



Spiritual Experiences

'Allāmah

Naṣīr al-Dīn Naṣīr Hunzai



Man 'arafa nafsahu fa-qad 'arafa rabbahu

The one who recognises their soul,
indeed recognises their Lord
(Mawlā 'Alī^(c))

Spiritual Experiences

(Tajribāt-ī Rūḥānī)

by

‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

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Acknowledgements

Translating any book has its challenges, but translating a book which is so full of deep philosophical and spiritual content that the author uses extremely difficult technical language to express his thoughts, proved to be not merely a challenge, but an intensive learning experience. Although I am a proficient native Urdu speaker, this task was not limited to the translation of words, but was about ensuring that the complex concepts expressed within the book were maintained in their entirety throughout the translation.

The task required not only a good grasp of complex Urdu, but more importantly an extremely good understanding of the author's philosophy and teachings across the entire spectrum of his work. The only two people who are truly capable of this level of understanding are Dr Faquir Muhammad Hunzai and his wife Rashida Noormohammed-Hunzai. I owe my utmost gratitude to them for all the help and guidance they have unstintingly given me not just in this translation, but in general over the years to enable me to even attempt such a task. May the Lord of the Worlds bless them with abundant spiritual blessings that they most duly deserve, *āmin*.

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undertaking the task of preparing the Indices for this book.

My utmost gratitude is ultimately to the author, ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, who has taught me so much over the years and who, through this book, has clarified so many of my concepts about spirituality. To him, I shall be eternally grateful.

Dedication

Our highly respected Shah Bibi, wife of late Jannat Ali Hussaini, was born in a noble religious family in Karachi, Pakistan and has thus been attached to *‘ibādat*, knowledge and wisdom from a tender age. From her grandfather, Manji Bhagat, who practised *‘ibādat* regularly and used to perform vigils of the night, she had always listened to religious knowledge. Later, she made her own efforts to progress in *‘ibādat* and knowledge. In 1977, when she met [◦]Allamāh Buzurgwār, with her humility and zeal she took advantage of *giryah-ū zārī* and the brilliance of true knowledge illuminated her heart and mind. Shah Bibi was blessed to be in the *mulāqāt* of Prince Aly Salmān Khān^(◦) when he visited the Karachi Jamā[◦]at on behalf of Mawlānā Sulṭān Muḥammad Shāh^(◦). She followed his advice to join the civil services. She trained as a teacher and joined a government school and she gratefully acknowledges that his guidance has ensured that she has always been financially independent.

She says that Ustād-i Buzurgwār often told her to create students and to teach them *bāṭini* knowledge, but she was unable to fulfil this and so she decided that she would use her material resources to promote this knowledge and she is determined to serve in this way to her last breath. As a member of a *bāṭini* organisation, she was marginalised by members of her family, but she was certain that the members of our organisation are her real family, a family of Monoreality. Due to her multiple sacrifices, Ustād-i Buzurgwār named a branch after her. Among the world-wide branches of ISW&LS, through the status of the Shah Bibi branch, she will be remembered forever in the world of knowledge and wisdom.

The present publication, an English translation of *Tajribāt-i Ruḥāni*, is one more practical example of Shah Bibi’s sacrifices. “*Spiritual Experiences*” as its name shows, is one of the treasures

of the sublime spiritual or given knowledge of Ustād-i Buzurgwār, Ḥaẓrat °Allāmah Naşır al-Dīn Naşır Hunzai, which he has received from the Imam of the Time. God willing, those who are interested in and seeking the esoteric or *ta'wīlī* understanding of Islam will benefit tremendously from this book.

Āmīn, Yā Rabba'l-°ālamīn!

Eshrat Rumi Zahir

Important Note

The following symbols have been used in the text with the names of Prophets, Imāms, *Hujjats* and *Pirs*.

- (s) – *ṣalla'llāhu °alayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).
- (c) – *°alayhi's-salām / °alayha's-salām / °alayhima's-salām / °alayhimu's-salām / °alaynā salāmuhu / °alaynā minhu's-salām*
(May peace be through him / her / them both / them / may his peace be upon us).
- (q) – *qaddasa'llāhu sirrahu*
(May God sanctify his secret).

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Preface

1. By the name of Allāh, the Most Compassionate, the Most Merciful. In verse (11:7) God, the Exalted, may His glory be glorified and His bounty be universal, says: **The first translation of the verse:** “And it is He Who created the heavens and the earth (of the World of Religion) in six days (six great cycles) and His throne appeared on the water, that He might test which of you is best in knowledge and deeds”. **The second translation:** “And it is He Who created the heavens and the earth (of the personal world) in six days (six subsidiary cycles) and His throne (*‘arsh*) appeared on the water so that He might test which of you is best in knowledge and deeds”.

2. The six days (the six great cycles) in which the Holy Lord created the world of Religion are: the cycle of Ḥaẓrat-i Ādam^(c), the cycle of Ḥaẓrat-i Nūḥ^(c), the cycle of Ḥaẓrat-i Ibrāhīm^(c), the cycle of Ḥaẓrat-i Mūsā^(c), the cycle of Ḥaẓrat-i ʿĪsā^(c), and the cycle of Ḥaẓrat-i Muḥammad^(s). The day that the throne of God appeared on the water is the cycle of *Ḥaẓrat-i Qā'im*^(c) which is the Saturday of [the week of] Religion. This explanation is also true for the personal world according to the second translation except that the days (cycles) here are very short because the physical universe is enfolded in the personal world. Therefore, why would the ship-like throne on the sea of the personal world be empty? If it were a throne, there would be the king manifest on it. If it were a ship, its captain would be on it. If it means both the throne and the ship, its owner will also be in both senses.

3. It is said in verses (51:20-21): “And there are signs in the Universal Earth (the earth of the Universal Soul) for the people of certainty and (all these signs are) also within your personal world, so do you not see?” It becomes crystal clear from the above verse that God, the Knowing and the Wise has encompassed the physical universe, the spiritual universe and the world of Religion in the

personal world, so that the *mu'mins* with certainty may observe and study all these miracles (*āyāt*) for the sake of self-recognition and the recognition of God.

4. By the grace of God, the translation and esoteric explanation of the above verses is in the light of recognition of the Imām. It is true that when the throne is on the ocean of knowledge it is a ship-like throne and it is also true that such a miraculous throne or such a magnificent ship is not empty at all, rather, on it or in it is the vicegerent of God i.e., *Ḥazrat-i Qā'im*^(c), may the most excellent greetings and peace be upon him, because Allāh, may He be purified, because He as such is not a body to sit on the throne. If this is considered without *ta'wil*, it is an insoluble knot. The translation of “*arḏ*” in (51:20) as the Universal earth or the earth of the Universal Soul is absolutely correct, because neither are all the Divine signs limited to the planet earth, nor can the earth on its own be equal to the microcosm (personal world) without the physical universe and the spiritual universe.

5. **The name of this book:** In order to draw attention toward the spiritual knowledge of the Exalted Imām^(c), this book is named *Tajribāt-i Rūḥāni* (Spiritual Experiences). I am sure that our Scholars, Governors, *ʿIlmi* Soldiers, Officers and members will all rejoice at this lovely name and God willing, the goodwill and prayers of our dear *jamāʿat* will also be obtained, in which there are a lot of blessings.

6. With the blessing of this service of knowledge, the number of pure personalities or pure souls that have gathered here are indeed angels of my personal world. They continue to come to the mirror of my imagination one by one. This wisdom-filled feeling and perception of the world of imagination is among Allāh's bounties for me. It is an example of paradise for every person that he can see his friends in the mirror of his imagination. The power of imagination is a great gift of Allāh for human beings. The abundance of Divine remembrance (*zīkr-i Ilāhi*) creates a stormy light in one's imagination to the extent that it takes the form of a universe. You should have a luminous imagination! This is possible

through the pure love of Ḥaẓrat-i Imām^(c). Mawlā's love is a very effective medicine for all moral, spiritual and intellectual diseases.

7. It is the holy service of the wise Qur'ān and the Imām^(c) from the progeny of Ḥaẓrat-i Muḥammad^(s) which is in fact the service of Islam. Praise be to the Lord! This same pure and favourite service is also for the *jamā'at* and humanity. Thus, all our fortunate and lucky friends are requested to thank God in the light of the knowledge of certainty and be happy. It is most appropriate that the happiness of this great bounty be in the form of expressing gratitude. It is not far from the mercy of the Lord that for this great service, our dear friends receive a very big reward such as the subjugation of the personal world, in which is hidden the secret of conquering the universe.

8. **Benefits of spiritual experience:** The holy Prophet^(s) has said: “Indeed, Allāh the Exalted has based His Religion on the example of His (physical) creation, so that the proof and the example of His Religion may be cited from His creation; and the proof of His Oneness may be sought from His Religion”.

When the original law of the world and that of religion are similar i.e., based on the law of nature, as mentioned in the above *ḥadīṣ*, then why shouldn't we accept the fact that the way all people are benefitting from the experiments of material science, similarly sooner or later numerous benefits will also be obtained from the experiments of Spiritual Science.

9. **Ḥajj or the Da'wat of Qiyāmat:** It was the will of Allāh, the Knowing, the Wise, to conceal the spiritual resurrections of the prophets and *awliyā'* in different parables. Therefore, the example of the resurrection of Ḥaẓrat-i Ibrāhīm^(c) is hidden in the parable of *ḥajj* (22:27-28). Thus, Allāh said to His friend Ibrāhīm^(c): “And call people unto *ḥajj*” i.e., call the people of different continents of the world through Isrāfil so that they may all be present in your resurrection in the form of particles and witness their own benefits which are preserved in the Imām of their time, and as an expression of gratitude remember Allāh's name in the known days (*ayyām-i*

ma^clūmāt) that He made them benefit from the knowledge of the *ḥudūd-i dīn*.

10. **Resurrection is related to *Imām-i zamān*^(c):** In verse (17:71) it is said that the resurrection of the people of the world takes place in the Imām of the time. It is for this reason that the hidden resurrection of people in the form of particles in the pure personality of Ḥaẓrat-i Ibrāhīm^(c) is mentioned in the parable of *ḥajj*. It is necessary to know that the luminous manifestation of the Imām occurs in the spiritual rank (*ḥadd*) of the *ḥudūd-i dīn* in whom resurrection takes place. Therefore, from one aspect resurrection occurs in the *‘arīf* and from another aspect it occurs in the Imām.

11. ***Ya^csūbu’l-Mu’minīn*:** It is narrated that the holy Prophet^(s) had said to Ḥaẓrat-i Mawlā ‘Alī^(c), “You are the king of the believers”. *Ya^csūb* (*amīru’n-naḥl*) means the king or queen of honey-bees. According to this parable, Imām is *Ya^csūb* and *amīru’n-naḥl* and the souls of the believing men and women who are attached to spiritual knowledge and wisdom are the bees. Therefore, it is a great good fortune of those who, because of their service to knowledge, are with the Imām in spirituality.

12. **Recognition of Favours and Appreciation:** Here, there is the mention of some earthly angels, the pleasant mention of some pure and fortunate souls and the fond remembrance of those who are true lovers of pure Mawlā, those who love the knowledge of the Imām, those who love gatherings of knowledge very dearly, those *‘azīzān* who are well aware of the spirit of *gīryah-ū zāri* and supplication, those very dear friends who are very attached to *Jamā‘at Khānah*, those who consider *jamā‘atī* service a fortune in both the worlds for themselves, those courageous believing men and women who constantly struggle for spiritual upliftment, those elevated examples of humanity who are adorned with the ornaments of morality, that true army which, in the war of knowledge, is united and strong like a wall of lead (61:4).

13. Those tremendously brave soldiers of knowledge who undertake martial services for the Qur’ān, Imām, Islam, and

humanity, those respectable personalities who are enriched with the everlasting wealth of the knowledge of certainty; those friends of Allāh who possess manifold treasures of knowledge, those true believing men and women who are spreading spiritual knowledge on this planet earth, those fortunate dear friends for whom the kingdom of the personal world is promised, those friends of knowledge who reside in Pakistan, U.K, France, U.S.A, Canada etc., I salute and thank them all a thousand times for their sacred religious love and devotion, pure service of knowledge and their altruistic zeal and sacrifice.

14. Those pious servants of Allāh who prostrate gratefully while being intoxicated and merged in the love of Mawlā, those people of faith who, like heavenly angels, wish well and pray for all human beings residing on this earth (42:5), those lovers of the *ahl-i bayt* who reflect upon the wisdom of the *ḥadīṣ*: “*Al-khalqu ‘iyālu’llāh*” (the whole of creation is Allāh’s family), those of our respected friends who are building the house of God (*Jamā‘at Khānah*) in their pure foreheads (10:87), those fortunate believing men and women who are enamoured of and have ardent love for the sacred *Farmān* of Mawlā, those very dear companions whose greatest treasure of recognition (*ma‘rifat*) is Monoreality, those fortunate students who are spreading the *ta’wīlī* knowledge of *Ḥazrat-i Qā‘im*^(c) with the help of their beloved teacher, that army of knowledge of the ‘Alī^(c) of the time which is doing *jihād* against ignorance.

15. **First New Dedication: Question:** According to you the topic of the personal world is extremely important, rather it is the most beneficial. Please tell us the reason for this. **Answer:** Who am I to divide true knowledge into different levels except by looking to the wise Qur’ān, noble *ḥadīṣ* and the sayings of the Imams from the progeny of Ḥazrat-i Muḥammad^(s). Thus, through this true guidance we come to know that all the miracles of self-recognition and the recognition of God are in the personal world.

16. **Question:** Who possesses the personal world? Does it belong to every human being or only to a *mu‘min*? Where is the centre of the personal world? **Answer:** Every person is potentially

a personal world, however every Prophet, every *wali* and every *°arif* is an actual personal world. If anyone truly obeys God, the Prophet^(s) and the *waliyy-i amr*, they can certainly become an actual personal world. The centre of the personal world is the forehead, where there are astonishing miracles.

17. **Question:** You mentioned that in personal world, the forehead is the centre where there are astounding miracles. Please tell us the nature of those miracles and what those miracles are.

Answer: Those miracles are spiritual, intellectual, *°ilmī* (related to knowledge), *°irfānī* (related to recognition), allegorical, *azalī, abadi*, non-spatial, etc. For example, there is the world of oneness (*°ālam-i waḥdat*), the reference to which is *nafs-i wāḥidah* (Single Soul) in the Qur’ān (31:28), and it signifies the Perfect Man. Thus, in this great cycle, if one sees with the eye of recognition, every perfect man (*nafs-i wāḥidah*) from Ḥazrat-i Ādam^(c) onwards has seen the world of oneness in the form of a human being in his forehead. In it, Throne (*°arsh*), Pedestal (*kursī*), Pen (*qalam*), Tablet (*lawḥ*), Qur’ān, the Book, lote-tree (*sidrah*), name (*ism*), named one (*musammā*), angel, *jinn, pari*, absolutely each and everything is in a human form. Since all the things of the world of oneness were in a human form, they altogether became one.

18. After these few wisdoms, the new dedication is with regard to my very dear Muḥammad °Abdul °Azīz, President °ĀRIF and second governor, whose living story of golden services and record of deeds is very long. He has spent a substantial part of his precious life for the progress and strength of the institution. Our renowned institution is recording all the services of our scholars and office bearers. God willing, we will record all the good deeds related to Dānishgah yi Khānah-yi Ḥikmat in a ‘Golden History’. The well brought-up and angelic wife of President Muḥammad, Yasmin Muḥammad, record officer and second governor, has many moral and religious qualities. Her eternal fortune and fundamental virtue is that during Divine remembrance (*zīkr-i llāhī*) and supplication (*munājāt*) her heart immediately melts and tears of love for Mawlā flow very easily. This is the real reason that record officer Yasmin Muḥammad is exemplary in all her services. The beloved son

of Yasmin and Muḥammad, Shehzad, °*Ilmī Lashkar* is studying in America, their beloved daughter Selina is a third year MBBS student and another daughter Zahra is a student in grade 10.

19. The respected mother of President Muḥammad, Shirin Khanu (Khanum), daughter of Shakur, was a very pious and religious lady. For approximately 30 years she selflessly served the pure Imām and the beloved *jamā'at* as a lady volunteer, in particular during the Diamond Jubilee of Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c). She possessed many medals for her various services. She passed away at the age of 72. The father of the President, °Abdul °Azīz, son of Qasim, was a very religious and pious person. For a long time, he offered sacred services to the exalted Imam as a *jamā'atī* volunteer. He was the *mukhī* of a particular *majlis* and also participated in the band. He was very interested in religious knowledge and *gināns*. Mawlā had also conferred the title of *Huẓūr Mukhī* on him.

20. **Second New Dedication:** It is said in *sūrah-yi Mu'minūn* (23:50): “And We made the son of Maryam and his mother a sign (miracle), and We gave them a shelter on a lofty ground having meadows and springs”. Tell us the wisdoms in this. **First Wisdom:** Allah made Ḥaẓrat-i °Isā^(c) and his mother Ḥaẓrat-i Maryam^(c) the compendium of all the miracles of the personal world. **Second Wisdom:** This lofty position is the forehead which is the *mi'rāj* of the personal world. **Third Wisdom:** This is the final destination and thus the place to rest. **Fourth Wisdom:** Here is the ever-flowing spring of °*ilm-i ladunnī*. **Fifth Wisdom:** All *mu'min* men and women can reach this lofty destination by purifying their soul (*nafs*), a wisdom-filled example of which is Ḥaẓrat-i Maryam^(c), who was not a prophet, yet her spiritual progress was no less than that of a prophet.

21. There is a question related to *sūrah-yi Fuṣṣilat* (41:21) that, at the rank of spirituality there is an abundance of miracles, where everything speaks to the extent that inanimate things also speak by the command of God. Could you tell us something about this? **Answer:** God willing. Indeed, there are many such miracles,

like the brief conversation of the chirping of birds, the control of the Holy Spirit over air, water and other voices, that is, to make speech. These matters are related to the time of spiritual revolution. Once there was a lecture on a nearby loudspeaker in Chinese and the miraculous soul was changing it into Burushaski language. Similarly, the morning call of the cockerel was transforming into a word of invocation. One night I was doing *zīkr* by myself when suddenly the four walls, ceiling and the floor of *Jamā'at Khānah* started loud *zīkr* (*zīkr-i jalī*) in the same way as I used to lead *jamā'at* in *zīkr*. It was almost as though the *Jamā'at Khānah* had recorded the *zīkr*. Thus, there are many other such miracles.

22. As for the new dedication, I would like to say that the word 'Zahrā' is the blessed title of Ḥaẓrat-i Fāṭimah *Sayyidah*^(c). It is derived from *zahara* (which means the shining/glittering of lamp, moon or face) and as you know, in order to receive *barakah* and blessings, children are named after the holy names and titles of the pure *ahl-i bayt*. Thus, respected Ja'far 'Alī and his wife Zarīna Ja'far 'Alī either received Divine guidance or received it from the holy *Jamā'at Khānah* and thus these good-natured parents gave their fortunate new-born daughter the chosen name Zahrā.

23. It is true that a human being's first school of humanity is the lap of their mother, then their home and then the environment. By the grace of God, Zahrā received a very good moral and religious upbringing and as she grew, she offered her wisdom-filled services in *Jamā'at Khānah* as a member of Junior guides, then girl guides, then senior guides and then water and shoe company. This made me think how useful the organisations set up by Ḥaẓrat-i Mawlānā Imām Sultān Muḥammad Shāh^(c) were in teaching religious service. May my soul and the soul of my parents be sacrificed for him! Alas, I wish there was a proper book on the incomparable Imām of the cycle of *qiyāmat*!

24. Since Zahrā, daughter of Ja'far 'Alī had a religious inclination from the beginning, she completed her Advanced Religious Education from the religious night school and started teaching there. In secular studies, she completed her Masters (in Persian).

For the past 11 years, Zahrā has been in deep love with the spiritual sciences of Dānīshgah yi Khānah -yi Hikmat. We will be extremely happy to soon be calling her ‘scholar Zahrā’. She is very fond of true knowledge and keeps serving its cause all the time. She is a treasure of human, moral, religious and *‘ilmī* values.

25. Zahrā Ja^cfar ^cAlī has many designations and responsibilities: Personal Secretary, Chief Secretary, Proof Section In-charge, Record Officer, First Governor and Treasurer. With such heavy responsibilities, you can assess how brave and high aspiring a governor daughter Zahrā is. Her parents are very pious and religious. It was the earnest prayer, desire, moral struggle and religious upbringing of these two earthly angels, due to which Zahrā is today on par with both the great governors and the great scholars of Dānīshgah yi Khānah -yi Hikmat.

26. **The Echo of *Ṣūr* of Isrāfil in the Perfect Men:** The real secret is that the resurrection of recognition can also occur to a *mu’min* of the first rank after the Prophet and Imām. Otherwise the recognition of one’s own self and that of God (i.e., *ma’rifat*) would have been impossible, but this is not the case. In fact, recognition (*ma’rifat*) which contains everything is not possible without the individual resurrection. Indeed, it is recognition of God which is the only key through which the door of the secrets of the inner meaning (*bāṭin*) of the wise Qur’ān opens.

27. It is said that things such as soil, stone, minerals, etc., are inanimate, which are called the mineral kingdom. Externally it is true and we mostly do write like this, but the internal reality is the opposite, because in their respective times, the Perfect Men have gone through the experiment with certainty and recognition that when resurrection takes place by the blow of the *ṣūr* of Isrāfil^(c), the souls of all things from all over the universe gather in the personal world, and recite the *tasbiḥ* of God, may He be hallowed. The souls of mountains and birds are included in these souls. For the explanation of this see verse (34:10): “We granted Dāwūd a great bounty and (We ordered) O mountains harmonize with him, (and We gave this order) to the birds as well. We made iron

supple for him.” Here, iron means knowledge because iron is very hard = knowledge is also very hard. One can heat iron and make something useful from it and likewise knowledge is acquired with great pain before it is used. Allāh softened the iron for Ḥaẓrat-i Dāwūd^(c) = hard knowledge was made soft and easy in the form of given knowledge (*‘ilm-i ladunni*).

Naṣīr al-Dīn Naṣīr (Ḥubb-i ‘Alī) Hunzai
Karachi, 20 August 1997
Wednesday, 15 Rabī‘ II 1418 A.H.

A Unique Success

1. My very dear companions, my extremely dear friends, come, come, may my soul be a carpet in your path, may it be sacrificed for you again and again; come, come, I am waiting for your pure *didār*, please come, so that we may celebrate the jubilee of success together. In this, we shall first do *giryah-ū zārī* for the sake of expressing gratitude. This *‘ibādat* is highly wisdom-filled and magnificent and the secret of worldly and religious success is hidden in it.

2. Millions of thanks to God, may He be exalted, that the sincere prayers and all kinds of services of our *‘azizān* accomplished a golden feat for the Northern Areas of Pakistan. Praise be to God, for today our honourable governors and the army of knowledge achieved an unparalleled historical success, indeed many successes. Is *Practical Sufism and Spiritual Science* not a revolutionary book? Did its opening ceremony not take place by the blessed hands of two federal ministers of Pakistan? Again, note the success of *A Thousand Wisdoms!* Then the celebration of the Golden Jubilee of Professor Dr. Faquir Muhammad Hunzai on the completion of the translation of 50 books into English and now the writing and calligraphy of the book: “*Spiritual Experiences*”. O Allāh! We are buried under your great favours and drowned in the storm of Your countless blessings.

3. O *‘azizān!* The lesson of Monoreality which you had learnt long ago will prove to be of use today and always. Therefore, let every one of you repeatedly say in his heart that “I am ‘Allāmah Naṣīr”, “I am Dr. Faquir”, “I am the sagacious Ghulam Qadir”, “I performed such and such a task in Islamabad” etc., etc. By this unity, my dear, sagacious Ghulam Qadir Baig, the Chief Advisor and Chief of Presidents, will be extremely happy, for it is true that Ghulam Qadir could only have accomplished such a unique feat

since we were all present in him. This is due to many reasons:

- first** : the representative particles of all of us are in him.
- second** : *giryah-ū zāri* and prayers are a great power.
- third** : all kinds of help, e.g., financial support, the presence of good words are all very important.
- fourth** : the encouragement of efficient office-bearers is also very necessary.
- fifth** : No work of ours could be accomplished without the cooperation of our governors and the army of knowledge etc., to the extent that the teacher has repeatedly said that his students are the helping and assisting angels of his dreams, imagination and spirituality.

4. Yet, there is ample room for appreciation of our sagacious Ghulam Qadir. He is a devotee who rises at night and performs arduous spiritual exercises (*riyāzat*) with a small group. His *giryah-ū zāri* is incomparable and his supplication is unique. All [my] students are sure of the fact that this *darwish*-like vigil opens the door of Allāh's Divine mercy. My dear Ghulam Qadir, the chief of Presidents is a full treasure of numerous qualities and a precious repository of achievements. He is a unique example of patience, clemency, sobriety, tender heartedness, soft spokenness and politeness. He is reckoned among the scholars of the first rank - his sagacious lectures and articles are very impressive.

5. It is better to admit that it is not possible for a *darwish* like me to describe the all-embracing beauties of the al-Qalam conference, Islamabad. Therefore, I would like to request all those *‘azizān* who attended that conference, to kindly write a historical memoir [of their own] as well. They should also write letters of encouragement for Ghulam Qadir, as this is the only way to promote good deeds. I am sure that my friends not only have the spirit of knowledge and deeds but also encourage and fully appreciate it. I hope that our *‘azizān* will continue encouraging one another mutually.

6. With great pleasure, on the epoch-making occasion of this unique success, I would like to extend [my heartiest] congratulations to

all the friends of the Northern Areas, Islamabad, Karachi, London, America, Canada and France and thank them abundantly, as the success is all because of the blessing of their presence. *Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!*

Karachi, 12 Sept 1997
Friday, 9 Jumādā I 1418 A.H.

Spiritual Experiences

1. O Allāh! How many mercies and blessings are hidden in Your trials! O Master! How many great wisdoms are hidden in Your tribulations! O Allāh, this humble and feeble slave did not know at all what was going to happen in the future. When I used to cry, being exhausted by torments and afflictions, Your mercy used to smile at me in a way of giving glad tidings. O Lord of the worlds! How amazing are Your ways of favouring. O Lord! Without any doubt, it is You who is the Causer of causes (*musabbibu'l-asbāb*) and the Opener of doors (*mufattiḥu'l-abwāb*).

