the Tablet and the Pen are also angels. In fact, the Tablet is the Soul of souls, the Universal Soul and the Pen is the Intellect of the intellects, the Universal Intellect.

Balad-i amīn or the Peaceful City: God says: "And by this peaceful city" (95:3). The *ta'wīl* of the peaceful city is Asās, namely, Mawlānā 'Alī. And the way God has sworn in the beginning of *sūrah-yi Tīn* by the Universal Intellect, the Universal Soul, Nāṭiq and Asās, shows that by the peaceful city is meant Asās. In the sense that he who recognizes the rank of Asās in the chain of the observation of spirituality, enters the peaceful city. In this case, he is in the house of God in the real sense and therefore, he receives peace and at the same time, receives the trusts of the higher world, for the word *amīn* means both peaceful and trustworthy.

Amn or peace is the absence of war, the result of having achieved victory. The peace mentioned here is the result of victory. Victory takes place in the sense that in the personal world of the true Guide, the people of the entire world are encompassed in the form of subtle particles. This is the victory of the religion of God. As God says: "When God's succour (*naṣr*) and the triumph (*fath*) come and you see mankind entering the religion of God in troops, then sing the praise of your Lord; and seek forgiveness of Him. Indeed, He is Oft-Returning." (111:1-3).

Naṣr namely Jibrīl, is the living and practical succour and *Fath* or Mikā'il is the practical triumph. By triumph is meant the spiritual

triumph of the entire world. The religion of God is the Perfect Man, into whose personality the souls of the entire world enter, accepting the religion of Islam. And to sing the praise of the Lord means that the personality of the Perfect Man, (which is full of personal and external spiritual particles) echoes with the hymn of the Lord of honour by His power. *Istighfār* (asking for forgiveness) means to achieve such victory and thus attain forgiveness. Thus, such an *istighfār* is the final practical *istighfār*. And the meaning of “Oft-Returning” (*tawwāb*) is that on that day, the worshipper and the Worshipped come extremely close to each other.

The summary of the Burden of *Amānat* (Trust): At the beginning of this article, we posed some questions on the burden of *amānat*. The first question was: What is the *amānat* mentioned in the verse (33:72) of the Qur’ān? The answer is that the *amānat*, which the entire world was afraid of bearing, but which was assumed by man was “*ikhtiyār*” (choice, free will). For in man only, *ikhtiyār* or choice, is the capacity which is returned after a fixed time. You can see this in the Qur’ān where “*tawakkul* (trust in God)” is mentioned, there is the meaning of the gradual returning of the *amānat* or trust of *ikhtiyār* to the real Agent. Thus, at the level of perfect faith, the mu’min is relieved entirely of the burden of *amānat*.

If by the heavens, earth and mountains are meant this external universe, then it cannot accept the burden of *ikhtiyār*, for it does not have the higher qualities of intellect and soul. If by the heavens we mean the *Nāṭiqs*, by the earth the *Asāses* and by the mountains the Imāms, then with respect to their personal position they also should not bear this burden of *amānat*, for they are at the place of *tawakkul*. By this is meant that they have been relieved of this burden, having already borne it.

As for the question: How can man who assumed the responsibility of this *amānat* be called unjust and ignorant? The answer is that, here is meant man in general and does not mean the Prophets or Imāms. For God has kept His friends away from injustice and ignorance. He has made them “*amīn*” for the world of humanity, so that, people may seek their help in bearing the burden of *amānat*. They should seek their help by submitting choice in all religious matters to them, so that they, through the light of guidance, can help human beings who are too weak to bear this burden. But the great majority of people fail to recognize the Perfect Men who were appointed by God as *amīn*. This is why man is considered unjust and ignorant with respect to himself.

Your servant for knowledge,
Naṣīr al-Dīn Naṣīr Hunzai,
London,
3rd August, 1983.

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

Twenty Questions on the Story of Hazrat Maryam

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

Ḥazrat Maryam is one of the great, blessed, enlightened and pure personalities of the Qur'ān, whose lives are mentioned with great sanctity. God willing, I will try to explain some wisdoms about her exemplary life through question and answer.

Q.1. What was Ḥazrat Maryam's father's name? What were the qualities of her mother? Who gave her the name Maryam? What was her affectionate mother's prayer for her in the presence of the Lord of Honour?

A.1. The name of her father was 'Imrān. Her mother's name was Ḥannah, daughter of Fāqūz. Her parents were religious and elevated souls. The name Maryam was given to her by her mother. Her prayer in the presence of the Lord of Honour, was that she and her progeny be protected from the evil of *Shayṭān-i Rajīm*.

Q.2. What is the literal and ta'wilic meaning of *Shayṭān-i Rajīm*? What does “*U'izuha bi-ka*” mean? What is the wisdom hidden in “*Anbatahā nabātan ḥasanā*” (And vouchsafed to her a goodly growth)?

A.2. *Shayṭān-i Rajīm* literally means “the stoning Satan”. According to *ta'wil*, *Shayṭān-i Rajīm* means a person who throws questions like stones, at a mu'min to destroy his soul of faith (*rūhu'l-īmān*). *U'izuha bi-ka* means: I submit this child to your

protection. That is, I place her in the protection of the *ḥudūd-i dīn*, so that she may not be affected by the discourse of Satan. The wisdom hidden in “*Anbatahā nabātan ḥasanā*” (And vouchsafed to her a goodly growth) is that just as there are good and bad varieties in plants, there are good and bad personalities among human beings. The best among them are the personalities of the Perfect Men. Alluding to this, God refers to the personality of Ḥaẓrat Maryam and says that He created her personality pure, just as He creates pure the personalities of Perfect Men.

Q.3. Why was there a need for guardianship of Maryam? Who was her guardian? And what is meant by this guardianship?

A.3. Maryam needed guardianship because she was dedicated to God, for religious service. Although this was against the prevalent custom, God accepted her fully. Ḥaẓrat Zakariyyā, who was both a Prophet and the *Imām-i mustawda*^c (Entrusted Imām), took up the guardianship of Ḥaẓrat Maryam. She was brought up by Ḥaẓrat Zakariyyā ethically, religiously and spiritually. Thus Ḥaẓrat Maryam is the product of the teaching and training by a pure personality, who was both a Prophet and an Imām.

Q.4. What does *Miḥrāb* (sanctuary) mean? What is its wisdom in the Qur’ān? What is the *ta’wil* of *rizq*?

A.4. *Miḥrāb* in Arabic is derived from *ḥarb*, which means war or battle and *miḥrāb* means the place where one protects oneself and fights against the enemy. Its wisdom or *ta’wil* in the Qur’ān is the forehead, the place where the practical spirituality and *zīkr-ū bandagī* of the Prophets and Imāms takes place. It is the Divine fortress where a mu’min attains, not only absolute protection, but can also fight against Satan. The *ta’wil* of *rizq* (food) is spiritual knowledge.

Q.5. It is said in Verse (3:42) that God chose Ḥaẓrat Maryam and made her pure and preferred her above all the women of the world. Please explain the choice, purification and preference of Ḥaẓrat Maryam by God.

A.5. This verse, first mentions the choice or selection of Ḥaẓrat Maryam. This means that she was given preference above others and was granted spiritual teaching, training and *ism-i a'zam* (Supreme Name). Then, she was purified spiritually and intellectually. Then and as a result of this, she was given preference above all women to give birth to a great Prophet. This verse provides an exemplary description of the preference and purity of the family of prophethood and *imāmat*.

Q.6. When the worshippers of Jerusalem quarrelled about the guardianship of Ḥaẓrat Maryam, (everyone wanted to be her guardian), they decided to cast their pens in water, so that the one whose pen remained floating would be her guardian (3:44). What is the *ta'wil* of such a miracle?

A.6. In the language of *ta'wil*, pen means intellect (and water means knowledge). Accordingly, the arguments which these worshippers presented drowned in the water of knowledge, except the pen (intellect) or argument of Ḥaẓrat Zakariyyā, which remained floating on the surface of the water. That is, he won the argument because of the eminence of his knowledge.

Q.7. In the verse (3:45): “When the angels said: Oh Maryam! Lo! Allāh gives you glad tidings of a Word (*kalimah*) from Him, whose name is the *Masih*, ^ʿĪsā, son of Maryam, *wajih* (illustrious) in the world and the Hereafter, and one of the *muqarrabīn* (those brought near unto God)”. In what sense is Ḥaẓrat ^ʿĪsā a *kalimah* or Word?

