

WONDERS AND MARVELS OF

سُبْحَانَ رَبِّكَ رَبِّ الْعَالَمِينَ
وَاللَّيْلِ وَالنَّجْمِ الْكَانِتِ
وَالرَّجَّةِ الْكَلْبِ وَالْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ

Spiritual Science

روحانی سائنس کے عجائب و غرائب

CALLĀMAH
NAŞĪR AL-DĪN NAŞĪR HUNZAI

**WONDERS AND MARVELS OF
SPIRITUAL SCIENCE**



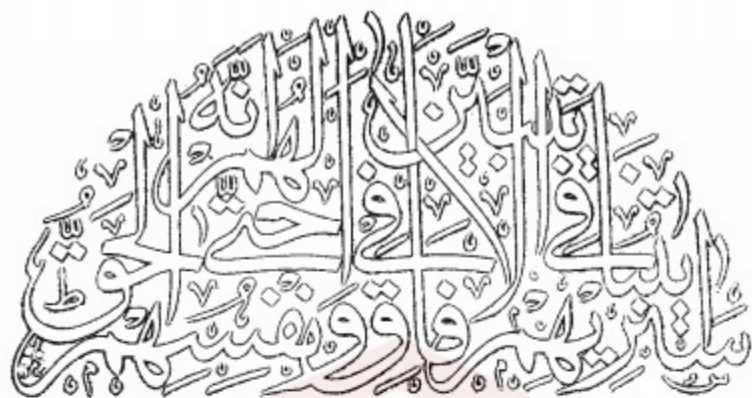
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**Institute for
Spiritual Wisdom
and
Lumino Science**
Layout
Zahir Lalani
Knowledge for a united humanity

Published by
Dānishgāh-i Khānah-i Ḥikmat
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PART I

Fourteen hundred years ago, the holy Qur'ān had clearly prophesied that Allah will start to show the signs (*āyāt*) of His omnipotence, both in the external world and in the world of souls (41:53). Thus without any doubt, we can say that today those signs or wonders and marvels of God are apparent in front of people in the form of material science and its inventions, and now they are going to show their wonders in the world of the soul or the personal world in the form of spiritual science.

If the external and material signs of the Omnipotent God can be called material science, His internal and spiritual signs can definitely be called spiritual science, because even though the external world, the world of souls and the signs which appear in them, all belong to God, yet those signs and that science will have greater importance and supremacy. Its amazing miracles are going to take place in the personal world, because man's rank is more lofty and exalted than the entire universe and existents.

The wisdom-filled prophecy of the wise Qur'ān regarding the magnificent manifestation of spiritual science is with respect to the masses and the majority of people, otherwise according to the Prophets and Perfect Men, spiritual science has continued its work from the very beginning of human history, the numerous examples of which are found in the heavenly scriptures. This means that by virtue of spiritual progress, man can benefit from the great secrets of the Supreme Soul all the time, as Khwājah Ḥāfiẓ says in his famous verse:

*Fayz-i rūhu'l-qudus ar bāz madad farmāyad
Digarān ham bikunand ānchih Masiḥā mikard*

If the grace of the Holy Spirit ever helps again
Others too, will perform the same (miracles) as Jesus.

Today, if a humble, ordinary person like me discusses the secrets of spiritual science, then you must be sure that that blessed age is coming, in which according to the above-mentioned Qur'ānic prophecy, that special spiritual science is going to be commonly accessible to the masses, so that the world of humanity may truly progress materially, ethically and spiritually. Indeed, it is as pure and true as pure gold that until the great revolution of spiritual science occurs, the extremely complex problems of the people of the world and their poverty and ignorance cannot come to an end, because it is only spiritual science in which the Sustainer of the world has kept limitless and countless blessings of knowledge. A bright example of it is material science, due to which the world has progressed materially.

God, the Great, the Exalted, has actually or potentially subjugated all the things of the heaven and the earth to man. This greatest favour is mentioned in several verses of the holy Qur'ān. Full attention is drawn to both kinds of external and internal sciences in this Divine teaching. I would now like to mention in the following, some important and amazing things that have been observed and experienced by an organisation:

First of all, let us reiterate the well-known dictum that man is not only a personal world (microcosm), but also the unique spiritual museum in God's creation. In this museum of God there are limitless and countless living and speaking wonders and marvels. Among them, there

are living particles, which comprise diverse wisdom-filled examples. They can demonstrate not only the amazing example of Gog and Magog and the spiritual army, but also the secrets related to the recognition of the world of particles. Thus, the story of these innumerable small particles, that consist of the subtle body and soul, is extremely unique and lengthy.