2. O Holy Lord! For the sanctity of your beloved Prophet, the Chosen Muḥammad^(s), the selected Aḥmad^(s), forgive all our shortcomings, because we are not able to express our gratitude and appreciate Your countless blessings. Hence, we fear the consequences of our deeds. Alas, now there is neither moistness in our liver for *giryah-ū zāri*, nor is there any softness in our heart, yet there is no scarcity of negligence and ingratitude. We do continue praising heavenly love but cannot duly establish it in our hearts. Therefore, we feel extremely ashamed.

3. Respected readers! Although the attractive name of this book is “*Spiritual Experiences*”, it does not at all mean that all spiritual experiences are gathered in this book alone. Rather, the truth is that by Divine grace, all of our books are written in the light of these experiences, even though, with respect to spiritual experiences, this book has great importance.

4. If we go into detail about spiritual experiences, we would have to write a great deal which requires a long time, but neither is such a task in our plan nor is it an easy one. Therefore, only a brief introduction relating to spiritual experiences is intended here. Nonetheless, I have fortunately mentioned some of my experiences in various books of mine. Therefore, any researcher can also do

research in my books. I think that now in this world such research will have very great importance due to the following reasons: The time of the secrets of the Qur'an and spirituality has come i.e., the cycle of *ta'wil* has started. God is the Causer of causes (*musabbibu'l-asbab*) and by using the people He will gradually reveal the all-embracing qualities of Islam.

5. I usually repeat some important points again and again both verbally and in writing. Therefore, we have to repeat the appreciation of the mention of Allāh's tremendous favour to all of us. That is, He granted us the status of Islam by taking us ahead, far ahead of countless minerals, countless vegetables, countless animals, countless atheists and countless people of [different] faiths. Moreover, by bestowing upon us thousands of favours, the extremely benevolent God made us recognise the Imām^(c). Then bestowing additional favours, He also made us recognise *Hazrat-i Qā'imū'l-qiyāmat*^(c). In this respect, God willing, it will be our great good fortune if we can render any service to the Qur'an, Islam and humanity.

6. There are two aspects of spiritual experiences: In one are the states (*kayfiyyāt*) and in the other, the fruits. Praise be to the Lord! We have worked upon both according to our capacity. States means that you directly mention your spiritual experiences and by the fruits is meant the knowledge and wisdom which is presented to people on the basis of those spiritual experiences and observations. For example, most of our students have heard about the description of many miracles of the destination of 'Izrā'il^(c) etc., which is the state or the background or a reference to this particular experience. Now, if a difficult point about spiritual death or personal resurrection is presented to them, they understand it very easily and also accept it without any doubt. This shows that the proof of the greatness and superiority of spiritual knowledge is spiritual experience and the proof of the experience is its background.

7. Whatever the nature of knowledge may be, an introduction to it is necessary. However, an introduction to spiritual knowledge is extremely necessary so that people may benefit tremendously

by recognizing it. You must have read the spiritual *farmāns* of Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c), but the words of the Speaking Qur'ān should be read with the understanding that these are the spiritual exposition of the the Perfect Words (*kalimāt-i tāmmāt*). Recite the *kalimāt* of the spiritual *farmān* of the true Imām. These are the blessed words of the *mazhar* (locus of manifestation) of the Light of Allāh and the vicegerent of the Prophet^(s) and therefore the keys of knowledge and wisdom are hidden in them.

8. If I were to say that the Imām is present and existing in the world in order to enable people to reach his miracles of knowledge through ethical, religious and spiritual progress, because his light is the light of God and the Prophet which, due to being all-embracing and universal can rise in the heart of every person, then perhaps a question may arise that [if this is the case] then tell us about his miracles which happened to you. This can be answered in many ways. First of all, attention should be drawn to the fact that the young man who had left primary school by studying grades 3 and 4 in a short period of just 10 months, has to date written some 100 books since 1957. With reference to these books, some intellectuals say that a great part of the knowledge and wisdom within them is extremely marvellous, extraordinary, unique and miraculous. Therefore, they say with certainty that this is the miracle of the knowledge of the lofty Imām and this tradition of Ḥaẓrat-i Imām^(c) has continued from the time of Ḥaẓrat-i Ādam^(c).

9. Another answer [to the question regarding the miracles of the Imām] can be given in the following way:

Question: How could a lucky *murid* acquire the knowledge of the essence of the Qur'ān (spirituality) from the Imām^(c) of his time? What are the conditions in order to achieve this objective?

Answer: In order to acquire this greatest objective, a courageous *mu'min* first of all gets *ism-i a'zam* from the Imām^(c) of the time to perform special *ibādat*. The [rest of the] conditions are the same as have always been there for true *mu'mins*. When, by the grace and blessing of Allāh, such a *mu'min* is successful, then according to the Qur'ān (17:71) the Imām appears to him in luminosity and the

personal resurrection of that *mu'min* takes place.

Question: During every kind of hardship of the resurrection how does a *mu'min* acquire spiritual knowledge from his Imām^(c)? What are the ways of learning and teaching there?

Answer: All those great wisdoms which lie in events of hardship, prick the heart and mind and get so engrained that they cannot be erased from the tablet of one's memory. There, the method of learning and teaching is absolutely different from that of the world and it is like the method of Ḥazrat-i Ādam^(c). Verbal teaching is minimal, while the practical teachings of events and allusions are plenty. There are various kinds of examples in it as well. There are two companions who talk to each other in which there are also many indications. There is abundant inspiration without speech (91:8). There are many other things too, but except for a few samples of spiritual states, a true portrayal of complete spirituality is not possible for us.

Karachi, 8 August 1997

Friday, 3 Rabī^c II 1418 A.H.

Fanā Fī'llāh **Merging in God**

Tū hū mēñ fanā ho jā tab ganj-i nihān tū hē
Yūñ ho to samajh lēnā woh jān-i jahān tū hē

If you merge in 'Hū' (God)
you are the hidden treasure
If this status you attain, understand
that you are the Soul of the world

Asrār-i khwudī ko tū ay kāsh samajh lētā
Is ʿālam-i shakhsī mēñ ik shāh-i shahān tū hē

If only you had understood
the secrets of your own self
You would be the king of kings
in your personal world

Har chiz tujhī mēñ hē, bayrūn nahīñ kuchh bhī
Hē arz-ū samā tujh mēñ awr kawñ-ū makān tū hē

Everything is within you,
nothing is outside you
The earth and heaven are within you
and you are the universe

Tū arz mēñ khākī hē, aflāk peh nūrī hē
Yāñ zarrāh-yī gum-gashtah wāñ shams-i ʿiyān tū hē

On earth you are made of dust,
in heaven you are luminous
Here a trivial particle,
there a manifest sun

*Nā-qadrī-yi dunyā sē māyūs nah ho jānā
Jā apnā shināsā ho jab gawhar-i kān tū hē*

Do not despair of
depreciation by the world
Recognise yourself because
you are the mine's gem

*Is ā'īnah-yi dil mēn ik chehrah-yi zībā hē
Ay °āshiq-i mastānah woh chehrah-yi jān tū hē*

An exquisite face exists
in the mirror of this heart
O ecstatic lover,
you are that face of the soul

*Is °ālam-i shakhṣī mēn sulṭān-i mu°azzam hē
Tū us mēn fanā ho jā, phir shāh-i zamān tū hē*

An exalted king is in
this personal world
Merge in him and become
the king of the time

*Ā'in-i jahān dukh hē tū is sē nah ghabrānā
Pirī sē nah ho gamgīn jannat mēn jawān tū hē*

Pain is the world's constituent,
do not fear it
Be not saddened by ageing,
you are young in paradise

*Tū chashm-i baṣīrat sē khwud ko kabhī dēkhā kar
Jo ḥusn mēn yaktā hē woh rashk-i butān tū hē*

Sometimes observe yourself
with the inner eye
The one unique in beauty,
the envy of idols is but you

Bhar-pūr tajalli sē bāṭin hē tirā pur-nūr
Har chehrah-yi jannat tū, jab rāz-i jinān tū hē

Your inner self is illumined
with full manifestation
You, the secret of paradises,
are every heavenly countenance

Tū sārī khudāi mēn aʿjūbah-yi qudrat hē
Tū muʿjizah-yi haqq hē awr us kā nishān tū hē

You are God's prodigy
in His entire godhead
You are the Divine
miracle and His sign

Tū khāmah-yi lāhūtī tū nāmah-yi jabarūtī
Phir us ki zabān tū hē awr sharḥ-ū bayān tū hē

You are the pen of *Lāhūt*
and the book of *Jabarūt*
Therefore, you are both
His speech and its exposition

Ashʿār-i ḥakīmānah! hē dil mēn koī ustād?
Ay jān-ū dil-i ḥikmat! hē mērā gumān tū hē

Verses full of wisdom!
Is there a teacher in your heart?
O heart and soul of wisdom!
I suspect it is You!

Kehtā hē Naṣir tujh ko ay ʿāshiq-i āwārah!
Tū hū mēn fanā ho jā tab ganj-i nihān tū hē

O the wandering lover!
Naṣir says to you
If you merge in 'Hū' (God)
you are the hidden treasure

Sirmíne Birkíş **Treasure of Secrets**

Íne sirmíne birkíş bilá Qur'áanulo yeécám
In jáane jaháan báí barén in jáanulo yeécám

I saw the treasure of His secrets in the holy Qur'án. I saw Him in my own soul (in a state of self-recognition). You should also see Him, He is indeed the All-embracing Soul.

Zindáane uyám yáad je muúí bélafe til áaljam
Jannát nuká áar díin ními zindáanulo yeécám

How can I ever forget the sweet memory of prison while it was there that my beloved came. He brought paradise, granted it to me and left.

Duniyáwlo śahinśáan ayáşe núure firístáan
Birdíyafe sókum yáar éok asmáanulo yeécám

He is like a glorious king in this world and a luminous angel in the sky. (It is amazing that) I just saw my beloved in the heaven, he descended on the earth from there.

Yeénin le Alíi núure nabíye hikmáte háa hiñ
Hikmátiñe guţúm zindá kitáap háanulo yeécám

Accept Mawlā ʿAlī as the door to the house of wisdom of the Prophet's^(s) light, (according to a *ḥadīs*). It is true that I saw the living (and speaking) book of deep wisdoms in a house.

Thum tháane haláal mel dumánas mumkín akóoġan
Firdáwse śaráab jáa śúle śaa śaanulo yeécám

It is impossible for the lawful wine to be available elsewhere, because I have seen the wine of paradise (the pure wine) only in the tavern of my king of love.

*Har máah rúqhan gulbadánan dilbáre jáanan
Íne núure moolaqáatane armáanulo yeécám*

I saw that every exquisitely beautiful friend, every graceful beloved and every charming sweetheart is yearning for your luminous vision.

*Muú aasıqe gáne zaahiri láaliñ be awáaji
Buṭ qeymatí láal gánje azále káanulo yeécám*

Now, the lover does not need any worldly rubies. I have seen the most precious ruby in the mine of the pre-eternal treasure.

*Ahbáab ye zúin muú gatáyan hikmáte Qur'áan
Til hikmáte taariif Aliye sáanulo yeécám*

Dear friends! Come! Let us now read the wise Qur'an's wisdom. I have seen that all the wisdom-filled praise (of the Qur'an) is in the glory of Mawlā 'Alī^(c).

*Han núure jaháanan numá báí bárçi bam insáan
Jáa aaláme malakúut khin insáanulo yeécám*

The truly obedient person has become a luminous universe in himself. I saw the angelic world within man himself.

*Farmáane mubaarákulo biyén hikmáte cheéymuè
Íne núure nazár rahméte farmáanulo yeécám*

The keys of wisdom are hidden in the blessed *farmān* of *Imām-i zamān*, I saw that his blessed *farmān* is the cause of his gracious glance.

*Ruuhani babáa mii madátar hol núya díibam
Rúwe birgá tamáam aaláme meydáanulo yeécám*

[Here there is the mention of spiritual *jihād*]. Our spiritual father had come with the army of particles for our help. It is true that I witnessed spiritual *jihād* in the battlefield of the world.

*Dildaadá Nasír! Daá ke gatán ráazine Qur'áan
Mawláa sífatiñ buṭ bicá Qur'áanulo yeécám*

O lover Naṣīr! Read [and continue to read] the Qur'ān filled with secrets, more and more, because I saw abundant praise (and commendation) of pure Mawlā in it.

15th April 1996

Monday, 26 Z̤u'l-Qa°dah 1416 A.H.

Example of the Single Soul (*Nafs-i Wāḥidah*), “One, Two and All”

This is an excellent topic of spiritual science in that first of all the Single Soul is Ḥaẓrat-i Ādam^(c) who is one, two and all. That is, the collective name of the father Ādam, the mother Eve and the entire progeny that was to come up to the resurrection of resurrections is the Single Soul. For the word “*wāḥidah*”, which is on the pattern of *fā'ilah* (present participle), has two meanings: (1) one itself (2) he who makes [others] one or the unifier. Therefore, while Ḥaẓrat-i Ādam^(c) was undergoing the personal spiritual resurrection, God gathered together and united all human beings in the personal world of His vicegerent in the form of particles. This extremely magnificent event takes place in every Perfect Man without which the recognition of the hidden treasure is impossible.

Every human being is a child of the Single Soul (Ḥaẓrat-i Ādam^(c)) and therefore he is potentially like his father: one, two and all. It is due to this that the signs of unity, duality and multiplicity are made in the personality of every individual: Unity in the sense that the human being is one in his collective personality; duality in the sense that his eyes and all other organs are in pairs. The sign of multiplicity is that he is a collection of countless cells, the number of which only God knows. In view of the unfathomable mercy of the Cherisher of the world, it is possible that every cell may represent a universe. This is in the sense that for every faithful soul there is a kingdom of countless universes in the paradise of *azal* and *abad* and each universe has everything in it.

You may be aware of the wisdom of the Qur'an, that God brings together things as extended as the universe and confines them and He also spreads the confined things to the boundaries of the universe and makes them extensive. Thus, within you there are as many unlimited worlds as there are innumerable cells and in every

world there are potentially the subjects of your kingdom. If you are working by benefitting from the law of merging in the *murshid* then you should be congratulated, otherwise you will be answerable on the day of judgement, as according to the Prophetic saying: “Each one of you is a *rā’i* (shepherd=ruler=king) and each person will be asked what he had given his subjects?”

Arabic is the chief and sovereign of all languages spoken in this world and in paradise. Since it is the language of the wise Qur’ān and the exalted Prophet^(s), therefore everything of it is made extremely beautiful. Look at the excellence of numbers within its grammar: As with numbers, in its grammar first is the singular, then the dual and finally the plural. This quality does not perhaps exist in any other language. Quality in the sense that the Qur’ān mentions the duality of everything except God. In mentioning duality, the first wisdom is that no creature is single but rather, it has a pair, so this must be a universal testament to the fact that God, the One, does not have any pair at all. The second wisdom is that everything testifies to the fact that in religion, after God, the greatest rank is that of the Prophet^(s), who is not without a pair either physically or spiritually. In fact, he is the father of the *mu’mins* and his *asās* (Ḥaḏrat-i ‘Alī^(c)) is their mother.

In verses (90:8-16) it is mentioned: “Have we not made for him a pair of eyes, and a tongue and a pair of lips? And shown him the two ways (good and evil). But he has made no effort to cross the steep incline. And what do you know what the steep incline is? It is freeing the slave. Or the giving of food in a day of privation to the related orphan, or to the indigent in the dust.”

People understand multiplicity and they can accept the unity of God. However, they do not understand the great wisdom of duality, which means prophethood and *walāyat*, although this is the one which is the path of guidance and the door to knowledge and recognition. Therefore, in many places in the Qur’ān, attention is drawn to the importance of two or the pair and this fact is found in many examples. For instance, the Qur’ān says that a human has been given two eyes, but what two great blessings in that despite

their duality, there is unity in their action! The tongue is one, yet in it is the sign of duality. The lips are two, but in speech there is unity and integrity. The paths of good and evil are separate, nonetheless the collective reward for following good and desisting from evil is one. Thus, wherever there are signs of two, pair and duality in the Qurʾān, they are used for the Universal Intellect and Universal Soul and for the *nāṭiq* and *asās*.

It is now the cycle of *taʾwīl* and therefore you will not be able to find a worldly slave in order that you may free him. However, it is true that every individual is a slave of his own carnal soul; he is enduring the slavery of his ignorance and carnal habits. Therefore, it is incumbent upon him to free himself from this worst of slavery through knowledge and wisdom. If he truly succeeds in doing so, a revolution of spirituality and knowledge will take place in him whereby he will be able to feed his orphan relative or an indigent lying in the dust. Before explaining its *taʾwīl*, let us see a very excellent example.

It is said in a Sacred *ḥadīṣ* that Allāh, may He be mighty and glorified, said to the holy Prophet^(s): “I had become ill, why did the progeny of Ādam not visit Me? I was thirsty, why did the progeny of Ādam not give Me water to drink?” I asked: “O Lord, do you become ill?” He said: “If one of My slaves from the people of the earth falls ill, no-one visits him. If he is visited, it is visiting Me. When someone on the earth is thirsty, then he is not given water to drink. But if he is given water to drink, then it is for Me.”

In the light of this law of mercy, we can say that one Qurʾānic name of the Imām is *Yatīm*, which means unique. Thus, *yatīman zā maqrabah* means the unique Imām of the age who is the spiritual and luminous relative of the people of faith, and to feed him on the day of starvation is to give true knowledge to deserving people. The *taʾwīl* of the needy sitting in the dust is the *ḥujjat* who lives with the *murīds* of the Imām. The *murīds* are the dust, because they accept the water of knowledge and become alive eternally, just as soil becomes alive with material water. One more allusion of the indigent sitting in the dust is that the *ḥujjat* does his work whilst

living on the earth, whereas the Imām's intellectual rank is in the higher world. Therefore, the *ta'wil* of feeding the indigent lying in the dust on the day of starvation is that, in the time of the famine of knowledge, you must spread the dining table of true knowledge for the people. Only then can you cross the steep incline.

Every human being is the progeny of the Single Soul (Ḥazrat-i Ādam^(c)) and therefore, he is potentially like his father Ādam: one, two and all. This pleasant point can draw the attention of the wise people because this numerical formula (universal=law=constitution) is extremely magnificent and is in accordance with the Qur'ān, as mentioned in verse (34:46): "O Prophet, tell them that I do advise you only on one wisdom, that for God, stand up (in spirituality and personal resurrection) first in pairs then singly and then reflect." The way of returning to God is that you must leave multiplicity and merge in two, and then merge in Allāh, Who is One and subsequently reflect on the results of knowledge and recognition, then you will attain success, God willing.

Consider (36:36) very carefully: "God is pure, Who created in pairs all vegetation of the earth, as well as their own (human) kind and other things of which they have no knowledge". Here are many clear indications for the wise people, the most important of which is that the people of faith are not without spiritual parents, as the Prophet^(s) has said: "O ʿAlī, you and I are the (spiritual) parents of *mu'mins*".

Karachi, 5th December 1996

Thursday, 23 Rajabu'l-murajjab 1417 A.H.

The Rank of the Forehead in the Personal World

By the grace of God today, 1st of May 1997, we have supplicated in a new place. Therefore, (God willing) we will try to add some new things to the gifts for friends. You are aware that there are 8 paradises, 8 as 4 pairs, 4 as 2 pairs, and 2 as 1 pair. In the language of the Qur'ān, it is called *zawjān* meaning two people, such as a husband and a wife. If two people enter the world of unity, they become one due to the law of unity. Therefore, paradise is one, two, four as well as eight. This means that paradise is expanded as well as centred and gathered together.

Paradise is spread through the length and breadth of the universe (3:133, 57:21) and it also becomes confined in the personal world of an *ʿarif* by God's command. After some time, it particularly centres in the forehead. It is in the sense that the forehead is like the throne where there is the intellectual paradise and all its bounties. In the Qur'ān, the word used for the forehead is *jabin*. A special mention of it is in verse (37:103). Thus, the rank of *jabin* (forehead) is the highest in the personal world. It is indeed true that the centre of the light of the Imām of the time is in the forehead. Indeed, it is a great secret that light continues to speak automatically in the blessed forehead of the Perfect Man. *Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!*

1. The enfolded paradise is in the forehead.
2. This is the highest throne of the personal world.
3. This is the Sacred Sanctuary.
4. This is an example of *Miʿrāj*.
5. The entire narration about Mount *Ṭūr* is that of the forehead.
6. Only on reaching the forehead can one observe *azal* and spacelessness.
7. The hidden treasure is concealed in the forehead.
8. The forehead alone is the heaven of the personal world and the

higher world.

9. It is therefore extremely important, necessary and essential for all believing men and women to repeatedly do *giryah-ū zāri* in the Divine court and to do abundant prostrations of the forehead in heavenly love.

Islamabad, 1st May 1997

Thursday, 23 Zu'l-Hijjah 1417 A.H.

The Wisdom of Practical Gratitude

1. The great Qur'ān is wisdom-filled Divine Speech. Therefore, it is inimitable. All its subjects are filled with the gems of wisdom. At this time, by God's grace, the concept of the greatness and supremacy of the topic of gratitude is foremost in my mind and heart. There is no doubt that every complete thing of Islam is a compendium of intention, speech, and action. Simultaneously, the wise Qur'ān severely condemns ignorance and has high praise for knowledge and wisdom. From this it is evident that practical gratitude does not exist without wisdom.

2. The subject of gratitude begins with the story of Ḥaẓrat-i Nūḥ^(c) in the Qur'ān, as mentioned in (17:3). First meaning: "O you who are the off-spring of those whom We carried (in the ark) with Nūḥ, verily he was (Our) grateful servant". Second meaning: "O those souls whom We placed with Nūḥ (in that spiritual ark, which was an example of the throne of God on the water of knowledge). Indeed, Nūḥ was performing practical gratitude for this lofty blessing".

3. After the completion (perfection) of the personal world, the throne of God manifests itself on the water of knowledge. It is also called the ark due to its being on water. This greatest rank was held by the spiritual ark of Ḥaẓrat-i Nūḥ^(c), which is in fact, the Imām of every age, in which the souls of the people of faith can embark. The wise Qur'ān emphatically draws our attention to this law that all things are in pairs. Therefore, the throne is also in a pair; one is in the higher world and the other is in the lower world.

4. "Give thanks, O the children of Dāwūd! And My truly grateful servants are very few." (34:13). The gist of this noble verse is that Ḥaẓrat-i Dāwūd^(c) was an Imām and his progeny were his spiritual children. They were all kings spiritually and Ḥaẓrat-i Sulaymān^(c) was physically a king as well. Therefore, giving practical thanks became incumbent on all of them. That is, as an appreciation for

this greatest bounty, they should spiritually benefit the people of the world, because amongst God's servants there are only a very few special ones who can show such practical gratitude.

Islamabad, 3rd May 1997

Saturday, 25 Zu'l-Hijjah 1417 A.H./ 3 May 1997

Manifestation of *Azal* and *Abad*

In the light of the recognition of the Qur'ān and of the Imām, when a traveller on the spiritual path (*mu'min-i sālik*) reaches the final destination and merges in God, he begins to observe with the inner eye those secrets of recognition, which are beyond time and space. For instance, immovable time (*dahr*) which is itself both *azal* and *abad*, the recognition of which is alluded in the beginning of the *sūrah* of *Dahr* (76:1). Thus, in the Sacred Sanctuary of the personal world, where there is a practical demonstration of the confinement of everything in the light of the manifest Imām (36:12), there is also the manifestation of *azal* and *abad*.

For the people of insight, the great secrets of the recognition of Imām are treasured and guarded throughout the wise Qur'ān. One such treasure is in the story of *Zu'l-Qarnayn*, because according to a noble *ḥadis*, Ḥaẓrat-i °Alī^(c) (the Imām of the time) is the *Zu'l-Qarnayn* of this community. This means that spiritually, the story of *Zu'l-Qarnayn* is in fact the story of the lofty Imām. Therefore, you should read the story in verses (18:83-99) and search for its *ta'wili* wisdom. Here, there is the mention of the place of the rising of the sun (*maṭli' u'sh-shams*). This is the source of the light of *azal* which can also be called the east of the sun of *azal*. The truly amazing wisdom is that the same east is also the west. This is the place where the sun of resurrection rises from the west.

O my friends in knowledge! The living and speaking university of spiritual knowledge is the Imām^(c) of the time himself. This school of knowledge is at that place which is referred to in the Qur'ān as the confluence of two oceans (*majma' u'l-baḥrayn* 18:60). The two oceans are:

1. *azal* and *abad*
2. the first and the last
3. *zāhir* and *bāṭin*

4. spacelessness and space
5. this life and the after life
6. enfolding and unfolding
7. the Pen and the Tablet
8. the Throne and the Pedestal
9. Universal Intellect and Universal Soul
10. heaven and the earth
11. angel and human being
12. invisible and visible
13. intellect and soul
14. word and action
15. Prophethood and Imāmat
16. symbol and symbolised etc.

Indeed, everything is contained in the manifest Imām^(c) in duality or in pairs. *Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!*

Islamabad, 5th May 1997
Monday, 27 Zu'l-Ḥijjah 1417 A.H.

The Pleasant Mention of Sublime Blessings

1. There are extremely great favours of Allāh, the Blessed, the Exalted, on the people of recognition, which it is commanded to mention gratefully. The mention of the sublime blessings of religion is *‘ibādat* and an expression of gratitude, as well as knowledge and wisdom for the friends. It is these mentions which are the bouquets of the garden of spirituality, which can be offered as gifts to dear friends. How fortunate are those who receive the evergreen and fragrant flowers of paradise.

2. The subject of physical and spiritual (*ẓāhiri* and *bāṭini*) blessings is really magnificent in the wise Qur’ān. Read the topics of the Qur’ān separately and also read the subject of blessings in conjunction with the related verses, so that you will come to know the secret of the unfathomable happiness of its great secrets.

3. The extremely pleasant subject of the never-ending blessings of Allāh starts with (1:6), in which it is said: “(Guide us) on the path of those upon whom You have bestowed Your favours”. If someone asks: Who are the ones who have received the greatest favours of Allāh? Its answer is in verse (4:69), which is: “whoever obeys God and the Apostle, such people are in the company of those whom God has shown favour, that is the Prophets, the truthful, the martyrs, and the righteous”, i.e., the Prophets, *asāses*, Imāms and *hujjats*. Thus, it is evident that in this verse, in “guide us” is hidden the wisdom of following the *ḥudūd-i dīn*, particularly the Imām^(c) of the time.

4. If God Himself has taught the people of faith the above mentioned prayer (*du‘ā*), it is evident that in all spiritual and intellectual blessings all the believing men and women are also together with the higher *ḥudūd-i dīn*. Study verse (4:69) carefully and also reflect on the *ḥadis-i nawāfil* that if God becomes the ear,

eye, tongue and hand of His beloved servant, which blessings can be impossible for the [°]*ārif* at that level?