What is the *ta'wil* of *Masiḥ*? What is the allusion in the word *wajih*? What is the definition or limit of *muqarrabin*?

A.7. Ḥazrat ʿĪsā was a Word from the special presence of God, in the sense that the light of prophethood and *imāmat* is not only in the personality, like a tree, but also in the great names (*asmā'-yi ʿizām*) and the perfect Words (*kalimāt-i tāmmāt*), like the fruit. *Masiḥ* literally means someone who strokes or rubs with the hand. In *ta'wil*, *Masiḥ* means the *ibdāʿi* body and its ever-reaching miracle. *Wajih* means the source of *maʿrifat*. *Muqarrab* means extremely close to and merged in Allāh.

Q.8. How did Ḥazrat ʿĪsā speak to the people in the cradle and how did he speak when he was fully grown?

A.8. The Perfect Man speaks to people in two places: in the world of particles and in the external world. When Ḥazrat ʿĪsā was in the personal world of his mother, he was in the world of particles, where he talked to people. The world of particles has been compared to a cradle, for as the Prophet says: “Acquire knowledge from the cradle to the grave”. Cradle is the world of particles and the grave is a *ḥadd* or rank from among the *ḥudūd-i din*. And the meaning of speaking to people when grown up, is to speak to them in this external world.

Q.9. A study of the order of attributes on the pure life of the Prophets in the Qurʾān, shows that the word “*ṣāliḥīn*” (the righteous ones) sometimes comes at the end of the verse as in verse (3:45). What is the wisdom and secret hidden in this?

A.9. In this world, from the very beginning right up to the present time, the struggle between the army of Satan and the army of God continues. The army of Satan is in two forms: the subtle and the

dense. In Qur’ānic language those who are in the subtle body are riders and those in the dense body are on foot (17:64). Similarly, the army of God, in countless numbers, is also in both the subtle body and the dense body. The army in the subtle body is called the army of heaven and the army in the dense body is called the army of the earth (48:7). Thus where the word “*ṣāliḥīn*” is mentioned in this way, it refers to the army of God in the subtle body. That is, the Prophets and the *Awliyā’* or Friends of God in the subtle body are called *ṣāliḥīn* and they are in the heavenly army of God (58:21).

Q.10. In addition to the Imām, there are the *ḥudūd-i dīn* sometimes both physically and spiritually and sometimes only spiritually. In this respect, what was the status of Ḥaẓrat Maryam? Was she a Prophet because the angels spoke to her? Had she attained the status of *Imāmat*? If not, what was her status?

A.10. Ḥaẓrat Maryam was neither a Prophet nor an Imām, for according to the law of Divine wisdom, all Prophets and Imāms have to be men. Ḥaẓrat Maryam held the rank of *Hujjat*. According to the Qur’ān, she was a *ṣiddiqah* (truthful) and the meaning of *ṣiddiqah* is mentioned in verse (66:12). You can see in this verse that the Holy Spirit was working in Ḥaẓrat Maryam, with respect to spirituality, knowledge and wisdom in the form of the Great Names and the Perfect Words. She recognised these Great Names and Perfect Words in her personal world and testified to them. She also testified to the heavenly Books in the light of knowledge and *ma’rifat*, both exoterically and esoterically.

Q.11. If it is accepted that Ḥaẓrat Maryam in her own time was a close *Hujjat* (*Hujjat-i muqarrab*), then what examples can we draw from her which can help us understand the rank of spirituality and knowledge of our *Hujjats* and *Pirs* of the past?

A.11. An example of the spirituality, knowledge and *ma'rifat* of the great *Hujjats* and *Pirs* of our golden past, are found in the Qur'ānic story of Ḥaẓrat Maryam. And the main purpose of this story is that it serves as a model. Examples from the past mentioned in the Qur'ān, are provided for the future, just as a pure, clear, sweet stream of water flows towards the people of the time. In the shining mirror of this example, we can understand the spirituality of the luminaries of our faith. Understood in this way, the story is a treasure of great wisdom.

Q.12. If it is accepted that Ḥaẓrat Maryam is an example of our great *Hujjats* and *Pirs*, what example is among them of giving birth to a great Prophet, as Ḥaẓrat Maryam did?

A.12. We are not discussing here the position of Ḥaẓrat Maryam as a woman, but as a *Hujjat* or the spiritual wife of the Imām. In this respect, she is an example like any of the great *Hujjats* or *Pirs*. Just as Ḥaẓrat Maryam gave birth to a great Prophet, they gave birth to the light of the age in their personal world and in the world of *da'wat*. Nevertheless, this Light does not have just one aspect. It has many aspects and relations, as mentioned in the Qur'ān: “Those unto whom We gave the Scripture recognise him (the Prophet) as they recognise their sons.” (2:146).

Q.13. In Verse (23:50): “And We made the son of Maryam and his mother a sign (of Our power), and We gave them refuge on a *rabwah* (height), worthy of rest and a *ma'in* or “spring of water”. What is the meaning of *rabwah* and *ma'in*?

A.13. In this verse *rabwah* or a height where there is rest and *ma'in* or the spring (of knowledge) for a *mu'min* is the forehead in the

personal world. Here is the centre of the human soul and it is here, where the Holy Spirit which is called the Light, manifests.

Q.14. According to the Qur'ān, the physical creation of man has seven stages: *sulālah* (quintessence of wet earth), *nutfah* (sperm), *°alaqah* (clot), *muzghah* (little lump), *°izām* (bones), *lahm* (flesh), and *khalq-i ākhar* (another creation). In this respect, it is as if man is born seven times. It is said that spiritual creation and completion also has seven stages. If this is so, is it true to say that Ḥaẓrat Maryam gave birth to Ḥaẓrat °Īsā seven times in each of the seven stages of spirituality?

A.14. Yes, it is true that just as the world of religion is completed with six great Prophets and Ḥaẓrat Qā'im (6+1=7), in the same way the spirituality of the personal world completes after passing through seven stages. Spirituality starts with the example of Ḥaẓrat Adam and completes with Ḥaẓrat Qā'imu'l-qiyāmat. This is not confined only to Ḥaẓrat °Īsā, but is also the law of the completion of Light.

Q.15. If Ḥaẓrat Maryam is an example of *Hujjats* and *Pirs*, she is also the best example of the religious and spiritual greatness for women. Could you kindly elaborate on this further?

A.15. Yes, in the wisdom-filled example of Ḥaẓrat Maryam, God invites both men and women to spiritual progress. She achieved a level of spirituality that is next to the Prophet and Imām, and which is possible for all. She provides a practical example of how successful men and women can join the light of *imāmat* esoterically and spiritually.

Q.16. According to verse (66:11) the wife of Pharoah is mentioned not only as a *mu'minah* (believer) but she is also mentioned in the

rank of Ḥaẓrat Maryam. Would you kindly explain the *ta'wilic* wisdom of this verse?

A.16. Regarding Pharoah's wife, the Qur'ān says: "My Lord! Build for me a home with You in Paradise" (66:11). This prayer is based on several higher wisdoms. One of them is that there is the concept of the vision of God, His extreme closeness and presence in it. The second is that the building and creation of Paradise is mentioned in this verse. This shows that she had recognised God and Paradise, otherwise she would not have prayed in this manner. Had her prayer not been in accordance with the wisdom of the Qur'ān, it would not have been presented in this way in this verse or it would have been presented as a falsehood. But this is not so, and therefore it is evident that the wife of Pharoah was among the people of *ma'rifat*.

Q.17. According to the exoteric meaning of the verse (66:12) it appears that the Divine Spirit was breathed into Ḥaẓrat Maryam because of her physical chastity. What do you say in this connection?

A.17. Although physical chastity is a virtue and necessary in its own place, the Holy Spirit cannot be attained only by physical chastity. The Holy Spirit enters a *mu'min* through the ears, concealed in the pure conversation of knowledge and wisdom. It is necessary therefore to keep pure and away from the contaminated discourse of the enemies of religion. This is the meaning of the example given in this verse.

Q.18. You said that the luminous birth of Ḥaẓrat ʿĪsā took place in the seven stages of spirituality. Can you give us an example of this?

