



Balance of Realities

(Mizān al-Ḥaqā'iq)

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By

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DEDICATION

Subjugation of the Universe



1. O *‘azizān*! The domain of *‘ilmu’l-yaqīn* (knowledge of certainty) is very vast, and by God’s grace, there is a great deal of it in your books. It is therefore extremely necessary for you to acquire enough such knowledge concerning the subjugation of the universe. These books explain the recognition of the destination of *‘Izrā’īl*. May God enable you to progress spiritually and may the door of resurrection for the sake of recognition open for you! God willing! Then you yourself will be able to see how amazing the wonders and marvels of spirituality are! In this state, first of all, you will start to hear the blessed voice of the *ṣūr* of *Israfīl*. Then Gog and Magog, who are the spiritual army, will emerge in front of you alone, that is, only in front of your eyes. The first task of this army is to start the reconstruction of your personal world. It is a rule that when a new building has to be erected to replace an old one, first the latter has to be demolished in order to build a new beautiful one in its place. To fear Gog and Magog is due to ignorance. We are told that they are the army of *ṣāhib-i zamān* (lord of the time). The reality of Gog and Magog is not explained in any book of the world. You will find this explanation only in the book of soul (*kitāb-i nafsi*). *Al-ḥamdu li’llāh*! By the book of soul is meant the personal world. You are extremely fortunate that you have been listening to the teaching of the recognition of your own soul. You have already come to know that the recognition of the Lord of the universe is obtained through the recognition of one’s own soul.

2. O my *‘azizān*! You must stop skimming the surface of the ocean of knowledge and learn to dive deep into it, for the precious pearls are not on its surface. If you love precious pearls, continue to strive to reach the bottom [of the ocean]. *Āmin*!
3. My dear companions! Listen to my words carefully. Only those who have ample capital are successful in the trade of this world. If your aim is to be successful in the trade of the hereafter, then first of all, you must gather a very great capital of *‘ilmu’l-yaqīn*. Otherwise, success is impossible. By God’s grace, it has become easy for you to collect the capital of *‘ilmu’l-yaqīn*. And success is only by Allah, the High, the Great (*wa mā tawfīqī illā bi’llāhi’l-‘aliyyi’l-‘azīm*)!
4. O companions of the path of reality! You must always have perfect yearning for knowledge and wisdom. In fact, I must say that you should always be the ardent lover of the light of knowledge, because the living soul of the supreme paradise is nothing but knowledge and wisdom. Among its bounties, it is knowledge, which surpasses all the rest in pleasure. Knowledge and wisdom are both the nourishment and medicine of the soul and the intellect.
5. O dear friends! Divine power can gather everything in one thing. Thus, you must rest assured that the predominant element in each and every bounty of paradise is knowledge and wisdom. No bounty is beyond this law. In this context, how fortunate are those *‘azizān* who always add to their treasure trove of knowledge. This task can be accomplished by studying those previous books that contain the spiritual knowledge of the exalted Imam. In the circle of my friends, I am the eldest, the weakest and subject to many minor and major diseases. However,

God is witness to the fact that due to the bounties of knowledge and wisdom, I am an extremely happy, delighted, content and optimistic human being. The fresh life energy that I have received from the two terms – spiritual science and Qur’anic science – is profoundly wonderful and marvellous. I always feel that I am unable to duly express gratitude to God for His countless bounties. Indeed, we are neither capable of counting His countless bounties, nor can we duly express our gratitude to Him.

The above dedication is written for my dearest and esteemed Mr. Ghulam Mustafa Momin, President of the Board of International Life Governors and his blessed family who are all international life governors.

N. N. (Ḥubb-i ʿAlī) Hunzai,
Friday, 28th July, 2000,
Houston, U.S.A.

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P R E F A C E



God, the most Just of judges, sent His beloved Muḥammad, the chosen, *ṣalla'llāhu 'alayhi wa ālihi wa sallam* to the world as “a mercy for all the worlds” (21:107), and granted him a wisdom-filled Book which contains, not only the details of spiritual realities, but also the solutions of the most complex and intricate worldly problems of the present and the future which have arisen or are going to arise as a result of an astonishing scientific revolution and [its concomitant] advancement. That heavenly holy Book is the wise Qur'ān. It is obligatory to reflect on its verses to understand their meanings and with the help of their wisdom to find correct solutions to our problems.

The holy Book of God can be studied and understood only in His light. This is the first and foremost condition which the holy Book itself clearly specifies. If we cannot do so, we will not be able to solve any of the present day problems, and for that the argument will stand against us and not against God (4:165). For He has said that He has completed His favour upon us (5:3) and has left no impediment in the religion of Islam (22:78).

This book is written on the basis of the above-mentioned principles. Further, this view is upheld in it, so that the importance of religious sciences may be clear to those Muslim students who are not aware of their benefits, or who being bewitched by material science are repelled by religion. This, however, does not mean that we do not appreciate material progress. In fact, we believe that religion is based on nothing but the [material] world. Thus, worldly progress is nothing but material progress, however it is necessary to be certain that no worldly

achievement is possible without God's Will. As true Muslims it is necessary to believe that spiritual power is higher than atomic power. Spiritual power includes everything. If someone asks: As the true religion of God and His Prophet, why does Islam not have the central position and supreme power among the religions of the world?, the answer is that the promise of the All-powerful God [to make it prevail over every religion, 9:32; 48:29; 61:9] is true, and its time has come. For the people of the world now feel an overwhelming need for ethical unity.

This book will also confirm the fact that all human beings are alike in the beginning and in the end and that religion is the name of their temporary way of life. Among these ways of life, the only true way is the religion of Islam, which can be the source of peace and the means of salvation for the entire humankind. For, it is the last religion of this great cycle. It is a fact that in the past too, wise people used to take refuge in the last religion of God, otherwise they were suddenly overwhelmed by a great calamity. At present it cannot be said that the trial of God is over.

In this book, I have discussed the problems which our age encounters or is going to encounter. For, in solving such problems lies not only the proof of the veracity and eminence of religious sciences, but also good-will for humankind. Most of the problems discussed here are such that they have not been explicitly solved by the authorities in religion (in the past), because their time did not demand their solution. Therefore, they kept such realities concealed in allegories and parables, so that they may be revealed at the right time.

I would now like to express my sincere thanks to all those kind friends who, due to their love for knowledge

and progress, have rendered me any kind of practical help, or encouraged me to print this book. I am sure that my brothers-in-faith and my friends, by accepting this service for knowledge, will give me the opportunity of expressing my gratitude to them.

“And my success is only by Allah” (11:88).

Nasir Hunzai,
June 15, 1962



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NATURAL URGE IN CHILDREN FOR NURTURE AND LEARNING



The discovery of realities is extremely necessary for the intellectual progress of humankind. Man, who is a traveller on the highway of life, begins to demonstrate this need and urge the moment he steps onto it. Realising by the hidden powers of the vegetative and animal souls that something is lacking in him, he expresses his craving in a voice which, despite being bereft of letters and words and devoid of modulation and accent, arouses affection. Then with the help of the gustatory faculty, he sucks milk and simultaneously and naturally starts to do light exercise for he has to digest the food to remain healthy. However, he has to grow to use his physical and intellectual faculties for the sake of individual and collective interest in the future.

Although the suckling child does not as yet have to accomplish any religious or worldly duty, nevertheless he naturally realises the value of time. Therefore, no moment of his time passes without some activity of his own programme, such as sleeping, waking, weeping, suckling, moving as well as struggling to see, hear, speak, etc. During the suckling age, as children seek to perfect their vegetative soul through milk and other light foods and that of the animal soul through feeling and moving, they also struggle to perfect their rational soul through conversation. Thus the child listens to the conversation of its mother, father, sister, brother and of other human beings in its surroundings, in order that its rational soul may attain perfection.

The rational soul of the child will thus adopt ethical qualities under the influence of the type and nature of

conversation in its environment. It is a universally accepted fact that the nourishment of the rational soul, which is speech and without which the rational soul cannot attain perfection, enters the brain through the sense of hearing. One living proof of this is the inability of the deaf to speak, although mostly no defect is found in their tongue, throat etc. Another proof is that if a new born human baby is brought up away from human beings, in such a way that no human being speaks to him, it is certain that he will not be able to speak, except to make meaningless noises till the end of his life. It is therefore essential to have the best environment in order to form and refine decent habits and manners and for the education and upbringing of the rational soul.

God has endowed the nature of the rational soul with the characteristic of acquiring knowledge of everything through questioning. Therefore, young children ask questions about what appears in front of them or with which they come into contact. Sometimes we do not answer their questions considering them unnecessary, or we are unable to answer them. Sometimes we prevent them from asking about a certain thing. This is totally harmful for them. Not in as much as we did not answer one or two of their questions, but because the natural urge for enquiry which they possess dies. The capacity for search of realities and their analysis, with which they are endowed, vanishes completely. This is why most people do not ask about the realities even in the age of intellect and awareness, and tend to accept most things blindly.

The True God has confirmed this natural, productive faculty of enquiry in children in the Qur'ānic description of a monotheist (*muwwahid*) like Hazrat Ibrāhīm, which took place in his childhood. In this event, when he first saw a star, he wondered about it and considered it God.

But when it disappeared and the moon rose, he called it God. Then when the moon disappeared and the sun rose, he said that it was his God, for, it was the greatest of them. When the sun also disappeared, he said: I do not love those that set (6:77-79).

From the above-mentioned examples, the need to search for realities is evident. Now I would like to discuss a problem, namely that of resurrection (*qiyāmat*), which although it is extremely intricate, is exceedingly necessary to solve in view of the exigency of time, lest the fatigue of the long wait for the resurrection and the wonders of material science and atomic energy cause a person of weak faith to turn away from or doubt his religion and creed. Nor should he remain disenchanted by science and frightened of atomic energy and bereft of [the benefits] of material and worldly progress.

If the holy Qur'ān is studied with reflection and from the viewpoint of wisdom, it will be discovered that nothing physical or spiritual is lacking in its detailed description. Thus, the states of the resurrection are also undoubtedly mentioned in detail in those names and examples of it in the glorious Qur'ān. One of these names is “*as-sā'ah* (the Hour)”, which I am going to explain in this book.

THE NAMES OF GOD ARE THE BALANCES OF REALITIES



In the context of this chapter heading, I am giving a principle in order to discover the realities. It is that the attributive names of God are the fountainheads of the sciences and recognitions (*‘ulūm-u ma‘ārif*), and the verses (in which) these names (are mentioned) are their detailed explanations. It is because of this that one or more attributive names are mentioned in most of the Qur’ānic verses at their end or a little before the end. The meaning of the verse depends upon this name or these names. It follows that [in trying] to solve a question [in the light of the Qur’ān], if someone due only to his intellectual weakness, finds a contradiction in the multitude of its verses (which are the details of God’s attributive names), he should have recourse to the attributive name, so that his problem may be solved precisely. For instance, if there are some polysemia words (having more than one meaning) in the Qur’ānic verses, how can their meanings be decided upon? That is, on what grounds can one of them be selected for action? The solution to this question can be found in the very names of God. For instance, since the decision of equity and justice depends on the attributive name “*‘adal* (Just)” of God, therefore we solve this question by the name “Just” in this way. “Just” means a person who can return to someone his usurped right, and contrary to this, “unjust (*zālim*)” means a person who usurps the right of someone. Thus, injustice and justice are applicable even to the extent of an indivisible particle (99:7-8).

It follows from these logical propositions that in accordance with the law of justice, Qur’ānic words with

respect to meanings are still used in the same way as they were used before the revelation of the Qur'ān. God, the Just, has not confined any polysemous Qur'ānic word to a single meaning. He is the most Just of judges. His speech itself is wisdom (*ḥikmat*), meaning a word or a deed, which despite being one, has many purports and meanings. The justice of God in these meanings is that according to His command one meaning, as a technical term, is acted upon immediately and the rest, in view of the requirements of time and space, are kept linked to the intellect and thinking in a lexical state and in the form of *ta'wīl*.

Each word of the Qur'an that has several meanings is called polysemous. A sage speaks in polysemous words when he wants to conceal wisdom in his speech. Therefore, in addition to technical meanings, to know the other meanings of Qur'ānic words and to draw conclusions of wisdom from them is called the “abundant good”. As God, the Absolute Wise, says: “He gives wisdom to whomsoever He wills, and whoever is given wisdom, has been given the abundant good. But none comprehends except the possessors of intellect” (2:269). In short, wisdom is not something that someone can acquire by choice, rather it is in God's hand Who grants it by His will. It is a gift in which abundant good is hidden. God-given goodness is the realities and recognitions (*ḥaqā'iq-u ma'ārif*), which are everlasting. They are not any worldly wealth and bounty that are perishable. No sensible man will deny that wisdom itself is the intellect, as it is said “none comprehends except those who possess the intellect”. That is, it is only the possessor of the intellect who can comprehend. Here, the question of comprehension or non-comprehension is related to the Qur'ān, which is comprehended only by the one who is granted wisdom. It is wisdom through which

he becomes aware of the sciences and realities of the Qur'ān. Thus, it is wisdom or the intellect that is the key to abundant goodness.