Al-ḥamdu li'llāhi Rabbi'l-°ālamīn!

Zulfiqar Abad, Gilgit, 9th May 1997
Friday, 1 Muḥarramu'l-ḥarām 1418 A.H.

True Examples in the Wise Qu'rān

1. For some people, it would be extremely amazing if I were to say that, according to me, all the examples of the Qur'ān are real and true; none of them are hypothetical, that is, they are neither like nor compared to something impossible. Rather, every example of the Qur'ān is such that on the one hand it is an example to explain a reality and on the other, a great secret is hidden within it.

2. For such a wisdom-filled and magnificent example, refer to verse (18:51): “I made them not to witness [at the time of] the creation of the heavens and the earth, nor [at the time of] their own creation”. Apparently, this example seems impossible that there were some people present and witness at the time of the creation of the universe and of Ādam^(c). However, in the paradise of knowledge no bounty is impossible and thus, Allāh annihilates and creates anew the universe in every moment before the *‘arīfs* and Perfect Men. This act is called the renewal of similitudes. Furthermore, these personalities also see their spiritual and intellectual creation in their personal world, whereas some people do not even have the knowledge of certainty of such great secrets.

3. The above-mentioned verse has another meaning as well, which is that the Lord of the world has said about the people of falsehood: I have not testified their false views either through the creation of the heavens and the earth, nor through the creation of their own selves. Therefore, it is said that the proofs of a theory which is based on reality, are both in the external (*āfāq*) and in their personal worlds (*anfus*).

4. It is mentioned in (101:4): “On the day when men will be like moths scattered”. If this example is looked at externally, there is no resemblance between the corporeality and constitution of man and a moth. However, it is correct to say that when the personal

resurrection takes place, all the people of the entire world come flying in subtle particles like moths.

Zulfiqar Abad, Gilgit, 12th May 1997
Monday, 4 Muḥarramu'l-ḥarām 1418 A.H.

The Story of Maryam^(c) = The Story of the *Hujjat*

1. In the Qur'ān, the story of Ḥaẓrat-i Maryam^(c) is also an example of the *hujjat* or the *‘arif*. Even though every fruit of the paradise of knowledge apparently seems to be one, in reality it is two (55:52). For instance, *Zu'l-Qarnayn* is one in *zāhir* but two in *bāṭin*. Similarly, Ḥaẓrat-i Ādam^(c) is two: one in past history and one in your personal world. The ark of Ḥaẓrat-i Nūḥ^(c) is also not one but rather two: the symbol and the symbolised. The world is not one but two: the microcosm and the macrocosm. In short, everything is in pairs.

2. The first reason that the *hujjat* is mentioned in the story of Ḥaẓrat-i Maryam^(c) is that she herself held the rank of *hujjat*. The second reason is that, in relation to the Imām, the *hujjat* [despite being biologically a male] is spiritually a woman. Ḥaẓrat-i Maryam^(c) is therefore a prominent example of a *hujjat* because she is a woman both physically and spiritually. The third reason is that Allāh wished to keep the secrets of the *hujjat* hidden from the common people in this way.

3. The verbal and the personal Supreme Name (*ism-i a‘zam*) are also a pair. Thus, the personal *ism-i a‘zam* (the Imām^(c) of the time) gave Ḥaẓrat-i Maryam^(c) a verbal *ism-i a‘zam*, in which the light was to appear to her in many ways. Extremely magnificent and marvellous manifestations occur for *hujjats* and *‘arifs*. For example, the physical manifestation of the Imām^(c) of the time, which is in the luminous body and which is the most bewildering, is the light of the *mu'min* men and *mu'min* women which runs, i.e., its miracle happens with lightning speed.

4. *Ṣawm* means fast, *ṣā'im* (fasting male) and *ṣā'imah* (fasting female). Ḥaẓrat-i Maryam^(c) was *ṣā'imah* in the beginning. That is, she was initially ordered to remain silent concerning spiritual secrets. As mentioned in the Qur'ān (19:26), “If you see a person,

say: I have vowed to keep the fast for God, so today I will not speak to anyone”. From this verse we come to know that in the beginning of spirituality one is not permitted to reveal secrets, but it is true that at the level of completion and perfection permission can be granted. As it is said in the Qur’ān in verse (66:8): “O Our Lord, make our light complete for us”. Here it is alluded that the permission to do *ta’wīl* will be granted after the perfection of light.

Zulfiqar Abad, Gilgit, 12th May 1997
Thursday, 7 Muḥarramu’l-ḥarām 1418 A.H.

Governors and Soldiers of Knowledge

1. There is only one service in the world which God honours by accepting and elevating it from the earth to the heaven. This is religious service and in particular, the service of knowledge, which has very great importance, as mentioned in (47:7) “O you who believe, if you will help God, then He will help you and make you steadfast”. In this verse there is a very great wisdom and a very big secret.

2. O fortunate *‘azizān!* How great is the favour of the Sustainer of the world that your service of knowledge has attained such a lofty rank that it is considered a help to God and in return, heavenly help continues to come. This is the zeal of the continuing chain of service, yearning for *‘ibādat*, fervour for knowledge, purity of heart, magnanimity, wisdom, love for Mawlā, high hopes of the next world, recognition of religion, soft heartedness, Divine grace, etc.

3. Steadfastness means to continue forward on the path of progress without slipping. By this steadfastness is meant progressing in knowledge. Therefore, if we try to help God a little bit (i.e., to help religion), then indeed God’s luminous help will hold our hands and we will progress a lot in the field of knowledge. *Āmin.*

4. O my respected Governors and Soldiers of knowledge! Every morning and evening I salute you for your respect and excellence in religion. I love all of you very much. This sacred service [for knowledge] and the concept of Monoreality has unified us all. Our book of deeds has also become one. How pleasant it is that not only are we one body, but also one soul, in fact also the Soul of souls. This is not the slogan of “*Ana’l-ḥaqq*”, but is in fact the slogan of Monoreality. *Al-ḥamdu li’llāhi Rabbi’l-‘ālamīn!*

Zulfiqar Abad, Gilgit, 12th May 1997
Friday, 8 Muḥarramu’l-ḥarām 1418 A.H.

Merging in the Imām^(c)

1. In reality, the law of merging is in the following order: merging in the Imām, merging in the Prophet and then merging in God. For, the holy Prophet^(s) has said: “Everything has a door” and on another occasion he said: “I am the city of knowledge and °Ali is its gate” and he has also said: “I am the house of wisdom and °Ali is its door”. Since Ḥaẓrat-i °Ali^(c) was the Imām of his time, therefore, in both the above-mentioned prophetic sayings, by the *bāb* (door) is meant the Imām^(c) of the time.

2. Now it becomes perfectly clear that, in order to be merged in the city of knowledge and the house of wisdom (i.e., the Prophet^(s)), it is first necessary to be merged in the door (Imām of the time), and before merging in Allāh, it is necessary to be merged in the Prophet^(s). This leads to a very important question: Has the Imām himself, in whom you wish to be merged, already merged in the Prophet^(s) and Allāh or not? If the answer is in the negative, then what difference is there between you and such an Imām? If in the light of the knowledge of certainty you say that the Imām is the living exegesis of ‘light upon light’ (24:35), i.e., in him there is only one light in the meaning of the light of Allāh, the light of the Prophet and the light of the Imām, then it obviously means that the Imām is already merged in the Prophet^(s) and Allāh. Therefore, merging in the Imām is itself merging in the Prophet^(s) and merging in Allāh.

3. All worlds are gathered in the sacred and pure personal world of the Imām. Look carefully into the heart of the Qur’ān, *Yā Sīn* (36:12): are all things related to spirit, to knowledge, intellect and recognition not present and contained in the Sacred Sanctuary (blessed forehead) of the manifest Imām? In reality, is this place not Allāh’s house and the Prosperous House? Is the vision of God outside this universal law and universal paradise? No, my °aziz, not at all!

4. The exalted rank of merging in the Imām is not possible without ardent love. This ardent love is reliant on that knowledge from which the unique qualities of *Mawlā* are gradually discovered and become known. It is therefore the good fortune of those people who, in the light of the Qurʾān and *ḥadīṣ*, see the manifestation of their beloved in every direction. So why should there not be a state of love and merging, for it is said in verse (2:115): “Wherever you turn, there is the face of God”. That is, the perfect *ʿarīf* sees God everywhere.

Al-ḥamdu li’llāhi Rabbi’l-ʿālamīn!

Zulfiqar Abad, Gilgit, 18th May 1997

Sunday, 10 Muḥarramu’l-ḥarām 1418 A.H.

Does the Sun have a Shadow?

1. Question: Is it correct to say that everything has a shadow (*zill*)? Or is it that some things have a shadow and others do not? If there is any statement regarding this in the wise Qurʾān, then surely that correct answer will be decisive. Indeed, there is one such wisdom-filled verse [in the Qurʾān] (16:81): “And God has made for you shadows of what He has created”. From this verse, we come to know that every created thing has a shadow. Therefore, every luminous thing also has a shadow, just as the reflection of the sun, the moon and the stars appears in clear water and in a mirror.

2. If we are unable to think correctly, these shadows appear to be those of the earth, whereas by looking in the light of knowledge and recognition we come to know that these are the shadows of the supreme throne, because the noble verses in which Allāh’s great favours are mentioned are only related to the people of faith, the proof of which in this verse is ‘*lakum*’ (for you). That is, these are those magnificent shadows which are especially for you, for example in the personal world there are the shadows of the Throne and Pedestal, the Supreme Pen and the Guarded Tablet. In short, there is the living reflection of every intellectual and spiritual thing of the higher world, because the higher world and everything in it is a created being and created beings have shadows by degrees.

3. When a human being’s shadow falls on the earth, it is dark and lifeless. However, when this same shadow falls on a full-length mirror, it is seen bright and alive. Although the physical mirror is lifeless and without intellect, yet the human being’s shadow (reflection) in it is not exactly a shadow but rather an image and a copy. Therefore, the luminous miracle of the spiritual mirror of the personal world, which is adorned with the attributes and virtues of intellect and soul, is extremely wondrous. In it, things of the higher world appear exactly as they are, every copy being like the original because there is the renewal of everything in it.

4. From this explanation, we come to understand that in the personal world there is the shadow=image=copy of every bounty of paradise. In fact, there are countless copies. For example, if millions of people desire the same picture from among the pictures in the bazaar of paradise, all of them will have the copy of the same picture with intellect and spirit.

Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!

Zulfiqar Abad, Gilgit, 19th May 1997

Monday, 11 Muḥarramu'l-ḥarām 1418 A.H.

An Extremely Grand Secret

1. It would be an amazing question for the friends of knowledge that, as everywhere in the wise Qur'an and the noble *ḥadis* there are secrets upon secrets, then how can it be said that a particular secret is the grandest, or extremely grand? Indeed, this situation is difficult, but the secret which the exalted Imām of the cycle of resurrection reveals as the final secret, would be the extremely grand secret, and that is Monoreality. The concept of Monoreality is the final and extremely grand secret which the most magnificent Imām, Ḥaẓrat-i Imām Sulṭān Muḥammad Shāh^(c), presented to the entire people of the world.

2. The miracles of Monoreality take place in the Sacred Sanctuary. These miracles are as follows:

- (a) The continuous act of the enfolding and unfolding of the universe.
- (b) The transformation of the progeny of Ḥaẓrat-i Ādam^(c), whom God had created in His own Image, into the image of their father upon entering Paradise (i.e., the Sacred Sanctuary).
- (c) Just as all human beings born from a single Ādam were dispersed, similarly they together become one Ādam (Single Soul).
- (d) The rising of the sun of resurrection from the west.
- (e) The sun, the moon and the stars join together and become one.
- (f) The *ʿārif* experiencing himself in God.
- (g) The *jinn*s, humans and angels all turning into a single person.
- (h) This single person in human form is also the Throne, the Pedestal, the Pen and the Tablet.
- (i) Here, just one example represents all examples.
- (j) Here, there is only one word and one action.

3. Here, the representative tree is only one and lives in the form of the Perfect Man. Sometimes it is the fig, sometimes the olive,

sometimes the sacred tree, sometimes the tree of mount *Sinā'i* sometimes the date-palm, sometimes the lote tree, etc. Here the representative pearl of all the pearls and minerals of the ocean and the land is only one. The same pearl is the sun, the moon, the stars and the light. Whose light is it? It is Allāh's, the Prophets' and Imāms' and that of *mu'mins* (believing) men and women. Thus, an understandable definition of Monoreality is that the luminous manifestation of the Single Soul which takes place in the Sacred Sanctuary, has only one light, only one word, only one act and only one allusion (example), and together, it is everything, and no reality is outside of it.

Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!

Zulfiqar Abad, Gilgit, 20th May 1997

Tuesday, 12 Muḥarramu'l-ḥarām 1418 A.H.

The Living Martyr and the ^ʿ*Ārif*

1. It is a fact that wherever the Qurʾān mentions physical martyrs, it also includes the mention of spiritual martyrs. This is because every fruit of the paradise of knowledge is in pairs. That is, it has a physical aspect and a spiritual aspect and undoubtedly, every verse of the Qurʾān has both an exoteric and esoteric aspect.

2. Reflect upon the verses (47:4-6) carefully: “Those who are slain in the way of Allāh (spiritual *jihād*), He renders not their deeds vain. He will guide them and improve their condition and admit them to that paradise which He has made them recognise”. In this Divine teaching there is mainly the mention of the living martyrs of spiritual war. This is because the assurance of deeds not being wasted, the need for guidance, the improvement of one’s condition and prior recognition of paradise is possible only in this worldly life.

3. Whether it is the advanced recognition of paradise or the recognition of God, neither is possible without the recognition of one’s self (*khwud-shināsi*). The recognition of one’s self is not at all possible without the death of the carnal soul and the experience of [undergoing] resurrection. Therefore, immensely blessed is the *muʾmin-i sālik* who dies before physical death and observes the entire resurrection. Since resurrection is the final *daʿwat* and spiritual war of the true religion which takes place through the Imām^(c) of the time (17:71), therefore, whoever dies in this war becomes a living martyr and a perfect ^ʿ*ārif*.

4. Reflect on verse (3:169): “And do not reckon those who are slain in the way of God (spiritual war) to be dead. Nay, in reality they are alive with their Lord receiving provision”. This verse is primarily related to spiritual martyrs because a physical martyr dies physically but a spiritual martyr does not die physically at that time [he dies the death of the carnal soul]. He receives nourishment that

is, spiritual knowledge, from His Sustainer. From this explanation we know that the one who is a perfect *‘arīf* is also a living martyr.

Zulfiqar Abad, Gilgit, 24th May 1997
Saturday, 16 Muḥarramu’l-ḥarām 1418 A.H.

No Bounty is Impossible

1. It has been said: “*óomanasan apí*” = nothing or no task or no bounty is impossible. The actual form of the word is as follows: *óomanasan apí*. It has ten letters which allude to the ten *hudūd*. They are: *mustajīb*, *māzūn-yi aṣḡar*, *māzūn-yi akbar*, *dā‘i-yi makfūf*, *dā‘i-yi muṭlaq*, *ḥujjat-i jazirah*, *ḥujjat-i muqarrab*, *Imām*, *asās*, *nāṭiq*, as mentioned in the Qur‘ān (2:196): “That is complete ten”, that is, the perfect number is ten.

2. This wisdom-filled word is particularly related to paradise, in that every bounty is possible there and nothing is impossible. [Consider] how would it be possible for a desire of a bounty to be created in a human being, but for that bounty itself not to be present in paradise? This is simply impossible. In fact, God created that thing long before He created a desire for it in human beings. For example, it can be said that every permissible desire of the people of faith is a reflection of a bounty of paradise which appears in their hearts and minds.

3. *óomanasan apí* = The thing which is impossible does not exist in paradise and nor can it occur as a human desire. But the bounty which is possible is present in paradise as well as in the thoughts and knowledge of *mu‘mins*. From this clarification we come to know that this universal principle is very profound and wisdom-filled.

4. In this spiritual address there is a promise as well as an aspect of glad tiding, that there is everything in paradise for the people of faith, as said in verses (54:54-55): “Verily, the righteous ones will be amidst the gardens and streams, in the place of true knowledge, near the Omnipotent Sovereign”. The four streams or rivers of the intellectual and spiritual paradise are: Universal Intellect, Universal Soul, *nāṭiq* and *asās*. Therefore, pious people will be immersed in these rivers. This is the place of true knowledge, and

then being merged in the Omnipotent Sovereign they will be able to do extremely marvellous and wondrous works.

Zulfiqar Abad, Gilgit 25 May 1997

Sunday, 17 Muḥarramu'l-ḥarām 1418 A.H.

Noble Knowledge and Subtle Body

1. God has honoured the Prophets and Imāms over the people of the world. In addition, it is apparent from the wise Qurʾān and the sayings of the Prophet that it is God and the Prophet who make the Imām the religious and spiritual king. Read the entire story of Imām Ṭalūt^(c) (2:245), with deep reflection. It is said: “O Prophet, have you not seen the chiefs (*hujjats* and *dāʿīs*) of the children of Israel after Mūsā? When they said to one of their Prophets: Appoint for us a (religious and spiritual) king” (*Ib^cas lanā malikan*).

2. There is a great secret in the word *ib^cas* in the above-mentioned verse. That is, although the manifestation of the Imām is also in the highest ranks, one of his ranks is such that it is under the Prophet. Therefore, the *hujjats* and *dāʿīs* of the children of Israel asked their Prophet, “Send us a (religious and spiritual king)”. That is, such a king must have a profound experience of the personal resurrection, spirituality, *ib^{dā}c* and *inbi^cās*.

3. “Their Prophet said to them: verily Allāh has sent Ṭalūt as king over you. On hearing this they said: How can he exercise authority over us when we are better fitted than he to exercise authority, and he is not even abundantly wealthy? The Prophet replied: Allāh has chosen him above you and has increased him abundantly both in knowledge and body”. That is, God has given him noble knowledge (spiritual knowledge) and the subtle body.

4. From this we ascertain the proof that the Imām has universal knowledge and an all-embracing body. By the all-embracing body is meant the Universal Body which is the essence of the whole universe. It is this universal essence which is the all-embracing subtle body of the religious and spiritual king (the Imām), because if the microcosm (personal world) has two bodies, one dense and one subtle, then surely there are two bodies for the macrocosm. It is also a fact that it is the subtle body due to which a human being

becomes the universe and the universe becomes the human being. It is because of this that a human being is called the microcosm (*kā'ināt-i ṣaghīr*) and the universe is called the Great human being (*insān-i kabīr*).

5. It is said in a *ḥadīṣ*: “O children of °Abdu'l-Muṭṭalib! Obey me! You will be kings of the earth and its rulers. Indeed, God has never sent a Prophet but has made for him a *waṣī*, a *wazīr*, an heir, a brother and a *walī*”. (*Da°ā'imū'l-Islam, I*)

6. Both the Qur'ān and the *ḥadīṣ* are the most comprehensive words. Therefore, there are many great wisdoms hidden in this *ḥadīṣ*. First wisdom: Within himself, every person is potentially a very great world, whose heaven and earth are very spacious. Second wisdom: every planet and star is a world which has its own heaven and earth. Third wisdom: the Universal Intellect is heaven and the Universal Soul is earth. Every heaven and every earth has countless copies, in such a way that there is no difference between the original and the copy. Therefore, in God's Godhead there is tremendous capacity for kingship. Hence after the Imām, countless people can become the kings of Paradise.

7. From the exoteric and esoteric aspects of the Qur'ān and the *ḥadīṣ* it is established that God and the Prophet have made Ḥazrat-i Mawlā °Alī^(c), i.e. the Imām, the king. In turn, he can make all of his obedient spiritual children, kings. However, a worldly king cannot even make all his princes and princesses heirs to his throne and crown; only one can be his heir.

8. It is extremely necessary to mention that *°arīfs* recognise the next world and paradise in this very worldly life, as you have read with reference to (47:6). The same witness of the holy Qur'ān is also found in (76:20): “And when you will see (in this world) then you will see every bounty of paradise and the magnificent kingdom (in the next world, completely)”.

9. There is a wisdom-filled example of Imāms mentioned in (27:34) which is as follows: Bilqīs said: “It is a rule of Kings that

when they enter a town by force of victory, they destroy it, and make the noblest people the meanest. Thus, they will do (similarly)”. That is, when the army of the Lord of the time (Gog and Magog) enters into a personal world, it first destroys it in order to reconstruct it, and the traveller on the path of spirituality (*mu'min-i s̄alik*) suffers severely.

Zulfiqar Abad, Gilgit, 28th May 1997

Wednesday, 20 Muḥarramu'l-ḥarām 1418 A.H.

Record of Deeds = Luminous Movies

1. Question: Is the record of deeds found in physical writing or in spiritual writing? In what language is it [written]? Answer: The book of deeds is in spiritual writing. In the language of spiritual science it can also be called luminous movies, because it is an extremely amazing, miraculous book which consists of living particles, moving manifestations and live pictures of paradise-like scenery and environment. The record of deeds is in each individual's own language.

2. Can a human being see their record of deeds before dying physically? If so, then what is its procedure? Which [field of] knowledge does this work come under? Answer: Yes, the person who undergoes spiritual resurrection in his lifetime, indeed sees his record of deeds. With regard to the procedure, refer to the book "Divine Remembrance". This work comes under the knowledge of the hereafter (recognition). Some proofs of this reality are as follows:

3. First Proof: Those people who are killed in the path of God (spiritual war) are called (living martyrs) (47:4). That is, they become the *ʿarifs* of the paradise of the Sacred Sanctuary. (47:6). They attain this exalted status after seeing their record of deeds in *ʿIlliyīn* (83:18). Therefore, it is true to say that every *ʿarif* sees his record of deeds.

4. Second Proof: In (83:18) it is said that the record of deeds of the righteous is in *ʿIlliyīn*, which the nearest ones (*muqarrabin*) can see in advance (83:21).

5. Third Proof: Reflect deeply on verse (27:66): "Nay, but their knowledge has come to an end regarding the hereafter. Nay, they are in doubt about it. Still more, they are blind to it". The gist of this profound verse is that had these people followed the luminous

guidance, the eye of insight would have been created within them and they would have seen everything related to the next world and would not have been called blind with respect to the hereafter.

6. Fourth proof: You might have reflected that if a person is unable to hear from birth, he is also unable to speak. In the person who cannot speak, a magnificent bounty like the intellect cannot be created. Similarly, if a person avoids listening to the knowledge of certainty, he will not be able to speak about this knowledge, and the one who is mute (with respect to) this knowledge cannot have the eye of insight, as said in (2:18): “They are deaf, mute and blind, and so they will not return”. From this we know that the people who are truly obedient, have the eye of insight.

7. The wonders and marvels of science are indeed from among the miracles (signs) of nature. Their bright examples enable us to understand the secrets of spirituality to a great extent. In fact, they are the signs of the cycle of resurrection and the time of *ta'wil*. Therefore, calling the record of deeds, which is a speaking book, the luminous movies, is a bright reality which no one can contradict.

8. O my *‘azizān*! Listen with full attention and absorption to the fact that the personal resurrection of the *‘arifs* and the Perfect Men is the greatest treasure of Qur’ānic *ta'wil*. If it is accepted that the real resurrection comes spiritually, but that it also has a material result, as is the scientific revolution of this cycle, then I do not believe that all people will be able to take *ta'wili* benefit from its material aspect, since a very great majority of people have long ago forgotten *ta'wil*.

9. It is necessary to examine verses (7:52-53) meticulously. According to the brief meaning of these blessed verses, in the first verse there is the praise of the holy Qur’ān and in the second verse there is a clear allusion to the fact that a very big resurrection is going to come in the form of Qur’ānic *ta'wil*. Besides this, what is it that people are waiting for?

10. This fundamental law of resurrection is mentioned in verse

(17:71): “The day when We will summon every people with their Imām” (refer to the Qur’ān for the complete verse). After this, it is said that “And whoever remains blind in this world, will also be blind in the hereafter and will go far astray from the straight path” (17:72). Some wisdoms of this verse are: (a) in the cycle of every *nāṭiq*, the number of resurrections that has taken place is equal to the number of Imāms, but at the end of the cycle of the holy Prophet^(s), the resurrection of resurrections has to come. (b) The Imām is present in every time. (c) It is extremely necessary to develop and take the inner eye and recognition from this world [to the next], otherwise there will be deprivation in the hereafter. (d) In the first verse (17:71), the exalted Imām^(c) has been mentioned and in the second verse (17:72), the recognition of Ḥazrat-i *Qā’im*^(c) [of the resurrection of resurrections] is vehemently emphasised.

Zulfiqar Abad, Gilgit, 29th May 1997
Thursday, 21 Muḥarramu’l-ḥarām 1418 A.H.

The Debate about Intellect and Love (*‘ishq*)

1. The debate or question about the superiority of the intellect or love has continued from a long time back. If intellect has superiority over love then what is its evidence? On the other hand, if love is superior to intellect, what is its proof? In this regard, some learned men have emphasised the primacy of intellect and have said that nowhere in the Qur’ān or the *ḥadīṣ* has the word love (*‘ishq*) been mentioned. They may have perhaps thought that love is something different from *maḥabbat* (affection).

2. In this connection, the first question is whether the word love has been mentioned in any way in the wise Qur’ān or not? For this, we will have to reflect with wisdom. Nonetheless it is extremely difficult, rather impossible, to separate *‘ishq* from *maḥabbat* because *maḥabbat* is another name for *‘ishq*. Refer to *al-Munjid*, which is a reliable dictionary: *‘ashiqahu*, *‘ishqan* = to be affectionate, to go beyond the bounds of affection. Therefore, it is true that a synonym of *‘ishq* (love) in the Qur’ān is *ḥubb* (= *maḥabbah*), as mentioned in (2:165) “And those who believe, are stauncher in [their] affection (i.e., love) for Allāh”.

3. Everyone is aware of the historical event that Zulaykhā had passionate love for Ḥazrat-i Yūsuf^(c) due to his beauty and elegance, and this passionate love is called *ḥubb* in the Qur’ān (12:30). Thus, another name for *‘ishq* (love) is *ḥubb* (affection) as translated in this verse (12:30): “Her love for him has pierced her heart”.

4. It is said in a *ḥadīṣ*: “Amongst you, nobody can become a perfect *mu’min* till he loves me more than his father, his son and everyone”. This is the love for the Prophet^(s) which is more excellent, more exalted than any worldly affection and love and is the most pure. Indeed, it is this love which is the means to God’s love, or indirectly God’s love.