A.18. Yes, God willing, I will cite an example. For instance, to say “That I may bestow on you a pure (*zakī*) son” (19:19). Here, a pure son is an indication of the perfect stage of the light of Ḥaẓrat ʿĪsā. To name Light “son” is correct in the language of *taʿwīl*, in the sense that at the level of spirituality, one of the various manifestations of the Light is in the form of voice, in which numerous voices function. One of these voices is like the voice of a child. In the word pure or *zakī* is alluded the purity of Intellect, more than the purity of body or soul. That is to say, the greatest characteristic of intellect is to purify people intellectually by imparting knowledge. Thus according to this glad tiding, the final spiritual birth of Ḥaẓrat ʿĪsā takes place and indicating this, it is said: “So eat (from the ripe dates) and drink (from the water of the spring) and cool the eyes (with the vision of the Light)” (19:26). By dates is meant wisdom and by water, knowledge and by cooling the eyes, is meant the delight of the eye, which is the Light and the son, whose vision takes place at the supreme level.

Q.19. According to verse (4:171): “The Masīḥ, ʿĪsā son of Maryam, was only a messenger of Allāh, and His Word which He conveyed unto Maryam, and a spirit from Him”. Please explain what is the Word? Why is the spirit separate from the Word? Can by the Word be meant Words? If so, can the spirit also mean spirits?

A.19. *Kalimah* or Word means the Supreme Name (*ism-i aʿẓam*) which is one in the beginning and which was given to Ḥaẓrat Maryam. By the spirit is meant the Holy Spirit. Here spirit is mentioned separately because it comes later, as a result of *ʿibādat*. Later however, this Word takes the form of the Perfect Words and the Great Names and the spirit, for although it is one, yet it is also many.

Q.20. On which path of spirituality were Ḥaẓrat Maryam and Ḥaẓrat ʿĪsā walking? What was the name of this path? When did it start? What was the difference between the spirituality of Ḥaẓrat ʿĪsā and Ḥaẓrat Adam?

A.20. Ḥaẓrat Maryam and Ḥaẓrat ʿĪsā were walking on the path of spirituality of the religion of God. The name of this path is the straight path or *ṣirāt-i mustaqīm*. It started from pre-eternity (*azal*). There is no difference between the spirituality of Ḥaẓrat ʿĪsā and Ḥaẓrat Adam. It is the same. In fact, all the Prophets and Imāms are the same in spirituality. And according to Divine teaching in *sūrah-yi Fātiḥah*, all *mu'mins* pray for advancement on their spiritual path. It is a different question however, whether they know how far they have to go or what the desired destination of the straight path is, in this prayer of “Guide us to the straight path, the path of those upon whom You have bestowed favours”.

Your servant for knowledge,
Naṣīr al-Dīn Naṣīr Hunzai,
London,
8th August, 1983.

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

Spirituality and Music

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

Allāhumma ṣalli ʿalā Muḥammadin wa āli Muḥammad!

O Creator of essence and existence! O Lord of man and *jinn*! As always this extremely humble and indigent servant craves Your glance of mercy, help and succour, for without it, the cause of true and spiritual knowledge cannot be served and accomplished. O Lord! You are All-knowing and All-seeing. Nothing is hidden from You. This humble servant of yours is so weak. O Sustainer! Grant your servant success and high-ambition in Your infinite mercy! Amīn!

I am writing on this subject, because one of my respected and learned students in Canada, asked me two important questions on spirituality and music in a letter and expressed a hope that I should answer them as soon as possible. The questions are:

1. What is the effect of music on the human soul?
2. Does music have any significant role to play in higher spiritual experiences?

You see that these are excellent questions, for they extend from ordinary occurrence to the very heights of spirituality. This student is a scholar and is not only interested in, but is also actively involved in music in her career. I therefore decided that, God

willing, I would write a detailed article on this topic and thereby answer her questions.

It should be known that according to the Holy Qur'ān and Islam, some things are lawful, some unlawful and others which are lawful in one respect and unlawful in another. For example, in the Qur'ān the word “*ẓann*” (opinion, suspicion), is a word which depending on its use can give cause for reward or sin. Thus good opinion is lawful and bad opinion is unlawful. The same is true for music. If it is used for good purposes and with good intention, it is lawful, and if not, it is unlawful. We have so far mentioned only music in ordinary use by people. We have not yet discussed music in its original form and real source, namely, angelic and sacred music. This God willing, we will explain in some detail later in this article.

Music is among the wonders of the Divine power and one of the secrets of His wisdom. It is a form of great power and primarily created for the sake of spiritual upliftment and elevation. But in this world, it is controlled largely by Satan through his army. However, it is not wise to leave to Satan the sacred parts of it that still remain. Wisdom and exigency lie in snatching away from Satan every lawful thing, thereby depriving him of it and making him despondent.

Angelic and sacred music is implicitly and in a subtle way mentioned in many wisdom-filled Qur'ānic verses. However, explicit mention is found in the verses on the *ṣūr* or *nāqūr* (trumpet) of Ḥaẓrat Isrāfīl and *tasbīḥ* (glorification of God) of Ḥaẓrat Dāwūd. So first, let us discuss Ḥaẓrat Isrāfīl and his sur. Why has God, the Wise Creator and Benevolent Lord, granted this great honour to the *ṣūr* of Isrāfīl, namely, the angelic and sacred music, so that He proclaims His eternal and ever-lasting kingdom

through it, both now in spirituality and in future on the occasion of Resurrection? (6:73). Why has the *ṣūr* of Isrāfil such importance that an angel even greater than Jibrīl or Mikhail has been appointed and waits for it to sound? What is the secret of the *ṣūr* of Isrāfil and what powers of Resurrection are hidden in it? How will it instantly awaken all those people from the sleep of death which no religious force could awaken from the sleep of negligence in this life? What is the wisdom of commissioning one of the Archangels (who follow the Pen and the Tablet in Divine order) for music and to reveal one of the four heavenly scriptures in the form of sacred melodies?

The use of the word *ṣūr* or *nāqūr* (which both mean trumpet) is merely an allusion. It serves as a veil for its real meaning. Everything has a veil, including God Himself, who chooses a veil for His sacred essence. Thus God, the Wise, has given the name *ṣūr* or *nāqūr* to the “angelic melodies”. Between the name and the named, there is as much difference as between heaven and earth and it has to be so.

The wise will understand that it is not fitting for Ḥazrat Isrāfil, one of whose Qur’anic and technical titles is “*jadd*” (Glory of God, 72:3) to play an ordinary *ṣūr* or trumpet. As he is the angel of Divine love, he plays the trumpet of Divine love. You should realise that the power of Divine love is greater than all other powers, whether external or internal. This Divine power can, not only revive the dead on the day of Resurrection, but can, even today give real life to many people, who whilst appearing to be alive because they move and walk, do not have real life and can accordingly be considered dead.

It is said: “Love is a fire which consumes everything other than God”. This means that true love is a miraculous fire which, if

attained, consumes everything other than the remembrance of God. It is necessary for the faithful to understand the religious wisdom of Ḥaẓrat Isrāfil's role and to reflect seriously whether, in the sacred traditions of religion, there are things which resemble the *ṣūr* of Isrāfil or the *ṣūr* of Resurrection, from which manifests a miracle of extremely sweet love of the true Lord.

About people in this external world who end up rejecting truth and the *da'wat-i haqq* (invitation to the truth), God says: "Deaf, dumb and blind; and they return not." (2:180). It is obvious that when such people die they become even more pathetic. However, there is an endless wonder in the secret that, God has such great power, He uses it not only to give hearing, speech and sight to the deaf, dumb and blind, but also to resurrect the dead. This power is the melody of Divine love in the *ṣūr* of Isrāfil.

The word *nāqūr* is mentioned in the Qur'ān only once, and *ṣūr* ten times. The word "*ṣayḥah*" (awful cry) is also used in this sense and mostly presents a picture of devastation. That is, *ṣayḥah* or awful cry, which destroyed disobedient nations in the past, was also due to the miraculous power of the *ṣūr* of Isrāfil.

It is necessary for the wise to think about the blessed Qur'ānic verses in which the miraculous nature of the *ṣūr* of spirituality and Resurrection is mentioned and to know that this *ṣūr* (*nāqūr* or heavenly flute), which revives or awakens souls from the sleep of death, is truly the soul of true love. It can be said in the light of *mā'rifat* that it is the angelic flute, whose life-bestowing melody controls and flows throughout the physical and spiritual worlds. As it says in the Qur'ān: "And when the *ṣūr* (trumpet) is blown, all who are in the heavens and all who are in the earth swoon away, save him whom Allāh wills. Then it is blown a second time, and behold them standing waiting!" (39:68).