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RESURRECTION IS THE WATCH OF GOD



I would now like to draw your attention to the word “*as-sāʿah*”. It has many meanings. One is a watch or a timepiece, namely the dial through which time becomes known. Here we take it in this sense. For, among all the examples of the resurrection, it is the one through which the concept of resurrection can be taught easily. The main reason to compare resurrection with a watch is that, wherever in the Qurʾān, God, the Knowing, the Wise, has mentioned resurrection, He has done so mostly by the name “*yawm*” (day) and “*sāʿah*” (hour). If, by the example in which God, the Absolute Wise, (Whose speech is extremely perfect in truth and justice), has compared the resurrection with *sāʿah* (watch), we mean that the event of the resurrection will come to an end in only an hour, then it is impossible logically and rationally. Further, this meaning will contradict the other meanings of the resurrection, according to which it takes place in the twinkling of an eye, one day, one thousand years, or fifty thousand years. This will make our problem more complicated, because it is impossible rationally and on the basis of proofs.

We want to demonstrate its impossibility in the light of arithmetic as follows:

<i>lamḥu'l-baṣar</i>	<i>thānīyah</i>	<i>sāʿah</i>	<i>yawm</i>
second	minute	hour	day
1	2	3	4

There is only one principle for the correct solution of this problem, which is that along the order of the numbers

one, two, three, four, which is the ordinal representation of the example under discussion, you should walk with your intellect in such a way that it should be exactly according to the straight path. For instance:

4 3 2 1
-----> This is the reverse path

4 3 2 1
-----> This is the crooked path

4 3 2 1
-----> This too, is a crooked path

4 3 2 1
-----< This is the straight path

Thus, this is the correct order of the resurrection, and the question, which cannot be solved according to the straight path is wrong, for the straight path is the name of this ideological balance, not of any material thing. From this balance, it is evident that the resurrection continues from the very beginning.

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PERPETUAL RESURRECTION



What I am going to explain now will show clearly that the example of the resurrection really exists in the watch. That is, just as there can be the division and aggregation of time, such as the second, minute, hour, day, night, week, month, year, decade, century, cycle and age through the watch, similarly different resurrections take place in different ages, which resemble the times of the watch. There has been a need for the watch in every age. Therefore, since the ancient times, different kinds of clocks and watches have been invented in order to estimate and know the quantity of time, such as: sundial, sand-glass or hour-glass, water-clock, sidereal clock and finally the present watch. Having mentioned the above examples and proofs, I will explain the Divine watch's (*as-sā'ah*'s) resurrection (which is initial, final and perpetual). It is extremely necessary to know about it.

The rapid pace with which time passes through the limit of “now (*al-ān*)” shows that there has never been a time which has not elapsed second by second. Similarly, the perpetual resurrection continues constantly, without any interruption, with a speed faster than that of the twinkling of an eye. This is evident from the following noble verse: “To God belongs the unseen (*ghayb* i.e. things and souls) of the heavens and the earth. And the matter of the Hour (*as-sā'ah*) is not but as a twinkling of the eye, or nearer. Surely God is powerful over everything” (16:77).

Explanation: The unseen or hidden things of the heavens and the earth belong to God, both in physical and spiritual forms. There is no doubt that both the worlds belong to Him. However, it is necessary to know that all the scientific and atomic inventions and discoveries of

the present era, which thirteen centuries ago were among the hidden things of God, have today been unsparingly granted to humankind by Him, the Self-sufficient. From this, it follows that when God says about a thing that “such and such a thing belongs to Me or is with Me”, it is not a decisive proof that He, the Generous, will never give it to human beings. Rather, according to the verse: “Naught is there, but its treasures are with Us, and We send it not down but according to the quantity of the knowledge [of the people of the time]” (15:21), there is nothing which, according to the capacity and preparedness of the time, does not appear in the world. The same is true of knowledge and recognition, which is the most necessary and the highest of all things and is the real blessing and spiritual bounty of God. Since despondency from the mercy of God is blasphemy, therefore, despondency about knowledge and recognition is nothing but despondency from the mercy of God. Further, how is it possible for God to bestow a coarse and dense thing like the body with His extremely new favours of the present inventions and discoveries and yet to deprive a subtle and lofty thing like the soul of knowledge and recognition and leave it helpless amidst the confusions of present day problems? Therefore, it is certain that as material things appear in this world according to the preparedness of time, similarly it is also possible to benefit from spiritual bounties (which are knowledge and recognition) according to our capacity and preparedness.

Now in the above-mentioned verse (16:77) in “*mā amru's-sā'ah* (Not the matter of the Hour ...)” the particle *mā* (not), by its being the sign of negation stands for the initial and the final zero (cypher) of the watch of resurrection. In a manufactured watch, each of its seconds starts from a hypothetical zero and ends at it. Similarly time, starting from [the hypothetical zero of]

the circumferential surface and passing through the universal centre, ends back at the hypothetical zero of the circumferential surface. In the same way the effects of the perpetual resurrection starting from the surface of the universal body (heavens and all heavenly bodies) and touching the centre of the sun (universal centre) ends back at the hypothetical zero of the same circumferential surface. For, with respect to the limit of the body's non-existence, *mā* (not), *lā* (not) and zero, all have the same meaning and this is the extreme limit of the circumferential surface.

Amr or the perpetual resurrection is the name of that all-embracing act of God (*fi'l-i qudrat*) which continues in the universal body with extreme rapidity. Just as the second hand passes through the span of time with extreme rapidity, thereby creating the range of times from a minute to the year etc., and meanwhile continuing in all these times, in exactly the same way, from the perpetual resurrection (which is the shortest resurrection) is created the greatest resurrection. If we suppose the change of the events and conditions of the universe to be the times of a watch and observe this in our imagination, we will come to know that there are two kinds of events with respect to time: Those which take place constantly in the twinkling of an eye like [the fraction of] the second, which we will call the perpetual resurrection; and those which take place in different times like a minute, hour, day, night, month, year etc., which are called the temporary resurrection (*hangāmī qiyāmat*). This example shows that resurrection is the collective name of the physical and the spiritual, the particular and the universal events.

THE UNIVERSAL SOUL'S PRACTICAL POWER CAUSES RESURRECTION



The people of wisdom can ascertain the reality, both from the sayings of the sages of religion and from rational proofs, that the outer surface of the universal body or the supreme sphere, which is variously called the universal circumference, absolute surface, universal surface, the beginning and end of the body, etc., is spherical. Beyond this circumferential surface there is no body, nor is it correct to apply the term “outer” to the state beyond it. For the term “outer”, or terms like it are used for space, whereas there is no space beyond the universal surface. However, if spatial words are used for this boundary of the non-spatial world, it is because of the need to teach.

The spherical universal surface is surrounded by the luminous force of the Universal Soul, whose spiritual and luminous pressure is continuously cast on the centre of the universe (the sun), due to which matter dissolves and incessant explosions and light are continuously created in it. This light, which in reality is dissolved matter, constantly spreads to the corners of the universe in all directions, just as when someone throws a stone in the midst of a pool, a powerful ripple starts from there, which pushes the surrounding still water. Ripples start from there in circles, touch the shores of the pool and become extinct.

Any reality can be explained by using examples in contemporary terms. Therefore, let us compare the sun with a gigantic ball of atomic flame, whose fuel is the surrounding matter. Due to the universal pressure (which is because of the Universal Soul's enveloping grip) this

surrounding matter constantly falls into this flame (i.e. the sun) where it dissolves in the form of heat and light and spreads in the entire universe. One of the proofs of the atomic explosions and tremendous ebullience in the sun is that sometimes some spots appear on its surface. These spots, in fact, are the electromagnetic waves of the sun that constantly rise from its centre for a long time. Thus, this action of the sun is the manifestation of the Universal Soul's power, whose centre is the circumference of the universe.

The concept of this self-subsistent substance, or the Universal Soul, (which controls and surrounds the circumferential surface) is not comparable with a body or matter, rather it surrounds the surface (*muḥaṭ*) of the universal body due to its intrinsic effect (*jawhari athar*) and spiritual act. Similarly, the pearl of the Universal Intellect encompasses the Universal Soul, with respect to its nobility and effect. As according to the testimony of the speech of God: "His *kursī* (Pedestal) has comprised the heavens and the earth" (2:255), it is accepted that the *ʿarsh* (Divine Throne) is upon the *kursī*. This is the proof of the fact that the Universal Soul surrounds the surface of the universe, which no Muslim sage can reject. Another proof of this, according to the testimony of the Word of God, is: "Our Lord! You comprehend everything (whole universe) in mercy (Universal Soul) and knowledge (Universal Intellect)." (40:7). Thus, it is evident that the Universal Soul surrounds the universal surface of the (universal) body and the Universal Intellect surrounds the Universal Soul, as God says: "And God surrounds everything" (4:126). That is, God, the Exalted, through His act of power, which is the Universal Soul, surrounds the entire universe.

After this fundamental reality and principal recognition, what is left to know is that it is the Universal Soul that is

the resurrection and God's act of power. It permeates and affects the entire universe and all its particles, from its circumferential surface to its centre. The receptivity of its effects depends on the natural and spiritual subtlety and density of everything and also on position, quantity, time and space. Thus, resurrection is the name of the incessant effects of the Universal Soul on the universe and their spiritual and physical events.



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RESURRECTION ACTUALLY EXISTS IN THE HEAVENS AND THE EARTH OF THE UNIVERSE



The preceding realities can be further confirmed and substantiated by the following Qur'ānic verse: “They ask you about the resurrection when it will happen. Say: The knowledge of it is with my Lord only (which will be granted after obtaining His proximity). None but He shall reveal it at its proper time. Heavy is it in the heavens and the earth; it will not come on you but suddenly” (7:187). The teaching of the holy Qur'ān, that the resurrection is heavy in the heavens and the earth, is a sound proof of the reality that it exists in the universe with its act and effect and that no particle in the heavens and the earth is devoid of its act and effect. For, the heavens and the earth or the highness and the lowness are two names of the physical world that can be conceived (only) with respect to the place and its occupant.

For instance, if some people leave the earth and settle on the moon and some remain on the earth, then definitely for those on the moon the earth and for those on the earth the moon will appear on the zenith. In this case the temporary directional concept of the inhabitants of the moon, according to which they used to consider the earth to be below and the moon to be above, will change. As a result of these conclusions, one has to necessarily accept that the determination of the six directions, namely, above, below, front, behind, left and right, is only with respect to the human and animal body. Words that signify direction are used by man with respect to himself, or any other person or an animal. For instance, if someone says: “the right branch of a tree”, this phrase

cannot correctly be applied to any branch, until he juxtaposes his own or someone else's body to it. It follows from this, that a thing that does not have a head, feet, chest, back, right and left hands, has no direction. Thus it is relative to the centre and the boundary that the heavenly bodies and spheres can be called inner or outer, otherwise in themselves, they have no [absolute] direction.

Just as man's directional concept about all the planets partially changes after going to the moon, similarly after thinking about the direction of the Universal Body, i.e. the universe, his concept of direction about the whole universe changes completely, irrespective of the planets. In short, the parts of the universe, namely the planets and other bodies, due to their being separate at a distance from each other with respect to man, are subject to directions. However, since the universe is connected to its parts within its limited space it is not subject to directions for beyond it there is no space, time etc.

From the preceding clear, universal proofs, it can be understood that no planet can be called earth or heaven in an absolute sense. Rather these are its relative names, as it has become clear from the example of the moon and the earth.

Now let us explain some points about the word “*thiql*” (heaviness, gravity) and the particle “*fi*” (in, within, midst). In the terminology of the naturalist philosophers, “*thiql*” or “gravity” means that gravitational force of a planet by which it pulls its own particles or any other thing to itself, from its fixed radius of attraction. If we investigate this gravity, we will ultimately arrive at a point which is in the very centre of the earth or any other planet, upon which the weight of the planet falls from all its (literally six) directions.

But on what grounds can one say that in this indivisible particle, all that power that keeps a gigantic planet linked with itself is a physical, non-spiritual power? The fact is that just as the sun, due to its being in the centre of the universe, accepts many luminous rays of the Universal Soul from the circumferential surface, every planet at its very centre accepts some of the rays of the Universal Soul according to its nature and size, due to which a powerful light is created in its midst.

Gravity, in reality, is the name of this luminous power as is evident from the particle “*fi*”, the translation of which is “within”, “in”, “midst” etc. Thus if God says “in the earth”, by this is meant the centre. Therefore, according to the law of justice, “*fi*” in reality is the very centre itself. Thus the power, which is heavy in the heavens and the earth, is the power of the resurrection (of the Universal Soul). It is this power that causes the planets to move and prevents them from scattering in space (*fazā-yi basīt*). It is also this same power that holds the spheres together.

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THE DEATH OF EVERY INDIVIDUAL IS HIS RESURRECTION



The holy Prophet, may God bless him and his progeny, has said: "He who dies, his resurrection takes place". It affirms the fact that just as death is always present, resurrection, too, always continues in the universe. Death is of two kinds: involuntary and voluntary. Involuntary death [which takes place by force] is the separation of the body and the soul and voluntary death is the name of the process of liberation of an "*ārif*" (one who has recognised God) from bestial attributes through the purification of the soul, as the Prophet has said: "Die (with respect to the carnal soul) before you die (physically)". Thus, voluntary death means the eradication of all those carnal desires that hinder the rational soul's spiritual elevation. In other words, to annihilate the carnal soul through the power of worship and spiritual exercise is the carnal soul's death and spiritual resurrection. Thus, whether physical or spiritual, resurrection depends on death, and death is either the separation of two things or the annihilation of one thing. In any case, this shows that resurrection is inevitable on [the completion of] an act or an event, whether it is big or small. Further, if it is true that resurrection is for the sake of retribution, then it is necessary to receive partial retribution in this world as well. In reality this is what happens.

However, this does not mean that there is not a great resurrection in the world. Resurrection will definitely come, and it occurs now too. For instance, just as one's death is his resurrection, similarly the destruction of a family is its resurrection, the ruin of a village is its resurrection, the fall of a government is its resurrection, a

hurricane, a flood, an earthquake, a storm and other such natural or man-made destructive events are resurrections. On the other side, things such as knowledge, art, science and the atom, which bring great changes in the world, are also resurrections. For, all these things are under the influence of resurrection. Since resurrection is inevitable at the annihilation of a thing and these things annihilate the previous ones, the moment a thing becomes annihilated or transformed its resurrection takes place in the twinkling of an eye.

In conclusion, let us mention some kinds of resurrection:

- (1) Perpetual resurrection: This always continues in the world from the beginning.
- (2) Temporary resurrection: This is the name of events that take place in a short time.
- (3) Personal voluntary resurrection: This is the name of the purification of the soul.
- (4) Personal involuntary resurrection: This is the physical death of every individual.
- (5) Collective resurrection: This is [the name of] the change in a village, city, country or government.
- (6) Cosmic resurrection: This is also going to come in some form.

In addition to these there are other great resurrections, such as a planet leaving its axis and going to the border of the universe, or a planet entering it from its border, or a planet falling into the sun and being consumed, or the creation of a planet from the sun, or the dissolving of the entire universe into prime matter and its re-creation, etc.

ALTERNATION OF CONTRARIES AND THE INFINITE CIRCLE



The speech of God, the Exalted (i.e. the Qur'ān), which is based on wisdom, is the fountainhead of truth and justice, the treasure of knowledge and wisdom and the unbounded ocean of sempiternal mercy. This speech is such that even its shortest verse is like a voluminous book, which abounds with the secrets of sciences from end to end. For instance: “And everything revolves in an orbit” (36:40). Another example is: “And it is He Who created the night and the day, and the sun and the moon. Each of these revolves in an orbit” (21:33). No wise person will be able to deny the universal judgement that every whole with its parts revolves like an ever-moving pair of compasses. From the above-mentioned two verses, it is evident that even the sun, which is stationary, is also in a boiling movement within its spherical boundary of magnitude.

Further, in addition to the moon, the planets and the earth, every whole and part moves in its respective orbit, and nothing is exempt from this universal unchangeable law. That is, there is no existing thing that does not revolve in the orbit of movement or state. By the orbit of state is meant the consecutive alternation of two opposite states, one after the other, such as day and night, which creates the circle and which in turn is a proof that they, too, are cyclical. Thus, it is evident that everything that revolves in an orbit, is cyclical. Thus, the universe, the earth, the sun, the moon, the planets, the day, the night, the month, the year, heat, cold and everything is cyclical. From the drops of rain to the seeds of trees and crops and the eggs of birds, everything is cyclical. From the oceans are created clouds and from the clouds, rain; from the

rain is created water, which again joins with the oceans. Similarly, there are many things that grow from the earth then join with it after being annihilated. This shows that even the mutually united form of survival and annihilation is circular in form.

It is worth noting that wherever the word “*kull* (whole, entire, all, everyone)” is mentioned in the holy Qur'ān it is applicable to the entire universe, unless it is specified otherwise. With such universal rules, one or more examples are also given, as behind the veil of the above-mentioned verse it is said to humankind in a wisdom-filled way that a circle is the example of two bows (semi-circles=*qawsayn*), of which one appears immediately and the other is related to thinking and reflection. The holy Prophet Muḥammad had seen them at the distance of two bows or nearer still (53:9). That is, he had seen the two worlds in God and God in the two worlds.

Physically a human being cannot see many dense things at a glance, whereas he can simultaneously see the exterior and interior of a globe of transparent crystal. Similarly, he sometimes conceives only of one half circle of the universals, just as living on one half circle of the earth, the other remains concealed from his sight. Similarly the half circles of the heaven, the sun, the moon, and the stars further from him remain invisible to his sight. It follows from this that even in partial things their exterior and interior cannot be seen at the same time.

God, the Omniscient, the Wise, has created contraries from one another, such as the night from the day and the day from the night. There are many such similitudes upon which He has openly and in allusions commanded [people] to reflect. In this case, if we do not derive

benefit from reflecting upon these wisdom-filled verses and similitudes with deep thinking and subtle reasoning, it will not only be a rejection of His holy Command, but also a grave ingratitude. For, by it we reject an unexpected bounty such as reflection and wisdom.

I would once again like to explain this reality with greater clarity in the light of the wise Qur'ān. God says: “And if your Lord had willed, He verily would have made humankind one nation (*ummah*), (but He did not will and therefore) they will always continue to differ, save those on whom your Lord has mercy” (11:118-119). This statement of God, the Knowing, the Aware, that “If your Lord had willed, He verily would have made humankind one nation” warns us to think about the power of the Divine will. It is as if He says: “It is not impossible for Me to make all the people of the world follow one path, but there is a wisdom hidden in this difference, in which is hidden the well-being of all people”.

It follows from this Divine teaching that whatever is in the domain of possibilities will definitely take place in due time by [the act of] His hand. For it is certain that the Divine will is never devoid of human well-being and mercy. There is neither injustice towards someone nor is there competition in Divine mercy. On the contrary, His mercy, in which lies progress through the spiritual stages, is according to the capacity and preparedness of everything. Further, the question of competition and injustice does not arise at all in spiritual progress. If such is the case, it is possible that just as during the ages of the darkness of ignorance men had considered one another demons, sooner or later in the light of knowledge they will consider one another angels. Man, due to the superiority of his honour, might have observed such examples [in nature] that sometimes two animals of the

same species come scowling from opposite sides ready to fight, but when they come very close to each other they are startled by realising their homogeneity, and then instead of kicking and biting each other they begin to show love for each other.

Therefore, a great wisdom is hidden in the depth of the above-mentioned verse: “They will always continue to differ save those on whom your Lord has mercy”. The difference is necessary both in a religious and a worldly sense, for without difference and contrariety nothing can come into existence. Thus, the holy Prophet says: “Things are recognised through their opposites”. For instance, white is recognised through black and vice versa. It is because of this that one cannot write on a blackboard with black ink, or on white paper with white ink, only with a different or opposite colour. Alternatively, difference and contrariety is created on the surface of the board and paper by engraving or embossing. Similarly, religious and worldly difference is self-evident from the national and political conditions of the present day. The only thing we have to examine is what is meant by the part of the verse “They will always continue to differ”.

It has been established in the above that together with open difference, unity is also possible logically. The solution of the problem is such that since the word “always” is linked on one side to difference, unity is always inevitable. Since it is not possible for all the people of the world to unite in their word and deed as one person, it is also not possible for them to always differ among themselves.

As a result, it is a proof of prudence to accept that in the world, like day and night, there are two great cycles that continue perpetually. Continuity is not only applicable to

difference [but also to unity]. This is like someone saying: “The night will always remain in the world”. By this we understand that there is no doubt that night will always remain in the world, but at the same time, the day will also inevitably remain in the world forever. The purpose of the one who says this is that he wants to mention only the night, irrespective of the day. Thus the meaning of the part of the verse “Save those on whom your Lord has mercy” is that in mentioning this difference, He also reveals that there is the possibility of granting a distinctive and specific gift of His mercy to some human beings. Those who are granted this gift of unity are those good human beings, who despite all these aspects of difference, struggle for good deeds with their open-mindedness, magnanimity and sympathy for humankind without any prejudice, and who hold the concept of the unity of being (*wahdatu'l-wujūd*) and who bear good thoughts and feelings for everyone. Such people do not consider Divine power to be constrained, His mercy limited or His will confined. They believe that the drop of the soul will sooner or later return to the universal ocean of mercy from where it has originated.

The second portion of the verse (11:118) shows that people are created with this difference so that, through this apparent and temporary opposing point of view, the nations and individuals of different religions, countries, cities and towns may create in themselves zeal and enthusiasm with which, shedding laziness and carelessness, they will constantly strive and struggle in this field of competition and action.

After being questioned about the errors, forgetfulness and false steps which human beings take in the limited scope of the partial powers given to them, it has been decreed and determined by God that all of them, as an expediency, will go down to hell. As He says: “Not one

of you there is, but he shall go down to it; that for your Lord is a thing decreed, determined” (19:71). It is evident from this that all have to go to hell once as a necessity and expediency. Then they will come out of it, one after the other, according to their good or bad deeds. That is, when God addressing all of humankind, good or bad, without the discrimination of deeds, says that it has been decreed and determined that they have to go down to hell, then it is certain that they have to come out of it too. For, when it is not possible for those who have committed venial sins to remain in hell after having minor punishment, then (by the same principle) it is also not possible for those who have committed mortal sins to remain there after having had severe punishment.

In this connection, it may facilitate the understanding of the above explanation if it is mentioned that among the attributive names of God which are specifically related to the primordial and final survival of man, there is not a single name which implies that the knowledge, mercy, power, will or other attributes of God are limited. If God's knowledge is perfect and infinite, His mercy is ever-pervading and abounding, His power is untiring and perfect and His will is well-wishing of things that come into existence, then if some forms of the Divine act appear to us to be imperfect, it is due to a defect in our conceptual mirror, in forming which we have employed some wrong principles of knowledge. Those wrong principles were attained due to our superficial observation, which can be compared to the observation of a child who sees the pigment of cinnabar at the back of a mirror, but cannot comprehend its wisdom. But when he reaches the age of intellectual awareness, he can be taught the wisdom that things, with respect to the receptivity of the effect, are divided into four categories:

- (1) Those that accept the effect as the soil of a desert absorbs the water of rain, which is the effect of a cloud.
- (2) Those that are not an obstruction for the effect of a thing, as the air is not an obstruction for the light of the sun.
- (3) Those that do not absorb any effect, as solid stone does not absorb water.
- (4) Those that reflect the effect of a thing, as a mountain reflects sound.

Now, as far as the wisdom in the pigment of cinnabar at the back of the mirror is concerned, since clear, transparent glass cannot be an obstruction to light and sight, and it does not have a characteristic which opposes light, it was necessary to create a characteristic on one side of it which may reflect light, so that sight and light may together be reflected from its surface enabling the viewer to see himself. Thus, the reflection of his face, which the viewer sees in the mirror, is not in reality in the mirror, it is rather the characteristic of the mirror to reflect back the viewer's face.

A WISDOM-FILLED EXAMPLE IN A PAIR OF COMPASSES



According to Divine command (6:80; 7:89; 40:7; 65:12), we are sure that everything is contained in knowledge and knowledge embraces everything. Knowledge, with respect to vastness, is an unfathomable ocean in which the entire universe is immersed, and with respect to reaching everything, it is rainfall that excludes nothing. For, if the universe as a whole rests within the surrounding knowledge, then partially (also) everything subsists on knowledge. Thus, knowledge exists in the creation, nature, effect and act of everything. It is the name of knowing the original state of every thing. Among (partial) things, certain examples and their act of compound characteristics also show the examples of the universals, such as a pair of compasses.

A pair of compasses, in the unity and conjunction of its parts, is one. Without its pencil it cannot accomplish the task for which it is made. The pencil can be attached or detached, so that it may be sharpened. A complete pair of compasses has two opposite dots on its two points: one of them is erasable (*farsā*) and the other is non-erasable (*nā-farsā*). They can be closer to and remote from each other, and it is not unnecessary and devoid of wisdom to end their duality and become one due to extreme closeness. Since their unity is established in the pair of compasses, therefore they can be called one as well as two. When two came into existence from one, plurality became possible. The thing that has more characteristics is more profitable and useful, and greater wisdom is hidden in it than the one with fewer characteristics. For instance, a pair of compasses has the following characteristics:

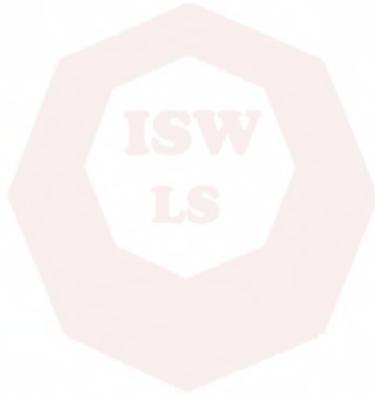
- 0 conjunction - disjunction
- 1 expansion - contraction
- 2 interruption - regularity
- 3 rest - motion
- 4 rigidity - flexibility
- 5 writing - drawing
- 6 unity - division
- 7 corresponding - opposing
- 8 final cause - complete cause

Thus, in total, there are eighteen characteristics in a pair of compasses, no more, no less. Other than these, if any other characteristic is conceived, that would be another name of one of them.

The completion of the circle with the combination of the sixteen characteristics of the compasses (that is, from 0 to 7) is their final cause, and the completion of that work for which the circle is made, is the complete cause. Thus these two things are together with, and separate from it. Together in the sense that, from these sixteen characteristics the circle becomes complete, and through the circle the work for which it is made; and separate in the sense that, now there is no need of these characteristics, which were necessary to make the circle. Thus, the final cause and complete cause are together in one sense, and separate in another. They are together in the sense that without the circle the work for which it was intended cannot be complete. Separate in the sense that, after completing the work, there is no need of the circle. Now those sixteen opposite characteristics of the pair of compasses became eight pairs. Final cause and complete

cause are not opposite to each other, therefore they cannot be a pair. After the eight pairs, final cause became

super-added (*zā'id*) and the complete cause became perfect. Thus, the numbers are eight pairs, nine super-added and ten perfect. They will be further explained in another chapter.



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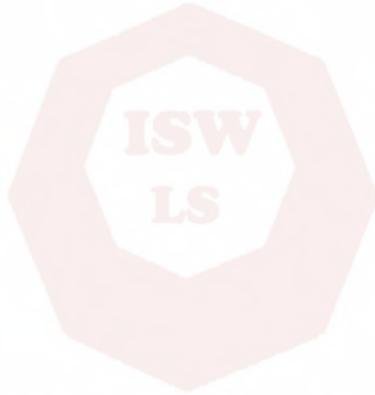
EVERYTHING IS CONSTITUTED OF PARTICLES



The bodies of minerals, vegetables, animals and humankind are compendia of particles or dots. These particles come from other bodies, such as the earth, water, air and ether (the source of heat). Just as stone, namely mountain, is made from soil by the congealment of particles one by one, similarly, vegetables are initially like a single dot in a seed or in a stone; and those vegetables which do not have seeds, are nothing but a dot in the shoot of a branch which, when a cutting of it is planted in the soil, gradually becomes a tree. A cutting that has enough moisture and the capacity to grow a root initially does not absorb anything for some days. Then the vegetative soul, through the moderation of the season, together with the remaining vegetative soul of the cutting starts to grow. Tender shoots and roots sprout from it and the cutting, very slowly and gradually grows dot by dot and eventually becomes a huge tree.

Similarly, the bodies of animals and humankind are initially nothing but a dot and the speed of their growth and the limit of their minuteness are such that they cannot be seen by the naked eye. It is evident from the states of these things that the particle or the dot is not only the foundation of the body, but also of letters and numbers. If you grind gravel and observe it carefully, you will see small particles of soil. This shows that stone is made of soil, for the last state of annihilation of a thing is the initial state of its first survival (*baqā'*). The same is the case with vegetables. If we place wet wood on a burning fire, it does not catch fire, for it is mixed with water and water is the opposite of fire. However, if the fire is more powerful than its opposite, then first it will

eliminate the water together with the opposite gases and air in the form of smoke. What remains has combustible characteristics and catches fire and is consumed. Now after the extinction of the fire, what is left is the earth, which the ordinary fire cannot burn. Similarly, the bodies of animals and humankind also, after being dissolved, rotted and dried are transformed into particles of earth. Thus, it becomes evident that bodies are compendia of particles.



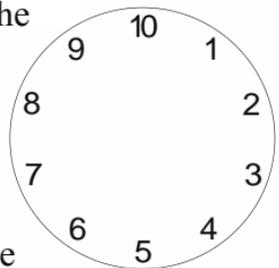
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DOT IS HIDDEN IN THE *ALIF* AND
ZERO (CYPHER) PRECEDES ONE



When a writer starts to write something with the nib of his pen, the first thing that comes into existence on the paper is a dot. Thus, although apparently the *alif* has no relationship with the dot, its foundation and constitution is based on it. For instance, while writing the *alif*, the moment the nib of the pen touches the surface of the paper, a dot instantly comes into existence. Thereafter, the movement of the pen brings into existence a string of dots. Letters are formed by bending and curving them. This is true of all writing and painting. As for how the zero precedes one in the order of numbers, we furnish some proofs in the following:

First proof: If we draw a circle on paper, place a zero on it somewhere, considering it the starting point and then divide the circle into ten equal parts from the right, then we have to write the number ten on [the other side of] the initial zero, and in order to do so it is enough to write the number one only, since the zero already exists. This shows that the zero precedes the number one. Similarly, if we pass the zero and write one by the side of the following number (i.e. one), it will become eleven, and in this way there will be no mistake in the order of numbers. Thus it is a correct principle to say that the zero precedes one. For if we place ordinal things in their respective order on a circle, then the last will be found at the back of the first. For instance, if we place the



Arabic alphabet respectively on a circle, then the letter “*yā*” will be at the back of “*alif*”. This shows the alphabet begins with the *alif* and ends with *yā*.

Second proof: Zero means “nothing” or “non-existent”. The number one means “something” or “existent”. Therefore the non-existent should precede the existent.

Third proof: Contrary to the above-mentioned example in which the zero is conceived to be the starting point, if we start the numbers with one, which measurable thing would it denote? When we write two after it and look carefully (we will come to know that) the difference between one and two will only be one, which belongs neither to one nor to two. It does not belong to one because every consecutive number shows the quantity (of the numbers) preceding it. Nor does it belong to two because the difference is one and the number is two. Thus it is wrong not to start with the zero.

Fourth proof: The need of the zero to precede one is felt when the distance of a thing that does not have edges has to be shown in numbers. For, if it has edges the initial edge is considered as the zero.

Fifth proof: The order of the numbers, which is in the units, is also in the tens. If a zero is added in the beginning to make the tens, then the zero has to be in the beginning of the units as well.

From the above-mentioned proofs it is established that in the order of numbers zero comes first, even though sometimes it is not actually written.

DEAD ATOM AND LIVING ATOM



“Allah is the light of the heavens and the earth”. The heaven and the earth or the highness and the lowness are the two names of the entire universe. Spiritual highness and lowness are also mentioned in these two names. Both in the spiritual and the physical forms, the limit man reaches is his earth and the limit he has not yet reached is his heaven.

Physical light is related to physical eyes. It helps one to see the state of external things, whereas Divine light is related to the eye of the heart (i.e. insight), which helps one to see the internal and external states of everything. Just as without the external light one cannot go to an unknown city, without internal light no inventor can achieve the goal of discovery and invention. In order to traverse physical distance man first of all walks with his two feet, while on the path of mental progress he walks with the feet of reflection. If this is done in the context of Divine light, it starts to walk with the pace of question and answer, by which the scientist can reach the stage of invention. However, there is a danger for the inventor in that whatever he has achieved through the help of Divine light, he may consider the fruit and result of his own knowledge. Thus some people deny the existence of God. However, since God is the best of contrivers (*khayru'l-mākirin*), He does not withhold His spiritual light. Had God withheld knowledge and light due to this reason, it would have been a source of mercy for the inventor. Since, if the inventor's mind had stopped working due to the denial of God's existence, it would have been an indication to him implying: “O man! It was My light through which you used to see the invisible things, but since you denied My existence, therefore I

have left you in darkness”. On realising this, he would have been alarmed and would have stepped forward in spiritual progress and would have, in addition to physical progress, excelled in it even over those who have devoted their entire life to His worship (*‘ibādat*).

One of the reasons for this wisdom-filled Divine contrivance can also be that, man may attain whatever he desires. That is, he who seeks this world may attain this world, and he who desires the next world may attain that world, and he who seeks both of them may attain both in moderation.

The purpose of the revelation of the Qur’ān is religious and worldly guidance and teaching. There is an answer for every question in true teaching. Thus, if the holy Prophet was asked by someone: “Through which light can the darkness of ignorance be removed and the secrets of the heavens and the earth seen?” he would have certainly answered: “It is Allah Who is the light of the heavens and the earth [through which the secrets of the heavens and the earth can be seen].” This, in fact, is the answer to this question.

One important aspect of the reality of light is that it and the sight of the eyes work together, just as both the eyes work together. Thus “the seeing” of the inner eye and “the seeing” of the light of God have the same meaning. God says: “We will soon show them Our signs in the horizons (i.e. the external world) and in their souls until it will be manifest unto them that He is True” (41:53).

God, the Exalted, stated at the time of the holy Prophet that He would show His signs in this world in the future. Those signs are the ones that appear in the form of inventions in this scientific and atomic cycle. Then it is alluded in the wisdom of the order of the words that, after

this He will show His signs in their souls until the truth of God will manifest to them. Here it is clear that, so long as the dead atom is under the control of the scientists in this world, they will consider it the fruit of their wisdom and this will be the life-less atom. Then naturally or as a result of their analysis of this dead atom when they will reach the living atom (luminous creatures), then all at once or gradually it will permeate human beings in the form of spirit. First of all, this will affect the ears of the human beings, whereby after some minor pain those veils in the ears that are between the body and the soul, will be removed. That will be the soul, and on the whole the spiritual power of Islam, an ethical force by which true peace can be established in the world and which can be the source of prosperity and true comfort for humankind.

Another proof is that a thing that indicates and ascertains an existent's existence is called a sign. For instance, if a human voice comes from a building, which is a sign of a human being's existence, it would be understood that there is a human being inside the house. Thus, the above-mentioned verse first of all predicts about that stratum of scientists who are not convinced about or who do not believe at all in the existence of God. For the promise of God in "He will show them" shows that those people are far removed from being addressed by the Qur'ān, and the promise is related to a time in the future after the holy Prophet. Thus the wonders of science and the marvels of the atom that have appeared as His signs in this age are by the will of God, the Omnipotent. The first and foremost among those who see them are those scientists who, despite seeing them, are not grateful to God, Who has granted them this power.

THE ATOMIC CYCLE IS LINKED WITH THE SPIRITUAL CYCLE

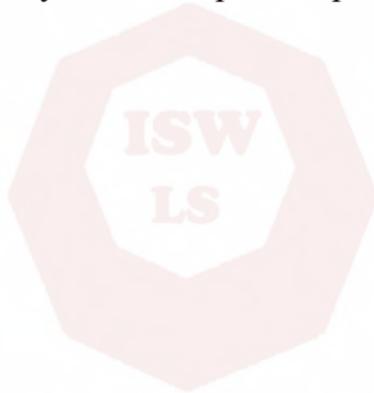


Although there is unity on one side, on the other there is gradation in the system of the universe. By unity is meant the united state of the universe and by gradation, its separate forms. Here we need to discuss gradation only. According to Divine will, the gradation of the body starts at the level of its density, and at the end of its subtlety it meets the soul. The example of this gradation is found in the creation of humankind. In the process of this creation, plants grow from the subtlety of the soil, from their subtlety (which are food for animals) are created the bodies of animals, from the subtlety of their meat and milk etc., is created blood in the human body, from the subtlety of blood is created the vegetative soul, from the subtlety of the vegetative soul is created the animal soul, from the dissolution of the animal soul is created the human soul and from the human soul is created the substance of intellect. It is the intellect that can meet the Divine light.

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Similarly, there is gradation [or order in the unfolding] of events, inventions, discoveries, sciences and arts etc., and the exigencies of time controlled by the Divine will. That is, if someone accepts that the human status, as a whole, necessitates gradation in the Divine will, he understands that whatever wonders and marvels appear in this world, appear by the command of God. If there is the gradation of everything, there should also be the gradation of events, discoveries and inventions. It is evident from history that human beings also reached this stage by inventing things in a gradational order. However, the body is not infinite. That is, subsequent to the fission of the atom and the utilisation of its energy for numerous

benefits, nothing is left to split and gain any other power. Rather, subsequent to fission, the atom is called soul and thenceforth begins the spiritual cycle. There can be many names of the spiritual cycle, according to the technical terms of every group and every stratum, but the reality is one and the same. A few initial events of this cycle are related to the five external senses. Therefore it is necessary for everyone to keep them pure from the very beginning.



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A LESSON FROM THE BOOK OF NATURE



If a wise thinker wants to know about the stages of the survival of his soul and body and their initial contact, he should first reflect upon those things out of which the initial dot of his body is created. The holy Qur'ān teaches us to reflect on human creation. For, it is not only the hypothetical limit with respect to the access of the partial intellect, but there is also an unforgettable lesson in those low conditions through which his life has passed and those base things from which the creation of his body has begun.

The world that we inhabit (the earth) is the most base, the darkest and the densest of the four elements. When it becomes still lower and more humble it takes the form of slime or mud. Since the lowest state of the earth is linked with the initial (stage of) life, therefore the luminous rays of the mercies of the Benevolent and Matchless God, through the heavenly bodies, started to pour a most gentle rain of nature on it, whereby it (slime) turns into leaven. This leaven possesses qualities of smoothness, fineness, taste, chemical power, mixture of dissolved fertiliser and fineness of [elemental] natures, and transforms into a smooth, fine, tasteful nourishment for plants. By reflecting on the state of this transformed [and dissolved] earth it will surely become evident that there is life, even in its earthly particles, about which God says: “And there is not a thing but purifies His praise, but you do not understand their purifying” (17:44).

If we examine the mineral kingdom, we will see such scenarios of life cultivated by God, that they will compel us to believe that there is the effect of soul in everything,

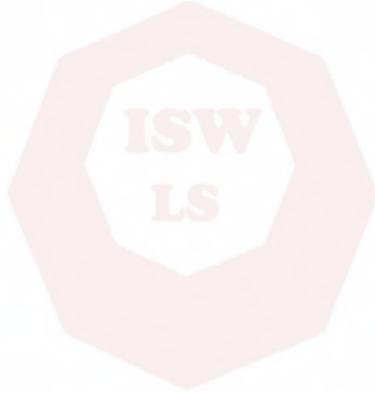
which manifests everywhere in various forms. It is called the supreme and universal soul, and it is this soul, which as the ocean of mercy, has immersed the entire universe in its unfathomable depth. Its hidden radiation comes from the azure ceiling (i.e. the heaven). It is the hand of God which can reach everywhere and can dispense the way it wants to (5:64). The mercy of the worlds (*raḥmat-i ʿālamīn*) and the Muḥammadan Light (*nūr-i Muḥammadī*) are the names of this supreme soul.

This real light is not only the source of material light, but is also the world-illuminating sun of the spiritual and intellectual light. [This is the sun that illumines all the three worlds, i.e. the physical, the spiritual and the intellectual]. The real and true light is ever-living from eternity and has the power of granting life. This is the light that has illumined the heavens and the earth (24:35), not only externally, but it has also illumined the inner darkneses of everything. Another name of this lamp of guidance of the path of survival and the guide of the path of life, is the light of the heavens and the earth. If when we hear the name of God's light, we instantly conceive of the light of the sun or of any other material light, it is due to the weakness and inaccessibility of our intellect and due to its being confined and imprisoned in the circle (snare) of the body. Alas, it is deplorable for our intellect that we never took the trouble to consider what the function of real light is! If we had understood that light means that (power) which shows all hidden things, and contrary to this, darkness is that power which conceals them, we would not have denied the fact above in which God Himself says that He is the light of the heavens and the earth and of everything. In such a case there cannot be a single particle in whose existence His incorporeal, luminous and substantial (essential) power does not work. Thus, the thing in which this power exists,

necessarily does so for the sake of its progress on the path of life, which is possible only under a fixed system.

In the mineral world apparently nothing can be called more lifeless than a stone. In the beginning it was a part of the mountain from which it fell and came rolling down. There are splendid exotic wonders and sceneries of Divine power in the exterior and interior of mountains, because they are magnificent patterns of the artistry of God's hand. If you look at their exterior surface you will see variegated pieces and varied edges, which will show that the blending of their matter is not like that of vegetables and animals. The leaven of the nourishment of vegetables is well blended first externally and then in their own constitution. Unlike the human constitution, in which man first kneads food, then blends its parts by chewing it in the mouth, then it passes through the stomach and liver, etc. and loses its original colour and adopts the colour of the human body, the structures and colours of the mountain are different. This position of the mountain shows that it has grown from the compressed soil underneath it, and the leaven of its matter was not well kneaded and blended. The growing of the mountain that is considered lifeless from the earth is a splendid miracle of Divine power. It does not have roots as a tree has. Had it roots like plants, it would have the same colour entirely. For the roots of plants, through their faculty of attraction absorb the nourishment, which is kneaded once, then through further chemical dissolution, they blend it with their colour, due to which they have their specific colour. But in the case of a mountain its matter, which in fact, is the layers of soil, is mixed up without being kneaded and blended, in which there is God's hand, just as mentioned earlier that there is soul in everything.

The naturalist philosophers say that the mountain has grown from the earth under the ocean when the ocean receded. The reason they give is that due to the pressure of the ocean the earth changed and became hard, which caused the mountain to grow from it. However, the pressure of the ocean on the earth beneath must have been at its centre, not on any other part.



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MAN REVIVED DEAD HUMAN BEING AND CREATED AN ARTIFICIAL HUMAN BEING



Divine power manifests from man in the form of knowledge and wisdom. Therefore, a wise religious person should not be astonished at the inventions and discoveries of this advanced scientific and atomic age. Nor should he harbour any doubt in his heart about the Divine law or consider that such and such work belongs to God only, which none other than He can do, for instance, reviving a dead human being or creating a human being, etc. It is possible that as a result of the effects of the thoughts which are created in the simple-minded, religious people when hearing about such astonishing events that they might feel a kind of weakness within themselves or their nation. If this really happens, it will be an inferiority complex, which can be removed either by attaining the thing which they see from afar with great astonishment, or by acquiring knowledge by which they will come to know that behind the veil of every success there is God's hand.

Here my subject is to investigate the “possibility of reviving a dead person”. Since we want to investigate the possibility or impossibility of this in the light of the reality of his physical life and death, therefore, it is necessary first to describe briefly, how the initial physical life of man begins.

In the body of every human being with sound senses, the soul works on three levels: in the lowest, the vegetative soul, in the middle the animal soul and in the highest, the rational soul. The centre of the vegetative soul is the

liver. It is responsible for the growth of the body and to it belong all those faculties that complete the body of a child in the beginning. The centre of the animal soul is the heart, which is responsible for the senses and movement. The centre of the rational soul is the brain to which belong speech, understanding, knowledge and art. Because these three souls reside in the same body, they affect each other. Among them, the rational soul, due to its characteristics and actions, transforms vegetable into animal, animal into human being and human being into angel and enables him to attain union with God. The example of this is found in the creation of the body and in the completion of the soul. All those characteristics of man, which are not found in any animal, belong to the rational soul. Further, it is the rational soul that has refined the faculties of the vegetative and the animal souls in the human body.

The three above-mentioned souls transmit [their] united life in the human body in the order that first of all, a mixed quintessence of human blood (i.e. sperm and ovum) resides in the womb, which contains the essential and material effects of all of them (i.e. the three souls). In other words, the rational and the animal souls exist potentially and the vegetative soul exists in actual form in this drop, just as in a seed, for example, there is the capacity or potential of growing a tree of its kind, or in a bird's egg a bird of its kind.

The body is created from a constant flow of a certain quantity of blood into the womb of a woman from her breasts, by which the vegetative soul completes its creation. At the end of four months, the dormant animal soul awakens in the body of the human foetus, for now, its organs and limbs need some movement, so that the muscles may strengthen and the joints have elasticity to twist and turn. The main reason for the subsistence of the

animal soul on the vegetative soul after four months is that during this time the vegetative soul reaches the limit of equilibrium of its nature. That is, almost the subtlety or the fineness of the animal soul is created in it, due to which the latter receives strength and awakens. It is like a combustible material, which, when it is moist, does not catch fire, but when it is dried on the fire for a while it ignites.

The natural equilibrium of the vegetative soul, which cannot be created in a tree or a plant, comes into being through the help of those organs of the human body that were completed for the blood circulatory system. Now, if scientists have come to know about the science and the system according to which the dot of soul or sperm is nurtured in the womb of its mother and can keep the things around it intact, in the same way as they are in the natural condition, then the possibility of creating a man by nurturing sperm in a particular machine is certain. But in no way can they dispense with the Divine power in creating a thing. That is, they have succeeded only in nurturing a tiny subtle human being before its time, i.e. they can bring it forth before nine months. This shows that the survival of the animal soul depends on the vegetative soul's equilibrium and its annihilation or death is caused by its absence. Similarly, the physical survival of the rational soul depends on the equilibrium of the animal soul and its physical annihilation is its absence. The question now arises, on whose equilibrium does the survival of the vegetative soul depend? The answer is that the survival of the vegetative soul depends on the equilibrium of diet in which water, air, etc., are included. If the vegetative soul lacks this equilibrium for any reason, the animal soul swoons and becomes silent for a while, which in turn, causes the rational soul to fall into a dormant state. Now the weakness of these three souls is greater than on the first day they were in the mother's

womb, because that weakness was moving towards perfection by attaining nourishment, whereas now they are vanishing due to the lack of natural heat and breathing etc. At this time the soul, in a real sense, has not yet left the body.

Now, if this dead [like] person is treated appropriately in time, by an injection that provides the substance of the animal soul, or by an effective medicine, which awakens this dormant soul, and all the three souls attain united strength from each other, then he can be revived. Just as in a machine, the movement of a specific part helps to move other parts and their movement, in turn, helps this part. However, this is possible only if there are still vitamins and organic strength in this dead-like body. Otherwise, it is not possible. In all these matters however, God's will is supreme. The source of whatever man does is that which God prepares.

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THE OLFACTORY SENSE WILL DISCOVER A NEW NOURISHMENT



Those who have experienced this reality practically or in the form of knowledge, know that there is the power of the animal soul and the light of the rational soul in the capacity of the five external senses of man. However, due to the smoke of the animal soul, this light cannot show anything, just as in a house where there is a lamp which emits less light and more smoke and at the same time there is the strong and clear light of electricity, it is obvious that the smoke of the lamp will veil the electric light, due to which some of the minute things in the house will not be seen. However, if the lamp which emits smoke is extinguished, not only will the [big] things be seen in their real state, but also the minute things which were invisible due to the murkiness of the smoke. Similarly, if man is able to eliminate the smoke of his animal soul from his external and internal senses, he will not only see the Divine miracles in his inner world (through his internal senses), but through his five external senses also, he will feel the extraordinary and mysterious things of nature, of which every one will show him a new way of thinking about knowledge.

Among the five senses there are the two eyes, the two ears, the two nostrils, one mouth and two hands, whose powers and faculties are seeing, hearing, smelling, tasting and touching respectively. Among these, except for the mouth, the rest are in pairs. Nonetheless, in a sense the mouth too, is a pair, although apparently it is not. For, in speech, the mouth is a pair with the nose, but in eating and drinking it is not so. The *ta'wil* of this is that man's seeing faculty is of two kinds: one external and the other internal. These two faculties are separate as well as

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mutually united, as the two external eyes can see separately as well as together. Similarly, the faculties of hearing, smelling and touching are also of two kinds: external and internal. These faculties of internal and external senses can also act together spiritually and physically. However, the way the mouth is paired with the nose in speech, but not in eating and drinking with any other organ, shows that there is speech in both the physical and spiritual states, but there is no eating and drinking in the spiritual world.

It is thus evident that even in the spiritual state, there is a kind of seeing, hearing, smelling, speaking and touching, but not eating and drinking. For, among the organs of the five senses, the mouth is related to eating and drinking of dense things, which do not exist in spirituality. In other words, the purpose for which man eats is taste, strength and health, which are tastier, stronger and healthier in subtlety (spiritual state) than in density (physical state). For instance, in comparison to the flesh of fruits, the juice is more tasty and healthy, for taste and fragrance belong to subtlety, whereas there is only a trace of it in the residue. If the juice is brewed more taste and greater strength will be concentrated in a lesser quantity. We can understand this from the example of some medicines which are prepared by herbalists by extracting their essence from medicinal herbs, instead of grinding them and making them into soft powder in a greater quantity. For, it is the essence that contains everything, not the residue. Regarding the analysis of food, it should be understood that the soul of every food is its smell, and any food that does not have a smell, or does not have the characteristic of emitting the required smell, cannot be nutritious when it reaches the digestive organs. For, it is the smell that turns into soul. Consider medicines, in which those that have more smell are more effective; if they have lost their smell they become useless. Among

herbs, those that do not have either a good or a bad smell or any kind of taste, are rarely used in medicine. This is also true of fertilisers for crops. If manure has lost its smell due to exposure to air, rain or sun, it cannot be the best nutrition for crops.

This explanation shows that smell is a very potent thing. It spreads invisibly and merges with the air. The thing that pervades and disappears is like the soul. It is a fact that, if a thing goes in a particular direction, it has [at some point] come from that direction and can do so at any time. The gist of this explanation is that if a person or persons take a few steps towards spirituality, or spirituality due to its cyclical turn encircles them, they can experience astonishing things through the external senses (also). Among them the olfactory sense can provide spiritual or atomic food to the body through breathing. In fact, this spiritual or majestic food will consist of different fragrances that will strengthen both the soul and the body.

The holy Prophet has said: “*Innī la-ajidu nafasa'r-Rahmāni min qibali'l-Yaman* (I find the fragrance of Raḥman (Compassionate) from the direction of Yaman).” It is said that during the time of the Prophet, a friend of God named Uways-i Qaranī was living in Yaman and the Prophet alludes to him in this *Ḥadīth*. This is not a mere example bereft of reality rather it signifies that the holy Prophet by saying this reveals the secret that there is support for both body and soul. It is mentioned in the Qur'ānic story of Ḥaẓrat Yūsuf that he sent his shirt with his brothers to his father, Ḥaẓrat Ya^cqūb, so that he may regain the power of his sight. When the caravan departed from Egypt, Ḥaẓrat Ya^cqūb in Canaan experienced the fragrance of Ḥaẓrat Yūsuf (12:93-94). The intellect being brought up with *ma^crifat*, knows that the smell received by Ḥaẓrat Ya^cqūb from Ḥaẓrat Yūsuf and by which he

regained his eyesight was a spiritual smell, not a physical one.

In the Qur'ānic words such as “*Ṭayyibātin mina'r-rizq* (pure things of sustenance 7:32; 8:26)”, by *rizq* are meant the fragrances or the essences of sustenance, which are used in connection with His chosen servants. They testify that the dignitaries of religion used to receive these things spiritually. Otherwise, if by *rizq* we mean the pure things [in a physical sense], this will raise the question of the purity or impurity of the sustenance, while apparently, the Prophets, the friends of God and the common people used to eat the same kind of food. Further, if God, the Best of Sustainers, has spoken of *rizq* conferred on His Prophets and friends, then it is not the *rizq* or sustenance which is also available to others. However, linked with the end of the worldly *rizq* or sustenance, this [particular] sustenance will also be discovered. For, the external and internal worlds are linked together and the law is that when one is decreased the other takes its place.

O Allah! Grant us sustenance, for You are the Best of Sustainers! (5:114).

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FLYING SAUCERS OR OBJECTS BY ANY OTHER NAME



One of the best methods of teaching the realities of things (*ḥaqā'iqu'l-ashyā'*) is to present a reality to the people in a possible example towards which they can pay attention and to begin to introduce it with the name which they have given it, such as atom, Flying Saucer, etc., and then make them recognise it by explaining it with proofs and revealing its real name to them.

It is a law of true Islam that if a Muslim does not have the knowledge or the experience of a thing, he should not stop searching for it. For, our ears, eyes and heart, all these organs are accountable. Nowadays there is the problem of a mysterious creature by the name of Flying Saucer about which apparently nothing is mentioned in a religious book. Nothing is known about it except that some people have seen it several times from far and near, flying with extreme rapidity in a small, disc-like aeroplane. According to some reports, it is a creature in human form. Such a creature may indeed be mysterious!

Before venturing to divulge the secret of the reality of this mysterious creature, I have also thought about its consequences, of how dangerous it is to do so before its time and to utter a word without [weighing it on] the right balance and above all to disclose a secret without the approval of the supreme authority (*mukhtār-i bartar*) of religion. If someone fears such dangerous consequences and has not yet attained the satisfaction of verifying his problems by [weighing them] on the balances of realities, then in keeping with “*man ṣamata*

najā (i.e. he who remained silent is saved)”, he should remain silent.

After the expression of this firm certainty, let us raise the question: "What is the reality of these heavenly creatures and where do they come from?" The answer is that they come from a planet whose inhabitants are those human beings who have passed through the stages of science and art and reached the peak of ascension. You may call them angels, spiritual beings or luminous or atomic human beings, etc. For an angel or a spiritual being does not come into existence from anything other than the human who has attained perfection. The atomic man or the man made of something else was, in the beginning, none other than the same human being. However, the difference is that the former has attained the atomic attire, whereas the latter is still in the terrestrial attire. In the following verse: "That you shall be caused to climb one plane after another plane" (84:19), God, the Wise, Who is the absolute King of the entire universe, not only addresses the atomic or celestial man and the terrestrial man, that the former should come down and the latter should go up, but also issues the command concerning the ascent and descent of all planets, in fact the entire universe. For, in the universal kingdom of the absolute and matchless King, the same one law is applicable to the part and the whole.

Further, it also means that you will be transformed from one state into another state, both of which mean the same thing. According to the Qur'ānic description, the meaning of man's transformation from one state into another state is that man passes from the stages of earth, vegetable, sperm, clot (of congealed blood), lump (of flesh), bones and flesh and reaches the present state (23:12-14). If human nature changes due to diet or any other wisdom, there should not be any surprise, because he has come to

this by already being created and transformed from many things. If man will be able to attain the atomic or spiritual food and eat it, then certainly he will be liberated from the force of natural gravity. That is, a nourishment which does not contain wetness, dryness, heat and cold. It is only through such an atomic or spiritual diet that the human being can be liberated from the pull of the planet earth and be saved from physical death. For, physical death occurs due to the deterioration of the temperament. That is, the physical death of man occurs due to the discord and disunity of the four adversaries i.e. four elements.

Now let us deal with the second question: “[Where do they come from] and what do they search for, flying around our planet?” The answer to this question is also not too difficult, for in the holy and last Book of God there are answers to all those questions, which we face now or will face in the future. God says: “We indeed created man in the best of stature, then We sent him back to the lowest of the low” (95:4-5). In this verse also, there is a universal command for all human beings, in which God says that man is created in the best stature, raised to the peak of the ascension of life and then he is brought back to the lowest of the low. If it is accepted that this act of God has happened to both the luminous and terrestrial kinds of human beings, its result is that contrary to the present state, the former was brought to the lowest of the low from the highest of the high, and the latter to the highest of the high from the lowest of the low. For, neither has the excellence of temporal priority over the other and the act of creating in the best of stature and bringing to the lowest of the low has been accomplished on both of them without any discrimination. However, regarding the luminous and earthly man, it is not necessary to conceive that in this infinite descent and

ascent of human life their alternation should remain only between two planets.

Now, as for the question: “What do they search for?” It is the law of nature or Divine Will that the progress of everything should decline after reaching the peak of perfection and rise again towards perfection after reaching the nadir of decline. It is the same unchangeable Divine law or habit, according to which He will continue to create everything from its opposite. As the Qur’ān testifies that life and death, night and day, etc., which are opposite to one another, are created from one another (3:190). These two different states, whether we consider them to be spirituality and corporeality, or life and death or this world and the next world, in any case, it will not be against the balance of justice and far from equity, to prefer one of them over the other. As God, the Just, prohibiting to do so, says: “And establish the weight (of realities) with justice, and skimp not in the balance” (55:9). For instance, for a sound mind it would be commendable to hold that this world is as important as the next world, because it is this world that is the farm for the next, without sowing something here, what can be reaped there? (*Hadīth*) If there is an injunction that minimizes the importance of this world, it should be known that such an injunction is applicable to the states of those people whose goal is only this world and who have become heedless of the next. For, this world is not totally evil, nor is the next world totally good. As there are good and evil in this world, so there are reward and punishment in the next. Good and evil of this world and reward and punishment of the next depend on the actions of people.

Thus, whatever is said about this world and the next, it is said with respect to the actions of people. For instance, this world or *dunyā* means “near” and the next world or

ākhirat means “far”. These two names do not denote the two parts of the universe by which we may understand that from here to here is this world and from there to there is the next world. Rather, they denote the present and the future state of humankind.

If luminous men are going to come down to this earth, from such a planet which due to the perfection of creation and prosperity has become the supreme paradise, then it would not be an injustice to them to bring them down here. For, in the *ta'yīd* (help) of God, it is knowledge and art and creation and construction that are the paradise of pleasures (and nothing else). That is, real happiness is in actions, not in seeing something devoid of them. Thus, if such luminous men or spiritual beings come to this world to make it a paradise, not only will they have the happiness of its construction and creation, but the people of this world, too, will be happy. For the luminous men will dwell in them as their souls. Thus, they come to this world in search of its creation and construction.

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THE REAL LIFE OF MAN IS IN
THE *RŪHU'L-QUDUS*
(HOLY SPIRIT)



Man has come to this world from his permanent abode or the higher world, as a traveller. Therefore, to return to it is as necessary for him as a traveller necessarily returns to his country after attaining his goal. Hence it is said: “The love of the home country is a part of faith”. It is this home country which is the real and eternal country of the soul, love for which is part of faith. As for the wealth of knowledge and recognition, which the human soul attains during the journey in this world, it is evident from this Prophetic Tradition: “Travel! so that you may attain wealth”. The hardship and the toil that the soul has to necessarily suffer is expressed in this Tradition: “Travelling is of the hell”.

When the partial soul of the *mu'min* comes to this world, being separated from its Universal Soul, this short life of the soul in reality is considered its death, just as a grain of wheat or a stone of a tree is lost somewhere in the earth far from (the heap of) wheat or tree respectively, which then is its death. It is possible that here these things may become extinct or they may be revived. Extinction in the sense that they may be eaten by an animal, or they may perish just lying there. Revival in the sense that they may annihilate their “I (*khwudī*)” once in the earth in a suitable place in an appropriate time, which may enable it to attain the true everlasting life (*baqā'*). The sign of their everlasting life is that from this one grain are produced hundreds of grains and from the stone is produced a fruit-bearing tree.

Thus, partially, first comes annihilation or death and then survival or everlasting life. If the particular soul cannot raise this life-like (*ḥayāt-numā*) death to the level of self-annihilation (*fanā-yi khwudī*), then it cannot deserve to be granted the true everlasting life. This is testified by the Tradition of the holy Prophet: “The *mu'min* does not die, rather he only departs from the abode of annihilation to the abode of survival”. If the soul of the *mu'min*, while leaving the body, does not die and only departs towards the abode of survival or everlasting life, then it is obvious that by reaching it, it revives and the duration for which it remained outside it, it remained concealed in the darkness of death. This same reality is also explained in detail in this verse: “And He it is Who has produced you from a Single [Universal] Soul (*nafsin wāḥidah*), and then there is a permanent place (*mustaqarr*) and a transitory place (*mustawda*^c). We have detailed the signs for a people who understand” (6:99).

The Single Soul is the name of the Universal Soul. The holy spirits (*arwāḥ-i qudsī*), in which there is the permanent abode of human survival or everlasting life came into existence from this soul. Their loci of manifestations (*mazāhir*) are the human bodies that are the transitory abodes of the human [worldly] life. In this case a fourth soul of man is established which he had forgotten. That is, just as man while living in the vegetative soul was not able to recognise the animal soul and in the animal soul, the rational soul, similarly, living in the rational soul alone, he remains negligent of the Holy Spirit. However, just as man has passed through the previous stages, he has to also encounter the Holy Spirit willingly or unwillingly, because God’s recognition or resurrection, in reality, takes place in the recognition of this Spirit alone, as the holy Prophet has said: “He who recognises his soul, recognises his Lord”. In other words, man can recognise God only in his higher soul, not in any

lower soul. The higher soul of man is the Holy Spirit. It is this Spirit that can be the mirror of the beauty and majesty of Divine attributes.

The example of the permanent abode and the transitory abode is that of the sun and its reflection that appears in a mirror. In order to appear in the mirror, the sun does not need to leave its place and to be completely contained in the mirror, rather, it can show its reflection in it through its luminous effect. So long as the mirror faces the sun, the reflection of the sun appears in it, but the moment it is turned away from the sun, the light and reflection disappear from it. If we observe the mirror we see that nothing goes towards the sun from it. Had the act of the sun been volitional, he/it would have possessed those feats it had accomplished through the mediation of the mirror, made them into living pictures and delighted in them.

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EVERLASTING AND TRANSITORY SURVIVAL



It is an universally accepted fact that the essence and attributes of God, the High, are eternal. Therefore, no change is found in His *sunnat*. As He says: “Thus you shall never find any changing (*tabdil*) in God’s *sunnat* and you shall never find any altering (*tahwil*) in God’s *sunnat*” (35:43). By God’s *sunnat* is meant His habit or law, a name of the collective position of the acts of His attributes. *Tabdil* means to choose one thing instead of another, and *tahwil* means to bring change in the state of the same existing thing. Thus God says: “O Muḥammad, although you are on the highest plane of God’s recognition you will never find a law other than this excellent law of God, which you may prefer over it by any means, or that you may completely substitute the latter for the former”. Nor is it possible to find such attributes that may cause alteration in the Divine *sunnat* by including them in it gradually. Rather, God’s *sunnat*, due to its consummation and perfection in truth and justice, is unchangeable and unalterable.

It has already been said that the collective position of the acts of the Divine attributes is called *sunnat*, the Divine law or Divine habit, which is an eternal, namely, unalterable and unchangeable habit. Now the question arises: If the Divine law is unchangeable, then under the influence of time and space, why and whence does such a great change take place in the universe and the existents? The answer is that the universe and the existents are parts of the Universal Soul and the Universal Body and due to their incompleteness, alternate and move within the expanse of their whole. However, the Universal Soul and

the Universal Body, due to their completion, are unchangeable and immovable in their expanse. Just as it is not possible for the Universal Body, i.e. the universe to be wider or narrower, or leave its place and go somewhere else, it is not possible for the Universal Soul to be changed from its present position. Thus, by this argument there is no change at all in the universal of universals, and that is God's habit and law, which is unchangeable.

Another aspect of the non-changeability of the Divine law is that the particular change and universal permanence of everything has always been and will always remain. For instance, there is no change universally in the four elements, but there is change in the things generated from them. Similarly, there is no change in the source of light of the sun, but there is change in the encountering of the planets.

The same is true of human survival: In the particular case it is mutable and changeable, but universally it is eternal and unchangeable. The changeable survival of man is his transitory physical life (29:64) and the unchangeable survival is the ever-lasting, pure, spiritual life (16:97). If this eternal life of man is compared to wakefulness and the changeable transitory life to dream, there should not be any surprise if the former in contrast to the latter is called the real life and the latter, metaphorical or unreal death.

Anyhow the transference of man from the particular survival into the universal survival is certain. The allegorical concepts of this reality in the corporeal world are: When a drop of water is separated from the ocean it cannot bring with it its eternal and universal survival (which is in the ocean), rather, it has only a particular survival according to its capacity. Now with respect to

their unity and duality, two concepts can be established. Firstly, the drop and the ocean are the same water, whose nature is the same and both, as part and whole, are one. Thus the permanent survival of the drop is in the ocean. Secondly, the drop and the ocean with respect to space are two and there is a world of difference in their strength. That is, the ocean has surrounded three-quarters of the earth; it causes rain and irrigates the entire habitation of the world. On the other hand, it is not only difficult but also impossible for the drop to meet the ocean without the association of air or strong water. In this case, there is duality of the drop and the ocean. However, the weakness and remoteness of the drop are not due to its characteristic and essence, rather they are forced and transitory and caused by the heat of the sun. However, a thing that is in a state of force or transition has to pass from that state.

When this drop merges with the ocean, its particular survival is transferred into the universal survival. Now the unity of the drop and the ocean is such that there is neither the name nor the sign of the drop in it. Also the particular history of the drop has become the history of the ocean, and the universal history of the ocean that of the drop, and their duality has vanished from their survival.

Another example is that the sun is an unchangeable thing. Its light spreads equally throughout the expanse of the universe, by which things on its surface are illumined. Among these things there are certain transparent things through which the light appears in some quantity. Now this light cannot be separated from its source. Suppose that the transitory light of such things is the transitory survival of man and the essential light of the sun, his permanent survival. Further, the turning away of the face of one of these things from the direction of the sun is like

the physical death of man. It is obvious from the above that man's permanent survival is attainable after this kind of physical death.

At this point if someone asks if man has a permanent survival, how has he forgotten his past pleasant life? Further, what will be his feelings and perceptions about the past, the present and the future when he will be resurrected into this eternal and everlasting survival, etc.? The answers to these questions are that man has come to this world in search of knowledge, which he can attain in the form of the recognition of his soul, through obedience to God, and good deeds. During this time, due to his connection with the body, he has passed through a state of oblivion, due to which he has forgotten his spiritual history, but when he will merge in the permanent survival of the higher world he will realise that he was there permanently. In this state, he will transcend the past, the present and the future, because the world of command (*‘ālam-i amr*) is above time and space. That is, there will be his favourite living pictures in front of the Holy Spirit, irrespective of time, according to the verse: “For them there is in (paradise) what they desire, and there is more with Us” (50:35).

As a proof of the possibility of man reaching the higher survival, this command of the Universal Soul is enough: “O the son of Adam! Obey me, I will make you like Myself: alive that you will never die, mighty that you will never be humiliated and self-sufficient that you will never be needy”. This is the place of the Universal Soul, but God Himself, may He be purified, transcends any similitude and like.

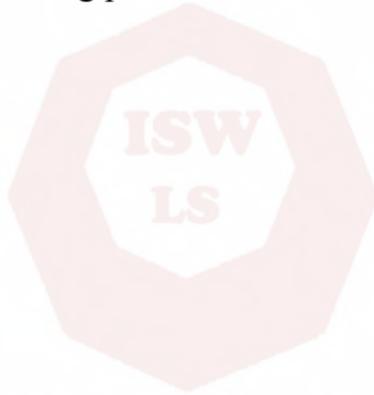
This highest position of the permanent survival will be lasting bliss (9:21) for the righteous and their survival will be merged with the survival of the Universal Soul

without any difference. They will realise that, for a while, they were in the sleep of negligence of the particular life from which they have now woken up. They are sure that no time has elapsed from them, because they are now at a place that transcends time, a non-temporal and non-spatial world in which time and space are not required in order to comprehend and observe a thing. Everything there follows the will. As God says: “Nay, verily the record of the righteous is in the higher world (*‘Illiyīn*), and what made you understand what the higher world is? A written record, at which the nearest (to God) are present” (83:18-21). This verse means that the records of deeds of the righteous are collectively in the higher world, namely the Universal Soul, which transcends time and space.

In “And what made you understand” are alluded those states of the holy Prophet, which were before the ascent (*mi^crāj*). By the “written record” is meant that book which is written, not with an opposite colour, but with an innate difference as is found in the essence of some [water marked] papers. That is, the Universal Soul itself is such a book in whose essence Divine writing is found, where there is no room at all for anything contrary. “The nearest are present at it” means that with their own eyes they observe the events of the deeds written in it.

Regarding the unity of the righteous and their reaching this exalted position, the holy Prophet has said: “Indeed, the *mu'mins* (of all communities) are brothers and the Prophets are like one soul.” If the Prophets are like one soul, their law too, is one. As Ḥazrat Ibrāhīm, may peace be on him, said: “Then whoever follows me belongs to me” (14:36). Thus the follower of every Prophet is not separate from him, and the soul of the Prophets and the righteous is the same one soul. As God says: “And your creation and your upraising are but as a single soul”

(31:28). Thus, the spiritual unity of the righteous is evident from the fact that all of them have the same book, whose writing is in its essence, which is the Universal Soul itself, namely, the Universal Soul is their soul. Since the [Universal] Soul is created from great actions, they appear in the writing of the book written in its essence. That is, they can see the spiritual reality of their own and others' deeds as living pictures.



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REALITIES OF *KUNFA-YAKŪN* (BE! AND IT IS THERE)



The command of God, may He be purified, is in the Word “*Kun* (Be!)”. He alone is the Absolute Sovereign of the world of creation and the world of command. He is above and far away from the act of creation and workmanship. By His command souls and [physical] things pass through the boundary of creation and command. He is the Sustainer of both of them. As He says: “Verily, His are the creation and the command. Blessed be God, the Sustainer of the worlds” (7:54). That is, He alone is the Sovereign of both the world of bodies and the world of souls. His countless bounties and favours are in both of them. He is the Sustainer of both the creation and the command.

By command (*amr*) are meant the Divine command and those souls who are within the boundary of completion and are subject to (the act of) the Word “Be”. As He says: “The Originator of the heavens and the earth. When a command (*amr*) is completed, He only says to it: Be! and it is” (2:117). Thus, there is no doubt that God has created the heavens and the earth by the command “Be” through *ibdāʿ* (origination or instantaneous creation), and when a command (*amr*) in them reaches the boundary of completion, He says to it “Be!” and it becomes. Just as in different times, after the physical creation and spiritual perfection of Ḥaẓrat Ādam and Ḥaẓrat ʿĪsā, God, the Wise, said to them “Be”, by which they became the command (*amr*). That is, the Holy Spirit came to them and they joined the world of command. As He says: “The similitude of Jesus with God is as that of Ādam. He created him from dust, and then said unto him: Be! and

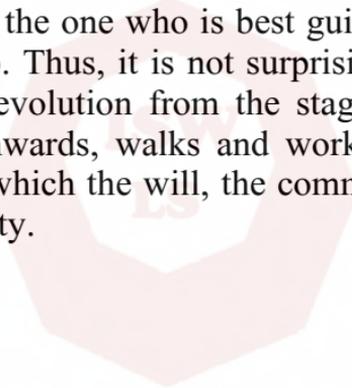
he was” (3:59). In this verse “He created him from dust”, it is alluded that Ādam and Jesus had the same nature - physical growth and perfection of the rational soul - in which they are not distinguished from the rest of humankind. Then, by saying to them “Be” it is proof that they became “real existent” (*mawjūd-i haqq*), which shows their distinguished position.

From the above explanation it is evident that the world came into existence by the universal command (*amr-i kull*) of the Absolute Sovereign. Similarly, even now, when a thing becomes complete in “creation”, then in order to make it a ‘command’, “Be!” is said, by which it becomes the “real existent”.

Now we should explain some realities of the actuality of the Word “Be”, so that the seeker of realities may know that it is the supreme secret in which the entire Divine act is represented symbolically. The Word “Be” is not only in the Arabic language, but it can also be in all the languages of the world. Thus God says: “And Our word unto a thing, when We intend it, is only that We say unto it: Be! and it is” (16:40). Another Qur’ānic verse in this regard is: “But His command (*amr*), when He intends a thing, is only that He says unto it: Be! and it is” (36:82). That is, everything has the natural capacity and the Divine guidance to automatically join the world of command, after attaining physical and spiritual completion. Thus, the joining of a thing to the world of command is the practical command of God, may He be purified. At this place there is the unity of God's Will (*irādah*), His command (*amr*) and that, which is commanded (*ma'mūr*). “That is the ordaining of the All-Mighty, the All-Knowing” (36:38).

Every thing is given a specific position and a kind of natural guidance by God, according to which it

constantly acts. This natural guidance is found in the spheres, the heavenly bodies, the elements and the generated things (*mawālid*) in the form of nature (*ṭabiʿat*) or in the form of soul. And according to the order of this natural guidance, all these things gradually advance towards the return (*maʿād*) on the path of evolution, one before the other. As God, the Best of Judges, says: “Say: Each one acts according to its position; but your Lord knows very well the one who is best guided (*ahdā*) as to the way” (17:84). Thus, it is not surprising if everything on this path of evolution from the stage of “*ahdā* (the best guided)” onwards, walks and works in a harmony and an order in which the will, the command and the act become one reality.



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SUBJUGATION OF THE SOUL AND SUBJUGATION OF THE UNIVERSE



The seekers of the secrets of the subjugation of the universe have reached such a difficult stage where, with respect to their research, they will be forced to change their point of view, willingly or unwillingly. The difference between their present and future views will be as much as the difference between climbing a fruit-bearing tree via its trunk or its branch. If its branch is lowered to the reach of a man, it does not mean that he can climb it. Rather it is the trunk by which it can be climbed. In this example, the tree is the universe, the trunk is the soul and the branch is the matter (body). In other words the subjugation of the universe is impossible without the subjugation of the soul.

Although currently scientists cannot dispense with the subjugation of the soul, yet they will realise the dire need of it when they will see that the soul overpowers the entire universe. For, it is impossible for the stages of the collective evolution of humankind from the beginning to the end to be only of material science, and nothing else. Rather, the last half of the path of their evolution is divided into spiritual stages. In other words, just as there is the day and the night in this world, there are two great cycles, the physical and the spiritual, which move constantly and in the course of time, they erase and obliterate the acquired traces of each other, just as the night erases daylight and the day, the darkness of the night. Thus, human life has to pass through such a spiritual cycle that will render useless and then extinct even the most useful inventions of this cycle through the influence of its spiritual progress.

The prelude to this magnificent, universal spiritual evolution may be such, that minute flying particles of the substance of matter (which are controlled by the soul) will permeate human beings according to their capability and subtlety, and will affect everyone, according to their personal dogmatic concepts, knowledge and deeds. Since these particles possess all material and spiritual characteristics, they will strengthen and sharpen the feelings and perceptions of man after a most strenuous experience, to the extent that in order to see, speak and hear, the human mind will no longer need any physical instruments. Some celestial men will also descend along with these living atomic particles. Some of their signs will be the rapidity of their speech and action and the appearance and disappearance of their luminous bodies and their tremendous awe will be like lightning. They will speak every language with utmost fluency and eloquence. They will not have respiration and other such things. Nothing will be a veil for them. It is possible that, in the beginning, due to certain carnal things, they may dislike human beings. But then, with their help, man will engage in subjugating the universe.

As a result of the rewarding study of the last Book of God, the analysis of the symbols used by the authorities in religion and the *sufic* experience (i.e. spiritual experience), it can be said that, in addition to the human beings inhabiting this planet, there are eight other groups of human beings. Among them, one invisible group is on this planet and the other seven live on other planets. The bodies of these eight kinds of spiritual entities (*rūḥāniyyūn*) can be of different substances, free from heat, cold, wetness and dryness. If you wish you can call them angels, spiritual entities, human beings of other planets, creatures of paradise, etc. For, their reality is the same. In the beginning they were human beings and even now their features are (like) human beings. The only

difference is that they have reached the highest stages of the subjugation of the universe and have attained the recognition (*maʿrifat*) of their Sustainer (*rabb*) and the universe created by Him through the recognition of their own selves. Thus, they are favoured by their Sustainer.

The first proof of this reality according to the Speech of God, the Majestic, is: “And We have built (*banaynā*) above you seven (kinds of) strong ones” (78:12). It is obvious that there is definitely a difference between “*khalāqa'l-insān* (He created the man)” and “*bana'l-bayt* (He built the house)”. Thus, in this verse is meant the creation of these seven kinds of celestial human beings [in contradistinction to the creation of earthly human beings]. Further, the purport of using “*banaynā* (We built)” instead of “*khalāqnā* (We created)” for their creation, is to show that they are like living abodes of our Hereafter, as it is evident from the Speech of God, the Absolute Wise: “Indeed the abode of the Hereafter is living, if they but knew” (29:64). The reason for calling them “strong” is their everlasting position, for they are the abode of survival.

As for the question: “Does this verse not mean the creation of the seven heavens?” the answer is that it is these seven groups of celestial human beings who are, in reality, the living heavens who constantly shower blessings upon the universe. Otherwise, there is no cogent proof of the hypothetical division of the vast space [of the universe].

The other proof is that it is unanimously accepted that there are eight kinds of paradise. Thus, it is true that these are the eight kinds of celestial and terrestrial spiritual paradise, just as it has already been mentioned that the abode of the Hereafter is living. Since humankind is the model of life and the living in the true sense are the

Prophets and *awliyā'* (Imams), therefore it is they who are the paradises and heavens for their communities. Further, there is no doubt that paradise is in the heaven and the heaven is the Prophet and the *wali*, as God, with respect to this reality, says: “And We sent (*arsalnā*) to them the heaven showering abundant rain” (6:6). It is obvious that the phrase “We sent (*arsalnā*)” is used for the Prophet, not for the vast space. And by the “rain” is meant the flow of knowledge.

The nearest heaven for human beings is on this earth, that is, the Prophets, the Legatees (*awsiyā'*) and their successors. The proof of this can be found in this noble verse: “And We adorned the nearest heaven with lamps, and made them missiles to (drive away) satans; and We have prepared for them the chastisement of the blaze” (67:5). Thus the Chosen, the holy Prophet Muḥammad was the nearest heaven of spirituality for the people of his cycle, adorned only with the lamps of realities, sciences and recognitions, wisdom and guidance, in the light of which the *mu'mins* were able to walk on the straight path. Apart from this spiritual adornment, apparently he was a human being and had all the essential characteristics of humanity, such as eating, drinking, sleeping, marriage, walking, working and becoming subject to physical difficulties and illness and their consequences, etc. Many people used to doubt him due to these human characteristics and run away from him. This is the meaning of God's saying that He has adorned the nearest heaven (with the lamps of guidance) and then (due to his human characteristics) made him the one who drives away the devils.

HOW IS LIGHT CREATED IN THE SUN?



Divine law has created everything in a desired limited quantity from its opposite. Then, by their alternation, He has continued the succession of cycles, so that the existence of the Creator of the world may be established through the proof of the possibility of creating everything from its opposite. Thus, this physical world is created in a confined spherical shape. That is, its spread and quantity are not infinite, rather they are finite, as is evident from this Qur'ānic verse: “And everything with Him is in a quantity” (13:8). Thus it is evident that everything from among space, time, sensibles and intelligibles, is in a fixed quantity. By quantity is meant the quantity of time and space in which the distance, weight and units of a thing are discussed.

Now the question arises: If this world is created in a desired limited quantity, by what scale and what ratio is its quantity determined? The answer is that its quantity is determined by its relation to the power of the Universal Soul. For, the workshop of the world runs by the power of the Universal Soul. That is, it is as if the Universal Soul stands for the soul of the world.

When we come to know that the world is organised and functions by the same one power, then it is analogous to a huge machine that is run by a single sage (*ḥakīm*). The ultimate product of the different parts of this machine, despite making different movements under the power and control of the same person, shows that they are working unitedly. This example shows that the act and effect of the fixed stars, planets, the sun, space, etc., irrespective of what they do, is under the influence of a united power,

and they are in a specific and fixed number and quantity. Their division is in accordance with the requirement of sagacious manufacturing, not that they have scattered by an accidental collision. Thus it is evident that the number, volume and mutual distance of the fixed stars, planets, etc. are as wisdom requires. This is so that countless human beings may practically attain the sciences and recognitions that are hidden in the wisdom-filled creation of the vast universe. Similarly, the sun also has a desired limited quantity, the amount of which is determined by the distance between the centre of the universe (i.e. the place of the sun) and the centre of the Universal Soul (i.e. the circumferential surface of the universe).

Now, with regard to the light of the sun, it can be said that its light is not its own, nor is it (the sun) a solid body, rather, there is also in it the same prime matter with which the vast space [of the universe] is filled. That is, where the clear, blue sky appears devoid of stars, it is not in fact so, but it is filled with the same matter. Since space (*makān*) without an occupant (*mutamakkin*) is impossible, therefore there is no place in this universe even equal to a particle that is empty. Space and its occupant are the two names of a body: the subtle body is considered space and the dense body, its occupant.

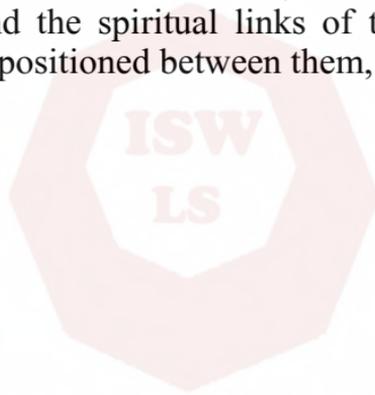
Thus, in the centre of the universe (i.e. the sun), there is also that same prime matter, which is in the vast space [of the universe]. The light of the sun is in reality due to the pressure of the luminous rays of the Universal Soul, which constantly falls upon it from the circumference of the universe, due to which matter within a proportionate circle dissolves and turns into light. In other words, as mentioned earlier in this book, the Universal Soul comprises the spherical circumference of the universe and presses the universe towards its centre, in its forceful, spherical hold, by which the matter in the centre of the

universe dissolves and turns into light. For, when there is a powerful pressure upon a round body from all sides of its surface, then that pressure reaches its extreme force at its centre (and bursts). Just as when the warm winds of summer are tightly pressed within the circle of cold clouds, then, first of all, the particle in the centre of this portion of air explodes and then one after the other, all the rest of the particles explode, which cause a tremendous power, a dazzling light and a frightful thunder. The same is the case with the centre of the universe. Matter that is powerfully pressed by the luminous rays of the Universal Soul is called the sun, because it dissolves into light.

Now, as for the proof of the fact that the light of the sun is not its own, nor is it a solid body, is that if we accept that its light is its own and its body solid, this would mean that it can dispense with provision. That is, it does not receive any power from outside. For, to say that something can exist on its own and that it is solid, means that it is not dependent, nor does it receive any power from outside. Had this concept been true, then it would either have been extinct by now, or it would have decreased [in power] due to its constant emission. For it is impossible to be a body that constantly emits light and nuclear power without receiving any power from outside, and still not decrease in any way. There is no such body. Thus it is evident that the light of the sun is not its own, nor is it something other than the prime matter of the universe.

Another proof is that, although with respect to density and subtlety, the body is dense (solid) and the soul is subtle (transparent and ever-reaching), yet in this very division of such varied bodies, some of them are farther from the soul due to their natural density and some of them are closer to it due to their natural subtlety, due to

which the spiritual action becomes comparatively faster in them. In other words, there is an universal order of the physical and spiritual existents. This can be compared to a chain, the first half of which consists of the links of physical grades and the second half, of the spiritual ones. However, between the two there is such an intermediate link, which if on the one hand is physical, on the other it is spiritual. This intermediate link, which has combined the physical and the spiritual links of the chain of the universe and is positioned between them, is the sun.



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THE WONDERS OF LANGUAGES ARE AMONG THE DIVINE SIGNS



The creation of the languages of the nations of the world is entirely by God Himself, and in all of them there are the external (physical) and the internal (spiritual) wonders of His workmanship. These wonders are among the signs of the existence of the Wise Creator and all His attributes. To reflect upon them and to make them known to the people of (respective) languages, is a kind of worship of God [in the light of] recognition (*‘arīfānah*). The pleasure and happiness that a person receives during thinking and reflection is a proof that his worship is being accepted in the court of God, and from then on he receives limitless reward. The importance of the language of a nation can be ascertained by reflecting on this verse: “And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, therein are signs for those who know” (30:22).

Thus, all the languages of the world are created by God, and His signs are hidden in their difference. Thus the wise and the noble, who are blessed with the inner eye of seeing God's power in everything, never ridicule an underdeveloped language or consider it meaningless, ludicrous and devoid of wisdom. It is true that there appears to be a superficial difference in the progress or backwardness of the languages of the nations, but in reality every language is created by God and it has the natural capacity as a world language to embrace knowledge, meaning, progress, teaching and explanation. There are many things that God created equally and gave them to the different nations. However, the difference

that is found in their progress and regress is nothing but the difference in their [own] struggle or negligence.

Regarding the beginning and end of the language of every nation, it can be said as a proof, that both in the lower and the higher worlds, the Sustainer of the worlds nourishes the rational souls with knowledge in their own languages, as He Himself says about this: “The Beneficent taught the Qur’ān. He created man. He taught him to speak” (55:1-4). The *ta’wīl* of these verses is that, in the world of command the Beneficent taught the higher survival (*baqā’-yi ‘ulwī*), namely the permanent soul (*rūh-i mustaqarr*) of man, “the science of names” (*‘ilmu’l-asmā’*) in his own language. Then He created the physical shadow of this survival in the world of creation. This was his lower survival or the transitory soul, to whom God taught knowledge through discourse in the usual way. We have already discussed the permanent survival and the transitory survival of man in this book. These kinds of realities discussed in this book can be beneficial and productive if they are studied carefully.

When God sent a Prophet to a nation, He sent him with their language, as it is said in the holy Qur’ān: “We have sent no Messenger save with the language of his people so that he may explain to them” (14:4). Not only was the Messenger sent with their language, but so too was the heavenly Book or Scroll, due to which their worship, remembrance, prayer, etc. were also in their own language, so that they may understand the reality or meaning of all those teachings which were given to them on behalf of God.

Another proof of the importance of every language and the possibility of its ascension is that man according to some is considered a microcosm and according to others a macrocosm. Whether he is microcosm or macrocosm, it

is a universally accepted fact that the human soul by itself is a vast spiritual world, in which there are all the speaking and living things of the world. When a human being becomes able to attain this personal and spiritual kingdom, the language of his personal luminous world is the same as his mother or national language, or the one which he used to like in this world. As God says: “In it (i.e. Paradise) they have all that they desire, and there is more with Us” (50:35). That is, with Us there are such high ranks that they have never even thought about them.

If someone asks: What are the things that are attainable in Paradise, the answer is in the above-mentioned verse. That is, all those bounties are available in Paradise that man desires. The first and foremost bounty which man cherishes is his own language, in which he will converse with the first and the last generations of his country and nation (56:49). In short, in the personal and collective paradise, one hears and sees one's own and others' words and deeds. All this will be in the light of God's mercy and knowledge, by which the people of Paradise will have immense happiness. The example of this is such that, by the power of God, the honourable Scribes (*kirāman kātibīn*) will revive the words and deeds of every individual and every nation exactly, which is indeed more wondrous in comparison to writing about them. In any case, the everlasting kingdom of the people of Paradise is in their own language. Thus language is an everlasting thing. It has come to this world from Paradise, being created there in a wisdom-filled way and subsists there even now.



Balance of Realities

(Mizān al-Ḥaqā'iq)

ʿAllāmah
Naṣīr al-Dīn Naṣīr Hunzai