5. What doubt can there be in the explanation of (16:89) that the Qur'ān is such a perfect, complete and unique book, that nothing is excluded from its universal explanation. Then how is it possible for an all-inclusive subject such as love not to be there. Indeed, the mention of the pure love of God, the Prophet^(s) and the Imām is hidden in many synonyms, allusions and examples. Since it is *'ishq* (love) which is the secret of secrets, it is therefore mostly mentioned in a secret manner. Therefore, wherever the wine of paradise is mentioned in the Qur'ān, it is the example of this heavenly *'ishq* (love). In this regard, true lovers say that indeed heavenly love is the wine of paradise.

6. The glory of the sanctity of heavenly love and affection is such that God has brought His great name and sacred love close to each other and has sworn on their greatness. For instance, in the beginning of *sūrah-yi shūrā* (42) it says: *Hā' Mim 'Ayn Sin Qāf*. One *ta'wīl* of these separate letters is as follows: *Hā' Mim = al-ḥayyu'l-qayyūm*, *'Ayn Sin Qāf = 'ishq* That is, 'By the supreme Name *al-ḥayyu'l qayyūm* and by the heavenly love (*'ishq*). (42:1-2)

7. It is said in a *ḥadīṣ*: "The first of what God created is the Intellect". However, most people do not think about where this magnificent work of the creation and completion of the intellect took place. Did it take place in the personal world of a beloved person of God? Yes indeed, it is correct and true. Reflect also on the following *ḥadīṣ* carefully. "When God created the intellect, He questioned him and said to him: Come forward. He came forward. Then He said: Go back. He went back. Then He said: By My honour and majesty, I did not create a creature more beloved to Me than you. And I will not perfect you except in him whom I love. But you alone I will command and you alone I will prohibit, and you alone I will punish and you alone I will reward".

8. In the above mentioned *ḥadīṣ* there is the story of the personal world in which the Perfect Man is first created physically, then created spiritually, then, due to being the beloved of God, the light of intellect is created in his forehead (*jabīn*), which light gradually becomes complete and then pure intellectual life begins, with

respect to which it is said: The first of what God created is the intellect.

9. From here we come to know that love is the cause, and intellect is the effect. The first is a tree and the second is its sweet fruit, it is akin to Ḥazrat-i Maryam^(c) and Ḥazrat-i ʿĪsā^(c), or a deep ocean and its precious pearl, or the mine of gems and the gem of the mine, or the heaven of wisdom and the brightest sun, or the mill of love and its product.

Zulfiqar Abad, Gilgit, 2nd June 1997

Monday, 25 Muḥarramu'l-ḥarām 1418 A.H.

Questions to Copies of My Soul

1. Question: When and in which city did you all have the first blessing of the holy *didār* of the exalted Imām^(c)? Was there a manifestation of any magnificent miracle on that unique occasion, or were you honoured only with the pure *didār*?

2. Question: Which extremely likeable *Ḥasan Ābād* was this where we, the humble, together with a big group of the *jamā'at* were getting the luminous guidance of the vigil and special *'ibādat* from holy Mawlā^(c).

3. Question: Which was the place or *Jamā'at Khānah* where you observed the spiritual light for the first time? Tell us in which year this event took place.

4. Question: How beautiful, pleasing and unforgettable is the luminous and miraculous dream of Sariqūl! In the light of the knowledge of certainty, tell us truthfully whose sacrifice that really was? Who was slaughtered? For whom? On whose behalf? Where was the body and where was the head? In that state, where was the higher "I" observing this scene from? Was this martyrdom or slaughter and sacrifice? Was it you or me? Or all of us? The answer has to be given after thinking carefully.

5. Question: Although this was a luminous dream, nonetheless, in the light of the Qur'ān and *ḥadis*, we have to see that some dreams (*ru'yā*) are like spirituality itself. Therefore, it is no wonder that many wisdoms may be hidden in this sacrifice. Its explanation should be made separately so that its reality becomes clear to the people of wisdom.

6. Question: Was it said by us, or the copies of my soul, or was it the zeal of the devotion of all believing men and women (*Qurbāan amānas úne gáne sad báar uyám jáar*): "It is very sweet for me

to be sacrificed for you”. *Al-ḥamdu li’llāh*, this wisdom-filled sacrifice has taken place. It is extremely sweet in the sense that the sacrifice of a goat is on behalf of the people of the house. By God! This sacrifice is on behalf of many people, but in it my copies are also sacrificed.

7. Question: Since this bounty is extremely sweet, I therefore mention it again and again [with gratitude]. This is the story of the spiritual journey and the destination of ‘Izrā’īl^(c), but do the souls also live separately and far away like bodies? No, not at all. It is said in a *ḥadīṣ*: “Souls are always in one place and gathered like an army”. In particular, its task is to take part in the spiritual war and to be present at the place of personal resurrection. How can the exalted souls of the people who are the soldiers of knowledge, avoid the spiritual war?

8. Question: Have you not heard the spiritual story of the destination of ‘Izrā’īl^(c)? Are all souls not gathered at this place? I am completely certain that you were all present there, and perhaps this friendship of knowledge started from there. First of all, you had come in the form of subtle particles. You have seen countless wonders and marvels of the personal world.

9. Question: Have you ever said with love and affection: “Our Lord, Ḥāzīr Imām, may my soul be sacrificed for you”? Do you really want to sacrifice your beloved soul for the Imām? Or is it just a meaningless saying? If such a saying is among the attributes of a *mu’min*, he must also be getting practically sacrificed somewhere.

10. Question: Is my zealous slogan which I have been saying, hollow or profound? *Mawlāa ċum jāa jī fidāa! jamaāt ċum fidāa! aziizāan ċum fidāa!* “May my soul be sacrificed for *Mawlā*! May I be sacrificed for the *jamā’at*, and for the *‘azizān*!” No, it is not hollow at all. I have been sacrificed by all means, and many *‘azizān* understand this fact in the light of the certainty of knowledge.

11. Question: Is it not one of the golden principles of Islam to offer sacrifice for the sake of the comfort of others?

*Jii bilúm qurbáan étam hal daá ke jiimin buṭ manís
Gunc̣ ke han qurbáan écam çe jáa şaşaaýe káan díya*

“I had one life which I have already sacrificed. I wish I had many lives to sacrifice! If I did have many lives, I would have sacrificed one every day, my mine of generosity has arrived”.

This is an earlier verse. It was revealed later that one person can have countless souls. Thus, I have sacrificed together with my own souls, numerous other souls who had come to the place of my resurrection.

12. Question: My ‘*azizān*! Are we not one in reality? Are we not one army of knowledge and spirituality? Were we not all dying together at the destination of ‘*Izrā’íl*^(c) and surviving together? Were we all not the atomic angels of Ḥaṣrat-i Ādam^(c) of the time in particular? Is there not amongst us ardent and unique love? Which reality does this love symbolise? It symbolises unity and Monoreality. *Al-ḥamdu li’llāh*. The book of deeds of all of us has become one. How extremely pleasant this [news] is!

Zulfiqar Abad, Gilgit, 3rd June 1997

Tuesday, 26 Muḥarramu’l-ḥarām 1418 A.H.

Trial upon Trial

1. Reflect carefully on verse (67:2) so that you may know the amazing secret that before life, God created death and thereafter life, although apparently birth comes first and then death. Nonetheless, we are sure there is great wisdom hidden in this order. That secret is that although an ordinary human being lives a better life in comparison to an animal due to his partial intellect and free will, yet with respect to his spiritual and real life, this ordinary life of a human being is like a death. Thus, the wisdom becomes evident that death and life (ordinary and special life) are both for the sake of trial. Read the above-mentioned verse (67:2).

2. A question arises that since God is always knower of the unseen and sees and knows the state and condition of the hearts of His servants, why should He try them? It is also necessary to ask at what place and how does He try His servant?

3. In paradise there are innumerable ranks, small and big, therefore trial became necessary in order to give every person a rank according to their knowledge and deeds. From the beginning to the end, a human being's whole life is a field of trial in which complete obedience is extremely necessary. The purpose of this is that one's every intention, speech, knowledge and deeds should be according to the pleasure of God, so that success can be attained.

4. Just as worldly education progresses and has many levels, similarly religious education also has many grades. Therefore, the wise Qur'an contains many easy guidances as well as many difficult stages, so that in this way there are many grades and every scholar may attain a rank according to his knowledge, as said in verse (3:163): "They are in different ranks with God". This means that the higher the rank, the more difficult the trial of knowledge and deeds is.

5. To assess the greater and greater trials, see this tremendously wisdom-filled verse (11:7). Its translation, with respect to the personal world, is: “And He it is Who created the heavens and the earth (of the personal world) in six days and then His Throne appeared on the water that He may try you, which of you is best in good deed”. By the six days of the personal world are meant the six *nātiqs* and by the seventh day (Saturday), *Ḥazrat-i Qā'im*^(c).

6. It is a very great trial, in fact, numerous trials, that most of the subjects of the wise Qurʾān are about the personal world. That is, heaven, earth, Throne, Pedestal, Pen, Tablet etc., are all confined and present in the personal world provided that it is illumined by the light of recognition, i.e., the light of the manifest Imām is reflecting upon it.

7. One very great wisdom of the wise Qurʾān is in the word *aḥsan*, which means better. It is mentioned at thirty-six places in the Qurʾān where you can enjoy this supreme bounty. In short, by trying His servant in everything, He wishes that His servant should not only become good, but better in intention, speech, knowledge and deeds, because God has many grades and high ranks.

8. You should perform *giryah-ūzāri* and supplication for patience, endurance and success in every test and trial. Take advantage of *ʿibādat*, *bandagī*, abundant *zīkr*, abundant prostration, well wishing, piety, service, humility and kind-heartedness and enrich yourself with the lasting wealth of the knowledge of certainty, for it is knowledge by which every trial becomes easy.

9. If God wishes, He can help the people of faith in every difficult trial, as said in (58:22): “He has written faith in the hearts of such people and helped them with a Spirit from Him”.

Zulfiqar Abad, Gilgit, 5th June 1997
Thursday, 28 Muḥarramu'l-ḥarām 1418 A.H.

The Exoteric *Da'wat* and the Esoteric *Da'wat*

1. In the wise Qur'ān and the religion of Islam, even numbers have very great importance after the odd numbers, because God has created all things according to the law of pairs or opposites. For this you can see the following places in the Qur'ān: (11:40), (13:3), (23:27), (36:36), (51:49) and (55:52). You will come to know His great wisdom that God is the absolute pure one and His created things (creatures) are in pairs.

2. It is said in (51:49): “We have made pairs (*zawjayn*) of all things so that you may reflect” = We have made two types of everything so that you may adhere to guidance. The examples of *zawjayn* (pairs) are as follows:

- (a) husband and wife
- (b) male and female
- (c) opposites: this world and the hereafter, heaven and earth, good and evil, existence and non-existence, heaven and hell, space and spaceless, light and dark, body and soul, knowledge and ignorance, closeness and distance, possible and impossible, justice and injustice etc.

3. Similarly, the Qur'ān has an exoteric aspect (*ẓāhir*) and an esoteric aspect (*bāṭin*). That is, it has a *tanzil* and a *ta'wil*. The custodian of *tanzil* is the Prophet^(s) and the custodians of *ta'wil* are his successors, that is, the pure Imāms. Thus, the *da'wat* of Islam is of two types: the exoteric *da'wat* and the esoteric *da'wat*. It is because of this that every prophet has a legatee who is called the *wazir* (minister) (25:35) who continues to execute the esoteric and *ta'wili da'wat* of the true religion.

4. Every noble verse of the Qur'ān and every saying of the Prophet^(s) about the glory of Ḥaẓrat-i Mawlā 'Alī^(c), is for the sake of the esoteric *da'wat*. There are many such verses and *aḥādīs* so that

the root and foundation of the esoteric *daʿwat* may be strengthened, because it is due to this esoteric *daʿwat*, that Islam prevails over the religions of the world every time. The noble verse which is related to the prevailing of the true religion over all religions is repeated in three places: (9:33), (48:28) and (61:9). Thus, in the time of every Imām, a spiritual resurrection takes place, which is also a spiritual war and the final *daʿwat* of the true religion, as a result of which Islam prevails over all other religions. However, people cannot see this great miracle.

5. It is said in (17:71): “The day when We shall summon people (*unās* = people of the time) through their Imām”. Here from the word “*unās*” (people of the time) we come to know that just as there is a chain of Imāmat, so there is also a chain of resurrections, because they are inseparable.

6. Do not forget the law of religion, that great things are in pairs, such as, the Pen and the Tablet, the Throne and the Pedestal, the Universal Intellect and the Universal Soul, *nāṭiq* and *asās*, Imām and *bāb*, *ḥujjat* and *dāʿi* etc. In another example, the *nāṭiq* and *waṣī* (*wazīr* = Imām) are like the sun and moon, and the sun and the moon have 3 *taʿwils*: *nāṭiq* and *asās*, *asās* and Imām, Imām and *bāb*.

7. As mentioned above, Resurrection is the final *daʿwat* of the religion of Islam, because God has said “*nadʿū*” (we will do *daʿwat* = we will call). Thus, God’s call is nothing but religious *daʿwat*, rather this *daʿwat* for people will be by force, as mentioned in (3:83): “All people of the heaven and the earth are obedient to God, either willingly (*tawʿan*) or by force (*karhan*) and will return to Him”. Here, “*karhan*” (by force) implies esoteric resurrection, which is a spiritual war and the final *daʿwat* of the true religion.

8. It is said in (20:108): “That day all people will accept the *daʿwat* of such a *dāʿi* who knows all the languages”. Here, *ad-dāʿi* (the one who invites) is the Imām, and through the Imām, God calls people (17:71). It is the exalted Imām^(c) who knows the languages of all the creatures. This shows that the call of resurrection and

spirituality is possible in every language. Praise be to the Allāh for His benevolence and favour!

Islamabad, 12th June 1997

Thursday, 6 Şafaru'l-mużaffar 1418 A.H.

Some Sublime Wisdoms

Wisdom 1: Read the last two verses of *sūrah-yi Jinn* (72:27-28) in the light of the principles of wisdom. At the end of this Divine teaching it is alluded that the treasure of knowledge and recognition which God had given to the prophets is always guarded in the personal world and the Sacred Sanctuary, and in the end all things are made one, just as they were before. That is, the unity and integrity of all humankind is in the Single Soul, because in “And He has counted everything in a number”, human beings are mentioned in particular.

Wisdom 2: O my dearest Governors and *ʿIlmi* soldiers! Without any delay, you have to enrich yourselves with the everlasting wealth of the wisdom of the Qurʾān. In order to achieve knowledge and wisdom, it is necessary for you to be with the Imām^(c) of the time, as said in (9:119): “O you who believe! Fear Allāh and be with those who are true (Imāms)”. This blessed address of God is for the *muʿmins* of all times, so that the people of faith of every time may have recourse to the Imām^(c) of their time. Here, by the truthful is not meant those who speak the truth in worldly matters, rather they are the ones who speak truth in the matter of religious knowledge.

Wisdom 3: God, the Sustainer of the World, had made Ḥaẓrat-i Ibrāhīm^(c) aware of the secrets of the light of the forehead and the Sacred Sanctuary. At this stage, he had joined the unity of the righteous, as mentioned in (26:83): “O Lord, give me authority and unite me with the righteous”.

Wisdom 4: At the rank of Imām, Ḥaẓrat-i Ibrāhīm^(c) wanted to use the tongue of the truth of knowledge among the people of the future, and this work was possible through the chain of his off-spring, who are the progeny of Ḥaẓrat-i Ibrāhīm^(c) and the progeny of Ḥaẓrat-i Muḥammad^(s), as mentioned in verse (26:84): “And make for me a tongue of truth (of knowledge and wisdom) in the people to come”.

Wisdom 5: In the wise Qur’ān, those who are called the children of Ḥaẓrat-i Ādam^(c) are, in reality, the spiritual children of the Ḥaẓrat-i Ādam^(c) of the time and therefore, in (17:70) it is said about them: “And We have indeed honoured the children of Ādam”, that is, with the manifestation of one of Our Supreme Names, *al-akram*, We bestowed on them holy *didār*. “And We provided them with mounts in the land and the sea”. That is, We made them sit on the shoulders of the *ḥudūd-i dīn* and made them stroll and travel in the land and the sea of spirituality until We bore them in the laden ark, which is also the Throne on water. “And We provided them with pure nourishments”, that is, at such a stage we enriched them with the wealth of true knowledge. “And We duly exalted them over most of those whom We have created”. That is, to board the ark is the proof of eternal salvation, to sit on the Throne (*‘arsh*) is the proof of merging in Allāh and surviving with Him, which is the supreme excellence and the greatest kingdom.

Wisdom 6: *Sūrah-yi Yā-sīn*, which is the heart of the Qur’ān, has an incredibly amazing secret of the laden ark (36:41). Indeed, this is an extremely great secret of Monoreality. You should do the *‘ibādat* of the reflection and knowledge of the Qur’ān, and concentrating on such sublime places, think about what the laden ark is. Is Ḥaẓrat-i Nūḥ^(c) in the ark? Or the representative of the *ahl-i bayt*? Or God’s shadow? Or the image of the Compassionate? Or the Single Soul? Or the Equality of the Compassionate? Or *mabdā’* and the *ma‘ād*? Or the Universal Intellect and the Universal Soul? Or the Supreme Pen and the Guarded Tablet? Or the Throne and the Pedestal? Or the manifestation of God? Or Monoreality? Or the manifest Imām^(c)?

Wisdom 7: The Throne is only a spiritual example of the personal world. In reality, God is free from and exalted above such examples. Nonetheless, its entire mention is purely favouring His slaves. Thus, in the personal world there are two thrones. One is in the heaven and the other on the earth. The throne which is on the earth is also the ark, because it is on the water. *Al-ḥamdu li’llāhi Rabbi’l-‘ālamīn!*

Karachi, 15th June 1997

Sunday, 9 Ṣafaru’l-muẓaffar 1418 A.H.

Hospitality and Spreading of Knowledge

1. If a devoted lover of *Mawlā* offers hospitality for the purpose of spreading knowledge, it is a very big sacrifice as well as an excellent example of *daʿwat-i baqā*. The truth is that such a wisdom filled *daʿwat* was started by the holy Prophet, Ḥazrat-i Muḥammad^(s), himself. Read books about his biography.

2. A true *mu'min* serves the knowledge of Imāmat in different ways. Since he is a true lover of the Imām, he yearns to listen to the praise and admiration of his Lord again and again because peace of the heart lies in this knowledge. There is no doubt that for prudent believing men and women the best moments are those which are spent for the sake of true knowledge, *ʿibādat* and higher service.

3. This is a short report of my tour of Gilgit as well as a sincere thanks to all those respectable and honourable families. From the table spread of diverse bounties and the zeal for hospitality, it used to seem that they were all lovers of spiritual knowledge. The truth is that we all melted due to the beauties of each gathering. Indeed, under the effect of heavenly love, we were writhing like half-slaughtered birds. I wish that the dagger of love had pierced my heart again and again! That sacred gathering! That pure musical instrument and voices! That weeping of lovers! That heart-burning prayer! That rain of mercy!

4. That pure religious love and friendship! That certainty of Monoreality! That pleasant hope of the meeting with all *ʿazizān* in the supreme paradise! That stormy delight of the collective record of deeds (luminous movies)! That tremendous happiness of the copies of the Perfect Men! That glad tidings of the kingdom of the personal world! Those sweet words of the secrets of the forehead! Those profound sayings of the wise people! That fond meeting of friends! Besides these bounties, there are other spiritual bounties. God willing, we are all going to meet at a special place [and] be

extremely happy at that time. *Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!*

Karachi, 16th June 1997

Monday, 10 Şafaru'l-muẓaffar 1418 A.H.

‘Alī ‘Alī ‘Alī

1. Without any doubt, today’s topic is extremely full of love and intoxicating. Perhaps there may be some reasons for this and one of them indeed is that in paradise there are long rivers which, if observed with insight, we will come to know without any doubt that they have reached this world [also]. One of them is that of the wine of paradise, which abounds in rapture and joy and the intoxication of heavenly love. Heavenly in the sense that the command has come from heaven to give this holy love a place in one’s heart. It is that pure love whose pleasant teaching is present in the Qur’ān and *Hadīṣ*. Thus, I have a *sāqī* (cup-bearer) who has a new glory every time.

Har gunchah kih gul gasht digar gunchah na-gardad
Qurbān ba-lab-i yār gahī gunchah gahī gul

“Every bud which becomes a flower cannot become a bud again. May I be sacrificed for the lips of my beloved, which are sometimes a bud and sometimes a flower”.

2. In the eye of the people of wisdom, it is clear that sometimes heavenly love burns all sins by becoming fire and sometimes shows the path by becoming the light of guidance. Thus, the ladder of heavenly love is based on four steps: Love of God, love of the Prophet^(s), love of Ḥaẓrat-i ‘Alī^(c) and love of the Imām^(c) of the time. This is because the trial of servants is not related to the past but rather, it is related to the present, therefore it is necessary for every *mu’min* and *mu’minah* to have this staunch faith that the wisdom-filled name of the Imām^(c) of the time is the “‘Alī of the time” because he has the same light as Ḥaẓrat-i ‘Alī^(c).

3. It is mentioned in the second volume of Tirmizī that: “Indeed, ‘Alī is from me and I am from ‘Alī and he is the custodian (*walī*) of every *mu’min* after me”. Here, if there is the light of love, the intellect will be able to work better and better in its light. That

°Alī means the Imām^(c) of the time, because Ḥaẓrat-i °Alī^(c) was the Imām^(c) of his time. Since the Prophet^(s) has said “after me” and “every *mu’min*”, so today as well as tomorrow is the time after the Prophet^(s) and every believing man and woman needs such a custodian (*waliyy-i amr*) now as well as in the future. This is because a sound *Ḥadīṣ* is among the most comprehensive words, whose meaning is never incomplete, rather it has tremendous eloquence of meaning.

4. °Alī, °Alī, °Alī is the topic of conversation as well as the slogan of ardent love. In the intoxication of love, I have shouted the slogan of “°Alī, °Alī, °Alī” so loud as to rent the sky asunder and I am sure that this wisdom-filled voice and echo of the love of Ḥaẓrat-i °Alī^(c) has become immortal in the luminous movie of angels. I am a lover of the holy and pure Imām in my spiritual life, because it is he who generously revived me whereas in reality, I was previously dead. Ḥaẓrat-i °Īsā^(c) used to revive people from the death of ignorance which has been a perennial need, and therefore the miracle of Ḥaẓrat-i °Īsā^(c) remains and continues in Islam, which is the perfect religion. However, it is a pity that common people would like to see and test every miracle with the external or physical eye and this thinking is utterly wrong. Had there not been in this world Islam’s extraordinary miracles, the wise Qur’ān would have never said “They are deaf, mute and blind so they do not return” (2:18). From this it is clear that there are miracles of listening, speaking and seeing, starting from this very [physical] world.

5. Indeed, love is a heavenly light and light has four relations: the light of God, the light of the Prophet^(s), the light of Ḥaẓrat-i °Alī^(c) and the light of the Imām^(c) of the time. Therefore, you must merge in the light of love and continue to climb the ladder step by step and see what happens. In this way I think that you will be merged in God. Thus, highly blessed is the one who attains the perfection of love.

*Īn sa’ādat ba-zor-i bāzū nist
Tā na-bakhshad Khudā-yi bakhshindah*

“This bliss cannot be achieved by force of one’s actions until Allāh the Bestower does not bestow it (upon someone)”.

6. I wish and humbly pray that may the light of love dawn in all hearts! This love is a product of spiritual knowledge. It is the fruit of [studying] the Qur’ān and the *Ḥadīṣ*. It is a result of staunch belief. This love is the fruit of the observation [of spiritual] beauty and elegance. Just as He is the most beautiful, similarly His pure love is the sweetest and highest. As *Ḥāfiẓ-i Shīrāzi* says:

*Hargiz na-mirad har kih dilash zindah shud ba-^cishq
Ṣabt ast bar zarīdah-yi ^cālam dawām-i mā*

“The one whose heart has become alive with (true) love will never die. Our permanence (eternity) is inscribed in this book of the world.”

7. A *mu’min* can be very weak in the love of the ^cAlī^(c) of the time. The reason could be that doubts and suspicions have been created in his heart. The cure [of such a disease] has to be done by allopathy. That is, in the light of the Qur’ān and *Ḥadīṣ* and the teaching of the dignitaries of religion, the attributes and virtues of the Imām^(c) of the time have to be highlighted so that he may love *Mawlā*. If any *mu’min* says: “I believe in ^cAlī with heart and soul but that there is no Imām like him now”, then such a person does not have true knowledge. [That is, he does not know that] it is due to the light of Imāmat that the people of the time progress externally and internally. Therefore, the ^cAlī^(c) of the time is today doing far greater work than before, as the Qur’ān says in (61:8) “And Allāh will complete his light”. This is an allusion towards the time of Ḥazrat-i Qā’im^(c).

Al-ḥamdu li’llāhi Rabbi’l-^cālamīn!

Karachi, 17th June 1997

Tuesday, 11 Ṣafaru’l-muẓaffar 1418 A.H.

Secrets of God's *Sunnat* (Law)

1. With a feeling of a lack of vigil [of the night], servitude, *giryah-u zāri*, supplication, heavenly love and prostration, with great humility and helplessness, I have recourse to the speaking Qur'ān (*Qur'ān-i nātiq*) so that, as always, he may help me so that I may write a few useful words here. O my *‘azizān*! All of you or some of you may remember that some thoughts on this exalted topic have been expressed before, but since this topic is extremely important, therefore an effort is made to discuss more about it.

2. My first suggestion to you is to study carefully all those verses in which the exalted *sunnat* of God is mentioned. *Sunnat* means habit, custom, constitution, path, practice, method and law. As it is said in verse (40:85): “This is the *sunnat* of God, which has taken course in His servants”. This means that God's *sunnat* is neither in the heaven nor in the earth, rather it has continued to take course in his special slaves (Prophets and *awliyā'*). In other words, God's *sunnat* is found in the personal world. That is, God's universal law or act has continued and lasts in the personal worlds without any beginning or end.

3. The wise Qur'ān says that there is no change in God's *sunnat*. This alludes to the fundamental laws, such as: He is the creator Who always creates universes; He is *al-qābiḻ* and *al-bāsiḻ* Who always enfolds and unfolds the universe. In short, just as His essence is eternal, His every attribute is also eternal, because how can it be possible for any of His attributes to be contingent.