On this subject, we should also mention Ḥaẓrat Dāwūd. In fact Ḥaẓrat Dāwūd is connected with the *ṣūr-i Isrāfil*, for it is constantly played within the Perfect Man. Thus it should be known that Ḥaẓrat Dāwūd was the *mazhar* (locus of manifestation) of Ḥaẓrat Isrāfil. On the one hand, he was under the influence of Ḥaẓrat Isrāfil, and on the other he was influencing people. In other words it is also correct to say that he was representing Ḥaẓrat Isrāfil. For ordinary people cannot hear the melodies of Divine love of the *ṣūr* of Isrāfil directly, or create the spiritual ear in their physical ear, nor can they attain the eye of certitude in their physical eye. Therefore, God, in the example of Ḥaẓrat Dāwūd, commanded the people of this world to see that there is always a successful and effective remedy even for someone who can be considered dead because of their neglect of the remembrance and love for God and thereby a new life can be attained.

It should be borne in mind that Jibrīl is the angel of *tanzil* (revelation), Mikā'il that of *ta'wil* (esoteric interpretation) and Isrāfil that of *ishq* (love). The Lord of the World has illuminated the hearts of the Prophets and His friends with the light of His pure love. In accordance with Divine wisdom, this virtue of the Divine love was prominent in Ḥaẓrat Dāwūd, just as every great Prophet is a model of some virtue. Since Divine love in its real state is at the very height of the world of divinity and therefore extremely difficult to achieve perfectly, Ḥaẓrat Dāwūd was always absorbed in *munājāt* (intimate conversation with God) and in *giryah-ū zāri*.

Although man in his existence is a compendium of innumerable things, there are basically four major things in him, which are: body, soul, intellect and love. Accordingly, their nourishments are also different. The nourishment of the body is physical and material; that of the soul, spiritual and satisfied by *zikr* and *ibādat*;

that of intellect is knowledge and wisdom and that of love, devotion to the Light of Guidance.

It is a reality that the spiritual and real path of all the Prophets is one and the same and it is the straight path (*ṣirāt-i mustaqīm*). The spiritual wonders and miracles which they observed are not hidden or separate from this path and their exemplary following of it. This means that by following the Holy Prophet and his true successors, it is possible for mu'mins to attain the *ma'rifat* of every level and observe the spiritual miracles of all the Prophets mentioned in the Qur'ān. Otherwise, the Benevolent Lord would not have taught them such a comprehensive, meaningful and blissful prayer such as this: "Guide us on the straight path, the path of those upon whom You have bestowed Your favours" (1:6-7). This implies that on the path of spirituality, mu'mins not only have to follow the footsteps of the Prophets, but also observe the favours bestowed upon them and attain the certainty of His ever-flowing mercy.

You can believe that Ḥaḏrat Dāwūd was more melodious internally than externally. For he was not only singing the praise of the Lord with his physical tongue, but was also singing Divine songs in the extremely sweet and melodious voice of his soul. As God says: "And We subdued the mountains and birds to hymn (Our) praise along with Dāwūd. And it is We who can do this." (21:79). The *ta'wil* of mountains is great souls and that of birds, ordinary souls. When the resurrecting and miraculous flute was played, both small and great souls entered Ḥaḏrat Dāwūd in the form of subtle particles where they began to hymn in harmony with the melody of Dāwūd, Jibrīl, Mikā'il and 'Izrā'il (a.s.). The blissful voice of *nāqūr* continues for years and is only interrupted during ordinary sleep.

When Ḥazrat Dāwūd became absorbed by the paradisiacal melodies of *nāqūr* and Divine love, then on the one hand, he felt that the entire universe in its width and breadth had shrunk and had become confined in his essence and yet on the other, he realised that he was spreading in the heaven and earth in harmony with the voice of *nāqūr*. Both these experiences are true, for the spiritual subjugation of the universe takes place in this way. As God says: “See you not how Allāh has subjugated to you whatever is in the heavens and whatever is in the earth and has bestowed amply upon you His favours both externally and internally”. (31:20). The explanation of this blessed verse is that God has encompassed spiritually everything in the heaven and earth in the blessed essence of every Prophet and Imām. This is the subjugation of the universe. This everlasting wealth can be obtained by anyone through true obedience to the Guide of the time. Otherwise, to speak of favours by God does not make any sense.

Alas! Let alone achievement of *maʿrifat*, most people do not even know the literal meaning of that word. Otherwise, they would know that *maʿrifat* means recognition of the Lord of Honour and everything in His kingdom. One might ask how is it possible to encompass the recognition of God and His Godhead through knowledge? The answer is simple. This task is accomplished through His mercy, for, as the Prophet says: “The muʿmin sees through the light of God”. This means that the muʿmin sees and recognises God and everything in His kingdom through the eye of Divine light.

One should always remember that the worldly kingdom is scattered but the spiritual kingdom, in the form of the sacred knowledge of God, is singular. In His kingdom there is only one reality, which contains togetherness and the oneness of all realities.

Maʿrifat (recognition) of this “one-reality” or “monoreality” is the source of all *maʿrifats*.

In the light of the above-mentioned principle of all principles, you should realise that the realities and *maʿrifats*, which are mentioned separately in the Qurʾān, are in fact, united and together in the sublime centre of spirituality. Thus, if an attribute was prominent in one Prophet, it was latent in others. No one should think that it was only Ḥaẓrat Dāwūd who used to hear the Divine melodies of Isrāfil, or that it was only Ḥaẓrat Adam to whom the angels prostrated, or that it was only Ḥaẓrat Mūsā with whom God conversed. You should think carefully about this.

Paradise, whose root and foundation is the *ibdāʿī* body is based on several stages. These are divided into four kinds: subtle physical favours, for the subtle body; spiritual favours for the soul; the favours of intellect, knowledge and *maʿrifat* for the intellect; and the favour of the beatific vision of the Lord of Honour and devotion to Him for love. Thus the melodies of praise and glory of the True Lord are necessary in Paradise and they will be in many different forms.

Some *zāhiri* (exotericist) *ʿulamāʾ* adduce the proof of music in Paradise from the verse: “*Udkhulū...tuḥbarūn*” translating it as “Enter the Paradise, you and your wives, to be made to hear melodies.” (43:70). Their translation of this verse is correct. There are other verses which also imply that there are melodies in Paradise. For example: “And therein is all that souls desire and eyes find pleasurable”. (43:71). It is evident that in Paradise are all things that man likes, including music and melodies for the human soul.

Since we have mentioned the honourable name of Ḥazrat Dāwūd in the discussion on “Spirituality and Music”, it is appropriate that we also furnish some examples from the book of Psalms, the scripture revealed to him. The verses below are from the last chapter (150) of the Psalms:

Praise Him with trumpets.

Praise Him with harps and lyres.

Praise Him with drums and dancing.

Praise Him with harps and flutes.

Praise Him with cymbals.

Praise Him with loud cymbals (150:3-5)

Finally, one important question can be asked, which is: What was the attitude of the Prophet to music and singing? The answer is that the Prophet’s likes and dislikes have to be in accordance with the Qur’ān. Anyone who wants to know in detail, should study the book “Islam and Music” by Mawlānā Shāh Muḥammad Jaʿfar Phulwārī. This is a fine book and has been published by the Institute of Islamic Culture, Club Road, Lahore. In this book (2nd Edition, p.40) Mawlānā Phulwārī writes: “And this Tradition is known to all that on the occasion of the migration of the Prophet to Medina, women were singing this song accompanied by tambourines:

Ṭalaʿa l-badru ʿalaynā; min saniyāti l-wadāʿ
Wajaba sh-shukru ʿalaynā; mā dāʿa li llāhi dāʿ
Ayyuha l-mabʿūsu fi-nā; ji ta bi l-amri l-mutāʿ

The moon has risen upon us from the hills of Wadaʿ
Gratitude is obligatory upon us so long as an inviter invites
towards God.

O the one sent to us, you have brought the religion which has to be obeyed.

I think that the realities and *maʿrifat*, which have been discussed here are sufficient to shed light on both the questions raised at the beginning of this article. The gist of the discussion has been that the human soul in its original form, is a living light and is extremely subtle and rich in beauty and perfection. When it is linked to the physical, dense body it loses this beauty. The reason for this, according to Qurʾānic allusions, is hardheartedness or callousness of the heart. This is the main obstacle to ethical and spiritual elevation. A remedy for this disease lies in music or melodies that call our attention to God and the Hereafter. As a result the miracle of Divine mercy may affect the heart and the dead, half-dead and dormant particles of soul which are in it, may be awakened by the effect of the sacred melodies of Isrāfil and Dāwūd.