It is also necessary to mention that the external and internal senses work together in spiritual science. Therefore, their spiritual training is extremely necessary. Just as a capable person before being sent into space, undergoes arduous physical exercises before going beyond the pull of gravity of the planet earth, similarly extremely strenuous exercise together with going beyond the pull of the sphere of carnality is a dire necessity to experience spiritual science. Otherwise it is possible for someone to dare to suggest that nothing exists by the name of “spiritual science”.

Another very great and useful experience of the blessed spiritual science is that man's olfactory faculty can attain various fragrances, in which there are subtle, atomic nutrients as well as spiritual medicines for different diseases. It becomes evident by reflecting well on this experience that the treasure of the quintessence of everything is soul. That is, the colour and fragrance of every flower, every fruit and every medicinal herb are because of soul, because it is the miracle of the soul that it comes to every flower, fruit, grain and vegetable together with colour, fragrance and taste.

How blessed the demanding conditions of *chillah* or forty days of spiritual exercise are to a yearning *darwish* (seeker of spirituality), can be estimated only by the people of wisdom from the following event. In such a time in the past, when I cherished hunger and thirst, the

mu'akkal or guardian angel asked me: Tell me, through what kind of fragrances would you like to experience subtle (spiritual) food? It was requested of him that there was a great need of spiritual wealth, to experience certain flowers, fruits and herbs in their separate fragrances. They were made available instantly. It would not be out of place if this is considered a glad tiding of spiritual science.

The personal experience of spiritual science begins to take place specifically in the stage where spiritual death before the physical death or the voluntary death before the compulsory death occurs to the *sālik* or traveller on the spiritual path. The chain of renewal of this death continues for seven nights and eight days, so that it may be possible to amply reflect and ponder upon its magnificent miracles, marvels and wonders. In that state, the *sālik* is filled with the spiritual quintessence of the universe and existents in the form of particles and his soul is spread in the universe. This is repeated in the above-mentioned duration. Two matrices are ordained for this purpose. One is the matrix of the macrocosm and the other the microcosm (personal world), so that the universe may become the great man by being moulded in the human matrix and the human may become the macrocosm by being moulded in the cosmic matrix, as Mawlā [°]Alī has said:

Wa taḥṣabu annaka jirmun ṣaghir
Wa-fika'nṭawa'l-°ālamu'l-akbar

You think that you are a small body
While the great cosmos is contained in you.

Thus, spiritual science is the greatest gift of God, by which not only is the personal world and the external universe subjugated, but their countless copies are also

received by the *sālik*. At present, the world is facing a very great question concerning UFOs. The question is: What is the reality of UFOs? The answer to this question is as interesting and useful, as the question is difficult and important. UFO is a temporary name of the advanced human who comes here from another planet, or who lives in this world, because man can be transformed from dense into subtle and fly and he can also turn into *jinn* (invisible creature). God is testing us through this subtle creature. The appearance of this subtle creature also indicates that the time of spiritual science has already arrived. The UFO is also the human who has become an angel in his appropriate time and by the command of God, his manifestation signifies that time has changed and the spiritual cycle has arrived.

Is vegetation not the advanced form of minerals? Is the existence of animals not created from vegetation? Is the human being not the quintessence of animals? Is an angel, due to being invisible, not called *jinn*? Is it not true that among creatures, there is externally a relationship and internally a unity? The collective answer and gist of this is that UFOs, in reality, are the advanced human beings of other planets whose spiritual science has reached its climax.

On the global or international level, ethical law always demands that every country and nation that has progressed should help the under-developed ones. Thus, the sacred duty of those who live on other planets is to help those of their brothers who are under-developed in spiritual science and to help them to reach the other stars from planet earth. This will indeed happen by the command of God. Why are these UFOs or Flying Saucers appearing in the form of space ships? This is a wisdom-filled indication in which they say: We are your cosmic

ships in which you will be enabled to travel throughout the universe in the future.

One strange feature of the grandeur and sovereignty of a king is that sometimes he travels around his country in disguise, so that he can come to know whether or not people recognise him by some sign or symbol. Such trials used to take place particularly at night. The night symbolises ignorance as well as the *bāṭin*, i.e. the inner or esoteric aspect of existence. Similarly, advanced human beings or angels come to this world in the guise of Flying Saucers to try scholars, scientists and great nations.

An UFO is in fact, that supernatural human being who is called *juththah-i ibdā^ciyah* or astral body. Also it is that miraculous attire, by being transferred into which, one feels neither heat nor cold, nor can any kind of weapon harm it.

Naşir al-Dīn (Ḥubb-i ^cAlī) Hunzai,
London,
14th June, 1995.

PART II

If the story of Adam is explained in the light of spiritual science, many secrets can indeed be discovered, in which benefits abound for his children. For instance, who were the angels who first prostrated to Ḥaẓrat Adam by the command of God? What is the concept of their existence? What wisdom was hidden in the prostration? Is there any invigorating glad news in it for the children of Adam?

In answer to such questions, spiritual science says: the angels who first prostrated to Ḥaẓrat Adam were the angels of the world of particles (*‘ālam-i dharr*). With respect to existence, they were only particles who were falling down into the personality of Ḥaẓrat Adam, and this was the external form of prostration. These angels were particles externally, but internally they were the keys to the subjugation of the personal world and the universe. Therefore, prostration was in the sense of obedience. That is, these angels will, in a true sense, subjugate the personal world and the universe for Ḥaẓrat Adam. In this prostration there is definitely glad tidings for the children of Ḥaẓrat Adam, because it does not please Divine mercy to make the father the object of prostration (*masjūd-i malā’ik*), by conferring the crown of vicegerency on him, but assigning his children to hell-fire. Thus, in the way the angels prostrated to Ḥaẓrat Adam first in the world of particles and later on in the world of intellect, there are definitely glad tidings for the children of Adam in two stages:

In the first stage, that is, in the cycle of the chosen ones, his virtues and excellences will be attained only by the Prophets and *awliyā’*; and in the second stage, that is in the cycle of the common people, after the spiritual revolution, his spirituality will work for them as well. It

is because of this that the wise Qur'ān mentions the honour and excellence of the children of Adam and also exhorts them.

In the light of spiritual science it has also been discovered that the angels did the second and last prostration to Ḥaẓrat Adam in the world of intellect, where all of them were (in the form of) one great angel. When in the example of angels the spiritual and intellectual faculties prostrated to Ḥaẓrat Adam, his vicegerency was actually established in the cosmic earth. It must be mentioned here that the vicegerency which is vouchsafed by God is not confined to planet earth only, rather it is the vicegerency of the entire universe, because the holy Qur'ān says that the earth of the Divine vicegerency is very spacious (24:55; 29:56; 39:10). Thus, the Qur'ān indicates that this earth is: (1) the Universal Soul, (2) the universe and all its stars, and (3) the personal worlds.

There are many spiritual secrets in the story of Ḥaẓrat Adam. After mentioning only a few examples of them, let us come to that invigorating glad news which is for the children of Ḥaẓrat Adam. That is, when his vicegerency was proclaimed, there was the ever-reaching and all-inclusive good news in it that it was not confined to his physical life, rather it would continue forever in the chain of his heirs. Further, when the cycle of the common people will come, great miracles of his vicegerency will appear so that the masses may also receive innumerable benefits of spiritual science.

The wisdom-filled secrets of God are extremely marvellous and wonderful. Externally He gives freewill to people and it is up to them whether they worship Him or not, but internally He compels them to follow the path of guidance and worship. This amazing feat takes place in the personal world of the Perfect Man. Reflect on verse

(13:15): “And to Allah prostrate all those who are in the heavens and the earth, willingly or unwillingly.” See also verse (24:41): “Each one knows its *ṣalāt* (prayer) and *tasbīḥ* (glorification of God).” There are many more such verses in the Qur’ān.