4. When the recognition of God is in a human being's own personal world, then necessarily the recognition of Allāh's *sunnat* has to be in it, not anywhere else. Consider the depth of the intrinsic meaning of the Qur'ān that the recognition of Allāh's signs and miracles is not complete in the external world until its inner observation is complete in the personal world (41:53). The miracles which are

scattered in the earth (time and space) are organized and gathered in the personal world (51:20-21).

5. When the lasting relation of God's *sunnat* is with the personal world then it becomes known that a human being has forgotten all about his unlimited life and contact with the higher world. He is convinced of the beginning and end of everything on the presumption of physical birth and death, despite the fact that they are particulars and not the universals. For example, the world of humanity's first and last end does not appear and in reality, where is the end? It has been said: "*óo mush oo*", which means to have the idea of beginninglessness and endlessness, because human being's reality is *azali* and *abadi*.

6. In verse (76:1) there is a key to a great treasure: "Has a time from *dahr* (immovable time) passed over man when he was not a thing worth mentioning?" This is the state of man's *azali* "merging in Allāh" where he was without any name or sign and he is still in that same state with respect to the higher "I". The question is whether man has attained the recognition of this unique Monoreality? After that, the lower "I" has been mentioned as follows: "We created man from a drop of mingled sperm so that We may try him and for that we made him hearing and seeing" (76:2). The final test is related to recognition. Thus, when a *mu'min-i sālīk* recognises his higher "I" merged in God, this is his greatest achievement.

7. In the Qur'ānic mention of the Divine *sunnat*, it is alluded that the personal world has always been there. Since God's essence is eternal, all His attributes are also eternal and His law also continues eternally in one or another personal world, although with respect to the personal worlds, renewal continues to occur again and again. As it is said: "*thoş gaţu jo mayn shuro jo*", i.e., "Oh Lord! Grant my eternal soul new attire and grant (me) eternal sustenance." The great wisdom in this is that the eternal Creator creates a new universe every moment, as said in the Qur'ān (55:29) "Every moment He is in a new glory".

Karachi, 19th June 1997

Thursday, 13 Şafaru'l-muzaffar 1418 A.H.

The Wisdom of Spiritual Quake

1. In verses (51:20-21) God says: “And there are signs (miracles) in the earth for the people of certitude (*mūqinīn* i.e., the people of recognition) and within yourselves (also). Can you then not see?” From these verses it is clear that things which exist in the physical world also exist in the personal world spiritually. Therefore, it is true that a *mu'min* on the path of spirituality undergoes the arduous experience of spiritual quake many times when sleeping, dozing or being awake.

2. The severity of the quake of resurrection which is mentioned in the Qur'ān in verses (22:1-2) should be studied carefully. Here, only a few wisdoms are mentioned: “It is because of the severity of the quake of resurrection, every suckling mother will forsake her suckling.” Wisdom: When the spiritual quake occurs in the teacher's personal world, then due to its severity, he forgets his students. “And every pregnant female will drop her load”. Wisdom: The spiritual particles that are in the teacher's personality are his pregnancy (load i.e., the children and students) all come out because of the severity of the quake of resurrection. “O *sālik!* you will behold the people drunk, yet they are not drunk, but the punishment of Allāh is terrible.” Wisdom: human being's physical intoxication is that state where they forget things related to the intellect and thought. Therefore, when resurrection comes, it brings with it the greatest universe of the secrets of recognition and passes by while people are intoxicated (unaware and unconscious). Thus, in reality, this intoxication is an intellectual punishment, which is a big punishment.

3. Read *sūrah-yi Zilzāl* in the Qur'ān (99:1-8): “When the earth will be shaken with a severe shaking”. Wisdom: compared to the intellect, the soul is the earth and compared to the soul, the body is the earth. Therefore, the meaning of the quaking earth on the day of resurrection is that the *mu'min-i sālik* will be severely shaken

bodily and spiritually. “And the earth will throw up her burdens”. Wisdom: The personal world throws up every kind of load, so that he gets ready for spiritual states. “And man will cry - What is the matter with her?” Wisdom: The *sālik* will be bewildered by this great miracle. “On that day earth will declare all her tidings”. Wisdom: At that time the earth of the personal world will have spiritual conversation. “For the Lord will reveal to her”. Wisdom: Since it is a resurrection, according to His promise, Allāh will speak. “On that day will men return in groups, so they may see their deeds”. Wisdom: It is inevitable for everyone to go to the place in the personal world where resurrection takes place. “Then, anyone who has done an atom’s weight of good, shall see it! And anyone who has done an atom’s weight of evil, shall see it!” Wisdom: Here is alluded the record of deeds which consists of spiritual particles.

4. By the grace of God, there is powerful information in this for the people of wisdom related to the recognition of one’s self. Whatever secrets of the Qur’ān have been revealed to you up to now, *‘azizān*, are so very precious and priceless that all the treasures in the world are nothing compared to them. May you be blessed with these treasures of wisdom. We should continue to fear being ungrateful. May God always grant us His help. *Āmin*.

5. Read verses (33:9-11) carefully, in which there is the mention of spiritual war and representative resurrection, that when an army of particles attacked the *sālik* and the particles of *mu’mins*, God, through His mercy, sent the hurricane of *ṣur* of Isrāfīl^(c) and an unseen heavenly army against it, as the Qur’ān says: “When the enemy’s army [of particles] attacked you from above and below, then your eyes were not able to work because your soul was coming out and you were imagining various thoughts about Allāh. At that time, the believers were tried and were shaken severely”.

6. It is said in verse (2:214): “Or do you think that you would enter paradise (today in the spiritual paradise and tomorrow in the permanent one), while there has not yet come upon you the like of what befell those who passed away before you? They were surrounded by a variety of problems and illness and were so severely

shaken by a quake that the Messenger and the believers who were with him started to say: when will the help of Allāh come? Verily, Allāh's help is near”.

7. This is the recognition of the spiritual quake i.e., the quake of resurrection, so that in this way, some Qur'ānic wisdoms and secrets of spirituality may gradually reveal to the people of wisdom as there is a trial for the believer everywhere and the biggest trial, rather greatest trials, are in the Qur'ān. Thus, we pray with great humility that may the Sustainer, through His revealed Light (*nūr-i munazzal*), help us all, so that we may be blessed with the wisdom of the wise Qur'ān. *Āmīn*.

Karachi, 21st June 1997

Saturday, 15 Şafaru'l-muzaffar 1418 A.H.

Spiritual War and the Victory of Islam

1. You will all be extremely happy to know that spiritual war continues since the time of the father of humankind (i.e., Ḥaẓrat-i Ādam^(c)), and in every personal world the religion of nature (Islam) gains superiority and victory in this major *jihād*. As it is said in (48:4, 7): “All the armies of the heavens and earth belong to Allāh”. From this blessed verse it is apparent that the very purpose of God’s powerful armies is to help the believers of all times in their spiritual war and to make them overpower and be victorious, because the felicity of the major *jihād* [i.e., spiritual struggle] is possible for all believers.

2. In the Qur’ān, wherever martial words are mentioned, secretly there is definitely the mention of spiritual war. For instance, some of the words are *junūd* (army), victory, overpowering, *jihād*, soldiers, war, martyr, martyrs, battle, *ḥizbu’llāh* (the group of Allāh), booty, king, fortress, to strike, garments (cloak = chainmail), *sarābil* (shirts), *ba’s* (war), spoils of war, confrontation, etc.

3. It is said in (58:21): “God has written (in *azal*) that I and my Apostle will prevail. Indeed, Allāh is strong and overpowering”. That is, it was God’s will and help that the Imāms of the cycle of every *nāṭiq* in their respective time fought the spiritual war by the name of resurrection, in which the true religion prevailed every time.

4. One exegesis of the above-mentioned verse (58:21) is: “(Remember) that day when we will summon people of the time with their Imām (17:71)”. It is clear from this, that the Imām^(c) of the time has been appointed as the leader of spiritual war and the lord of resurrection of every time by Allāh and the Prophet of every cycle, because the law of obedience says that first of all obedience is for Allāh, then for the Prophet^(s) and then for the *waliyy-i amr* (Custodian of command), that is, for the Imām^(c). After that, there is

nobody's obedience. In fact, it is now the turn of resurrection which is *da^cwat-i haqq* in the form of spiritual war.

5. In Islam, which is the religion of nature, the act of renewal always continues. Therefore spiritual war (which is resurrection and *bāṭini da^cwat* as well) continues to take place in the leadership of every Imām so that, in accordance with God's promise, Islam may prevail over all other religions at all times, as it is said in (9:33): "It is He (God) who has sent His Apostle (Muḥammad) (after making him undergo the *inbi^cās*) with guidance and the religion of truth to make it prevail over all religions". *Al-hudā* means the Silent Qur'an (*Qur'ān-i ṣāmit*) and Speaking Qur'an - Imām (*Qur'ān-i nāṭiq*) which alludes to the esoteric (*ta'wili*) war after the exoteric (*tanzili*) war.

6. The above-mentioned verse is in (48:28) and in (61:9). This means that the small *jihād* is physical (in *zāhir*) and the major *jihād* is spiritual (in *bāṭin*), which starting against the carnal soul, turns into a representative resurrection and a universal spiritual war, whose commander and leader is the Imām^(c) of the time on behalf of the Prophet^(s) and by God's command, all the people of the religions of the world enter into the true religion in the form of particles.

7. See verse (4:54): "Indeed, we have given Ibrāhīm's progeny the book and wisdom and have also given them a great kingdom". The chain of the progeny of Ḥaẓrat-i Ibrāhīm^(c) is linked with Ḥaẓrat-i Muḥammad^(s) and the chain of his progeny. Therefore, the progeny of Ḥaẓrat-i Ibrāhīm^(c) is also called the progeny of Ḥaẓrat-i Muḥammad^(s), to whom God has given the spirit, spirituality and wisdom of His book (Qur'ān) and the great kingdom of spirituality. That is, spiritual war takes place under the guardianship of the Imāms of the progeny of Ḥaẓrat-i Muḥammad^(s), because it is they whom God has made kings in all its meanings and given them the royal authority.

8. There is a noble *Ḥadis*: "We have returned from the minor *jihād* to the major *jihād*". When the holy Prophet^(s) was asked: "What is the major *jihād*?", he said: "Verily it is the *jihād* against

the carnal soul”. If the purpose of the *jihād* against the carnal soul was confined to personal improvement and salvation, it would not be ‘major’ compared to the physical *jihād*, which is in the interest of all Muslims and believers. Thus, we learn that the *jihād* against the carnal soul is the secret title of the spiritual war of the religion of Islam, because from this *jihād* the soul undergoes all-inclusive experiential death in this very lifetime and simultaneously the spiritual war and resurrection start, which is mentioned throughout the Qur’ān.

9. In the end of all or some chapters of the Qur’ān, there is a big treasure of knowledge. One such precious treasure is in the end of *sūrah-yi ‘Ankabūt*: “And We shall certainly guide those who do *jihād* (against their soul) in our cause, to Our path. Verily, Allāh is with those who do good” (29:69). There is no doubt that this verse is about the major *jihād* because, if there was no mention or allusion of the major *jihād* in the Qur’ān, then it would not have been praised so tremendously in the noble *Ḥadis*.

10. The major *jihād* (spiritual war) or representative resurrection is something internal or spiritual, which continues secretly in the personal worlds of the Prophets and the Imāms (*Awliyā’*). Thus, when a Perfect Man or ‘*arif*’ undergoes universal resurrection, a wall with a door is erected between him and the public, inside of which is mercy and outside it is punishment (57:13). Here, it is important to know that this punishment is intellectual punishment, which means deprivation of knowledge and wisdom and an ignorant life.

11. *Ḥazrat-i Qā’im*^(c) was an individual as well as a community and therefore in the Qur’ān there are many examples of the plural in the form of the singular and the singular in the form of the plural. For instance, *Ḥazrat-i Ibrāhīm*^(c)’s blessed personality was itself a community (16:120). Similarly, *Ḥazrat-i Qā’im*^(c) is also called a community in relation to the spiritual army (5:54). Study this verse carefully and gain more knowledge from it.

12. In (16:81) it is said: “And He made shirts for you to protect you from war”. These are subtle bodies which protect you from the

damage of spiritual war. It must be remembered, that when God reminds believers of a bounty, it implies that others do not have this bounty. Therefore, these shirts are never of worldly things, they are, in fact, celestial bodies which are alive and conscious.

13. In this subject of spiritual war, it is inevitable to mention Gog and Magog, although their original reality has always been hidden from the exoteric people. However, from the experience of spirituality or spiritual science it has become known that Gog and Magog are an army of particles. From these, some are of your own and some are of the enemy and they are prominently mentioned at two places in the Qur'an: (18:94, 21:96). The Qur'an says about them that they make mischief in the earth, which means spiritual war and reform.

14. The mention of the major *jihād* (spiritual war) starts from the story of Ḥazrat-i Ādam^(c), when the angels said: "Will you give the vicegerency on the earth to a person who will cause mischief and shed blood" (2:30). The reason for the objection of the angels was that they had seen the spiritual war of the previous Ādam, but were unaware that spiritual war has countless hidden advantages. In short, in the spirituality of Ḥazrat-i Ādam^(c), Gog and Magog's battle had taken place because it is they who are the army of souls.

15. There is a noble *Ḥadis* which says: "All souls were/are [in the form of] assembled armies". That is, in the spiritual war of every Perfect Man, all souls have taken part as the army of good and evil, in which many Divine wisdoms are hidden. From this, we know that souls can be present in the personal world of every Perfect Man, as in the event of the covenant of 'Am I not?', the renewal of which has continued to take place in the *'arifs* and the Perfect Men. Since God's *sunnat* is eternal, therefore in the spirituality of His special servants all the fundamental things are similar. That is, spirituality and resurrection are a chain of renewal of its own kind which has neither a beginning nor an end.

16. Since the major *jihād* is against the carnal soul, it is therefore known from the beginning that this war is for the sake of the

supremacy and victory of the intellect and knowledge. Thus, in spiritual war, intellect, sagacity, knowledge and wisdom have paramount importance and without them there is no concept of victory. Therefore, with the full vigour of knowledge and wisdom you should all wage the major *jihād* and, God willing, your efforts will never go to waste.

Karachi, 26th June 1997

Thursday, 20 Şafaru'l-muzaffar 1418 A.H.

The Magnificent Wisdoms of Divine Favour

1. If you study the Qur'ānic stories of the Prophets deeply, you will indeed have the amazing pleasure that in addition to His beloved Prophets and *Awliyā'*, God has also granted true believers all the spiritual bounties. (God willing) we shall mention a few examples of this starting from the story of Ḥaẓrat-i Ādam^(c).

2. There is no doubt that “God created Ādam in His image” (*Ḥadis*). It is also said in a noble *Ḥadis* “Whoever will enter paradise will be in the image of Ādam.” That is, that fortunate *mu'min's* intellectual birth in the Sacred Sanctuary becomes like that of Ḥaẓrat-i Ādam^(c). Is it not a great favour of God to Ḥaẓrat-i Ādam^(c) and his children? Another very great favour is that when the angels prostrated to Ḥaẓrat-i Ādam^(c), in that state the progeny of Ādam became copies of their father by being moulded in his matrix (7:11).

3. There are countless favours of God on Ḥaẓrat-i Ādam^(c) and his progeny, in that He honoured Ḥaẓrat-i Ādam^(c) with the crown of vicegerency and He promised the true believers of his progeny that very soon they would also be given the vicegerency of the universal earth, just as had been done to the previous chosen believers: (24:55). Remember that in spirituality and luminosity this universe has countless copies, so that countless believers may be granted the major vicegerency, which is also the spiritual kingdom.

4. Ḥaẓrat-i Nūḥ^(c)'s physical ark was a symbol, and the spiritual ark was the symbolised. The spiritual ark was an *ism-i a'zam* and its *zikr* (remembrance) and the people of the ark were a spiritual unity (Monoreality). Therefore, this ark reached the heavenly throne and the earthly throne (the throne on the water). It reached the heavenly throne in the sense that at the end of the deluge the ark rested on mount Jūdī (11:44). Jūdī is a name for the Pearl of Intellect which is the light of the throne. The ark reaching the earthly throne means

that the ark of Nūḥ is the throne of God on the water (11:7). Thus, a very pleasing question is: Is it not a great favour of God that He not only placed the souls of the people of faith in the loaded ark, but He also made them sit on the heavenly throne and the earthly throne (11:7, 36:41)? Now we have to reflect on the ark which was already laden, who were the people sitting in it? Is it not the greatest secret of Monoreality that all these same believers were already in this ark? *Al-ḥamdu li'llāh.*

5. It is said in verse (37:79): “Peace is on Nūḥ in the personal worlds”. That is, in every personal world there will always be the spiritual personality and the wisdom-filled practical life of Ḥaẓrat-i Nūḥ^(c), so that the people of faith may benefit in their spiritual life from the companionship of prophets and *awliyā'*. In this *sūrah* (37) peace is also mentioned on other holy personalities, one of them being in (37:130) “Peace on the progeny of Muḥammad in every personal world”. That is, the Imām^(c) of the time is present in the personal world of the *ʿarīfs* and the Perfect Men.

6. The Chief of the Prophets^(s) is mentioned abundantly in the wise Qur'ān. It had to be so in the whole Qur'ān and it indeed is. It is clear to all that the unique and incomparable book such as the Qur'ān is revealed to his sacred personality. Therefore, the Prophet^(s)'s blessed name ‘Muḥammad’ has been mentioned four times in the Qur'ān and the blessed names of the remaining five great Prophets have been mentioned as follows: Ḥaẓrat-i Ādam^(c) - 25 times, Ḥaẓrat-i Nūḥ^(c) - 43 times, Ḥaẓrat-i Ibrāhīm^(c) - 69 times, Ḥaẓrat-i Mūsā^(c) - 136 times and Ḥaẓrat-i ʿĪsā^(c) - 25 times. My topic is very concise and therefore I would like to say a few words about the *nātiqs* only.

7. There are unfathomable mercies and blessings for the people of faith in the Qur'ānic story of Ḥaẓrat-i Ibrāhīm^(c). The following saying of Ḥaẓrat-i Ibrāhīm^(c) (14:36) “Thus, whoever follows me is of me” means ‘whoever follows me on the path of religion and the course of spirituality is my spiritual child, he is a part of my spiritual being or he is from my progeny because by following me in the stages of spirituality he will see the same miracles that I have seen and eventually all these people will become one with me in

the Sacred Sanctuary’.

8. In his time, Ḥaẓrat-i Ibrāhīm^(c) was a great individual Prophet and also an obedient community (16:120). How fortunate were all those who entered the personal world of their Prophet and became one community! It is true to say that the personal world of every Prophet and every Imām is the spiritual country of believing men and believing women and this personal world is physical as well as luminous.

9. In verse (2:124) it is said “And when Ibrāhīm was tried by his Lord with certain words (*kalimāt*) which he fulfilled, God said: I will make you Imām for all the people”. Ḥaẓrat-i Ibrāhīm^(c) pleaded “and also from my off-spring? (God) said: those who are unjust will not benefit from My promise”. Question: What were the certain words (*kalimāt*)? Answer: The Supreme Names of God and Perfect Words. Question: For which people was Ḥaẓrat-i Ibrāhīm^(c) appointed as Imām? Answer: For the former ones, for the present ones and those who are going to come, [because] when somebody becomes Imām by the command of God according to the chain of “light upon light”, he becomes the Imām of every time. Question: Compared to the unjust, here it is alluded to the just. Who is just and who is unjust in the office of Imāmat? Answer: The just are Ḥaẓrat-i Ibrāhīm^(c) and his progeny because Allāh has made them Imāms successively as long as people are present in the world (3:33, 4:54) and Imām always remains just, but the person who becomes imām of his own accord is unjust and this false imāmat cannot last in his progeny.

10. In (2:125) it is said: “And when we made the House of God a place of reward for the people and the place of safety, and (commanded) to take Ibrāhīm^(c)’s place as a place of prayer.” That is, He made the Imām’s luminous recognition the place of reward and safety for the people and to attain this recognition they were commanded to go to the stage of Intellect where there is the centre of the truth of certainty.

11. Certain examples of glad tidings for the people of faith mentioned in the story of Ḥaẓrat-i Mūsā^(c) in the Qur’ān are

presented here. By Ḥaẓrat-i Mūsā^(c)'s rod is meant *ism-i a'zam*. The *ta'wil* of the 'revered rock' is the *asās* (Ḥaẓrat-i Hārūn^(c)). By the 12 springs are meant the 12 *hujjats*, therefore, when Ḥaẓrat-i Mūsā^(c) taught Ḥaẓrat-i Hārūn^(c) the *ism-i a'zam*, then the water of spiritual knowledge gushed forth for the 12 *hujjats* simultaneously from his blessed heart (2:60). This miracle of knowledge happens from the Imām^(c) of every time.

12. In (10:87) it is said: "And We revealed to Mūsā and his brother: provide houses for your people in Egypt (personal world) and make your houses *qiblah* (that is, turn the house of the heart into the house of God) and establish prayers in it, and give glad tidings to the believers". That is, whatever you have seen and whatever recognition you have attained, through it give the believers the power of knowledge and glad tidings so that they too make an effort and progress. This is because the spiritual teaching of the Prophet and Imām is not only profoundly effective but also contains glad tidings.

13. This is the translation of one exemplar verse (5:20): "And when Mūsā said to his people: O my people! Remember the bounties of Allāh upon you, when He made prophets from among you (i.e., in your personal world) and made you kings and gave you that which was not given to any of the people of the time." This is addressed to the believers of the first rank in whose personal world there is the manifestation of the Prophets and who, because of [being] the spiritual and intellectual copies of the Imām, are kings in paradise, because the Imām is the Sovereign and his spiritual copies are the kings. *Imāmat* is that unique thing which is not found in other communities of the world.

14. The wisdom of "Kill yourselves" (2:54) is that each one of you should kill his carnal soul through *jihād*. Wherever there are great secrets of recognition in the Qur'ān, due to a stringent veil there is a very wisdom-filled trial. For example, it is said about those people of Israel who were dying whilst still physically alive. That is, they were at the destination of Ḥaẓrat-i 'Izrā'īl^(c), as mentioned in verse (2:55-56). "So, the lightning seized you while you were watching (this event). Then we resurrected you after your death

so that you should be grateful.” This was not a physical death, but rather a spiritual death by which the door of spirituality opens and the spiritual bounties start on a big scale due to which gratitude to God becomes obligatory.

15. In Ḥaẓrat-i ʿĪsā^(c)’s story also, there are lots of advantages of knowledge and recognition for the believers. The explanation of all of these is beyond the scope of this short article. Therefore, we shall content ourselves only with certain examples. Here, the most notable thing is that the Prophet and the Imām are the verbal and personal *ism-i aʿẓam*. Thus, Ḥaẓrat-i Maryam^(c) was given a verbal *ism-i aʿẓam* (word) in which there was Ḥaẓrat-i ʿĪsā^(c)’s light potentially (4:171). The Imām therefore gives the teaching of *ism-i aʿẓam* to some *murids* so that with special *ʿibādat* and spiritual exercise the Imām’s light may rise in them.

16. It is mentioned in verses (3:49) and (5:110) that Ḥaẓrat-i ʿĪsā^(c) used to make some special birds with God’s permission. These were countless copies of his spiritual and intellectual being, which can also be called angels and garments of paradise. This spiritual miracle belongs to every Perfect Man so that the people of faith can wear this attire in paradise and fly. Apart from this, what miracles are not possible in such blessed attire? Indeed, these miraculous things are the living pictures of the bazaar of paradise which are mentioned in a noble *Ḥadis*. Please refer to *A Thousand Wisdoms*.

17. *Fayẓ-i rūḥu’l-quḍus ar bāz madad farmāyad*
Diḡarān ham bikunand ānchih Masīḡā mikard

“If the Holy Spirit helps again others will also be able to do what Ḥaẓrat-i ʿĪsā was able to do” (Ḥāfiẓ-i Shīrāzi).

Most of the Prophets’ miracles have *taʿwīl*. Therefore, it would be appropriate to say that most of Ḥaẓrat-i ʿĪsā^(c)’s miracles were also *taʿwīlī* and esoteric, for example, giving physical eye-sight to one born blind. The *taʿwīl* of this is that Ḥaẓrat-i ʿĪsā^(c), with his effective teaching of knowledge, was creating the inner eye within the people. Similarly, the *taʿwīl* of resurrecting the physical dead is to revive the dead of ignorance in the spirit of true knowledge, etc.

18. Ḥaḏrat-i Muḥammad^(s), the Prophet of Allāh, Allāh's beloved, the Chief of the Prophets, whose exalted personality is the fountainhead of mercy for all the personal worlds of the former and the later, as God says "O Prophet, We have sent you as a mercy for all the personal worlds" (21:107). Which creatures have personal worlds? *Jinn*, human beings, angels, Messengers, Prophets, *awliyā'*, *ʿarīfs*, sages, learned people, etc., have personal worlds. In short, the universal mercy for all is the light of the holy Prophet.

19. It is said in (33:21): "Verily in the Messenger of Allāh you have an excellent example, for everyone who has hope in Allāh and the last day and remembers Allāh abundantly." The excellent example of the holy Prophet^(s) is not only in physical knowledge and action but for spiritual progress as well. Thus, in this wisdom filled teaching there is indeed an allusion to benefit from the bounties of *sharīʿat*, *ṭarīqat*, *ḥaqīqat* and *maʿrifat*. The Prophet^(s) had the *didār* of God in this world (that is, in the spiritual *miʿrāj*). Is there any allusion or not in the Prophet's excellent example about the recognition of *miʿrāj* or the recognition of God? In the above-mentioned blessed verse, hope for Allāh comes first and hope for the hereafter comes later. From this it becomes known that God's *didār* is also before the hereafter and this recognition is necessary otherwise the Qurʾān contains a severe condemnation (17:72). In the beginning, the knowledge of certainty will represent the eye of certainty to you. This reality is in the Qurʾān (102:5-7).

20. When there is the paramount importance of the right path and its accessories in the Qurʾān and Islam, why should the desired destination not have great importance too? Why do we not think properly about what the desired destination is? Or who it is? How is it possible that the Prophet^(s) has not told us about the desired destination of the right path? Indeed, the Prophet^(s) has guided and pointed out both with his speech and action and prior to this there is the luminous guidance of the Qurʾān as mentioned in verse (2:156): "To Allāh we belong and to Him we are going to return". From this, it is clear that we have come from the special nearness of God and we have to return to that nearness. This very verse itself alludes to vision (*didār*) and recognition.

21. The [sublime] law of return to God is when a great soul (Single Soul) returns to God, then all the people of the universe are spiritually merged in it. Therefore, it returns to God in two senses. (a) It goes alone (b) it takes everyone with it or they go all together. However, it is very amazing that in the end this great soul itself merges in God. I think this is a great secret of recognition, but it requires a separate explanation.