This clearly shows that music has a constructive effect on the human soul. It has an effect not only in the external world, but also in the spiritual world. In higher spirituality its effect is as powerful as that of the sun, which through its heat rarefies water which then rises up to the heights. In the case of the human soul, the light of love is like the sun and the soul is like frozen water. And success comes from God.

Khānah-yi Hikmat,
Karachi,
20/11/82.

Religion and Science (1)

Kirāman Kātibīn (Honourable Recorders)

In the name of Allāh, the Beneficent, the Merciful

I am convinced that the subject “Religion and Science” is very necessary at the present time. I hope therefore that this article will benefit both my students and readers in general. Science, which is the discovery of the secrets of nature and its laws is always linked to Religion. No wise religious person can afford to ignore science. In fact, in order to understand the inner realities of religion, it has always been necessary to study religion in the light of science. By religion is meant Islam, which is the religion of nature.

Many subjects can be discussed under the title “Religion and Science”. Today we will discuss “*Kirāman Kātibīn*” and explain some realities and *maʿrifats* in connection with this. *Kirāman Kātibīn* (Honourable and Generous Recorders) are the angels who record our deeds. As the Holy Qurʾān says: “*Wa innā ʿalaykum la-ḥāfīzīna kirāman kātibīna yaʿlamūna mā tafʿalūn*” (Lo! there are above you recorders (of all your deeds), honourable, generous and recording (angels), who know all that you do). (82:10-12).

One should always bear in mind that the exoteric meaning of a heavenly Book is in accordance with the time in which it was revealed, whilst the esoteric wisdom (*taʿwīl*) encompasses the whole of the future. This is so that future generations can understand aspects of religion in the light of new sciences and technology. Accordingly, it is appropriate to explain the meaning of *Kirāman Kātibīn*, those who guard and record human deeds, in the language of modern science.

These angels are honourable in the sense that God, the Omnipotent, has granted them various spiritual powers. They are therefore, the living recorders of our deeds. Their writing is of a spiritual kind and is therefore living and speaking unlike the writing of scribes of this world, whose writing is limited, lifeless and silent. In other words, these honourable angels take a film of all our words and deeds without any exceptions and in which each and every particle of our good and bad deeds is contained. This living record of our speech and deeds takes place automatically supervised by these angels. These great and honourable angels are Jibrīl, Mikā'īl, Isrāfīl and 'Izrā'īl. So many angels work under their command that nobody knows their exact number except God.

The *Kirāman Kātibīn* or the great and honourable angels, who guard and record human deeds in spiritual form, are also called messengers chosen from the angels. (10:21, 43:80). For God selects messengers from both angels and human beings (22:75); because human existence has two aspects: external and internal. The external is linked with humanity and the internal with angelicity. As man lives between humanity and angelicity, God has appointed for mankind messengers from both humanity and angelicity and they both play their respective roles according to His command.

The work of *Kirāman Kātibīn* is also attributed to God Himself for as He says: “We shall record what they said.” (3:181). “Nay, but We shall record what he says.” (19:79). “We record that which they have sent before that and what they leave after them”. (36:12). This shows that the work which these great angels do by the command of God, is being done as it were, by God Himself.

The human words and deeds automatically recorded in the form of living pictures under the supervision of the *Kirāman Kātibīn* is

called the “Book of Deeds” (*al-māl-nāmah*). This is a comprehensive living and speaking spiritual book and is totally different from any material book. By this book is meant a spiritual film of the entire human life. For the “Book of Deeds” is that in which, by the command of God, everything is witnessed and recorded as it was. It contains not only the living and moving pictures of man and his words and deeds, but also spiritual pictures of space and time and everything in the environment. In the language of our time this record can be called a spiritual film. As the Wise Qur’ān says: “Lo! We it is Who bring the dead to life. We record that which they have sent before them, and that which they leave after them and We have encompassed everything in the (light of) a Manifest Imām”. (36:12). According to this verse, in the “Book of Deeds”, are recorded not only those deeds and states of man which are sent before death, but also those which are left behind in this world. And all this is encompassed in the light of a Manifest Imām. This reveals several wisdoms:

1. The “Book of Deeds” or the mirror of deeds contains two kinds of states: those deeds sent before death and the traces (of them) left behind in this world.
2. *Kirāman Kātibin* are like the rays of the light of Imāmat. It is because of this that in this verse it is said that the deeds and traces of human beings and everything in the existents are encompassed in the Holy Light of the Manifest Imām.
3. The “Book of Deeds”, “Speaking Book”, the “Manifest Imām”, all these and similar names are names of one exalted reality, which is the Imām of the time.

In this connection the Holy Qur’ān says: “And with Us is a Book which speaks the truth, and they will not be wronged”. (23:62).

The Speaking Book which is with God is the Light of Imāmat, which is also like the “Book of Deeds” for human beings. With respect to perfect attributes and honour this Book is with God, but with respect to guidance for people it is manifest in this world in the attire of man, so that the law of Divine justice may be fulfilled. For it is utterly impossible and contrary to God’s mercy that He should keep the Speaking Book Himself and reveal it only on the Day of Judgement as a testimony of peoples’ deeds. This would have been (God forbid) an injustice on the part of God, but He, by saying “They will not be wronged” in the above-mentioned verse rejects such an idea. The fact is that the Speaking Book comes forward not only on the Day of Resurrection, but also exists and is manifest in this world. And this Book is the Imām of the time.

The Book of Deeds into which the great angels keep records in a miraculous form receives spiritual life from the Light of Imāmat and consists of spiritual particles. It has been observed in individual Resurrection or spirituality that the “Book of Deeds” comes in the form of flying spiritual particles. As God says: “And every man’s Book of Deeds have We fastened to his own neck, and We shall bring forth for him on the Day of Resurrection which he will find in the form of a scattered book”. (17:13). That is, each person’s “Book of Deeds” is attached to his Imām, for whether true or false, the Imām is like the neck of his followers. Thus on the Day of Resurrection everyone will find this Book in the form of scattered spiritual particles. Some people think that this Book is like an external and material book that will come to man in the form of scattered leaves. This is not true. The “Book of Deeds” consists of particles of the soul. Since this Book comprises spiritual particles, it is speaking, unlike a material book, which is silent.

The mu'min who observes the states of Resurrection by dying spiritually before physical death, knows in the light of certainty and *ma'rifat* that it is his personal spirituality which is the "Book of Deeds" both today and tomorrow. For the purpose of the "Book of Deeds" is spiritual observation, in which state by using the inner faculties, a mu'min attains satisfaction about the results of his deeds.

We have already explained that the preparation of the "Book of Deeds" by the great angels is not with an external or worldly pen, but through spiritual faculties, which we can, to use a modern scientific analogy, compare with filming. When we are absorbed in the world of dreams we see both good and bad states and these dreams are a minor example of the "Book of Deeds" and spirituality. Thus we can call imagination and dreams the writings of angels, but they are not with a material pen.

Whether imagination and dreams, or the "Book of Deeds" and spirituality, Jibrīl gives shape and form to words and actions, Mikā'il fills them with colour and light, Isrāfil casts the speaking soul in them and 'Izrā'il controls them. This is the writing, spiritual writing, by the *Kirāman Kātibin*. This spiritual writing is the writing of God in which the scriptures were revealed. Further, the *ta'wilī* wisdom of scriptures also lies hidden in this form of writing. Thus, for mu'mins it is possible to observe spiritually the *tanzīl* of the Prophet and the *ta'wil* of the Imām and attain the *ma'rifat* of their exalted rank.

Kirāman Kātibin are appointed not only to record the deeds of human beings, but also for other works of Divine mercy. For instance, 'Izrā'il causes us to sleep peacefully, Isrāfil awakens us gently, Mikā'il provides understanding and insight and Jibrīl

generates thought and imagination. So in the sense of *Kirām*, these great angels are generous as well as honourable.

Servant for knowledge,
Naṣīr Hunzai,
15th October, 1980.



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

Spirit - an Extremely Lovely Reality

In the name of Allāh, the Beneficent, the Merciful

The supreme goal of the Holy Qur'ān and the religion of Islam is that Muslims and true mu'mins, by following the teachings of the Prophet and the True Imām, may create the inner eye (eye of insight) within themselves and thereby observe the spirit and spirituality and attain *ma^ʿrifat* of the Lord of Honour and accomplish every word and deed knowingly. For man only has supremacy over animals because his every act and deed is in the light of intellect and understanding, something which animals are deprived of.