It is a fact that there are representative particles of all things in the world of particles and it is necessary for every representative particle of every human being, of the select and of the common, to be present there. Thus, according to the above-mentioned Qur’ānic reference, it is the world of particles (which is in the Perfect Man), where everybody is worshipping Allah and prostrating to Him, as said in verse (19:93): “There is none in the heavens and the earth, but must come to God as a slave.” This means that numerous difficult and intricate problems can only be solved through spiritual science, which is going to appear in the cycle of the masses through the personal world, as God says in verse (39:69): “And the earth will illumine with the light of its Lord.” This is the mention of the Resurrection of the resurrections, in which the earth is going to be illumined by spiritual science, that is, Divine knowledge and wisdom. Here, earth means the inhabitants of the earth. Thus, according to the Divine promise (41:53), subsequent to the external world, Divine signs will appear in the internal world (the personal worlds) as well. The totality of these miracles is called spiritual science through which the masses will be able to use astonishing spiritual powers, which will be on the pattern of material instruments invented by physical science, but far superior and better than them. Or, it is possible that in the time of such tremendous spiritual progress, material instruments may gradually disappear. For instance, if it were possible to use telepathy universally, who will bother to use a material telephone; if flying saucers are subjugated, aeroplanes will become redundant.

Together with spiritual progress, there is a prophecy of great changes on the planet earth, as mentioned in verses (18:7-8): “Verily We have made whatever is on the earth as an adornment thereof, that We may test them (as to) which of them is best in conduct. And verily We will make whatever is therein bare, barren ground.” That is, when all people will continue to receive the spiritual food of fragrances, consequently they will be transformed into subtle bodies and will not need to cultivate, because they will live in the paradise of subtle existence.

The holy Qur’ān says: “Humankind were one community (and are).” (2:213). That is, in the concept of *azal* (pre-eternity), *abad* (post-eternity) and the world of particles, all human beings were one community and they are going to be one [again] in the greatest Resurrection, but in the present cycle they differ in their opinions and views. The reason for this is that, externally they are given freewill, due to which they are divided into groups and are scattered. However, internally it is the will of Almighty God, due to which they are united in the personal world of the Perfect Man.

There are certain verses at the end of some Qur’ānic *sūrah*s, which contain tremendous knowledge and wisdom and which are called “*khawātim* (endings)” by the scholars of Qur’ānic sciences. One such verse, at the end of the *sūrah* of *Naml* (Ant, 27), is: “And say: Praise belongs to Allah. Soon will He show you His signs so that you shall recognise them. Your Lord is not heedless of what you all do.” (27:93). This wisdom-filled address of the holy Qur’ān is to the entire mankind through the holy Prophet, in which the appearance, observation and recognition of Divine miracles in the form of material and spiritual science is prophesied. This is the congenial mention of those great signs and miracles, by observing which at the level of *‘aynu’l-yaqīn* (eye of certitude) and

ḥaqqu'l-yaqīn (the truth of certitude) the steadfast spiritual seeker attains recognition of his personal world and the recognition of God.

Here, in order to elucidate the purport of the two parts of my article “Spiritual Science”, I would like to pose some important questions: What was God's will in creating all people? Did God not desire that people should return to Him willingly or unwillingly? Is it not true that when someone commits a wrong deed he is punished for a while, but eventually a decision is taken about him according to God's eternal will, in which there is good only?

The wisdom-filled answer to all these questions is in the following *Ḥadith*: “People are God's household and the most beloved of them to God is the one who helps His household and makes them happy.”

With respectful *salām*,

Naṣīr al-Dīn (Ḥubb-i °Alī) Hunzai,
London,
18th July, 1995.

روحانی سائنس عجائب و غرائب

Wonders and Marvels of Spiritual Science



'Allamah
Naṣīr al-Dīn Naṣīr Hunzai

إِنَّا بَارِئُونَ لَكَ الْبَدَنِ الْكَلْبِ
سَاءَ مَا يَكْفُرُونَ بِنُفْسِهِمْ

"We will soon show them Our signs
in the horizons (physical world)
and in their souls (spiritual
world) until it will be
manifest unto them that
He is True"

(41:53)

ISBN 1-903440-18-1



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He is the author of over a hundred books related to the esoteric interpretation of the holy Qur'an. He writes both prose as well as poetry. He is the first person to have a Diwān of poetry in Burushaski, his mother tongue, and is known as "Bābā-i Burushaski" (Father of Burushaski) for his service to that language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science is widely recognized. His works include "Practical Sūfism and Spiritual Science", "Balance of Realities" and "What is Soul?" He is the co-author of a German-Burushaski dictionary published by Heidelberg University, Germany and "Hunza Proverbs" published by Calgary University of Canada. He is a recipient of "Sitārah-i Imtiyāz" awarded by the Government of Pakistan for his contribution to Literature.