22. Now the sublime reality that when the Mercy for the Worlds, i.e., the holy Prophet^(s), experienced the spiritual *mi^crāj* the souls of the whole world were present with him in the state of being merged, can be better understood. This is a great favour of the holy Prophet^(s) for the world of Islam and the world of humanity. If one were to now ask whether other than the holy Prophet^(s), other Prophets, *Awliyā'* etc., were honoured with the observation of *mi^crāj* or not? Its answer is not in the negative, but rather in the affirmative. But this question raises another question: In which beloved of God's name is the external and internal universe and the very *mi^crāj* itself? Who is the *ṣāhib-i lawlāk*? (the one about whom God says: "Were you not there, I would not have created the heavens"). Whose was the holy light which was created first? Whose title is the Chief of the Prophets and why? Who is the mercy of God for all universes? Who is that Greatest Benefactor, who as the Chief of Prophets made all Prophets and communities potentially reach the *mi^crāj*? For many such questions, the single and only answer that can be given is the blessed name of Ḥazrat-i Muḥammad^(s), the Prophet of God.

23. Now it is easy to say that *mi^crāj* is extremely necessary for every Prophet, every *walī* (Imām) and every *ʿarīf* because the Sacred Sanctuary is the name of that place of *mi^crāj* where there are God's treasures and there is no knowledge or recognition which is not available there. Therefore, without *mi^crāj*, no knowledge, no wisdom, and no recognition is complete. Thus, we can know where the allusion to a Prophet^(s)'s *mi^crāj* is in the wise Qur'ān. In short, the *mi^crāj* of the Perfect Man can be pointed out. God willing, for this there will be a separate article. *Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!*

Karachi, 1st July 1997 Tuesday, 25 Ṣafarū'l- muḥarrar 1418 A.H.

Miʿrāj and *Maʿārij*

1. It is said in a noble *Ḥadis*, “The Qurʾān is a tractable thing with many aspects, so interpret it according to the best aspect.” The bright and shining light of prophethood in this *Ḥadis*, dazzles the eyes of the people of knowledge and wisdom. It also becomes completely clear that all the Qurʾānic words and meanings are indeed like those precious pearls which bewilder the viewers through the brilliance of their numerous aspects.

2. The translation of the first four initial verses of (70:1-4): “A questioner asked (through the experience of recognition) about a penalty to befall the unbelievers, which there is none to ward off, (a penalty) from Allāh, Lord of the ways of ascent, the angels and the spirit ascend unto Him in a day the measure whereof is (as) fifty thousand years”. This is the veiled mention of spiritual resurrection, in which there are two aspects of mercy and punishment. The questioner is a *muʿmin-i sālik* or a true lover who is asking this question consciously or unconsciously and is living and dying for *didār*. One of God’s attributes is “*zīʿl-maʿārij*” which means “the owner of ladders”. Since the word *maʿārij* is plural and *miʿrāj* is singular, therefore the understandable meaning of *zīʿl-maʿārij* is the Lord of *maʿārij*. That is, there are many *miʿrājes* of Prophets, *awliyāʾ* and *ʿarīfs* in God’s kingdom.

3. Although every prophet’s spiritual journey or personal resurrection is a ladder (*miʿrāj*) of different rungs which reaches the Sacred Sanctuary, yet there is no doubt that the noble *miʿrāj* of the Prophet^(s) is the chief of all the *miʿrājes*, because other prophets’ excellence is in degrees and while undoubtedly he is the leader of all the prophets and the fountainhead of God’s mercy for everybody. Thus, it is true that the *miʿrāj* of the beloved of God [Prophet Muḥammad^(s)] is the most excellent and the best of them for the purpose of practical recognition by following his footsteps. Thus, without this spiritual elevation, self-recognition and recognition of

God is impossible.

4. In “angels and the Spirit ascend to Him”, by the Spirit is meant the Perfect Man i.e., the Single Soul and by the angels are meant the subordinate souls. The very great miracle of the light of guidance is that from the destination of running (*manzil-i sa‘y*) it takes every Perfect Man forward with great swiftness, and in a short space of time, the *‘arīf* reaches the Sacred Sanctuary, otherwise according to the Qur‘ān this path is a journey of 50,000 years. This means that the ordinary people are 50,000 years behind the people of recognition. As Ḥāfiẓ says: “No comparison is there between these two distances” (*Bibin tafāwut-i rāh az kujāst tā ba-kujā*).

5. It is mentioned in verse (2:213), “Then Allāh sent (*ba‘asa*) the Prophets”. If in this verse the meaning of “*ba‘asa*” is to send, then where has God sent His prophets from? If the meaning here is to resurrect, then at which stage did this miracle take place? Answer: Both meanings are correct. They died at the destination of Ḥaẓrat-i ‘Izrā’īl^(c) and resurrected and this happened again at the stage of the Intellect. Thus, they were sent from the place of intellect (special nearness of Allāh). Question: In the personal world, where is the place of intellect? Answer: In the blessed forehead of the Perfect Man.

6. It is said in verse (36:12) “Verily We revive the dead ones and We write down what they have sent before them; and inscribe their traces which they have left behind. And We have encompassed everything in the manifest Imām.” God revives all kinds of dead people, but the biggest miracle of the death and life of the Perfect Men occurs at the destination of Ḥaẓrat-i ‘Izrā’īl^(c) and at the destination of the Intellect. Therefore, an important question arises: where are their records of deeds or traces when God revives the prophets and *awliyā’*? The answer is not far away, it is in this very verse where He says: “We have encompassed everything in the manifest Imām”.

7. From the above explanation we know that the status of the manifest Imām is the Sacred Sanctuary in which the spiritual

universe is enfolded. Therefore, everything is in the manifest Imām, which includes the feats of the prophets and *awliyā'* and their *mi'raj*es as well. This is the status of the Imām of every time. The reason for this is that God has made every true Imām the master of resurrection (17:71) and resurrection is that time in which all the people of the past, present and future gather together in the personal world of the Imām of the time (56:49-50). Thus, the resurrection is renewed in every Imām, as said in verse (3:140) “These are the [seven] days which we are rotating among the people”. Thus, the day of resurrection is Saturday which has to come again and again.

8. Two testimonies of knowledge and recognition are presented here as the proof of Ḥaẓrat-i Ādam^(c)'s *mi'raj*. The first testimony is that the place where God created Ḥaẓrat-i Ādam^(c) in His Image, was the place of *mi'raj*, because this work can only take place in paradise and the place of *mi'raj* is a part of paradise. The second testimony is that things are in pairs, therefore the angels first prostrated to Ḥaẓrat-i Ādam^(c) on the earth of the personal world. Then, when Ḥaẓrat-i Ādam^(c) went to the heaven of the personal world and entered the Sacred Sanctuary, the angels did the second prostration. At this stage all the angels had become one angel because this was the place of *mi'raj* which is the place of unity.

9. There is a noble verse about the spiritual *mi'raj* of Ḥaẓrat-i Idrīs^(c) (19:57): “And We raised him to a lofty station (of spirituality)”. Since people are unaware of the secrets of the personal world, therefore, they are searching for the secrets of the prophets and the *awliyā'* in this material world. Ḥaẓrat-i Idrīs^(c) is mentioned with the title of *ṣiddiq* in the Qur'ān (19:56). *Ṣiddiq* is the custodian of *ta'wil* who confirms the heavenly book or books with his *ta'wil*. The confirmation of a book is the confirmation of the prophet whose book it is, and nobody knows the *ta'wil* of the heavenly book except the Prophet^(s), the Imām and the *hujjat*. An example of the *hujjat* is Ḥaẓrat-i Maryam^(c). God willing, we shall also mention her *mi'raj*.

10. The allusion to the *mi'raj* of Ḥaẓrat-i Hūd^(c) is in verse (11:51). “My reward depends only on He Who has created me”. Here “*Faṭarani*” means the intellectual birth of the Perfect Man

in the Sacred Sanctuary, in which he is created in the Image of the Compassionate. Thus, this very verse is the proof of the *mi^crāj* of Ḥaẓrat-i Hūd^(c), as it is said: “(O Prophet at the place of Intellect), establish the face of your soul for religion as a *ḥanīf (muwaḥḥid)*”. God’s (*azalī*) creation is that in which He has created people (in *azal*). There is no change in (that) creation of God. This is the religion of Ḥaẓrat-i Qā’im^(c), but most people do not know this (30:30).

11. Ḥaẓrat-i Šāliḥ^(c) told the community of Samūd (26:143) “I am indeed your trustworthy (*amīn*) Prophet”. *Amīn* has three meanings: trustworthy, the one at peace, and respectable. The one who is called *amīn* in the Qur’ān is trustworthy of the secrets of *mi^crāj* and knowledge and recognition. He is completely at peace and perfectly respectable. We say this because profound wisdom is hidden in every special word of the Qur’ān. Such an elevated wisdom has reached the Throne, Pedestal, Pen, Tablet and *kalimah-yi bārī*, and is touching the Hidden Book, because it has come from the height of the paradise of *mi^crāj*. Thus, in the light of profound wisdoms, the people of recognition can point out the *ma^cārij* of the Prophets and *awliyā’* (Imāms) because by the spiritual bounties of the religion of Islam are meant the bounties of recognition (31:20). *Al-ḥamdu li’llāh!*

12. In verse (21:71) regarding Ḥaẓrat-i Ibrāhīm^(c) and Ḥaẓrat-i Lūṭ^(c) it is said: “And We gave salvation to Ibrāhīm and Luṭ by taking them to that earth, in which We have kept blessings for all personal worlds.” Here by *al-arḷ* is meant the Universal Soul, which is earth in relation to the Universal Intellect and heaven in relation to the *nāṭiq*, in which there are physical, spiritual and intellectual blessings for every personal world and the place of *mi^crāj* is in the heaven of the Universal Soul.

13. God honoured and exalted Ḥaẓrat-i Ibrāhīm^(c) with high ranks such as Prophethood, Messengership, sincere friendship and Imāmat. In the verse “*innī wajjahtu*” (6:79) there is the subtle allusion that after entering the paradise of *mi^crāj* like his father Ādam, he also had become the Image of the Compassionate. This is

because it is the final stage of the recognition of God (*maʿrifat*). O the light of my eyes, always remember the law that the fundamental things of religion are in pairs. Therefore, Ḥaẓrat-i Ibrāhīm^(c) and Ḥaẓrat-i Ismāʿīl^(c) (*nāṭiq* and *asās*) were two. They had built two houses for God: one physically (in *ẓāhir*) and one spiritually (in *bāṭin* = forehead), as it is said in verse (2:125) “(We commanded to) take as your place of prayer Ibrāhīm’s station (*maqām-i Ibrāhīm*).” That is, to progress by means of the *nāṭiq* and the *asās* in the personal world and to make a house of God in your forehead. It is this which is the spiritual house of God and the station of Ḥaẓrat-i Ibrāhīm^(c). Establish prayers here and do the *ʿibādat* of knowledge.

14. The verses (51:20-21) of *sūrah-yi Zāriyāt* express such wisdoms: “And there are many signs in the earth for the people of certitude (people of recognition) and within yourselves too. Do you then not see?” From this we know that there are two houses of God: one physically (*ẓāhir*) and one spiritually (in *bāṭin* = forehead). However, we who are its attendants, have to ascertain what condition this house of God is in? Is it potential or actual? Has it been cleaned or not? Are there not too many idols in it?

Karachi 7th July 1997

Monday, 1 Rabīʿ I, 1418 A.H.

Mention of Spiritual (*Bāṭinī*) Bounties

1. It is said in (31:20) “Do you not see that Allāh has subjugated to you all the things of the heavens and the earth and has completed His physical and spiritual bounties on you? And there are such people that dispute about Allāh (although they have) no knowledge, and no guidance and no luminous book”. There is a need to reflect with utmost humility on this wisdom filled Divine teaching, whether in reality the things of the entire universe are subjugated physically or spiritually? Is God’s favour and honour mentioned here in this world or in the hereafter or in both? Is this the mention of the great kingdom of paradise (76:20)?

2. In the above-mentioned verse, the question: “Do you not see?” is asked so that people understand the need and importance of the eye of recognition. As the question of “do you not see?” occurs 31 times in the Qur’ān, its purpose is to draw attention towards the inner eye (*bāṭin*) so that every sensible believer may strive more and more to attain the inner eye and continue to do *giryah-u zārī* and supplication with all the conditions of knowledge and action.

3. The subjugation of the universe is an extremely great bounty therefore it is impossible without merging in God. Merging can be with happiness as well as forcefully. How very important, in relation to knowledge and recognition, were the people in the past who were revived after death during their physical life. The truth is that they would have told you very beneficial things about recognition. Alas, if only you and I could have met those people! If only their original words could have reached us! But why should we be despondent when in Islam it is prohibited to do so. For, in this living and holy religion, not only are there higher hopes for tomorrow (hereafter) but simultaneously the bounties related to knowledge and recognition of paradise and the practical glad tidings of spirituality are present and available in this world today.

4. You may have seen in the above-mentioned verse (31:20) that together with the external bounties, the internal bounties are also complete and ready. However, the question arises as to what these internal bounties are? Are these esoteric bounties of the wise Qur'an itself? Does it mean the esoteric knowledge? Is it esoteric guidance and *ta'wil*? Is it about spirituality and the given knowledge? *Ta'yid* (Heavenly help)? *Didār*? Recognition? Wisdom? Light? Knowledge of certainty? Eye of certainty? Truth of certainty? Merging in Allāh? Survival in Allāh? Inner eye? All those bounties which are mentioned in *sūrah-yi Raḥmān*? All those bounties which are mentioned in the entire Qur'an? Are all these things not among the internal bounties? If the answer is that indeed the esoteric bounties abound in the Qur'an and Islam, then let us have recourse to the true Guide to guide and help us so that we may be able to do some small service of the Qur'an and Islam.

5. The things of God, may His glory be glorified, are adorned with the highest qualities of intellect and soul, therefore no lifeless road can reach God. In fact, the path of God, i.e., *Ṣirāt-i mustaqīm* is the Guide of the time. It is for the sake of his recognition and obedience, the following sacred heavenly prayer is taught: "Make us walk on the straight path, the way of those on whom you have bestowed (Your) bounties." According to God's unchangeable and inevitable *sunnat*, the centre of spiritual guidance has always been in the world in the form of revealed light, and whose followers gradually became *hudūd-i din*, such as from the time of Ḥazrat-i Ādam^(c) onwards there have been *nātiqs*, *asāses*, Imāms, and *ḥujjats* on whom Allāh has bestowed very great favours. Thus, from among the people of faith, those who truly obey will also be together with them in spirituality (4:69). *Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!*

6. Oh my *ʿazīzān*! Remember the very useful point that recognition is an extremely necessary thing because the confirmation (*taṣḍīq*) of every bounty is from recognition itself. Otherwise it becomes negation of denial (*takzīb*), as this question is repeated 31 times in *sūrah-yi Raḥmān* (55:1-78): "O *jinn* and men, which of the bounties of your Lord will you deny?" Denial is *takzīb* and is the antonym of *taṣḍīq* and confirmation is only possible by knowledge

and recognition. Therefore, in *sūrah-yi Raḥmān* whatever bounties are mentioned, they all demand observation, recognition and confirmation and this is possible to do.

Karachi, 9th July 1997

Wednesday, 3 Rabi^c I, 1418 A.H.

Recognition and Its Comprehensiveness

1. No *‘azīz* must ever think that the light of recognition works only for the eye and that is all. I would like to say that it is never the case. In fact, the light of recognition is a living light in which all the attributes of the Perfect Intellect, the Supreme Soul and the universal Subtle Body are gathered together. Therefore, this sacred light gives new life not only to the physical and spiritual senses of a *mu’min-i sālik* but it also gives fresh souls and resurrecting efficiency to all the particles of his personality. Read carefully the article ‘The Concept of the Waves of Light’ in “*Qur’ānic Healing*”, in which the prayer of light is explained to appreciate the praise of the light of recognition.

2. Recognition is mentioned openly as well as hiddenly in the wise Qur’ān. That is, it is mentioned both directly and indirectly. What I would like to say is that, in the eyes of the people of recognition, the subject of recognition is amazingly spread throughout the Qur’ān. (God willing) here we will present some examples.

3. The root letters *‘ayn, rā’, fā’*: Look at the different grammatical forms of these in the holy Qur’ān. All of them mention recognition only, as in verse (47:6): “And He will admit them into that paradise which He has made them recognise (*‘arrafa*)”. Remember, that this is the universal recognition and nothing is outside of it because in paradise the greatest bounty is meeting with God and having His recognition. No recognition or bounty is greater than this.

4. The root letters *nūn, kāf, rā’*: In (12:58) it is said: “Thus, Yūsuf recognised them and they could not recognise him.” It is evident from this example that all the words of these root letters are contrary to recognition, such as, *inkār* (denial), *munkir* (atheist), *munkirīn* (atheists) etc. Therefore, in all these words, recognition is mentioned indirectly. That is, a *munkir* (denier) is condemned because he is not an *‘arīf*.

5. The root letters *yā'*, *qāf*, *nūn*: One synonym of recognition (*ma'rifat*) is certainty (*yaqīn*), the root letters of which are *yā'*, *qāf*, *nūn* and in all its grammatical forms, recognition is mentioned directly, as in verse (6:75): "Thus did We show Ibrāhīm the kingdom of the heavens and the earth, so that he may be of those who possess certainty (*yaqīn*).” That is, he may be from amongst the *‘arīfs*.

6. The root letters *rā'*, *yā'*, *bā'*: Doubt (*rayba*) is contrary to certainty as said in verse (2:1-2): "By Alif, Lām, Mīm, i.e., the speaking Qur'an (*Qur'ān-i nātiq*), that book in which there is no doubt". When there is no doubt then there has to be only certainty. If there is certainty then it is perfect certainty, that is, the truth of certainty (recognition).

7. The root letters *shīn*, *hā'*, *dāl*: The meanings of recognition are hidden in the words of these root letters, for instance *shahīd* (spiritual martyr). He is the person who is killed in his major *jihād* against his carnal soul whilst he is alive. He was present in all the events of his resurrection and therefore, he is the eye-witness of these great miracles as well as an *‘arīf*. Such martyrs are also mentioned in verse (57:19).

8. The root letters *‘ayn*, *yā'*, *nūn*: In the *Ḥadis-i nawāfil* it is said that God becomes the eye of His chosen servants. This raises the people of wisdom's hope to a great extent to understand Qur'ānic wisdom, in order to progress to the eye of certainty with the support of the knowledge of certainty. In short, here by the eye is meant the inner eye which is related to recognition.

9. The root letters *nūn*, *wāw*, *rā'*: Light (*nūr*) = intellect, knowledge, wisdom, true guide because all the meanings gather together in the manifest Imām (36:12). Through the Imām, God is granting the light of recognition to *mu'mins* by reviving them in the true spirit. With this light, they walk amongst the people in their personal world (6:122). By this is meant the kingdom of the personal world.

10. The root letters *rā' hamzah yā'*: It is said in (25:45): “Have you not seen your Lord, how He has spread the shadow?” This is the mention of the holy *didār* which is granted to the *‘arīf* in the paradise of the Sacred Sanctuary after spiritual resurrection. The shadow is the night of *azal*.

11. Root letters *‘ayn, mīm, yā'*: In (17:72) it is said: “And whoso is blind in this world, will be blind in the hereafter, and most astray from the path”. This is condemnation for not attaining the inner eye.

12. Root letters *wāw, jīm, hā'*: It is mentioned in verse (28:88): “Everything is perishable except His face”. The great secret of merging in Allāh is mentioned in this verse that, when the *sālik* reaches the higher stage of merging, everything of his perishes but he lasts in the Image of the Compassionate, who is the Imām.

13. Root letters *fā', nūn, yā'*: It is said in verses (55:26-27): “All those who are aboard those (boats) are going to perish, and only the face of your lord, the Glorious, the Bounteous, remains”. Mawlā *‘Alī*^(c) has said “I am the face of God in the heavens and the earth” (*Kawkab-i durri*). Thus, the topic of *wajhu'llāh* (Face of God), in particular, is a topic of recognition.

14. Root letters *bā', šād, rā'*: *Baṣīratun* = heart's vision, eye of heart, inner eye. In (12:108) it is said: “Say that this is my path, I invite unto Allāh. I and he (also) who has followed me are on *baṣīrat*”. This noble verse is about the Prophet^(s), Ḥaḏrat-i Mawlā *‘Alī*^(c) and the Imāms from the progeny of Muḥammad^(s).

15. Root letters *lām, qāf, yā'*: *Liqā'* = meeting, *didār*. It is mentioned in verse (18:110): “Thus, whoever hopes for the meeting (*didār*) of his Lord, he should work righteously and in the worship of his Lord, he should not admit anyone else”. Someone denying [his position] asked Ḥaḏrat-i Mawlā *‘Alī*^(c): “Have you seen your Lord that you may know him?” *Ḥaḏrat-i Amīr* answered: “I did not worship the Lord until I saw Him”. He asked again: “How did you see him?” Ḥaḏrat-i *‘Alī*^(c) answered: “The [physical] eyes did not see Him,

but the hearts [of the *awliyā*] did see Him with the realities of recognition”. (*Kawkab-i durri*)

16. Root letters *hā'*, *dāl*, *yā'*: It is said in verse (24:35): “Light upon light, Allāh guides to His light whomever He wants”. Light upon light means that the chain of the bearers of light (Imāms) has always continued. Here, it became evident that physical (*zāhiri*) guidance, which is according to God’s pleasure, [first] takes the people of faith to God’s light, followed by the spiritual and luminous guidance which is in the personal world (*bāṭin*), with its great miracles of knowledge at every step. Thus, guidance is of two kinds, physical and spiritual.

17. Root letters *hā'*, *kāf*, *mīm*: *Ḥikmah* = wisdom, intelligence, given knowledge, recognition of spiritual secrets. It is said in (2:269): “He grants wisdom to whoever He wishes and whoever has been granted wisdom he (has) been given abundant good and blessing”. In this holy saying of God, the way heavenly wisdom is praised, why should it not be unique, since there is the lofty command that wisdom is abundant good.

18. Root letters *ʿayn*, *lām*, *mīm*: Knowledge encompasses everything and is also encompassed by everything. That is, it is a veil of everything and veiled in everything too. This law of knowledge is in the Qur’ān, the book of the soul and the book of the universe. A magnificent example of it is that, when God manifested His theophany on Mount *ṭūr* in front of Ḥaḏrat-i Mūsā^(c), it crumbled into pieces. In these words, there is knowledge which is both an example and a veil. Now, the knowledge which is veiled in this is amazing, in the sense that by *ṭūr* (the mountain) is meant the blessed personality of Ḥaḏrat-i Mūsā^(c) on whom God cast his pure theophany at the destination of Isrāfīl^(c), by which his personality broke into pieces in such a way that from its cells, unlimited and countless souls scattered. In this state, Ḥaḏrat-i Mūsā^(c) was seeing the *ṭūr* of his personality and was also bewildered. Its final *ta’wīl* is at the place of Intellect. In short, these are a few clear examples of the reality that in the Qur’ān, the topic of recognition has very great importance. It is because of this that the people of wisdom see the

secrets of recognition in other topics as well.

Karachi, 14th July 1997

Monday, 8 Rabi^c I, 1418 A.H.

Signs, Observations and Experiences

1. Signs in the microcosm and macrocosm

This wisdom-filled verse is mentioned in (41:53): “Soon we will show Our signs in the external world and in their own souls, until it becomes manifest to them that, indeed He is the true.” It is a true fact that Qur’ānic words have more than one meaning, due to which various explanations of this verse are given in different books. However, with great humility, one more explanation is given here that *āfāq* is the plural of *ufuq* and in which there are three allusions:

- a. the place where the earth and the heaven seem to be joined.
- b. the place where there is the junction of the physical earth and the spiritual heaven.
- c. The rank where the earth of the soul and the heaven of the intellect meet.

Thus, these are three *ufuq* or *āfāq*. Similarly, souls (*anfus*) have two meanings:

- a. the partial souls which are presently in people.
- b. the universal souls which people attain during spiritual resurrection. By the universal souls are meant the Perfect Men who are considered to be the believer’s real and lofty souls. Therefore, there are countless copies of the Perfect Men, and this is a very great favour of God.

2. Every horizon and every soul:

The physical (*zāhiri*) horizon, the spiritual horizon, the intellectual horizon, the partial soul and the Universal Soul are all those places where, by God’s command, miracles continue to happen, because miracles are the collective actions of Divine attributes, which can never stop or be silent. For example, if the sun does not work according to its law what will happen to the solar system? In short, God always shows miracles. In fact, numerous miracles are already there in front of people, but most people do not study nature with

their physical eye, let alone struggle to create the inner eye.

3. **All the miracles of spiritual resurrection:**

The spiritual resurrection and all its miracles are mentioned in verse (41:53). In this resurrection, every miracle appears and is observed by the Perfect Man together with all the people of resurrection. However, they are all either in the form of particles or in the state of merging. That is, they are in the personal world of the Perfect Man and they continue to see everything in the light of his spirituality. However, between these representative particles (souls) and the people of the world stands a wall due to which people are unaware of their spiritual accounts.

4. **First resurrection to the next resurrection:**

The Qur'ān in the language of wisdom says that a resurrection (17:71) is hidden with the Imām of every time and at the peak of every final and resurrection related to recognition (*ma'rifat*) there is the renewal of the Covenant of 'Am I not?' Reflect well on (7:172). **Question:** When God took the particles (*zurriyyat*) from the loins of the children of Ādam, where did He take them and why? **Answer:** He took them to the holy forehead of the Perfect Man, an act in which many secrets are hidden. One of them is to show all the souls the system of the upbringing with knowledge and recognition, and then to take from them the oath of allegiance that the noble Sustainer is the truth, and this work can only be done at the rank of the forehead. **Q.** Is this the story of any particular time or is it the mention of the resurrection of all the Prophets and *awliyā'* of the supreme cycle? **A.** This is the collective and united mention of all the separate resurrections. **Q.** Is one blessed with the holy *didār* of God in the luminous forehead of the Perfect Man or only with the blessing of hearing God's speech? **A.** Every supreme bounty can be attained but only by being merged in the Perfect Man because it is the world of Monoreality.