On the significance and need for the eye of insight, which is also called the eye of the heart or inner eye, the Glorious Qur'ān says: “Say: This is my Way: I call on Allāh with insight (*baṣīrat*), I and whosoever (*man*) follows me (i.e. the true successor).” This means I and my successor have the inner eye, namely, we see the realities and *ma^ʿrifat* with the inner eye and call on God. Here the relative pronoun “whosoever” (*man*, in Arabic) signifies both singular and plural. In the case of singular, it signifies Mawlānā ʿAlī and in the plural, the pure Imāms from his progeny. For, it is these Imāms who are the means of following the Prophet, and also the inner eye and the light is linked with them.

It is extremely important for every Muslim and mu'min to create the inner eye or insight within himself. For, in many of the Qur'ānic verses, God asks man to study the Divine signs. In all these verses principal allusion is made to the utility and importance of the inner eye. For the study and reflection upon these signs is based on the inner eye, which is indispensable.

The Divine signs are in three places: the Qur'ān, in the universe and in the soul or spirit. Despite being in three places they are interconnected and arranged in order. The first and foremost is the Qur'ān, the unique Book of Allāh and the other two, the universe and the spirit are where its natural explanations occur. By the spirit is meant the holy and true spirit of man.

Regarding the importance of insight in studying Qur'ānic verses, God says: “Do they not meditate on the Qur'ān, or are there locks on the hearts.” (47:24).

In connection with the importance and need of insight in studying the universe, which is the explanatory sign of the Qur'ān, God says: “Lo! in the difference of the day and night and all that God has created in the heavens and the earth are signs, verily, for the people who fear (God).” (10:6).

Regarding the importance and need for the inner eye to observe the Divine signs or great miracles in the spirit and spirituality of man, God says: “And in the earth are signs (of the Divine power) for the people of certainty and also in yourselves. Can you then not see?” (60:20-21).

Knowledge for a united humanity

From the above, one can fully appreciate the lack in man's thought and insight on the one hand, and on the other, appreciate the vastness of the circle of his duties. Man's weakness and laziness can be described in this way: “How can weak and feeble man jump into the three oceans of the Qur'ān, the universe and the spirit, and dive for pearls at the same time? If he has to do this endless work in turns at different times then, let alone one life, thousands of lives are not enough.” But to think in this way is conceptually incorrect. For God, the Beneficent, the Merciful, never commands us to do something impossible. He says: “God tasks not a soul beyond its

scope.” (2:286). This somewhat terse, but wisdom-filled verse shows that none of the duties which God has ordained for man is impossible. It is obvious to the wise that everything included in the scope of choice and in the domain of duties of man is neither impossible nor even difficult. For, it is not hidden from the knowledge of God that man is weak and powerless. And He has created man weak in accordance with His wisdom and expedience. (4:28). This is the reason why He has appointed forever on earth, the means of His holy light, so that everyone can have recourse to the Divine light and cure his weakness.

Now we come to the question of whether these three oceans of the Divine signs or knowledge and wisdom are completely separate from each other, as they apparently seem to be, or do they have any centre or confluence? The answer is certainly that they have a centre or confluence and it is hidden in the holy spirit of man. In fact, this confluence is where Ḥazrat Mūsā in his spiritual journey met the Khizr of the time. With respect to *tanzil* and *ta'wil* or *zāhir* and *bāṭin*, it is called “The Confluence of Two Oceans. (18:60). It is also the place of given knowledge.

In order to prove the reality that the confluence of these oceans is hidden in the holy spirit of man, we need nothing more than to quote two verses from the Diwān of Mawlānā °Alī:

*“A-taḥsabu annaka jirmun ṣaghīr;
Wa fika ’nṭawa ’l-°ālamu ’l-akbar;
Wa anta ’l-kitābu ’l-mubīnu ’llazī;
Bi-ahrufīhi yaẓharu ’l-muẓmar.”*

“Do you think that you are a small body;
Yet the great cosmos is contained in you;
You are the Speaking Book;

By whose letters the hidden is revealed”.

There is not the slightest doubt that realities of the entire universe are hidden in the spirit and spirituality of man. And this soul, at its climax, is the Speaking Book.

Every human being, whether a believer or unbeliever, is without any doubt, a Speaking Book potentially. In order to become an actual Speaking Book, however, it is a prerequisite to be annihilated in the Light and the Speaking Book (5:15) which have come from the presence of God. Fortunately, it is possible to progress from the potential to the actual Speaking Book. Annihilation is of many kinds. The one needed by a mu'min is in the form of complete obedience performed in the light of faith, love and knowledge.

From this, you will realize that whatever more is written on the subject of the soul, it can never be complete, for the soul contains the priceless treasures of all realities and *ma'rifats*. These treasures include the great secrets of the Godhead and God's kingdom, the real relationship of man with God, the extent of God's favours to His servants, whether *ma'rifat* belongs to the soul or to the Lord, or to both and how, etc., etc. Thus the subject of soul is the most important but also the most delightful.

If we look at the origin and essence of the soul, we realise that it is one, both at the beginning and in the end. No, we should say that the immaterial realities of bodies, souls and particular intellects are one in the fountainhead of Intellect. For all the things of the universe and the existents, are created from one single “Hidden Pearl”. As the sage, Pīr Nāṣir-i Khusraw says:

*Chih gū-yi az chih ū ʿālam padīd award? az lūlū
Kih nah mādat būd-ū sūrāt, nah bālā būd-ū nah pahnā*

What do you think? What did He create this world from?
He created it from the “Pearl (of Intellect)”,
which was neither matter nor form, nor had it three
dimensions (length, width and depth).

This shows that God created the universe and everything in it from the Pearl of Intellect, which exists with creative power, beyond time and space. Since the Pearl of Intellect holds the supreme rank of the “Divine Pen” or the “Pen of Creation”; the Owner of the Pen (God), always writes creation with it.

According to the meaning of a wisdom-filled verse of the Qurʾān (6:94), when a servant returns towards his True Lord, then in conformity with the “law of oneness”, he goes towards Him, alone, leaving behind everything related to his body, soul and particular intellect. That is, he returns to his Lord as he was in the beginning, alone and single. It implies this subtle allusion that he becomes annihilated in the Pearl of Intellect. That is, he finds himself already existing there. Another name of this place is “*ʿIlliyīn*”, where the “Higher I” (*anāʾ-yi ʿulwī*) of true muʾmins already exists in the form of a living book or the Record of Deeds (83:18).

To elaborate this further, it is said in the Qurʾān “On the Day of Resurrection, the whole earth will be in His handful and the heavens will be rolled up in His right hand”. This verse reveals the reality that the entire universe, (all things) are created from one single Pearl and all things are going to be ultimately annihilated back into it. It should be kept in mind that all things in the universe

are in grades and these grades are compared with stairs (*ma'ārij*) in the Qur'ān (70:3). Thus no creature can be annihilated in the supreme rank - the Pearl of Intellect - without climbing the stairs of God, finally adopting the human form from which it becomes annihilated in the Pearl of Intellect.

As for the ranks of physical creatures, there are four stairs: Minerals, vegetables, animals and human beings, all of whom are linked sequentially with each other. This law is valid in general. There are however some exceptions to this law. For example, salt or fruits reach mankind directly when eaten in their state as mineral or vegetable respectively.

Question 1: When we pick fruit and vegetables, or when we slaughter a lawful animal, their soul, vegetative or animal goes away. Which soul then is left in what we eat? Which soul, animal or mineral, is there in a piece of meat? This question arises because in a piece of meat there is neither growth like that of the vegetative soul, nor feeling like that of animal soul, so which soul is created in us by eating these things?

Question 2: Please also explain how the different grades of the soul are one in the real sense.

These interesting and useful questions were asked by some close friends in a letter, and this article was written in response to such questions. By the grace and help of the Holy Lord, I will try to answer them.

Answer 1: For ascension and elevation, it is a natural law that everything should be annihilated in a higher rank. Thus, according to the command of God, vegetables and animals sacrifice and annihilate themselves, so that a new, higher life may be created

from their dead substance. When a lawful animal is slaughtered, this is its first annihilation. When the meat is cooked, it is its second annihilation. Behold the Divine power: This thing which has been annihilated twice, when it passes through the “workshop of life”, which is hidden in man, first is created the vegetative soul and then the animal soul from it. And this state is far superior and better than the previous one. Then gradually, the vegetative soul transforms into animal soul and the animal soul continues to be annihilated into the human soul.

In the piece of cooked meat, there is neither animal soul, nor vegetative soul, it is more like the minerals. But in this example God wants to reveal to the wise, how He revives the dead by His perfect power. Thus when this substance of meat passes through the workshops of the liver and heart, the vegetative soul and the animal soul are revived respectively. This event is similar to man’s Resurrection after death.

Answer 2: In both pre-eternity and post-eternity, all souls are alike. An example in the physical world can be found in the sun in whose particles there is individuality, equality, uniformity and unity. In the world of religion an example of this state can be found in the Prophets who are like a Single Soul (*nafs-i wāḥidah*). It is worth pondering upon how, all Prophets can be one despite the law of excellence. (The law of excellence is based on the Qur’ānic verse: “Of those messengers, some of whom We have caused to excel others”(2:235)). In order to understand this paradox, we have to appreciate that there are only two worlds, the world of plurality and the world of unity. Both these aspects are valid respectively in these worlds. The law of excellence only applies in the world of plurality and unity and equality apply to the world of unity. By this explanation the reality of the unity and equality of souls is clear.

The intensity of pre-conceived ideas varies. To avoid one of the most common prejudices, one should contemplate upon this blessed verse: “Deemed you then that We had created you for naught, and that you would not be returned unto Us” (23:115). In this verse is the wisdom beyond Paradise and Hell. For if the destination of the people of Hell ended in Hell, then their creation would have been meaningless and returning of all to the presence of God would not have been mentioned. From this it is evident that all souls have to return to God, including those souls that undergo the punishments of Hell.

Those who meditate on the Qur’ān cannot deny the fact that good is among the names of Paradise and evil among the names of Hell, as it is said in the Qur’ān: “Every soul shall taste of death; We try you with evil and good a test; and unto Us shall you be returned” (32:72). Good and evil exist in this world partially but in the next world they exist completely. Since good and evil are the names of Paradise and Hell the trial of people takes place in the sense that, in Paradise they are purified through knowledge and wisdom and in Hell, they burn until they deserve to enter Paradise, so that thus being purified, they may be able to then return to the presence of God.

Knowledge for a united humanity

It should be remembered that in Paradise, there will be two types of people: the faithful, both male and female, from all the communities of the Prophets, and *Hūrīs* and *Ghilmān*. Who are these *Hūrīs* and *Ghilmān*? They are the slave girls and slave boys of the spiritual kingdom, who have been transferred to Paradise after the punishments of Hell (i.e the fire of ignorance) so that here, by knowledge and wisdom, they will be purified from ignorance. As the Qur’ān says: “And (in Paradise) there are purified spouses and (above all) the pleasure of God.” (3:15). If you think about this a little, you will realise that the word

“purified” (*mutahharah*) is on the measure of “*maʿfūl*” (object) and hence the verb “purify” has been applied to it. That is to say, the spouses of Paradise were not pure in the beginning but became purified later. And according to God there are three kinds of purification: the lowest is the physical, then the spiritual and the highest is that of intellect and knowledge. This shows that the *Hūrīs* and *Ghilmān* are purified in the same order. First, they are transformed from the dense body to the subtle body, in which there is no blood nor any kind of wetness of filth or pollution. Then their souls are made aware of the Supreme Name of God and finally their intellect is acquainted with knowledge and wisdom. Three kinds of purification take place in these three stages: transformation of the present body into the luminous body, giving of the Supreme Name for *ʿibādat* and imparting of special knowledge and wisdom. These are the three forms of purification, namely physical, spiritual and intellectual.

The gist of what has been discussed about realities and *maʿrifats* is that the soul is an extremely lovely object. It is undoubtedly the point of confluence of the signs of God. In order to penetrate and observe this reality, one needs the inner eye. The pure realities of bodies, souls and particular intellects are one in the fountainhead of Intellect. God created the universe from the Pearl of Intellect. That is to say, God gave an attire of spirit and matter to the forms of knowledge of things existing in the Pearl of Intellect. Both Hell and Paradise are obstacles in the path of the ultimate destination. The ultimate destination of man is the Pearl of Intellect and the Divine Word (*kalimah-yi bāri*), i.e. the place of “*Kun*” (Be) and the pleasure (*riẓwān*) of God is at this sublime place.

Servant for knowledge,
Naṣīr Hunzai,
30/10/1982.

QUESTIONS

In the name of Allāh, the Beneficent, the Merciful

1. Why is it necessary to have the inner eye in Islam? Is *taqlid* (uncritical faith, conformity) in Islam not enough? Give an example of the importance of the inner eye.
2. Can we say that by the inner eye mentioned in verse (12:108) is meant the light of Prophethood and Imāmat? If so, please provide a proof.
3. According to the Qur'ān (17:72), whoever is unable to attain the inner eye in this world will also be blind on the Day of Resurrection, and this will be because of their going very far astray. What is the central allusion made here and what is the cause of going astray?
4. Two of the most brilliant verses of the Qur'ān are “Allāh is the light of the heavens ... (24:35)” and “And as an inviter unto Allāh by His permission, and as a bright Lamp (33:46)”. Two of the most luminous signs of the universe are the sun and the moon and two such signs of the individual world are the intellect and the soul. Would it also be correct to say that two such signs of the world of religion are the Prophet and the Imām?
5. Who said this: “He who recognises his soul recognises his Lord”, and what is its meaning and purport?
6. The verses of the heavenly Book are silent and immobile, the signs of the universe are silent but not immobile. Tell us please what kinds of signs are left? If they are the signs of the human soul, what is their nature? Are they living and speaking signs,

namely speaking miracles, which in the language of the Qur'ān are called “Eloquent Signs” (29:49)?

7. Why is man created weak? What is the expedience and wisdom in it?

8. What is meant by the confluence of two oceans (*majma' u'l-bahrayn*)? The journey of Ḥaẓrat Mūsā which was to the *majma' u'l-bahrayn*, was it spiritual or physical? Who is meant by the Khiz̄r of the time?

9. Define potentiality and actuality and tell us how an infidel can be a Speaking Book potentially? Give us an example of a companion of the Prophet, who was a non-muslim first then attained the level of the perfection in *islām* (submission) and *imān* (faith)?

10. How can a mu'min become annihilated in the light of guidance and the Qur'ān? What is the process of this annihilation?

11. Citing an example from this material world explain how soul is one yet innumerable as well. Can you explain some of the realities of the soul through the example of water in this world?

12. To what is *ma'rifat* related? To soul or to the Lord (*rabb*)? Or to both? Is there any specific relationship or unity between the soul (when it is the Supreme Soul) and the Lord?

13. All the children of Adam, whether they are believers or not, were one in his existence. The course of reality is such that they are eventually going to be united in a great personality like Adam. Is this an example of the unity of souls?

14. If we accept that the Pearl of Intellect is the Divine Pen, which is both *mulk* (physical world) and *malakūt* (angelic world), that is, it is the world of Intellect and everything exists in it in an intellectual form and further that both you and I, exist there pre-eternally and post-eternally, then what is the circle of coming and going?

15. Is it true that everything other than God is in pairs? Does man have two I's? One "Higher I" which exists permanently and the other a "Lower I" which sometimes is there and sometimes not?

16. It is said that the body, soul and particular intellect cannot reach the presence of God and that only the final stage of '*aynu'l-yaqīn*' can reach there? Is this true or would you say something else?

17. On the Day of Resurrection it is said that the universe will be in the handful of God. Is this a physical or spiritual concept or is it a concept of knowledge and intellect? For many people have passed through Resurrection in this life or after death, yet nothing has happened to this material universe. It still exists as it was in the beginning.

Knowledge for a united humanity

18. What are the four stairs of the ranks of creatures? Are there many steps in every stair? If so, please explain with examples.

19. During the slaughter of a lawful animal, where does the soul go? Is it true that this soul which consists of innumerable particles is attached to those who eat it? Is the development of the animal linked to the world of man and that of the vegetative soul to that of animals?

20. For minerals, vegetative and animal souls is ordained compulsory annihilation. What form of annihilation is ordained for man voluntary, compulsory or both? If man has been given free will what should he do? If other creatures attain benefit from compulsory annihilation then does not man need voluntary annihilation through knowledge, practice and true obedience?

21. Why are the workshops of the liver and heart so important? Where are the third and fourth workshops of life in man? How are they interrelated?

22. By citing the sun as an example can you prove that monoreality is the Light of Imāmat? Is the Light of Imāmat like the sun of souls and do the souls have their own individuality, equality and at the same time unique uniformity and unity in this light?