5. **More questions on recognition:**

Q. You always continue to amazingly praise heavenly love from different aspects, but where is an allusion to the existence of love and its sustenance in the magnificent question of "Am I not your

Lord?” whereas a clear wisdom-filled allusion to the nourishment of the soul and intellect is in the name of *Rabb*? **A.** Respected sir, the Sustainer of the worlds does all kinds of magnificent sustenance and His holy *didār*; in particular, is the sustaining of love. Therefore, the elevation of love is very amazing. **Q.** Is the question of *alast* related only to the the particles (*zurriyyat*) of *Ādam*’s children or does it include *Ḥaẓrat-i Ādam*^(c) and his children? **A.** This is the very great wisdom that every *Ādam* was previously the son of *Ādam* and before that he was the seed or descendant (*zurriyyat*), because this is the allusion of this noble verse. **Q.** What is the special wisdom of this verse (7:172)? **A.** “And they were made witness over their own souls” means that with God’s grace, according to the *ḥadiṣ* “He who recognises”, they attained God’s recognition through their own recognition.

Al-ḥamdu li’llāhi Rabbi’l-‘ālamīn!

Karachi, 17th July 1997
 Thursday, 11 Rabī^c I, 1418 A.H.

Bitter and Sweet Experiences

1. To taste death:

God says in (21:35): “Every soul shall taste of death”. Although death is collectively the same, it occurs in different ways. There are two major kinds of death: (a) natural death which has many forms; (b) sudden death which also has many forms. However, none of these deaths is really such that, according to the wisdom of the Qur’an, the dying person knows its taste truly, becomes aware of the great secrets of the Angel of death and his army and can exactly tell a story of a death common to all. Apparently, there is neither such a death, nor is there a person who is a proof of the above-mentioned blessed verse in the true sense.

2. Involuntary death and voluntary death:

For noble *ṣūfis*, death is of two kinds: one is the spiritual (voluntary) death and the other is the physical (involuntary) death. Since in Islam there is the major *jihād*, necessarily there is also inner martyrdom, because behind every external bounty there is also an internal bounty. Now you must know that it is the internal martyrdom which is that wisdom-filled death tasted by mystics, *‘arīfs*, and the Perfect Men, who benefit the people of faith with the precious treasures of the countless wonders and marvels of wisdom at the destination of Ḥaḏrat-i ‘Izrā’il^(c).

3. Is death something to be tasted?

This question is appropriate and interesting for the sake of informative discussion. The answer is, yes, death in the sense of the experience of knowledge and recognition, is indeed something to be tasted. However, it must be remembered that such an experiential death is only spiritual. This wisdom-filled and magnificent experience of death continues consecutively for seven nights and eight days (69:7). Such great secrets of spirituality cannot be without veils. Thus, if you wish to also see the veil of this secret of recognition, then read the story of the community of ‘Ād in (69:6).

4. **Does every ‘*ārīf*’ also see punishment in the spiritual path?**

Yes, in order to attain recognition, he sees both punishment and reward because in his personality the representative resurrection of the people of the world takes place during which he is both the sum of all the spiritual particles of all the people, as well as the representative of the people of the time and therefore he has to undergo this arduous trial of resurrection.

5. **Every bitter fruit of spirituality subsequently becomes extremely sweet:**

Among all the experiences of spirituality, some are always very sweet and pleasing whereas some experiences are very bitter and severe for some time, but in the future because of knowledge and wisdom these too become very tasty and sweet. If someone were to ask: on the basis of which law do the toils of the spiritual journey change into sweetness and happiness, the answer is that in God’s kingdom, the law of good and evil is such that good is permanent but evil is not permanent, in fact it is temporary and therefore when the time comes every evil thing has to become good. As it is said in (3:26) “Good is in Your hand”. Its *ta’wīlī* wisdom is that there is only good in God’s Blessed Hand when He enfolds the whole universe, and at that time evil disappears completely.

6. **God’s light in the place of resurrection:**

Almighty God has made the Imām of the time the Master of resurrection (17:71). Similarly, after the Prophet^(s), the Imām is the light of guidance (5:15) and the compendium of the beautiful Names (7:180). This is the reason that God of both the worlds says to the holy Prophet^(s): “(O Prophet) The day you will see that the light of the believing men and believing women run in front of them and on their right side.” (57:12) This is the light of the Imām who is the vicegerent of the Prophet^(s) and the Guide of the stages of resurrection.

7. **Ḥazrat-i Mawlā ‘Alī^(c) has said:**

“I am the resurrection which, whoever belies or disapproves, for him hell is inevitable”. “I am the one who resurrects”. “I am the trumpet which God mentions in the Qur’ān (74:8)”. “I am that person who,

if death is given to me, I will not die and if I am murdered then (in reality) I will not be murdered”. (*Kawkab-i durri*)

8. **Extraordinary birth twice:**

Ḥazrat-i ʿĪsā^(c) has said: “Whoever is not born twice, he will never enter the kingdom of heaven.” That is, every ʿarīf in his physical life first dies with [respect to] his carnal soul and becomes alive spiritually, then after progressing a lot he dies spiritually and becomes alive intellectually. This is the extraordinary dual birth of God’s special friends and this is also the personal resurrection, as is said in a *Ḥadīṣ*: “Whoever dies (spiritually), his resurrection takes place”.

9. **Is the Imām only for the righteous?**

The answer is that the Guide of the time is, in general, the Imām of all people (2:124) and in particular, the Imām of the righteous (25:74) so that through their free will people should take advantage of the Imām’s guidance and the righteous may receive spiritual knowledge from the Imām directly. The unique way of teaching via the luminous voice has continued since the time of Ḥazrat-i Ādam^(c) and so for the people who go through the bitter experience of resurrection the greatest advantage is that their soul, which is an angel, can receive the luminous teaching of the Ādam of the time.

10. **One important question:**

Q. There is no doubt that to taste spiritual death and to go through the wisdom-filled experiences of the personal resurrection is especially for ʿarīfs and the Perfect Men. The question still exists as to whether there is any other secret in this universal principle which is that every soul has to taste death? A. Yes, there is definitely a great secret hidden in it that the spiritual feat which people cannot accomplish themselves, is accomplished by the exalted Imām. For this purpose, the spiritual particles of people are invited to participate in the ʿarīfs spiritual death and resurrection. Thus, all those representative particles participate in the experiences of resurrection. However, with respect to them, all this happens unconsciously. As it is said in (2:243): “Thus, God said to them: Die; (and they all died). Then He brought them all back to life”.

These are the representative particles (souls) of all people who repeatedly die and are revived at the *‘arīf*'s destination of Ḥaẓrat-i *‘Izrā’īl*(^c).

Karachi, 21st July 1997

Monday, 15 Rabī^c I, 1418 A.H.

Golden Jubilee

(To celebrate 50 English translations of the author's books)

*Az barā'e jashn-i zarrin māh-ū anjum ā ga'e
Jab payā-pay yār-i jāni kē tarājum ā ga'e*

The moon and stars heralded the Golden Jubilee,
As one after another my cherished friend's translations arrived

*Dil-kashī mēn tarjumē hēn tāzah dulhan ki tarah
Pur-bahār-ū jān-fizā hēn bāg-ū gulshan ki tarah*

The translations are as attractive as a newly-wed bride
Blossoming and soul-nourishing like a garden and meadow

*Tarjumē ko khwud parhēn to ro rahā thā main kabhi
Wādi-yi hayrat mēn az-khwud kho rahā thā main kabhi*

At times I cried when I read the translations,
At times I lost myself in the valley of bewilderment

*Sajdah-yi shukrānah thā jab zār-ū giryān gir gayā
Main fidā-yi yār-i jāni mast-ū hayrān gir gayā*

In the prostration of gratitude, I dropped down crying,
Sacrificed for this beloved friend, intoxicated and bewildered I
fell down

*Tarjumoñ nē in kitāboñ ko to mashhūr kar diyā
Dostoñ kē dil ko az-bas shād-ū masrūr kar diyā*

These books have been made famous by the translations
The hearts of friends are extremely happy

*Tarjumē sē in kutub ko rūḥ-i jannat mil ga'i
Yeh ḥaḡiqat hē kih mujh ko awr 'izzat mil ga'i*

The translations gave the soul of paradise to these books
It is a fact, that I have attained greater respect

*Woh qalam sē gul-fishān hē awr zabān sē durr-fishān
'Ilm-ū ḥikmat kē jahān mēn kāmyāb-ū kāmrān*

With pen, he spreads flowers, with tongue he scatters pearls
In the world of knowledge and wisdom, he is successful

*Ahl-i maḡrib kē liyē ab ganj-i 'irfān ho gayā
Jis nē dēkhā hē khazānē ko woh ḥayrān ho gayā*

For the people of the west, there is now the treasure of recognition
Whoever has seen this treasure is amazed

*Wasf-i mawlā sē bhari hē har kitāb-i mustaṭāb
Kiyūn nah ho phir yeh khazānah kull jahān mēn lā-jawāb*

Every excellent book is full of Mawlā's praise,
Why should this treasure not be unique in the entire world

*'Ishq-ū masti kī qasam! Sab ayk hēn ay dostān
Fath-i 'ālam hē suno ab shādmān ho shādmān*

I swear by love and intoxication, O friends! We are all one,
Listen! T'is a victory over the world, be tremendously happy

*In kī har taḥrīr sē ātī hē khwushbū-yi gulāb
Har 'ibārat dē rahī hē 'ishq-i mawlā kī sharāb*

From each of his writings there is the fragrance of roses
Each passage presents the wine of Mawlā's love

*Fazl-ū iḥsān-i Khudā hē yeh firishtah ā gayā
Warnah ham aysē kujā awr aysē kārnāmē kujā!*

It is a grace and favour of God that this angel has come
Otherwise who am I, and where are such feats

*Nām-i nāmī hē Faqīr awr ʿilm-ū ḥikmat mēn amīr
Tērē is ʿilm-ū ʿamal kā ṣadqah ho jāʿē Naṣīr*

His name is Faquir, in knowledge and wisdom he is rich
For this knowledge and your deeds, may Naṣīr be sacrificed

*Ik jahān-i ʿilm in kē hāth sē ābād hē
Is mēn jo bhī bas rahā hē ṣhād hē āzād hē*

A world of knowledge is prosperous by his hand
Whoever is living in it is happy and free

*Jaṅg-i ʿilmī mēn nah pūchho zārb-i Ṣamṣām-i ʿAlī
ʿIlm ṣhamshīr-i ʿAlī hē dast hē nām-i ʿAlī*

In the battle of knowledge ask not about Ṣamṣām-i ʿAlī's strike
ʿAlī's sword is knowledge, ʿAlī's name, the grip

*“Yak-ḥaqīqat” nē batāyā ham sabhī hēn ayk jān
Sab mēn ik hē ayk mēn hēn sab nihān*

Monoreality has shown that we are all one soul
All in one and in one are hidden all

*Mērē ʿālam mēn ʿazizān mērī rūḥ kī kāpiyān
Is sē baḥ kar hēn sabhī us pur-futūḥ kī kāpiyān*

In my world, ʿazizān are copies of my soul
Greater than that, all are the victorious Imām's copies

Naṣīr al-Dīn Naṣīr (Ḥubb-i ʿAlī) Hunzai
25th July 1997

Light and the Manifest Book

1. God, may He be exalted, says in (5:15): “Indeed there has come to you from God a light and a manifest book”. That is, the Divine teacher and the holy Qur’ān = the speaking Qur’ān and the silent Qur’ān = the most benevolent Prophet^(s) and the wise Qur’ān = the vicegerent of the Prophet^(s) (the true Imām) and the heavenly book = the revealed light and the mighty Qur’ān. Only one reality shines forth in this explanation, that is, together with the holy Qur’ān there is always a Divine teacher present in the world. And, it has to be so according to God’s justice, lest on the day of resurrection people argue against God that in their time there was no locus of manifestation (*mazhar*) of His light (4:165).

2. In the wise Qur’ān, those verses which are revealed about the light of guidance testify that the Imām who has been appointed by God and the Prophet^(s) for the people of faith, always exists and is present in the world generation after generation, so that the door of the spiritual bounties of the Qur’ān and Islam may not close. This is because according to the above-mentioned verse, the light and the book (Qur’ān) are inseparable, otherwise only the coming of the book would have been mentioned.

3. In verses (23:62, 45:29) of the wise Qur’ān it is mentioned that Allāh also has a speaking book. In such a case, it is necessary that these two books of God should be interconnected, because there is a spiritual connection in God’s things. Thus, God’s speaking book (light = Imām) and silent book (Qur’ān) are both connected in such a way that spiritually (in *bāṭin*) they are “light upon light” (i.e., one light) and physically (in *zāhir*) one is the Teacher and the other the book (Qur’ān), as said in a noble *Ḥadīṣ* “‘Alī is with the Qur’ān and the Qur’ān is with ‘Alī”. (*al-Mustadrak*, III). A powerful trial-filled wisdom is hidden in this noble *Ḥadīṣ* which is that Ḥazrat-i ‘Alī^(c) is with the Qur’ān in the sense that he is mentioned throughout the

Qur'ān, and the Qur'ān is with Ḥaẓrat-i ʿAlī^(c) in the sense that the Qur'ān is in the light of Ḥaẓrat-i ʿAlī^(c). That is, all the miracles of the Qur'ān were renewed in Ḥaẓrat-i Mawlā ʿAlī^(c)'s personal world and the same renewal of the Qur'ān occurs in every Imām. The meaning of “Everything being confined in the manifest Imām” is that the compendium of the explanation of everything is the Qur'ān (16:89) and such a compendium is in the manifest Imām (36:12).

4. In verses (85:21-22) God says: “Nay, it is the most glorious Qur'ān, written in a tablet which is guarded”. By expounding the *ta'wil* of this verse, the Chief of believers (*Amirū'l-mu'minin*), Ḥaẓrat-i Mawlā ʿAlī^(c) said: “It is I who is the Guarded Tablet” (*Kawkab-i Durri*). Undoubtedly, the light of the Prophet^(s) is the Supreme Pen and that of Ḥaẓrat-i Mawlā ʿAlī^(c) is the Guarded Tablet. These two are the supreme angels called the Universal Intellect and the Universal Soul because the things of the higher world are angels in the form of humankind.

5. Initially the light from God came in the \bar{A} dam of the cycle. For the sake of trial, it is mentioned in the Qur'ān by the name of “soul” (15:29, 38:72). The angels prostrated to this light, and it was this light in which there was the knowledge of the realities of things. I have already written this revolutionary secret that initially the angels prostrated to Ḥaẓrat-i \bar{A} dam^(c), the vicegerent of God, at [this] destination of Ḥaẓrat-i ʿIzrā'il^(c), which is also called *ʿālam-i zarr*. There, after advancing to the destination of the Intellect he was born intellectually in the image of *Rahmān* where the angels prostrated to him a second time.

6. If you have certainty, you will benefit a lot. If by Divine help, the door of the great Qur'ān's inner meaning opens, there are only secrets, as said in verse (7:11): “And indeed We created you (in the personal world of the \bar{A} dam of the time), then gave you shape (i.e., you were merged in the \bar{A} dam of the time and in this state you were given the Image of the Compassionate), then We told the angels to prostrate to \bar{A} dam (in such a state you were one with \bar{A} dam and by becoming his copies, were also separate from him)”. In this way, you were together in the spirituality of every Prophet and every

Imām, because each one of them holds the status of the Single Soul. This is God’s unfathomable mercy that you have undergone an unconscious resurrection in every Single Soul so that today, in the light of the knowledge of certainty and tomorrow in paradise in the light of the eye of certainty, you may be able to see yourself in the spirituality of the Prophets and Imāms, and you will be certain of this wisdom of God that you are going to receive a copy of every exalted personality as a paradisaical attire. For example, when somebody will enter the live picture or copy taken of Ḥaẓrat-i Sulaymān^(c), in that state he will truly find himself as Sulaymān.

7. There is a powerful wisdom-filled noble *Ḥadis* narrated by Ḥaẓrat-i Mawlā ‘Alī^(c): “The holy Prophet^(s) said: ‘In paradise there will be a bazaar in which there will be no buying or selling, except for the pictures of men and women. When someone likes a picture, he will enter it, that is, he will become like it’” (*Tirmizi*). In this *Ḥadis*, there are many allusions and satisfying answers to many questions for the people of wisdom, because in its inner meaning, this noble *Ḥadis* has a very great comprehensiveness of meaning. These pictures are neither of paper, nor of any physical movie, rather they are luminous movies which can be excellent examples of life and consciousness. You can call them the living and speaking copies of the Prophets, the *awliyā’* and the ranks of human beings following them. You can call them the subtle bodies, the paradisaical attire, *ḥūr* and *ḡilmān*, *jinn* and *pari*, angel etc.

8. This means that whatever superb bounties God has made in paradise, one of them is that there are manifestations for the soul. For example, if someone wishes, he can enter and experience Ḥaẓrat-i Ādam^(c)’s picture (copy). This bounty was made possible long before all people were together with Ḥaẓrat-i Ādam^(c), the chosen one, in the form of particles from the beginning till the end and they were serving in many ways. Therefore, it is their right that in paradise they should become like their father Ādam and so on and so forth.

9. At the end of verses (59:23-24) some special names of God are mentioned. One of them is *al-muṣawwir* (the Creator of forms).

According to the sages, God is the Absolute King and therefore work is done by His command and He is above doing work. Thus, He is *muṣawwir* in the sense that, by His command the angels, Prophets and Imāms make the excellent pictures of luminosity which are mentioned above. They make the copies of the intellectual, spiritual and subtle body of themselves and of others which are completely alive and knowing like them.

Karachi, 29th July 1997
Monday, 23 Rabī^ʿ I, 1418 A.H.

Questions and Answers Related to Recognition

Question 1: It is said in verse (27:16): “And Sulaymān said: O people: (by the grace of God) we have been taught the speech of birds, and we have been given of everything”. What is meant by the speech of birds and what is meant by everything i.e., all things? Are they external or internal or both? **Answer:** The miracle of the birds’ speech is true, but brief and limited. Therefore, the real allusion is towards the souls and angels whose speech is known to all the Prophets and Imāms, as indicated in verse (4:54): “And Sulaymān became Dāwūd’s heir”. This shows that everything or all things belonging to Ḥaẓrat-i Sulaymān^(c) were spiritual and *bāṭinī* which were granted as the inheritance of Ḥaẓrat-i Ibrāhīm^(c)’s progeny.

Question 2: “And for Sulaymān were gathered the army of *jinn* and humans and birds” (27:17). Here, in the verb *hushira*, is there also any mention of, or allusion to Ḥaẓrat-i Sulaymān^(c)’s personal resurrection or is it only an external story? **Answer:** In this, there are both the external story as well as the internal resurrection, because the verb *hushira* has literal and technical meanings. Technically it is used for resurrection. You can see at least one example in the Qur’ān (20:125).

Question 3: When it is said “spiritual army”, it cannot be known what grades of souls can be included in it, because every kind of vegetation has its own kind of souls, animals, insects and germs also have souls, so please tell us what kind of souls does the spiritual army consist of? **Answer:** This army consists of *jinn*s, humans and angels. An example of it is Ḥaẓrat-i Sulaymān^(c)’s army (27:17), in which by the birds are meant angels.

Question 4: What are the meanings of *‘arshun ‘azīm* in the story of the Queen of Sheba and what is the wisdom in taking it to Ḥaẓrat-i Sulaymān^(c)? **Answer:** *‘Arsh* has many meanings. Check it in the

Luġātu'l-Qur'ān etc. Here, we will content ourselves with only three of them: Royal throne, kingdom, face of intellect. Thus, there are some wisdoms in taking Bilqis' throne to Ḥaẓrat-i Sulaymān^(c). For example, every false kingship and government of this world is overpowered by spiritual power and becomes a part of the spiritual kingdom of the exalted Imām. The Qur'ān says that God has many spiritual war-gains (4:94, 48:20). Since [according to the Qur'ān] spiritual war and the victory of Islam are a certain reality, then its pleasant results and fruits are also certain.

Question 5: Where is the valley of the ants? Read verses 18 and 19 of *sūratu'n-Naml* and tell us what the ant exemplifies? What amazed Ḥaẓrat-i Sulaymān^(c)? **Answer:** One example of souls is ants, such as the world of particles. Among these souls there is a *dā'i* also, whose voice is so small, subtle and faint that the listener is greatly amazed by it. The substance of this voice is the ringing of the ear, and the valley of the ants symbolises the human ear which is the common path and the station of souls.

Question 6: Most people do not give any importance to the sound of the ringing of the ear. What is your spiritual information about it? **Answer:** This is one of the Divine signs in the human soul towards which the holy Qur'ān draws attention repeatedly. Thus, with the continuous ringing of the ear begins the blowing of the trumpet of resurrection. It is this sound which is called '*ba'ūzah*' (2:26) and Mawlā °Alī has said: 'I am that *ba'ūzah*'. Furthermore, the *dā'i* of resurrection starts the work of *da'wat* with this voice (20:108). It is this voice with which the caller starts calling (50:41). Also reflect on the wisdom that when Ḥaẓrat-i °Isā^(c) spoke in a childlike tone in the spiritual cradle, it was also in this subtle voice (3:46, 5:110, 19:29). Further the two companions near your heart (one *jinn* and one angel) also continue to speak or debate in this kind of voice.

Question 7: It is said that Ḥaẓrat-i Sulaymān^(c) had a miraculous ring in which the secret of his physical and spiritual empire was hidden. Is this tradition true? **Answer:** It is only an example and its actual reality is *ism-i a'zam*, one of whose manifestations is like an extremely precious gem. The *ism-i a'zam* is mentioned in the holy

Qurʾān in numerous ways. One beneficial mention is in (7:180) [as beautiful Names]. For in the beginning, only one *ism-i aʿzam* is given. If someone succeeds in its *ʿibādat*, then he is granted many more beautiful names. Further it is extremely important to know that every Perfect Man has an *ism-i aʿzam*.

Question 8: In the holy Qurʾān, the word *kursī* (pedestal) is mentioned only twice: firstly, in *āyatuʾl-kursī* (2:255) as the *kursī* of *al-ḥayyuʾl-qayyūm* and later in verse (38:34) as the *kursī* of Ḥaẓrat-i Sulaymān^(c). Can you tell us what is meant by the first *kursī* and what is the second *kursī*? **Answer:** God’s *kursī* mentioned in *āyatuʾl-kursī* (2:255) is the Universal Soul (i.e., the Soul of souls), and the *kursī* of Ḥaẓrat-i Sulaymān^(c) mentioned in (38:34) is also not physical but rather spiritual. Thus, it is the soul of every Perfect Man.

Question 9: With regard to the *kursī* of Ḥaẓrat-i Sulaymān^(c) it is said: “Verily, We did try Sulaymān and cast upon his *kursī* a body, then he returned” (38:34). What kind of body was cast on the *kursī* of Ḥaẓrat-i Sulaymān^(c)? **Answer:** It was the initial testing subtle body which was cast on Ḥaẓrat-i Sulaymān^(c)’s spiritual *kursī*, because it is the law of spirituality that darkness comes before light, fear before peace, ugly before beautiful, stench before fragrance and the animal-like subtle body is before the angel-like subtle body.

Question 10: What is the reality of the wind which was subdued to Ḥaẓrat-i Sulaymān^(c) (21:81, 34:12, 38:36). Was it a material throne? **Answer:** This wind was in fact the sound of the trumpet of Isrāfīl^(c). Sound consists of air. This was not a material throne, but rather it was the miracle of *jadd* (Isrāfīl^(c)) which works as a spiritual throne, which is subjugated to the Prophets and Imāms, due to which their spiritual flight becomes very easy.

Question 11: Which is the land in which God has kept blessings for all the worlds? Is it the land of Syria (*baytuʾl muqaddas*)? **Answer:** that blessed land is the Universal Soul who is the source of the blessings of the entire universe because he is the earth as well as the heaven. Thus, the spiritual flight of the Prophets and Imāms reaches till there (21:71).

Question 12: God had subjugated such satans (*jinn*) to Ḥaẓrat-i Sulaymān^(c) that they were working [for him] as architects and divers (38:37). Is there any *ta'wili* wisdom in this? If there is, please explain. **Answer:** Yes, there is a great *ta'wili* wisdom hidden in it that when the Perfect Man becomes successful in the major *jihād* and his personal resurrection takes place, the satans being overpowered become obedient to him. They perform the services of diving in the ocean of spirituality and work as architects in his personal world.

Question 13: Is it correct that the Qur'ān never uses the word *malik* (king) for the Pharaoh? [If so] can we deduce from this that the holy Qur'ān has rejected the false kings of infidels? **Answer:** Yes, it is a fact that in the story of Ḥaẓrat-i Mūsā^(c) and Pharaoh in the Qur'ān, Pharaoh's name is mentioned 74 times, but in the entire story, which is the longest, the word *malik* has never been used in any way for him. This shows that any infidel who considers himself a king, it is only his opinion and claim, but not the reality.

Question 14: This is a great problem, for [the elucidation of] which more questions and answers are required. Therefore, please tell us who is the king who is mentioned five times in *sūrah-yi Yūsuf*? Who are the kings who are mentioned in verse (27:34)? Who is the *malik* mentioned in verse (18:79)? **Answer:** From a *ta'wili* point of view, the *malik* mentioned in *sūrah-yi Yūsuf*, is the Permanent Imām (*Imām-i mustaqarr*), in whose time Ḥaẓrat-i Yūsuf^(c) was the Entrusted Imām (*Imām-i mustawda*^e). In such a context, the *Imām-i mustaqarr* remains silent. In verse (27:34), it is said about the Imāms that they conquer the personal world of their lovers. In verse (18:79) as well, there is the mention of the exalted Imām, who sometimes uses the spiritual ark of the *hujjats* himself and sometimes gives it to them. The *masākin* (those who grant peace) are the *hujjats*. It is a great felicity for the person whose ark is taken in order to build the throne on water.

Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!

Karachi, 1st August 1997.

Friday, 26 Rabī^c I, 1418 A.H.

Manifestations of the Sustainer

1. **The Divine manifestation in Ḥaẓrat-i Mūsā^(c)'s mirror:** That is, the explanation of God's manifestation in the inner (*bāṭini*) mirror of Ḥaẓrat-i Mūsā^(c). First of all, this fundamental point must be remembered that all those spiritual and intellectual miracles which are necessary for a human being's own recognition and that of God, are on the *Ṣirāt-i mustaqīm* inter-connectedly and sequentially. Therefore, we can say with certainty that although apparently the miracles of the prophets of the Qur'an are mentioned separately, in reality, the chain of miracles is the same from the beginning to the end, which after all the Prophets and *awliyā'* (Imāms), can be seen by the *arīfs* and *sāliks* as well.

2. Read the complete noble verse (7:143) and its translation. We will only explain one of its wisdoms here. When Ḥaẓrat-i Mūsā^(c)'s spiritual resurrection occurred and Ḥaẓrat-i Isrāfil^(c) and Ḥaẓrat-i 'Izrā'īl^(c) started doing their respective work, in that state God cast His manifestation on the mountain of Ḥaẓrat-i Mūsā^(c)'s soul. Then, the mountain of soul smashed into pieces and scattered into countless particles, and every particle became an eternal mirror of the Divine manifestation. Ḥaẓrat-i Mūsā's soul now became such a universe of souls in which everywhere there were manifestations only. At that time Ḥaẓrat-i Mūsā^(c) had the complete experience of spiritual death, because *ṣa'iqā* means he fell down unconscious or he died. According to me, with respect to spiritual death, the second meaning is more correct, because the person who becomes unconscious cannot see anything, whereas according to this verse, Ḥaẓrat-i Mūsā was commanded by God to keep looking at the mountain. Thus, although spiritual death is very severe, there is no unconsciousness in it because it is for the sake of observation and recognition.

3. **The second manifestation on the mountain of Intellect:** It follows from the above explanation that although Ḥaẓrat-i Mūsā^(c)

did not apparently have *didār*, his soul was immersed in the Divine manifestations. This alludes to the fact that the soul of God’s lovers can have spiritual *didār* in every *giryah-ū zāri*, whereas they are not even aware of it. Now, I would like to say about Ḥaẓrat-i Mūsā^(c) that he had the highest *didār* on the mountain of Intellect. In this vision (*ru’yat, didār*), are gathered all the allusions of knowledge and recognition. There are manifestations of the knowledge of this vision (*didār*) in the entire Qur’ān. This very holy vision is a hidden treasure, for the attainment of which the *‘arīf*’s spiritual and intellectual creation takes place.

4. The Divine manifestation in the heaven and the earth of the world of religion: As mentioned in verse (24:35): “God is the light of the heavens and the earth”. In the view of the Qur’ān and Islam, the sun, the moon and the stars are neither God nor the loci of manifestation of His light. These are only among His physical creatures. You can call them natural phenomena like many other things. The most important thing about them is that they are the bright examples of the sun, moon and stars of the world of religion which are the *nāṭiq, asās*, Imām and the subsidiary *hudūd*. However, there is a world of difference between external light and internal light.

5. When God enfolds the universe during the spiritual resurrection of an *‘arīf*, you have to know the great secret of which universe it is. Where does He keep this enfolded universe? The correct answer is that the physical universe always stands in its place. God only enfolds the spiritual (*bāṭini*) universe, that is, the universe of religion and confines it within the personal world. This means that all the necessary mirrors of the manifestations of recognition are in front of the *‘arīf*. eg., the mirror of *azal* and *abad*, the mirror of Ḥaẓrat-i Ādam^(c), the mirror of Ḥaẓrat-i Nūḥ^(c), the mirror of Ḥaẓrat-i Ibrāhīm^(c), etc.

6. The Divine manifestation in the heaven and the earth of the personal world: It is said in verse (57:3): “He is the first and He is the last, He is the manifest and He is the hidden and He has knowledge of everything”. Although God does not have any

priority or posteriority yet with respect to the *‘arīf*’s personal world, He is the first and the last and He is the *ẓāhir*, the evident light and manifest in the personal world as well as being hidden in it.

7. In the above-mentioned verse you see that *az-ẓāhir* is among the attributive names of God and “And his Lord manifested for the mountain” (7:143) - is related to this blessed name. Therefore, there is no doubt that in the heaven and the earth of the personal world there are manifestations and theophanies of God’s light, while He is also *an-nūr*. Therefore, it is my faith and conviction that the first vision (*didār*) is in this very world. Nonetheless, there is a very big condition that every *mu’min-i sālik* must die spiritually before physical death so that in every step of the way of spirituality he may see the manifestations and theophanies.

8. **A question to my extremely dear students:** O my companions and *‘azizān*. Some kinds of questions are not for the purpose of discussion, debate and testing, rather for the sake of organising speech and to make writing attractive, worthy of paying attention to, easy and agreeable. Therefore, quite often I ask such sorts of questions and answers. Therefore, my *‘azizān*, with utmost sincerity and love I ask you: when it is a universally accepted fact that the human being is a microcosm (personal world), will there be any magnificent sun or light present or not for its spiritual, intellectual and *‘irfānī* light? From your precious stock of knowledge you will answer that, indeed, in the personal world there must be light, because without the sun (light) there cannot be any concept of a world. I agree that this is very right and correct. The luminous sun, which is for the personal world, is unique and without any doubt it is the locus (*mazhar*) of God’s sacred light. Therefore, it is impossible for weak people like us to confine its praise and description in our writing.

9. **A *ta’wīl* of *awwal*, *ākhir*, *ẓāhir* and *bāṭin*:** It is not a distant fact at all, rather it is one of the hidden secrets of the personal world, forehead and Sacred Sanctuary that here God, through His omnipotence has encompassed all the things of knowledge and recognition in the light of the manifest Imām, in such a way that

nothing is left out of this wisdom-filled, most comprehensive thing, to the extent that here even *azal* and *abad* are together in front of the inner eye. Now at this stage, the *ta'wil* of the above-mentioned four names is as follows:

- a. *Ism-i awwal* (first): It is in the sense that *azal* is with the light.
- b. *Ism-i ākhir* (last): It is in the sense that *abad* is with the light
- c. *Ism-i zāhir*: It is in the sense that light rises in this place again and again.
- d. *Ism-i bāṭin*: It is in the sense that light sets here again and again.

10. I have to explain the exalted Imām's miracles of knowledge and be fearful as well, lest there be any ingratitude and lack of appreciation on our side. Alas! Alas! If only we could shed tears very easily like a suckling baby or a new spring cloud! O Allāh, bless us through Ḥaẓrat-i Muḥammad^(s) and his progeny!

Karachi, 5th August 1997
Tuesday, 30 Rabī' I, 1418 A.H.

Ta'wīlī Questions

1. **Q.** In (17:101) it is said: “God granted Ḥaẓrat-i Mūsā nine clear miracles”. Please tell us what these miracles were? **A:** According to the Qur’ān, those miracles are: the staff (7:107), the white hand (7:108), famine, dearth of fruits (7:130), the flood, locusts, lice, frogs and blood (7:133).

2. **Q.** What does Ḥaẓrat-i Mūsā^(c)’s staff exemplify? What is the *ta’wil* of the white hand? What is meant by famine and dearth of fruits? How can flood, locusts, lice, frogs and blood be counted among miracles? **A:** The staff shows four things at the same time: the *asās*, who was Ḥaẓrat-i Hārūn^(c), *ism-i a’ẓam*, spirituality and knowledge. The white hand is the miracle of the Pearl of Intellect, which every Prophet and every *walī* receives in their own time. The allusion of famine and the dearth of fruit is that those people who do not believe in the true guide are afflicted with spiritual famine. Remember that miracles are of two types: miracle of mercy and miracle of punishment. Therefore, in some of Ḥaẓrat-i Mūsā^(c)’s miracles there was punishment to scare the infidels.

3. **Q.** The staff of Ḥaẓrat-i Mūsā^(c) used to become a serpent or a huge snake. What secret is there in this? Excluding the rest of animals, what particular quality does the snake have? **A:** To become a long, living serpent from a long lifeless stick is a very great miracle of similarity. The way the serpent glides on its belly by extending itself and the way it coils up for resting is its distinctive quality. Therefore, in this miracle attention is drawn to the following wisdoms. (a) In the beginning, the *ism-i a’ẓam* is without sensation and movement like Ḥaẓrat-i Mūsā^(c)’s staff. Then, with knowledge, action and arduous discipline it becomes like a serpent, such that it may swallow disasters, calamities, oppositions and enmities. (b) *Ism-i a’ẓam* crawls on its belly like a serpent too (24:45), that is, it moves in the heart. (c) When the serpent of spirituality and knowledge moves, it becomes extremely long,

but when it coils up to rest it becomes confined (*maḥdūd*). (d) The serpent of the knowledge of *ism-i a'zam* swallows all the knowledge of the people of the world and its personal world swallows even the universe itself.

4. **Q.** Is the recognition of the miracles of the prophets of the Qur'ān possible or impossible? If it is possible, what is the method of attaining it? If it is impossible what is the reason? **A:** This recognition is possible and the method of attaining it is the same method as defined for the recognition of self and that of God. Therefore, in his personal world, the *'arif* sees the miracles of the prophets and affirms them and this is the meaning of becoming the companion of the *nātiqs*, *asāses*, *Imāms* and *ḥujjats* (4:69).

5. **Q.** Please explain the *ta'wil* of the miracle of the white hand. **A:** This is related to the extreme secret that every prophet and behind him, every *walī* and following his footsteps every *'arif*, takes the intended pearl, that is the Pearl of Intellect, in his hand. This is the meaning of touching the Hidden Book, performing the miracle of the white hand etc. Now, the knowledge of such a Perfect Man will be extraordinary. Thus, there are two meanings of Ḥaḏrat-i Mūsā^(c)'s miracle of the white hand. Spiritually it is the taking of the Pearl of Intellect in one's hands, which has countless meanings, and physically it is the explaining of extraordinary knowledge.

6. **Q.** The question is about the story of Ḥaḏrat-i Yūnus^(c), does it have any spiritual aspect as well? If it does, please explain it. **A:** Indeed, it has a *ta'wilī* aspect, and that is that Ḥaḏrat-i Yūnus^(c) was swallowed by the biggest fish of spirituality. This is the reason that in the Qur'ān, fish is used as a proper noun, that is, *an-nūn* (21:87), *al-ḥūt* (37:142). It was this fish which spat him out at the highest station of the personal world and here he had *mi'rāj*.

7. **Q.** In (3:59) it is said: "Verily, the likeness of 'Īsā in Allāh's sight is as the likeness of Ādam: He created him out of dust, then He said to him - Be and he became instantly". What is the wisdom of this? **A:** God continues to try people both in action as well as in knowledge so that He may raise them in their ranks. Thus, the fact

is that just as Ḥaẓrat-i ʿĪsā^(c) had parents, so Ḥaẓrat-i Ādam^(c) also had parents. The physical birth of Ḥaẓrat-i Ādam^(c) and Ḥaẓrat-i ʿĪsā^(c) was not extraordinary. God had created them from dust just like other people and afterwards their spiritual creation started like the prophets and the *awliyāʾ* and completed at the stage of Intellect where *Kun* (Be) is applied.

8. **Q.** Explain some wisdoms of the following verse: “That day eight (angels) will bear the *ʿarsh* (throne) of your Lord above them” (69:17). **A:** Here *ʿarsh* means the light of Intellect, which is the fountainhead of knowledge and wisdom. This light, which is the throne of God’s knowledge and wisdom, is initially established on the unity of seven Imāms. However, when an *ʿarif*’s personal resurrection takes place, he also unites with that unity. It is in this way that the bearers of the throne become eight. This is a story of the personal world.

9. **Q.** In verse (14:25) are mentioned a holy word and a holy tree. What are they? **A:** The holy word is the light of the Imām of the time which works in the personal world in the form of beautiful names and perfect words, and the [meaning of the] pure tree are Prophet Muḥammad^(s) and the Imāms from his progeny. The root of this pure tree, which is firm in the earth of the world of religion, is Prophet Muḥammad^(s) and the branch, which has reached the higher world, is the Imām of the time. You may be aware of the great secret that the personal higher world is in one’s forehead.

10. **Q.** It is said in (25:30): “And the Prophet says: O my Lord! Verily my people hold to this Qur’ān as a useless thing”. There is a disagreement among the *ʿulamāʾ* about the exegesis of this verse. Some say that this complaint of Prophet Muḥammad^(s) to his Lord is about the infidels, whereas some others say that this noble verse is about Muslims. What do you say in this regard? **A:** The Qur’ān is the unique speech of God. It is overflowing with heavenly wisdoms. It is full of the Divine secrets. It is that deep ocean of spirituality and intellectuality which is full of precious pearls and therefore, without the revealed light (5:15) it is impossible to do justice to the rights and prerogatives of the Qur’ān.

11. **Q.** Have you seen the *ibdāʿi* body? If so, what is it like? Explain some of its characteristics. **A:** Indeed, I have seen the *ibdāʿi* body. It is the manifestation of the wonders and marvels of God. In reality, it is many things, rather it is everything. It is the compendium of the secrets of recognition. It is visible and invisible, it is *jinn* and humankind and angel too, because it is the extract and quintessence of the universe. If you take the quintessence of one thing, then it has one characteristic. If it is the quintessence of a few things, then it possesses a few characteristics. However, where there is the quintessence of the universe, what is lacking there? Thus, in one subtle existence, what doubt can there be of the presence of *insān-i kabīr*, *insān-i ṣaḡīr*, soul, souls, *jinn (parī)*, angel, spiritual army, etc.

12. **Q.** In *al-Ittiqān*, part one, there are 55 names of the holy Qurʾān. Some of these names are *mubīn*, *mubārak*, light, soul, *zīkr* and *shifāʾ*. Please tell us the wisdom of these names of the Qurʾān. **A:** *Mubīn* means manifest, evident, the one who explains, but its necessary condition is the luminosity of the revealed light (5:15), because God's light and the Qurʾān are together with one another. *Mubārak* means a thing in which there are many blessings from God. This is an attribute of the Qurʾān. The Qurʾān was light in the holy and pure personality of Prophet Muḥammad^(s) himself and accordingly it was light in the chain of the pure Imāms, the progeny of Muḥammad^(s), and this light still continues in this chain. Similarly, the Qurʾān is also a living soul in the true guide, which is not separate from the meaning of light. The meaning of *zīkr* is advice, remembrance of Allāh, the Prophet^(s), the people of *zīkr*. Thus, the Qurʾān is with all these meanings and since the Qurʾān is with light, it is therefore especially healing and a remedy for all the diseases of the soul and intellect. *Al-ḥamdu li'llāhi Rabbi'l-ʿālamīn!*

13. **Q.** There is disagreement in the exegesis of verses (19:71-72). Some *ʿulamāʾ* say that the believers have to pass over the bridge which is above hell and some say that it is a law that everybody has to go down to hell once. What is your view about this? **A:** If you read these two verses carefully, word by word, then you will know that Divine expediency and wisdom is in the fact that, everybody

has to go down (*wārid*) to hell once. Then some will get salvation quickly and for some there is a delay.

14. **Q.** There is a question with respect to verse (2:30). Is the earth in which God made Ḥaẓrat-i Ādam^(c) his vicegerent (deputy) this land on which we live? Or is there any other earth as well? For instance, the earth of the world of religion? The earth of the stars? The universal macro-cosmic earth? The earth of the personal world or microcosm (*‘ālam-i ṣaġīr*)? The earth of the Universal Soul? **A:** This is the earth of the Universal Soul in which not only is every earth included but also every heaven too, because it is God’s *Kursī* (Pedestal). As it is said in verse (2:255): “His *Kursī* (Pedestal) has enfolded (in itself) the heavens and the earth”. Thus, glorified God had given Ḥaẓrat-i Ādam^(c) the vicegerency of His entire Godhead.

Karachi, 25th August 1997
Monday, 20 Rabī^c II, 1418 A.H.

Qur'ānic Science and the Universe

1. It is said in a wisdom-filled verse of the Qur'ān (30:30). “Then set your face upright for religion in the right state - the nature made by Allāh in which He has made men; there is no altering of Allāh's creation; that is the right religion, but most people do not know”. You see that this noble verse has five parts and related to these, the highest meaning or *jabīnī* wisdom = spiritual science is this:

Part 1: (O Prophet, O *walī* (friend), O *‘arīf*) establish the face of your intellect and soul for *dīn-i ḥanīf* (Monoreality) in the Sacred Sanctuary.

2. **Part 2:** *Fiṭrat* (nature) means: the face of the Compassionate, the true religion, the creation of *azal*, Monoreality and the law of nature. Thus, the secrets of the forehead of the 2nd part are as follows: God's creation of *azal* is that according to which He has created all people. That is, the creation of the all-knowing Creator is in the higher world as well as in the lower world and there is a fundamental compatibility between the two, so that every person may enter the treasure of the forehead (*jabīn*) by following the teachings of the right religion (*dīn-i ḥanīf*).

3. **Part 3:** There is no change in the physical and spiritual creation of God. That is, in the supreme circle, although there are countless subsidiary alterations, but if looked at universally, there are no alterations. This means that God's attribute of creativity is always working without any alteration, and the beginning and the end of this work is not possible, because God's kingship is eternal.

4. **Part 4:** According to the *Qāmūsu'l-Qur'ān*, the word *al-qayyimū*, which is derived from *qiyām*, means: “The one who keeps upright, the caretaker, straight, right”. Thus, the meaning of part 4 is that this is the religion of *qā'imū'l-qiyāmat*, whose introduction

is given in the above noble verse and whose explanation has been given.

5. **Part 5:** Most people do not know these secrets of the true religion (which have been mentioned here). Thus, human beings are always present in paradise. You will find this secret hidden in many words of the Qur’ān. For example, who are the *ġilmān*, the *abadi* young boys of paradise, who are *abadi* as well as *azali*? Whose living and miraculous attire are they, by wearing which one has this perfect certainty that he has never come out of paradise? This attire is for you and for everybody.

6. In the light of the above-mentioned verse of nature, we will now explain some recognitions and realities related to the physical universe. Stars and people have been created under one law of nature. Thus, in this universal situation, there is a great wisdom-filled lesson as to why human beings of the world have not been born at one time and in one day? Why does everyone’s physical death not come at the same time? This is the great allusion of the law of nature that similarly, all the stars do not come into existence at once and neither do they perish all together, rather, like human beings, they also have the beginningless and endless continuous chain of birth and death.

7. In the wise Qur’ān there are all-inclusive laws or universals, in the light of which everything of the universe is recognised, such as, the universal law of water in verse (21:30): “All living things We have made from water”. That is, physical life is made from physical water and the true life [i.e., spiritual life] is from spiritual water (*‘ilm*). Therefore, in the beginning, when there was no blessing of water on the planet earth (41:10), this earth was still not alive. After a long period, when all the water stocks (sea, etc.) of the planet earth will end (18:7-8, 23:18), at that time all vegetation and animals will perish, but by then with the help of spiritual science, human beings will have gone to another planet by being transported in the luminous body (refer to “*A Thousand Wisdoms*”: *Qālib*). For the Qur’ān says (84:19): “That you shall be caused to climb one plane

after another plane.”

8. In one of your books, *Practical Sufism and Spiritual Science*, you have made a very beneficial, revealing argument about the existence of the sun. Please tell us here, how planets or stars come into existence in the universe? Is there any allusion in the wise Qur’ān regarding this topic? If there is, please tell us about it. Answer: It is said in (21:30) “Have the infidels not seen that the sky and the earth were together, then We separated them.” That is, whatever particles the earth has now, were initially scattered in the sky. Thus, with God’s command, the soul which was appointed for the earth gradually collected all the dispersed particles for itself and this law of nature has been established for all the heavenly bodies. *Al-ḥamdu li’llāh!*

Islamabad, 31 August 1997
Sunday, 26 Rabīʿ II, 1418 A.H.

Universal Science Soul of the Planet Earth

Analysis of the word *kā'ināt* (universe)

Al-kawn is an infinitive which means “to be”, “to exist”; *al-kā'in* is a present participle which means “something existing”, or “some event/accident happening”; *al-kā'inat* is its feminine form and its plural is *kā'ināt* which means created things, existents, the world. *Kawnayn* means both worlds, the two worlds, the world of religion and this world; this world and the hereafter. Thus, by thinking and reflecting on the meaning of *kā'ināt*, we come to know that in it, through God’s command, the beginningless and endless chain of accidents (new things), events and creations always continues. We shall now present some Qur’ānic proofs in order to establish the soul of the planet earth.

First Proof: The earth does indeed have its own special soul due to which its countless parts and particles are centred, assembled and united in a spherical shape. Its example is like that of a man who as long as he is alive, his existence subsists and continues, but when his soul leaves the body, his body gradually becomes decomposed, separated and scattered. Since, by God’s grace, our earth is presently alive and when according to God’s magnificent program, it will be close to dying, first all the water will gradually finish, as mentioned in the wise Qur’ān (18:7-8; 23:18).

Second Proof: It is said in the Qur’ān (24:35): “Allāh is the light of guidance of the heavens and the earth”. That is, He Who is purified from materiality and body is the light of guidance for everyone’s soul in the heavens and the earth, since God is greater than everybody (*Allāhu Akbar*). Therefore, through the mediation of the Prophets and Imāms, where God is light for human beings, who are the most eminent of the creatures, how is it possible for Him to be directly light for stone and mud (earth)?

However, it is correct and a reality that God, may He be glorified, is the light of guidance for the soul of the earth. Thus, from this clear proof, it is established that the earth has a great soul.

Third Proof: By examining verse (51:20-21) with wisdom, it becomes evident that whatever signs and miracles of God's omnipotence are present in a human being, especially in the Perfect Man, they are in the physical (*ẓāhir*) and spiritual (*bāṭin*) of the earth. It is evident from this that the earth is not without soul and intellect.

Fourth Proof: Remember that none of the words or examples of God and His Prophet is without meaning. Therefore, with regard to some atheists, God commanded His Prophet^(s) to say: “(O Prophet) say that you become stone or iron (or anything else which you think is hardest) (17:50-51)”. From this it is clearly known that there is also a soul of its own kind in stone, iron etc. and so it is correct to say that the earth has a great Universal Soul.

Fifth proof: It is said in verse (57:25): “We sent down iron”. That is, we sent down the soul of iron which made iron from soil or stone in some special places. From this we came to know that the things which are apparently called inanimate too have a soul according to their need, such as a mountain in which precious stones are being made; such a mountain is alive in which the soul continues to do this great work of creation and origination by God's command. Thus, the earth has a soul due to which the mountains also have a soul.

Sixth Proof: In (31:16) there is the wisdom-filled allusion that when the individual and representative resurrection of a *mu'min-i sālik* begins to occur, souls come and gather in his personal world in the form of particles from everywhere and every place, to the extent that the storm of souls even gush forth from the rocks (mountain), the heavens, and the earth. From this, it is clear that nothing is without soul.

Seventh proof: The grandeur and exaltedness of *Āyatu'l-Kursī* (2:255) is because of its grand secrets of recognition. Carefully examine these blessed words: “His *Kursī* enfolded the heavens and the earth in itself.” That is, the entire universe is immersed in the ocean of the luminosity of the Universal Soul (Supreme Soul = Soul of souls), the example of which is a piece of iron which is amidst burning live coal and due to which it has become a red live coal. In this situation, no particle of iron can prevent itself from becoming fire. Therefore, every particle of the heaven and the earth is the abode of a silent soul.

Eighth Proof: In the topic of “Qur’ānic Science and the Universe”, the way in which the wisdom of the verse of nature (30:30) is written is very important. According to this, there are many common and similar things in the creation of the universe and human beings. The most important point is that humans have a body, the body has countless cells, and in every cell live numerous souls. The name of the unity and integrity of these hundreds of thousands of millions, rather countless souls, is the human soul. Human beings also have an intellect. Similarly, the universe has a universal body, in every particle of which there are numerous souls. Their sum is the encompassing ocean of the Universal Soul, which is under the Universal Intellect. From this we came to know that the planet earth, like other heavenly bodies, is immersed in the ocean of the Supreme Soul whose example is like that of a fish born in water and which can only be alive in water.

Ninth Proof: See verse (57:4): “Allāh knows whatsoever enters the earth, and whatsoever comes out of it, and whatever descends from the heaven and whatsoever goes up to it.” That is, it is the souls which enter into the earth and come out of it. They descend from the heaven and they also ascend to it, because the perpetual movement of the soul continues in the universe.

Tenth Proof: It is said in verse (23:12): “Verily we created man from an extract of clay.” The wisdom of this verse is truly amazing that, in it there is the mention of the complete creation

of a human being and together with this, it is the beginning of creation as well. Its explanation is that, man is an all-embracing reality, is subtle as well as dense, spiritual as well as physical, he is in the higher world as well as in the lower world. Thus, with respect to the lower world, man has been created from the extract of clay. This clearly shows that soul is hidden in the earth.

Eleventh Proof: In (71:17) it is said: “Allāh has caused you to grow from the earth as a growth.” As mentioned above, man is an all-embracing reality and therefore his lower soul is from the earth and his higher soul is from the higher world.

Twelfth Proof: It is said in a noble *Ḥadis*: “Indeed everything has a heart and the Qur’ān’s heart is *Yāsīn*” (*Thousand Wisdoms*, Q. 106, Pg. 65). Every universal law, every *farmān* made by the Prophet^(s) is very great, wisdom-filled, all embracing and universal. Therefore, what we can understand from this *Ḥadis* is that every seed, every animal and every human being has a heart. The solar system also has a heart which is the sun. Certainly, together with the stars, the earth also has a heart and that is its centre. In it, there can be the heart of the very soul, which by God’s command, had gathered the scattered particles of the earth.

I think that the above-mentioned arguments are enough for the proof of the soul of the earth. The saying of the *ṣūfis* is correct that the universe is a great man and in relation to this, man is a small universe. They also say that the external world is a macrocosm and man is a microcosm (personal world). How amazing is the wisdom that the macrocosm is encompassed in man! Yes, the subjugation of the universe happens in this way.

The people of recognition have seen the reality with their inner eye and say with complete certainty that Ḥazrat-i Nūḥ^(c)’s real deluge was that of souls, in which there was the rain of the particles of souls from the heaven and from the earth just as if the fountainhead of souls had been released. In this sense, it is said in verse (11:44): “O earth, swallow your water, O sky stop. And the water went down and the matter finished”.

Spiritual science, Qur'ānic science and universal science is the same one knowledge. The fact is that it has two great conditions: the recognition of the Qur'ān and the recognition of the Imām. The same is the door to self-recognition and God's recognition. Thereafter, the recognition of everything is possible. If one person has a great successful experience such as this, then it is necessary for him to write down his experiences with the zeal of sincerity. Otherwise he would get the same punishment as Qārūn was given because the religious due (*zakāt*) is obligatory not only on wealth, rather the religious due (*zakāt*) of knowledge is more obligatory.

Karachi, 10th September 1997
Wednesday, 7 Jumādā I, 1418 A.H.

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In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qurʾān. He has written both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, which is a language isolate and is known as “Bābā-yi Burushaski” (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term “Spiritual Science” and his contribution to it is widely recognised. His works include “The Wise Qurʾān and the World of Humanity”, “Book of Healing”, “Practical Sufism and Spiritual Science”, “Balance of Realities” and “What is Soul?”. He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and “Hunza Proverbs” with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of “Sitārah-yi Imtiyāz” awarded by the Government of Pakistan for his contribution to Literature.