23. “*Innama’l-mu’minūna ikhwatun wa’l-anbiyā’u ka-nafsin wāḥidah*” (Indeed the mu’mins are brethren and the Prophets are like one soul). This is a Prophetic Tradition and comprises two phrases of the Qur’ān. Can you tell us which phrases? And what is the main part of the Tradition? Further, what is the meaning and explanation of this Tradition?

24. If we accept that through the infinite mercy of God, all people are going to meet in Paradise though some will arrive there earlier than others, and that whatever differences exist there are because they are necessary, is this not simply broad mindedness in ideology and knowledge?

25. If *Hūrīs* and *Ghilmān* are female and male servants of the people of Paradise, then the second stage of the law of mercy should be that they should be freed after they have attained the knowledge the mu’mins have. If it is accepted that the *Hūrīs* and

Ghilmān receive knowledge from mu'mins and that they will be freed and attain high ranks, will this not decrease the splendour of mu'mins?

Khānah-yi Hikmat,
Karachi,
5/11/1983.



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

Glossary of Non-English Words and Names

<i>Abad</i>	^c <i>Ilm</i>
<i>A^cmāl-nāmāh</i>	^c <i>Imrān</i>
<i>Ādam (a.s.)</i>	^c <i>Īsā (a.s.)</i>
<i>Āfāq</i>	^c <i>Ishq</i>
<i>Ālā'</i>	^c <i>Izām</i>
<i>Amānat</i>	^c <i>Izrā'īl a.s.</i>
<i>Amīn</i>	^c <i>Ulamā'</i>
<i>Amn</i>	^c <i>Urūsu'l-Qur'ān</i>
<i>Anā</i>	<i>Dā'ī</i>
<i>Anā-yi^c ulwī</i>	<i>Da^cwat-i ḥaqq</i>
<i>Anfus</i>	<i>Darwīsh</i>
<i>Asās</i>	<i>Dāwūd (a.s.)</i>
<i>Asāsu't-Ta'wīl</i>	<i>Zarrātī hastī</i>
<i>Asmā'-yi^c izām</i>	<i>Zikr</i>
<i>Awliyā'</i>	<i>Zikr-u bandagī</i>
<i>Azal</i>	<i>Zu'l-Faqār</i>
<i>Badī'</i>	<i>Didār</i>
<i>Balad-i amīn</i>	<i>Dīn-i fiṭrat</i>
<i>Başīrat</i>	<i>Diwān</i>
<i>Basīṭ</i>	<i>Fā'īl</i>
<i>Bāṭini</i>	<i>Fā'īlah</i>
^c <i>Ālam</i>	<i>Fanā' fi'llāh</i>
^c <i>Ālam-i zarr</i>	<i>Fanā' fi'l-Imām</i>
^c <i>Ālamīn</i>	<i>Fanā'</i>
^c <i>Alaqah</i>	<i>Fāqūz</i>
^c <i>Alī a.s.</i>	<i>Farmān</i>
^c <i>Ālim</i>	<i>Faṭḥ</i>
^c <i>Aynu'l-yaqīn</i>	<i>Ghilmān</i>
^c <i>Ibādat</i>	<i>Giryah-u zārī</i>
^c <i>Ifrit</i>	<i>Hābīl (a.s.)</i>
^c <i>Illiyīn</i>	<i>Hadīs</i>

<i>Ḥadiṣ-i qudsī</i>	<i>Kirām</i>
<i>Halāk</i>	<i>Kirāman Kātibin</i>
<i>Hannah</i>	<i>Kitāb-i munīr</i>
<i>Ḥarb</i>	<i>Kun fa-yakūn</i>
<i>Ḥazrat</i>	<i>Kun</i>
<i>Hidāyat</i>	<i>Kursī</i>
<i>Hūd (a.s.)</i>	<i>Laḥm</i>
<i>Ḥudūd</i>	<i>Lāhūt</i>
<i>Ḥudūd-i dīn</i>	<i>Lūt (a.s.)</i>
<i>Ḥujjat</i>	<i>Ma'ārij</i>
<i>Ḥūrī</i>	<i>Ma'īn</i>
<i>Ibdā'</i>	<i>Ma'rifat</i>
<i>Ibdā'ī</i>	<i>Ma'f'ūl</i>
<i>Ibrāhīm (a.s.)</i>	<i>Majma'u'l-baḥrayn</i>
<i>Ikhtiyār</i>	<i>Malakūt</i>
<i>Imām-i mustawda'</i>	<i>Maqām-i amin</i>
<i>Īmān</i>	<i>Maryam (a.s.)</i>
<i>Islām</i>	<i>Masiḥ (a.s.)</i>
<i>Ism-i a'zam</i>	<i>Mawlā</i>
<i>Ismā'il (a.s.)</i>	<i>Mawlānā</i>
<i>Isrāfīl (a.s.)</i>	<i>Mazhar</i>
<i>Istighfār</i>	<i>Miḥrāb</i>
<i>Jabarūt</i>	<i>Mikā'il (a.s.)</i>
<i>Jadd</i>	<i>Māti</i>
<i>Jibril a.s.</i>	<i>Mu'min</i>
<i>Jussah-yi ibdā'iyyah</i>	<i>Mu'minah</i>
<i>Ka-zālika</i>	<i>Mubda'</i>
<i>Kalimah-i Bārī</i>	<i>Mubdi'</i>
<i>Kalimāt-i tāmmāt</i>	<i>Muzghah</i>
<i>Khalq-i ākhar</i>	<i>Muḥammad (s.a.s.)</i>
<i>Khalqan ākhar</i>	<i>Mulk</i>
<i>Khayāl</i>	<i>Munājāt</i>
<i>Khizr (a.s.)</i>	<i>Muqarrab</i>

<i>Muqarrabīn (pl. of Muqarrab)</i>	<i>Rūḥu'l-Qudus</i>
<i>Mūsā (a.s.)</i>	<i>Rukūʿ</i>
<i>Muṭahharah</i>	<i>Şalawāt</i>
<i>Nabiyyīn</i>	<i>Şāliḥ (a.s.)</i>
<i>Nafs-i muṭmaʿinnah</i>	<i>Şāliḥīn</i>
<i>Nafs-i wāḥidah</i>	<i>Şāliḥūn</i>
<i>Nāqūr</i>	<i>Şayḥah</i>
<i>Nāşir-i Khusraw (q.s.)</i>	<i>Shāh</i>
<i>Naşr</i>	<i>Shayʿan liʿllāh</i>
<i>Nāsūt</i>	<i>Shayṭān-i Rajim</i>
<i>Nāṭiq</i>	<i>Shuʿayb (a.s.)</i>
<i>Niʿmat</i>	<i>Shuhadāʾ</i>
<i>Niʿmati</i>	<i>Şibghat Allāh</i>
<i>Nūḥ (a.s.)</i>	<i>Şiddiqīn</i>
<i>Nūran</i>	<i>Şirāt-i mustaqīm</i>
<i>Pir</i>	<i>Sulālah</i>
<i>Qāʿim</i>	<i>Sulayman (a.s.)</i>
<i>Qāʿimuʾl-qiyāmat</i>	<i>Sultān Muḥammad Shāh (a.s.)</i>
<i>Qalam-i Ilāhi</i>	<i>Şūr-i Isrāfil</i>
<i>Qānūn-i ikhtişās</i>	<i>Sūrah</i>
<i>Qawī</i>	<i>Sūrah-yi Fātiḥah</i>
<i>Qiyāmat</i>	<i>Sūrah-yi Tin</i>
<i>Qurʿān</i>	<i>Sūrah-yi Jinn</i>
<i>Qurratuʾl-ʿayn</i>	<i>Sūrah-yi Qaşaş</i>
<i>Rabb</i>	<i>Şūrat</i>
<i>Rabwah</i>	<i>Şūrat-i Insān</i>
<i>Raḥmān</i>	<i>Şūrat-i Raḥmān</i>
<i>Rizwān</i>	<i>Taʿwil</i>
<i>Rizq</i>	<i>Tafzīl</i>
<i>Rubūbiyyah</i>	<i>Tanzīl</i>
<i>Rūḥan</i>	<i>Taqlid</i>
<i>Rūḥuʾl-amīn</i>	<i>Tawwāb</i>
<i>Rūḥuʾl-imān</i>	<i>Tawakkul</i>

Ūlu 'l-amr
Ummu 'l-Kitāb
Wajhu 'llāh
Wajih
Waliyy-i amr
Waṣī
Ya^c qūb (a.s.)
Yūsuf (a.s.)
Zabūr
Ẓāhiri
Zakariyyā (a.s.)
Zakī
Zann



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity