

# Manifestations of Wisdom

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# Manifestations of Wisdom

*(Tajalliyyāt-i Hikmat)*

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## **Sacred Ḥadīṣ about Supererogation (*Nawāfil*) (Dedication)**

Abu Huraira (r.a.) quotes the Holy Prophet as having said: “God says that whosoever is inimical to any of My friends, I declare war on him; and My servant cannot draw close to Me simply by performing the obligatory acts (i.e. rituals). But My servant can keep drawing closer to Me only by means of continued supererogation, so much so that I start loving him; and when I love him, I become his ear with which he hears, I become his eye, by which he sees, I become his hand by which he clutches, I become his foot by which he walks.” (*Ṣaḥīḥ al-Bukhārī*, Vol. 3, *Ḥadīṣ* 1422)

### ***Wisdom # 1:***

This blessed *Ḥadīṣ* undoubtedly contains abundant mercy and radical knowledge. Therefore, fortunate are those faithful who can comprehend the wisdoms contained in it. It must first of all be known that this Sacred *Ḥadīṣ* speaks of the great importance of the internal senses - that God becomes His chosen servant’s inner ear, eye of heart, hand of intellect and foot of remembrance.

### ***Wisdom # 2:***

*Nāṭiq* (speaking Prophet) is that light of God which acts as the inner ear of the successful *mu’mins* (male and female); *Asās* is that Light of God which becomes their eye of insight; the Imām becomes their hand of intellect; and *Bāb* or *Ḥujjat* becomes their feet of remembrance (*zīkr*). This is what is meant by God becoming His chosen servant’s internal senses, as He, the Great Benefactor, has mentioned this bounty in the Holy Qur’ān, “He it is Who created for you ears, eyes and hearts.” (23:78). These are not the limbs that even a donkey, a cow or infidels have. Rather,

they are the ones which are attained after annihilation in God, as mentioned above.

**Wisdom # 3:**

As a consequence, he whose ear God becomes, will he not hear? Judge for yourselves whether in such a state, anything can lie outside the range of his hearing? You should also think upon this that when God becomes a chosen servant's eye, can he not observe the Vision of God? Why not? Everything is possible in the personal world ("*Īmanasan apī*"). The *mu'min* whose intellectual hand God becomes, holds the desired pearl and everything else in his hand. And the *mu'min* whose foot of *zīkr* He becomes, can walk to the higher world.

**Wisdom # 4:**

All the *‘arīfs* and perfect ones from the beginning to date are the proof of this Sacred *Ḥadis*. The word *ma‘rifat* (recognition) has the utmost comprehensiveness of Religion. Therefore the saying "He who recognises..." is among the subjects of paramount importance. This means that the recognition of God, which encompasses all recognitions, is hidden in the personal world, so that it may be possible for everybody who should know everything.

**Wisdom # 5:**

The holy Qur'ān emphasises pondering over the laws of nature and the signs of God. Just observe the evolutionary ladder of the existents: at the bottom are the minerals, which apparently are devoid of soul, but have the potential of becoming vegetation. Above mineral is vegetation which has a single soul, i.e. the vegetative soul. However, it has the potential to become a part of the animal. Above vegetation is the stage of an animal, which has two souls (vegetative and animal souls); and lawful animals can be annihilated in human beings. Man is superior to animal, and three

souls are at his service: the vegetative soul, the animal soul and the rational soul. Further, man has the potential to annihilate himself in the Perfect Man and experience the fourth soul.

### **Wisdom # 6:**

Just as the vegetative kingdom is ruler over the mineral kingdom, the animal kingdom rules over the vegetative kingdom, and human beings rule over the animal kingdom, similarly God has made the Perfect Man king over the human world. This kingship is owing to the Holy Spirit which forms the fourth soul in the Perfect Man, which is the Revealed Light (*nūr-i munazzal*). The Perfect Man is the Exalted Imām (a.s.). The *mu'mins* who annihilate themselves in Imām-i Zamān, can experience the vision of the Holy Spirit; and they become the proof of the above-mentioned Sacred *Hadis* about supererogation.

After the portion of knowledge, comes the portion of the dedication. First of all, a few words about the late Mansoor Ali Habib (*shahid*), who received physical martyrdom, in addition to a spiritual one. What a staunch *mu'min* he was and what a great devotee of the Holy Mawlā! There are many signs of good deeds found in his life, such as often melodiously reciting *gināns* in *Jamā'at khānahs* and causing the melting of hearts of the *Jamā'at* out of pure love for Mawlā, regular attendance in *Jamā'at khānah* and rendering service while there, rendering service for knowledge, preparing religious cassettes and distributing them in the *Jamā'at*.

Late Mansoor Ali Habib's parents: (Late) Mr. Isa and Mrs. Fatimah Isa Habib presently live in America. Mansoor Ali had inherited very many virtues from his parents. His mother is, in particular, an exemplary *mu'min*.

Place of birth: Junagarh (India). Age: 59 Years. Date of martyrdom: 18th January 1996. Following are the children of Mansoor Ali Habib and his begum Tajuddawlah: Shah Noor (daughter), Rabia (daughter), Murad (son), Karimah (daughter). By the Grace of God, all the four are among my dear students. Shamsuddin Jooma is the President of Idārah-yi ʿĀrif, America, and his wife Karima is its Secretary. I wish to send to these very dear friends of mine, for their acceptance, this new 'Dedication' (*intisāb*) which contains the wisdoms of the wondrous and marvellous secrets of the Sacred *Ḥadīṣ* about supererogation, deeming it a wisdom-filled and memorable gift.

With the apparent and hidden kindness and help from the most Sacred and Pure Imām (a.s.), for whom may my soul be sacrificed, our writings contain the colour and fragrance of spirituality and Qur'ānic Wisdom. This is a matchless and everlasting delicacy, which when once tasted, is impossible to forget. Praise be to God that as a result of this Divine bounty, there has been a tremendous increase in the spiritual happiness for me and my colleagues.

With flowing tears of ardent love and devotion, I salute every place and city and country where abounds the sacred and pure love, luminous love, wisdom-filled love, fire of love, light of love, ecstasy of love, wine of love, intoxication of love, weeping of love, weeping of love, weeping of love, laughter of love, burning of love, instrument of love, secret of love, flight of love, coquetry of love, manner of love, voice of love, prayer of love, need of love, companion of love, confidant of love, long singing love for the Imām of the progeny of the Holy Prophet. Āmīn, O Sustainer of the Worlds!

N.N (Ḥubb-i ʿĀlī) Hunzai

Karachi, Thursday 29 Zīqaʿdah, 1416 / 18th April 1996

## Introduction

### 1. *In the name of Allāh, the Beneficent, the Merciful.*

“Do you not see that Allāh has subjugated to you whatever is in the heavens and whatever is in the earth, and has completed His favours, both apparent and hidden on you.” (31:20). The method of friendly question and answer has always been useful in order to understand and teach the truth. Thus, here we should ask: What kind and of what level is this subjugation? Is it material, spiritual, or both? Do all people of the world share in this Divine favour? Or is it for the chosen ones? What are the hidden favours of the Qur’ān and Islam? Is it not true that they are not material, because in material favours, others are far ahead of us? Thus, the subjugation of the universe is a hidden secret and a spiritual favour for *mu’mins*. By hidden favours are meant esoteric knowledge, recognition and *ta’wili* wisdom. It is well known that in every example, the hidden is more exalted and excellent than the apparent.

2. The importance and excellence of the hidden favours can be estimated from this *Ḥadis*: “Indeed, the Qur’ān has an apparent (*zāhir*) and a hidden (*bāṭin*), and every hidden has a hidden until seven hidden ones.” And according to another narration, “until seventy hidden ones.” Thus, are there not innumerable favours in the Holy Qur’ān? If there are, who are they for?

3. A similar *Ḥadis* is reported from Imām Jaʿfar as-Sādiq: “The speech of God has four (aspects): expression (*ibārah*), allusion (*ishārah*), subtleties (*laṭā’if*) and realities (*ḥaqā’iq*). Expression is for the common people, allusion for the chosen ones, subtleties for

the *Awliyā'* (friends of God) and realities for the Prophets.” These two *Ahādīs* show that there are many levels in the understanding of the Qur’ān, as the Qur’ān itself says about the ranks in knowledge in verse (12:76): “We raise to degrees (of knowledge) whom We will; and over every possessor of knowledge, is a possessor of knowledge.”

4. As you are aware the sound *Ahādīs* are the explanation of the Qur’ān. Thus, in the holy luminosity of the Imām of the time, there are the “Perfect Words” of God in the form of treasures of knowledge and wisdom, which are mentioned in the prayers of the Holy Prophet. As treasures of secrets, they are extremely efficacious, therefore, they are praised profusely in the Qur’ān: “If all the trees in the earth were pens; and the ocean, with seven more oceans to help it (were ink), (the explanation of the knowledge in the perfect) words of Allāh could not be exhausted.” (31:27). The reason for such unbounded knowledge and wisdom in these treasures of words is that God folds, as well as unfolds, the universe of knowledge, just as He spreads innumerable human beings from one Ādam and enfolds them in another in the form of particles of soul.

5. By the grace of God, this book called “Manifestations of Wisdom (*Tajalliyyāt-i Hikmat*)” is before you, in which forty circle-like wisdoms are discussed in the proof of the beginninglessness and endlessness of the “Idea of Creation”. Whether they are the Qur’ānic verses or signs of the external world and internal world, there is not a single sign which does not indicate to the circle-like wisdom. If that is the case, then why should it not be the greatest secret of the law of nature, that the circle-like wisdom is engraved on everything in the writing of God?

6. Now, it is appropriate to ask why this booklet is given the name “Manifestations of Wisdom”? The answer to which, God willing, will be quite interesting and useful, as Shaykh <sup>c</sup>Attār says:

*Chashm bikushā kih jilwah-yi dildār  
Mutajallist az dar-ū diwār*

Open the eye so that the manifestation of the beloved  
Is resplendent from door and wall.

He is the first as well as the last, He is apparent as well as hidden (57:3). Therefore, He is unlimited. That is, He is not confined within the unseen world. There is no place without Him. He is present everywhere. He is waiting to give *didār*, but the opening of the eye of lovers takes time.

7. No manifestation of the spiritual beloved is devoid of the secrets of knowledge and wisdom. Because manifestation implies the concept of the appearance of (Divine) attributes which can be better understood by the intellect, the manifestation of *Tūr* or Mount Sinai took place once at the level of soul and the second time at the level of intellect, and in both kinds of manifestations there were the treasures of knowledge and wisdom. How can it be appropriate to think that the physical Mount was smashed into pieces, while according to verse (24:35) God is the light of the heavens and the earth of the universe from which they receive innumerable benefits, such as their existence and subsistence and thus the universe is not smashed by it (Light) in a destructive sense.

8. Wherever a secret of recognition is discovered, it is a manifestation and an intellectual *didār*, in which there are numerous bounties of knowledge, because according to a sacred

*Ḥadis*, God is a hidden treasure, and this treasure is in the form of knowledge, wisdom and the secrets of recognition and not anything else. When an *‘arīf* discovers the hidden treasure, he finds his reality or his higher “I” together with it pre-eternally and post-eternally.

9. All secrets of the world of intellect are circle-like, under whose influence everything of the spiritual world and the physical world is circle-like or circular. This is the sign of beginninglessness and endlessness, for it is not possible for the favours of God to be in a time either in the past or in the future, rather, all the things of the world, on the one hand come from the Divine treasures, and on the other, they go back to them, just as in the system of a worldly treasury where on the one hand, coins, etc., are deposited in it and on the other, spent from it and this continues in a circle.

10. The following verse of Ḥakīm Sanā’ī is worth reflecting on:

*Bi-mīr ay dūst pīsh az marg agar ‘umr-i abad khwāhī  
Kih Idrīs az chunīn murdan bihishtī gashtah pīsh az mā*

O friend! If you want the eternal life, die before (compulsory)  
death,

Because by doing so before us, Idrīs became a Paradise dweller.

Referring to this God says about Idrīs in verse (19:57): “And We raised him to an exalted station (Paradise of spirituality)”.

11. Countless thanks to God, the Blessed, the Exalted, that the second ceremony of the “Al-Qalam Award” was successful beyond all expectations. Friday came to our *‘azīzān* with abundant blessings. The great historic day of 29 Zu’l-Ḥijjah, 1414/10th June, 1994 will be remembered forever. The Advisory Board which was

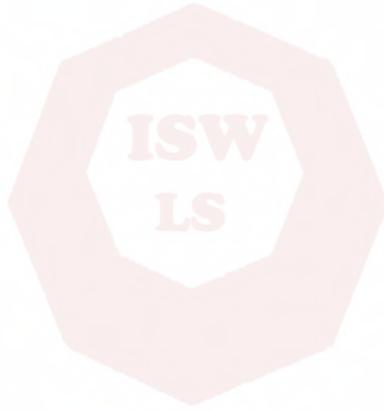
charged with the task of making this a useful function for all, is very praiseworthy and commendable. Their unique thinking, plan, sacrifice of time, devotion and dedication are beyond description and praise. I ardently love all the fortunate souls, the earthly angels of the Northern Areas; I particularly want to sacrifice myself for them on such occasions of success.

12. This function did not bring a single happiness only, but there was a stormy world of happiness and delights. I was specifically overwhelmed and enraptured by spiritual happiness and started to tremble when one of my Urdu poems was sung with modulation and music, but out of a sense of respect, I controlled myself with utmost effort. Since the collective happiness of the community has greater weight than that of an individual, I would like to mention that perhaps for the sake of pleasing the community and to encourage the people of the pen, I was awarded a prestigious title “*Hakimu'l-Qalam* (Sage of Pen)” and this kindness was demonstrated by Janāb Maḥmūd Khān Ṣāhib, Chief Commissioner for the Northern Areas. Although I do not deserve it, yet when the flood of mercies comes, it is impossible to say that one is not ready, one is not capable.

13. Today’s enviable and historic success is the result of the collective effort of all our *‘azizān*. I wish all of them were present on this occasion of tremendous happiness, I would have kissed their hands individually with great yearning, thanked them with humility, and all of us together would have prostrated ourselves with gratitude in the Divine court! We would have together done *munājāt* (supplication), *giryah-ū zārī* (weeping and showing humility) and offered some pearls of tears!

N.N. (Ḥubb-i ‘Alī) Hunzai,  
Zu’l-Faqārabād, Gilgit,

Sunday, 1 Muḥarram 1415/12th June, 1994.



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## Praise of Pen

O Pen! You are the eternal movement  
You are the power of everlasting God.

The universe is inscribed with you  
How pleasing that God addressed you!

Our pen is your shadow  
It has received capital from you.

That Pen is the sovereign in that world  
And is the Guide to and Proof of God.

This pen is the king of this world  
Ever since knowledge and action have been discussed.

That Pen is above the Supreme Throne  
This pen is on the expanse of the surface of the earth.

There is a world of knowledge in the Pen  
There is the secret of the universe in the Pen.

To work it moves with head pointed down  
By which the world receives sustenance.

It transforms darkness into light  
It enriches man with the wealth of knowledge.

Its drop is like a deep ocean  
In which is immersed the treasure of pearls.

It is an Arabian horse or a swift storm

Rather, it is a soaring airship.

It is the fountain of knowledge and spring of wisdom  
It is the source of pride and capital of honour.

Its writings are earthly paradise  
Its beverages are enrapturing.

When it speaks, it does so silently  
The whole world salutes it reverently.

It is neither a sharp sword, nor a lion  
Yet, it surpasses both in power and vigour.

These books are its radiant products  
Their splendour is envied by garden and spring.

Is it pen or Moses' staff?  
This great dragon swallows up all evil.

The people of the Pen, are all blessed  
They are favoured by Allāh, the Exalted.

Service of nation is the pleasure of God  
Continue to strive for the sake of God.

The Pen is a trust of God with you,  
Repay it, otherwise it will be a betrayal.

O Naṣīr! the Pen is extremely exquisite  
It has been sent down by God.

N. N. (Ḥubb-i ʿAlī) Hunzai,  
Zu'l-Faḡarabād, Gilgit,  
28 Zu'l-Ḥijjah 1414/9th June, 1994.



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## Circle-like Wisdoms

Wisdom 1: One great secret of the perfect power of God lies in the fact that He created everything on a circle and made it dynamic (21:33; 36:40).

Wisdom 2: The heaven, the earth, the sun, the moon, the planets, the stars and all other things are circular not only in their shapes, but in their endless journeys too.

Wisdom 3: The movement of air around the earth and the ocean is circular. In particular, the cycle of water is worth observing. In this, there is indeed the close representation of all far distant examples.

Wisdom 4: Which comes first, tree or seed? The green crops of wheat or seeds? Hen or egg? Man or mingled sperm? The answer to these and other such questions is the same: each pair together make a circle and if observed universally, have no anteriority or posteriority among them.

Wisdom 5: Reflect on the blessed verse (25:62): “He it is Who made the night and the day to follow each other.” That is, neither the night nor the day is decidedly anterior or posterior, rather both are equally anterior and posterior. In other words, the circle of their movement is not such that a part of it is anterior and the other posterior. When it is established that there is the circle of day and night, then whatever is related to time also has a circle, such as second, minute, hour, week, month, year, aeon, etc.

Wisdom 6: Undoubtedly the *sūrah* of *Fātiḥah* is the Mother of the Book or Mother of the Qur’ān, whose gist is *Bismi’llāhi’r-*

*rahmāni'r-rahīm*. The essence and starting point of *Bismi'llāh* is the dot under the *bā'*, which is the comprehensive point of realities and gnoses about which Mawlānā °Alī says: "I am the dot under the *Bā'* of *Bismi'llāh*." Many allusions are hidden in this *farmān* of Imām °Alī, some of which are as follows:

a) The circle of the compass is created with the help of the dot at the centre, and accordingly Mawlānā °Alī is the dot at the centre of the circle of the two worlds.

b) In the beginning of any letter or writing, the dot comes into existence first with the tip of the pen, by the flow of which physical letters, words and verses (of the Qur'ān) are written. Thus, there is not a single verse of the Qur'ān in which the dot does not flow and manifest itself externally and internally. That is, there is no verse in each part of which Mawlānā °Alī is not mentioned.

c) Just as there is the circle of the tree and the fruit and that of the pearl of intellect and the personal world, so also there is the circle of the meaning and wisdom of the glorious Qur'ān and the dot under the *Bā'* of *Bismi'llāh*.

d) All bodily and spiritual things, big or small, are collections of innumerable particles and nothing is excluded from this law. For instance, reflect upon the human body, in which there are innumerable living particles and each particle is potentially a separate personal world and a circle.

Wisdom 7: The opposite states of man, such as standing and sitting, walking and stopping, sleeping and waking, speaking and remaining silent, weeping and laughing, sickness and health, hunger and satiation, anger and forbearance, rest and anxiety, travel and sojourn, etc., each pair together form a circle. In addition, there are other circle-like wisdoms in man, such as the system of the circulation of blood, the respiratory system, the

system of diastole and systole, the blinking of the eyelids, etc. In short, all these circle-like wisdoms indicate with their mute expression that the kingdom of God has neither a beginning nor an end, but it is everlasting and eternal.

Wisdom 8: In verse (3:140), God says: “And these are the days which We alternate between the people.” In this Divine teaching there are extremely far-reaching wisdoms.

Wisdom 9: If man wants to progress infinitely, it is possible on such a wisdom-filled circle, where, on the whole, temporary hardship is nominal and permanent comfort is abundant. Man is a prodigious being who has two “I’s”: one to live in Paradise and the other to come to and return from this world. In this connection, God says in a sacred *Ḥadīṣ*: “Man is My secret and I am his secret.” And the Holy Prophet has called the “Higher I” “Companion-on-High (*Rafīq-i a‘lā*)”. The *Ḥadīṣ* is: “O Allāh! forgive me, have mercy on me and join me to the Companion-on-High” (*Ṣaḥīḥ-i Bukhārī*, III, Book of Patients, *Ḥadīṣ* 634).

Wisdom 10: It is incumbent upon the wise people to thank the true Guide, *Qā’imu’l-qiyāmat*, *‘alayhi afḏalu’t-taḥiyyati wa’s-salām*, for the special favours that his sacred light has shown the secrets of recognition and treasures of Paradise, because of which the gems of realities and recognitions have spread so far and wide that it has become very difficult to be adequately grateful for them. All of us are lacking in this respect. Nonetheless, there is no despondency and if His grace descends, we shall shed tears in His presence.

Wisdom 11: The concept and *ta’wīlī* wisdom of the “Companion-on-High”, who is mentioned in the *Ḥadīṣ* is a revolutionary discovery. Now, by the illumination of the light of this *Ḥadīṣ*, many intricate questions cease to exist automatically. If man is

observed in the light of knowledge and recognition, he is always in Paradise with respect to his higher “I”. Thus many of those questions which had arisen from a sense of despondency regarding his reality, or due to ignorant questioning of the system of guidance, come to an end. When the wise people will come to know about this extremely great favour of God, there will be a revolution in their thinking and they will definitely confess that most of their questions were based on misunderstanding and hence they cease to be.

Wisdom 12: Alas, if only our souls were sacrificed in the path of our Beloved time and again! He has always kept Ādam/man in Paradise in the form of the Permanent Soul and sends his transitory soul again and again to this world as a shadow clothed in human attire (6:98), because the Great Qur’ān alludes in its wisdom-filled way that God has made for mankind a useful shadow of everything (16:81). Thus the external (physical) existence of man is the shadow of the internal (spiritual) existence, and the appearance of the shadow again and again is but natural.

Wisdom 13: A bright proof of the presence of the higher “I” and the Permanent Soul of the people in Paradise is *hūrīs* (pure maidens with big beautiful eyes), *ghilmān* (young attendants), and *wildān* (youths) (56:17,22; 52:24). These subtle creatures, with their countless beauties, are like living houses of Paradise and their existence there is pre-eternal and post-eternal, because Paradise and all its bounties were created in pre-eternity, as the Qur’ān says in these wisdom-filled words: (a) “There wait on them immortal youths.” (56:17), (b) “*Hūrīs* cloistered in pavilions (veil of pre-eternity)” (55:72), (c) The collective meaning of verses (56:35-38) is that the people of the right hand and their wives will be pre-eternally and post-eternally young, lovely and coeval. But, in reality, God has done this in the pre-eternity itself.

Wisdom 14: This universe, i.e. time and space, is like a prison, whereas the non-spatial and non-temporal world (pre-eternity) is the freedom of Paradise. Another name of the non-temporal world is the world of command and the human soul has come from this world (17:85), the upper end of which, as mentioned in the above, is the Permanent Soul. The real soul of a *mu'min* (male or female) in Paradise is a special model of the elegance and beauty of God, as mentioned in the sacred *Hadis*: O child of *Ādam*! Obey me, so that I will make you a living and a luminous copy of me ...”. Thus, God has done this in the very pre-eternity.

Wisdom 15: In verse (56:32-33), God says: “And fruits in abundance, incessant, unending and unforbidden.” The chain of the bounties of Paradise is not like a long line whose ends are cut off, such as:

cut off ←————→ cut off.

Contrary to it, a circle is incessantly unsevered.



Thus, Paradise, including this world is like a circle. It is this world which is the farm of the next world, therefore, it has paramount importance. You should always think universally and abandon the habit of thinking partially. That is, you should not think that the wisdom of this world will cease after death.

Wisdom 16: The wisdom-filled law of the Holy Qur'ān must be remembered that, together with the external description of everything in it, there is also the implicit mention of its hidden knowledge and wisdom. The external is called *miṣāl* and internal, *mamsūl*, as it is said in verse (52:24): “And young attendants like hidden pearls will go round.” The analogy given here of young attendants or *ghilmān* going round or circumambulating, stands for the sun of the light of intellect revealing the secrets of pre-eternity and post-eternity by its rotation of rising and setting.

Wisdom 17: It is said in verse (52:20): “They will recline on thrones set in rows; and We shall wed them to fair ones with beautiful eyes.” Each pious one of them will sit on the throne of the kingdom of the personal world and We will make him the patron of the people of the inner eye in knowledge and recognition. By “*ḥūrun ‘īn*” is meant the people of the inner eye, because the external eye is the example of internal or inner eye.

Wisdom 18: In verse (55:72), God says: “*Hūris*, close guarded in pavilions”. That is, the secrets which are kept in the veil of pre-eternity, by knowing which infinite pleasure and happiness are attained. This is because the place where there are the renewal of pre-eternity and the secrets of eternity, is the Holy Sanctuary (*ḥaziratu'l-quds*) in which are gathered and united all the pleasures and happiness of religion and the world. Since this treasure is the quintessence of the favours of both the worlds, it is described with the most beautiful examples.

Wisdom 19: Recently I have written a very short article by the title of “Essence of the Universe”. Please study it carefully. Many parables and examples are required in order to explain the greatest treasure of God in which are contained goodness, beauty, elegance, perfection, value, soul, intellect, wisdom, light, illumination,

pleasure, happiness and all other bounties, and this work has been done by God Himself, as He says in verse (17:89): “And We have displayed to the people, in this Qur’ān, every (kind of) example.” That is, the treasure of realities and recognition is one, but its examples are countless.

Wisdom 20: It is said in an *Hadīṣ*: “God has created Ādam in His (Compassionate) image (*ṣūrah*).... Thus, he who enters Paradise, he will be in the image of Adam.” (*Ṣaḥīḥ Bukhārī, Kitābu’l-istīzān, Bāb, 685*), from which some points are mentioned here:

Point 1: The above-mentioned *Hadīṣ* is an exegesis of verse (7:11): “And verily We created you (physically), then We made your (spiritual) form (*ṣawwarnākum*), then We said to the angels: Prostrate yourselves to Ādam.” This is a clear fact for the wise people that the perfect ones are with Ḥaḏrat Ādam in all stages of spirituality.

Point 2: When Ḥaḏrat Ādam entered the Paradise of perfect spirituality, he was granted the Image of the Compassionate. Similarly, whoever enters this Paradise of spirituality, will be in the image of his father Ādam. Here there is an allusion that through Ḥaḏrat Ādam, every *mu’min* in Paradise will be in the Image of the Compassionate.

Point 3: Complete spirituality is initial and partial Paradise, it is not the universal Paradise.

Wisdom 21: Although vegetables have the vegetative soul in comparison to minerals, but in comparison to animals, they are dead because they do not have the animal soul; the animals are alive in comparison to the vegetables because of this animal soul, but in comparison to mankind, they are dead, because they do not have the rational soul; similarly, man in comparison to animals is alive because of the rational soul, yet in comparison to the Perfect

Man he is considered dead, due to not annihilating himself in the Perfect Man, the *Murshid*, and attaining the pure life and Holy Spirit. Thus, there are two kinds of the dead: living-like dead (spiritually dead) and physically dead.

Wisdom 22: God says in verse (8:24): “O you who believe! Respond to Allāh and to His Messenger when he calls you to that which will give you (real) life (*yuhyikum*)”. *Yuhyikum* literally means “it will revive you”, as though in a sense you were dead. But the question is: Dead with respect to which soul, since we have the rational soul? The answer is that we have not yet received the soul which is in the Perfect Man.

Wisdom 23: God encompasses all the subtle things of the universe, the existents, this world and the next world in the manifest Imām, because it is the Imām who is the house of His sacred light. Thus, the act of reviving the two kinds of the dead and the record of deeds and traces is also in the Imām, as He says: “Verily We bring back the dead to life, and We write down what they have sent before them, and their traces. And We have encompassed everything in a manifest Imām.” (36:12). That is, nothing is beyond the domain of the subtle body, the great soul and the perfect intellect of the pure and holy Imām.

Wisdom 24: By the Divine Pen is meant a great angel called the Universal Intellect and the Guarded Tablet is also a great angel called the Universal Soul, and they are the perfect intellect and the supreme soul of the Imām of the time. They are one Light, which works like the Pen and the Tablet in the higher world. It is a miracle of the perfect power of the omnipotent God, that the spiritual miracles of the light of Imāmat are practically shown in the personal world of every *‘arīf* so that the chain of His spiritual favours may continue forever.

Wisdom 25: In the previous *majlis* (gathering) of knowledge, our dear *‘azizān* of Gilgit asked some important questions. One of them which needed more explanation was: In verses (12:21-29), it is said that Ḥaẓrat Yūsuf’s shirt was torn from behind. The external reason is known to all, but we would like to know its *ta’wil* or esoteric wisdom.

Answer: The *ta’wil* of this event is such that the spiritual Beloved Who is the paragon of beauty (King of the kings of the beautiful ones) of both the worlds, Who is our Beloved and the Sovereign of others is not in need of our love, rather we are in need of loving Him. Therefore, we want to stop Him in the palace of remembrance, but He does not stop. Yet one day His holy hem comes into our hand, if not from the front, from behind, and due to the struggle between our attempt to stop Him and His attempt to turn away, the subtle shirt is torn from behind. This is a bright proof of the fact that it is we who had started to play the musical instrument of love, and we were the ones in need of love who used to get together and weep. Yet, He was not paying any attention to us. But, now thanks be to God, the lovers have crossed the stages of trials, have become successful and received the fruit of love. And all this happened in such a strange way that the unique and everlasting treasure of elegance and beauty, for which we were yearning so deeply, is, by God, our own soul of soul and higher “I”! We also shed tears now, but that is in order to assimilate the immense happiness granted by Him and this is perhaps the best way to do so. Praise belongs to Allāh, the Lord of the worlds!

Wisdom 26: There is no doubt that all or some of the verses of the Wise Qur’ān are like subsidiary books (98:3). However, according to my limited access, the esoteric and exoteric miracles of the Glorious Qur’ān have continued to happen. One of them is such

that its wisdom touches the mind and soul every time, due to which I am extremely bewildered. The verse is: “Man is created in haste. Soon will I show you My signs, then you will not ask Me to hasten.” (21:37). An ideal wisdom of this verse is that the special man (*insān-i khāṣṣ*) is created from rapid remembrance. In this verse God says: Soon will I open and show you the treasures of the place of Intellect and the higher world, so that you will have Paradise and the comfort of the Sacred Sanctuary and will live in rest and peace.

Wisdom 27: The Wise Qur’ān is the Book of heavenly and Divine wisdom, in which the injunctions which are apparent are for all, the common as well as the chosen people, but the injunctions which are hidden in wisdom-filled allusions are only for the chosen, as God says: “On no soul does God place a burden greater than it can bear.” (2:286). Thus, the Holy Qur’ān indicates to the people of *ṭarīqat* and the people of *ḥaqīqat* that they should experience spiritual death before the physical death and become enriched with the everlasting wealth of knowledge and recognition.

Here are some references to the verses in which spiritual death is alluded to:

- (a) “Then you slay your (carnal) soul.” (2:54)
- (b) “Then We revived you after your (spiritual) death, so that you may be grateful.” (2:56)
- (c) “Indeed, God commands you to slaughter an ox.” (2:67), that is, to sacrifice the carnal soul.
- (d) “Then yearn for (practical) death, if you are the truthful.” (2:94). That is, by spiritual death, you prove that you have entered the initial paradise.

Wisdom 28: One of the essential and extremely important subjects of the Holy Qur’ān is the *sunnat* (law, habit) of God, which must

be studied with special attention and deep penetration, so that in its light, the complex and intricate question of the common people as to whether Ḥaẓrat Ādam, Ḥaẓrat ʿĪsā, others Prophets and the rest of the human beings are created according to the same natural law, or are there different ways of creation may be solved automatically. In reality, there is only one way of creation, because God has one *sunnat* and one law of nature only, as He says: “The law of creation (*fiṭrat*) of God is one, according to which He has continued to create mankind (i.e. there has never been and will never be a time without His creatures). There is no change in the creation of God (nor has there been a change in His *sunnat*). This is the lasting Religion (and these are the people who accept it).”

Wisdom 29: It is said in verse (76:2): “Indeed, We have created (every) man from mingled sperm.” This is a universal law, from which no human being can be exempted, whether Ḥaẓrat Ādam, Ḥaẓrat ʿĪsā or any other human being who has descended to the earth in the *ibḍāʿī* body, because, other than God, there is nobody without parents. You should observe everything in the light of circle-like wisdom.

Wisdom 30: In four Qurʾānic verses, it is mentioned that the righteous people will be adorned with bangles in Paradise (18:31; 22:23; 35:33; 76:21). It should be known that this is an example of circle-like wisdom, which encompasses all the secrets of the universe. Otherwise, what is the importance of bangles of gold in the supreme Paradise of intellect and soul? It is said in verse (22:23): “They shall be adorned therein with bangles of gold and pearls; and their garments there will be of silk.” That is, they will be granted such knowledge which is circle-like, which has no beginning and no end, and by the pearl is meant the Pearl of Intellect which demonstrates the pre-eternal and post-eternal secrets, and by the garments of silk is meant the *ibḍāʿī* body,

because just as among garments the finest and the most precious garment is the silk one, among bodies, the most exalted and excellent is the *ibdāʿī* body.

Wisdom 31: It is said in verses (36:41-42): “And a sign for them is that We have their *zurriyyat* (particles of souls) in the loaded Ark and We have created for them similar arks on which they ride.” Ḥaẓrat Nūḥ had two loaded Arks: one physical and the other spiritual. By the spiritual ark is meant the blessed personality of the true Imām who is in every age, as mentioned in verse (36:42) that God has also created arks similar to Ḥaẓrat Nūḥ’s ark after him. That is, the ark of Imāmat of which the world is never devoid, is the ark of salvation as mentioned in the *Ḥadis*: “The place of my *ahl al-bayt* among you is like the Ark of Nūḥ (a.s), whoever embarks on it is saved and whoever lags behind is drowned.”

Wisdom 32: In verse (14:36), God, reporting the statement of Ḥaẓrat Ibrāhīm, says: “Then he who follows me is of me.” That is, he is my spiritual child. The Holy Prophet has said about Salmān-i Fārsī: “Salmān is of us, the *ahl al-bayt*”. Imām Jaʿfar as-Sādiq has said about some of his friends: “You are from us, the *ahl al-bayt*”. You should not forget that the means of such a unique and most exalted spiritual progress are obedience and love.

Mawlānā ʿAlī has said about Salmān: “He is a minaret and sign of the knowledge of the first and of the last, and is an ocean which never exhausts (due to usage).” (*Kitābu ’l-Majālis wa ’l-Musā ’irāt* by Qāẓī Nuʿmān, p.56).

Wisdom 33: The personal world of the Perfect Man is the workshop of the wonders and miracles of Divine knowledge and wisdom. One great miracle is that God is creating angels by casting the soul in the matrix of the personality of the Perfect Man. These

angels are also his copies. This miracle used to be performed by Ḥazrat ʿĪsā in the example of bird (3:49; 5:110), in the case of Ḥazrat Mūsā and Ḥazrat Hārūn this used to happen in making *mu'mins* kings (5:20). This supreme favour of God is possible in every age.

Wisdom 34: The Holy Prophet said: “I receive revelation from Jibrīl, Jibril from Mikāʿil, Mikāʿil from Isrāfil, Isrāfil from the Tablet and the Tablet from the Pen.” Thus, the *Nātiqs* receive *taʿyid* from five higher *hudūd*. Then there are five physical *hudūd* between the *Nātiqs* and *mustajibs* for the sake of knowledge and guidance, who are: *Asāses*, Imāms, *Hujjats*, *Naqibs* (the lords of islands) and *Dāʿis* (*Janāhs*) (*Asāsuʿt-Taʿwil*, p. 70).

Wisdom 35: On page 341 of the above-mentioned book is the following *Hadīs* and its brief *taʿwil*: “Fear the perspicacity of the *muʿmin* who sees with the light of God.” That is, the perspicacity of the Imām. (*Jāmiʿ-i Tirmizī*, II, *Tafsīr-i Sūrah-i Hījr*). Here by *muʿmin* is certainly meant the exalted Imām, because he is the commander of the *muʿmins*, and therefore he is the first *muʿmin* in his time and the bearer of the Divine light. Otherwise, an ordinary *muʿmin* cannot even conceive that he sees in the illumination of the light of God. For those who are able to understand, the first allusion of this *Hadīs* is sufficient, in which those who are commanded to fear are different and many and the one from whose perspicacity one must fear is different and is only one. This suffices for those who are able to understand.

Wisdom 36: It is said in verse (9:105): “And said: Work: Soon will God observe your work and His Messenger and the *muʿmins*.” According to Imām Jaʿfar as-Sādiq, here by *muʿmins* are meant the Imāms. (*Daʿāʾimuʿl-Islām*, I. p. 21).

God says in verse (9:119): “O you who believe! Fear God and be with those who are truthful (*ṣādiqīn*)”. Study this verse very carefully: on the one side are all those who believe and on the other, are the truthful ones who are the Imāms from the progeny of the Prophet, as Imām Ja‘far as-Sādiq says: “We are the truthful ones”. In such cases, the Holy Qur’ān commands that the people of faith should fear God and follow the truthful ones and be with them in knowledge and good deeds.

Wisdom 37: The Holy Prophet says: “The people in their entirety are the household of God, the most beloved of them to God is he who benefits His household the most.” (*Majma‘u’l-Baḥrayn*, p. 70, according to Tabarānī and Bayhaqī).

When God summons the people of the age with their Imām, they are delivered from the Hell of ignorance, because the event of “The day when We will summon every people with their Imām”, is the minor Resurrection as well as the invitation to the true religion by force (17:71). This service of the Imām to the household of God is so unique that no other person can render it.

Wisdom 38: It is reported that the Holy Prophet said to Mawlānā ‘Alī: “You are the patron of this *ummat* and its *Zu’l-Qarnayn*.” (*al-Majālisu’l-Mu’ayyadiyyah*, I, p. 335). You are aware of this fact that every verse and every sound *Ḥadīṣ* which is about Mawlānā ‘Alī is also related to the Imām of every age. Because the light of ‘Alī, which is the light of God and the Prophet, continues in the holy chain of the Imāmat and nurtures the people spiritually and intellectually. This patron, who has been appointed by God and the Prophet, is always present in this world.

Wisdom 39: On p. 212 of the above-mentioned book, it is written: There are two kinds of the names of God. One type are those names which are verbal and composed of letters, which a scribe

writes and sometimes also erases. The other type are those which are living, speaking, rational and noble, such as Prophets, Legatees and Imāms, who are the standard and sign of the Hereafter, the guides of *tawhīd* and the means and intermediary between the worshipper and the worshipped.

What great treasures of countless blessings are these beautiful Names of God, the blessed, the exalted (7:180; 17:110; 20:8; 59:24)! What wonderful, soul-nourishing and faith-illuminating lights there are in them! There is no doubt that the Imām of the time is His Supreme Name and the sacred and venerated *Naqsh. Al-ḥamdu li'llāh* (Praise belongs to God).

Wisdom 40: All those Qur'ānic verses which are revealed under the title of “*kull* (whole, all, universal)” are universal laws, and it is necessary to reflect upon them again and again, as it is mentioned in the Holy Qur'ān: “Everything is perishable save His countenance. His is the command, and to Him you shall all return.” (28:88).

You see that this perishing is never like utter non-existence, rather it is in the sense of the folding of everything of the universe in the hand of God, in which everything in front of God's countenance is annihilated unconsciously and it is only the *ʿarīf* who attains the greatest bliss of annihilation in God with consciousness and recognition. Dear friends! Let us pray together that may God grant us success and courage to render some service to the Glorious Qur'ān! *Āmīn!*

N. N. (Ḥubb-i ʿAlī) Hunzai,  
Zu'l-Faqārabād, Gilgit,  
Monday, 25 Zu'l-Ḥijjah 1414/6th June, 1994.

## Resurrection and Recognition

1. Q. O my *‘azizān* (dear students)! Tell me with what supreme purpose did God create *jinn* and mankind?

A. He created them for the sake of His worship.

2. Q. O my *‘azizān*! Can you tell me what is the most essential pre-requisite for true worship?

A. Yes, the most important pre-requisite for acceptable worship is certainty, i.e. recognition, as the Holy Prophet has said: “There is no action without intention, no worship without certainty (recognition) and no nobility without piety (*taqwā*).” (*Da‘ā’im*, I, p.105).

3. Q. O my *‘azizān*! How many levels of recognition are there in the sense of certainty and what are they called?

A. Certainty has three levels: Knowledge of certainty (*‘ilmu’l-yaqīn*), eye of certainty (*‘aynu’l-yaqīn*) and truth of certainty (*haqqu’l-yaqīn*).

4. Q. O my *‘azizān*! Tell me, with respect to time which comes first for a *mu’min*, recognition or Resurrection?

A. One recognition is before the personal Resurrection, the second with the Resurrection and the third is after the Resurrection. That is, knowledge of certainty, eye of certainty and truth of certainty.

5. Q. O my *‘azizān*! Tell me when does the individual or minor Resurrection take place? What is the difference between it and the major Resurrection?

A. The Resurrection of the one who dies spiritually before the physical death through the special *‘ibādat* of the supreme Name and spiritual exercise, takes place, as the Holy Prophet has said: “He who dies, indeed his Resurrection takes place.” (*Ihyā’u’l-‘ulūm*, IV, p. 106). The minor Resurrection takes place in the time of every Imām (17:71), and major Resurrection in the time of Ḥaẓrat *Qā’imu’l-qiyāmat*. However, spiritually and internally the minor and major Resurrections are alike.

6. Q. O my *‘azizān*! Tell me in the light of the Holy Qur’ān, how can the word certainty be the synonym of recognition?

A. It is said in verse (6:75): “Thus We used to show Ibrāhīm the order (*nizām*) of the kingdom of the heavens and the earth, so that he may be of those who have certainty (i.e. the people of recognition)”.

7. Q. O my *‘azizān*! Can you tell me the hidden secrets whose recognition is possible and those whose recognition is not possible?

A. Since the recognition of God is possible, the recognition of every great and secret thing is possible, such as the Throne, the Pedestal (*Kursī*), the Tablet, the Pen, Paradise, Hell, heavenly Scriptures, angels, Prophets, Imāms, souls, etc.

8. Q. O my *‘azizān*! A senior *‘aziz* amongst you should describe how the spiritual observation of every great thing is possible!

A. As said in the sacred *Ḥadīṣ* of *nawāfil* (supererogatory work) God becomes the eye of His chosen servant by which he sees the realities and recognitions of the spiritual stages and intellectual places, and the eye in which the Divine light works can certainly see the secrets of *azal* (pre-eternity) and *abad* (post-eternity) in the Guarded Tablet.

9. Q. O spiritual brothers and sisters! Fortunately the secrets of Imāmat are uncovered for you, therefore, one of you tell me, how are the Glorious Qur’ān and everything preserved in the sacred light of the manifest Imām which is the living and speaking Guarded Tablet?

A. (a) The Qur’ān is physically a book and spiritually it is a light and that light is spiritually together with the light of Imāmat.

(b) The intellect and soul of the holy Imām, by the name of the Universal Intellect and the Universal Soul, are two extremely great angels, also called the Divine Pen and the Guarded Tablet. They contain within themselves the Qur’ān and everything in their pre-eternal form and movement.

(c) The higher world which is also called the non-spatial world is different from this material world. There is neither past, nor future in it. There is only the present, because in it is immovable time (*dahr*), in which all pre-eternal and intellectual things are constantly renewed.

10. Q. O my very dear spiritual brothers and sisters! Can you furnish a proof that the spiritual *didār* (vision) of the single light of the Qur’ān and the Imām and its pre-eternal secrets is possible?

A. Yes, God willing. In verse (27:93), God says: “And say: Praise (*al-Ḥamd* = *Ḥamd*) belongs to God. Soon will He show you His signs (*āyāt*) so that you shall recognise them.” That is, *Ḥamd* or the

Universal Intellect belongs to God, and at the level of the Intellect He will show His signs (the Pen, the Tablet, the Qur'ān, etc.) and you will attain their spiritual and intellectual recognition. All the *āyāt* (signs, miracles 41:53) which are necessary for the attainment of recognition are encompassed and gathered in the single light of the Qur'ān and the Imām (36:12).

11. Q. O brothers and sisters in faith! You are aware of the fact that Mawlānā 'Alī's excellence in knowledge is almost universally accepted by all Muslims. Would you explain one of the wisdoms of the following verses composed by him:

“Do you think that you are a small body;  
While the great cosmos is contained within you;  
You are the speaking Book;  
By whose letters the hidden (secret) is revealed.”

A. Although apparently this external universe is the macrocosm and man the microcosm, yet in reality, it is man who is the macrocosm, because the heavens and the earth of the external world are enfolded in him, as mentioned in verses (21:104; 39:67). This supreme miracle takes place when the *mu'min* on the spiritual path becomes annihilated in the true Imām. In this the *mu'mins* (male and female) attain the light (57:12, 19; 66:8) and they become the speaking Book which contains the secrets of recognition within it.

12. Q. O seekers of the truth! What is the way of benefitting fully in knowledge and recognition from the holy Imām who is the light as well as teacher of the clear Book (5:15) and also the speaking Qur'ān (23:62; 45:29)?

A. The way of benefitting from the holy Imām in knowledge and recognition is to annihilate oneself in him through absolute obedience and complete love and devotion, so that the minor Resurrection may take place and his light may act as the speaking Book and the record of deeds. All this is possible in this life so that the *mu'mins* (male and female) may be enriched with the everlasting wealth of knowledge and recognition.

13. Q. My very dear brothers and sisters in faith! May the *ṣalawāt* (blessings) of God and His angels descend upon you and all *mu'mins* (33:43)! Tell me what is the result or fruit of such *ṣalawāt*? Who are those great angels who send *ṣalawāt* upon the *mu'mins*?

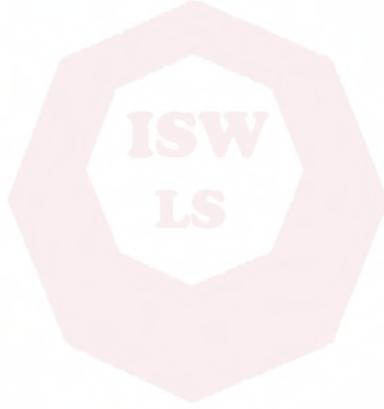
A. Since this *ṣalawāt* is for the sake of bringing forth *mu'mins* from the darkness of ignorance towards the light of intellect, thus it is true to say that the soul-nourishing fruit of *ṣalawāt* is knowledge and wisdom and the great angels who send *ṣalawāt* after God are the Universal Intellect and the Universal Soul in the heaven and the *Nāṭiq* and the *Asās* on the earth, in whom are gathered all celestial and terrestrial angels. Thus, the blessings which the Imām of the time grants are in reality the *ṣalawāt* mentioned in verse (33:43).

14. Q. O true brothers and sisters! The soul is omnipresent in the entire universe. Tell me what are the most exalted attributes of soul?

A. Human soul is the reflection of Divine light, just like the reflection of the sun in the mirror. It is the shadow of God, the hidden treasure, Monoreality, the Reality of realities, the Single Soul, the Universal Soul, the Soul of soul, the Beloved, our Mawlā

and Mawlā is our final and original Soul. Praise (*ḥamd*) belongs to God, the Lord of the worlds.

N.N. (Ḥubb-i ʿAlī) Hunzai,  
12 Zu'l-Ḥijjah, 1414/24th May, 1994.



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## Essence of the Universe

1. Everything of the world depends on the law of essence. For instance, the essence of the minerals is the vegetables and that of the vegetables, the animals and that of the animals, the human beings and that of the human beings is the Perfect Man, because it is he who has become the personal world actually and practically and the essence of everything has been contained in him.

2. Minerals and gems are the essence of the soil and mountains, pearls are the essence of the ocean, flowers and fruits are the essence of the tree, kernel is the essence of the fruit, oil is the essence of the kernel and light is the essence of the oil.

3. The grass does not turn into milk, except in the workshop of the stomach of a cow; nobody has the capacity of making honey from flowers and fruits except the bee. In short, butter is the essence of milk and honey that of the flowers.

4. True *mu'mins* and friends of God make the essence of remembrance, *ibādat*, knowledge and good deeds from the lawful edible and drinkable things, which without any doubt, is a light, because the essences which God makes from the perfect ones and *mu'mins* are far better than the ones which He makes from the minerals, vegetables, animals and ordinary human beings.

5. Consequently, we can say that when man attains the perfect rank of spirituality and intellectuality, he certainly becomes the essence of the universe. In this case, all things of time and space are centred in him. In this pearl of the universe, there is the unity of innumerable essences, therefore, it has countless names and examples. Try to know and recognise more and more names and

examples of the essence of the universe in the Wise Qur'ān, so that your *ta'wili* wisdom may increase. God willing!

N.N. (Ḥubb-i ʿAlī) Hunzai,  
Rawal Hotel, Rawalpindi,  
Friday, 8 Zu'l-Ḥijjah 1414/20th May, 1994.



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## A Wisdom-Teaching Advice

1. O the light of my eyes! O my dear! Become a true lover of the real light, because you are granted a special place in Islam and all means are availed to attain this sublime goal. See and reflect on your religious status among the countless people of the world, look back and assess how many people there are behind you and far distant from your destination!

2. O the light of my eyes! I accept that you are good in many respects. It is your fortune and good luck and therefore, I am telling you that you should benefit from your good luck and progress well in knowledge and *'ibādat*. You are in a *Ṭariqah* of the world of Islam in which there is but progress, therefore strive and advance, so that there will be no remorse in the Hereafter because of lagging behind.

3. O the light of my eyes! O my dear! You should make a habit of the vigil of the night for the sake of the remembrance of God and *'ibādat*, and dive in the ocean of love and annihilation through the luminous means of supplication in the court of God, the Provider of needs, so that the mirror of the heart may be cleansed and God willing, you may see the manifestations of the higher world in it and as a result, the heavenly love may be firm.

4. O the light of my eyes! True knowledge is the path of light and delight, walk on it and attain the secrets of the recognition of God. If the wealth of your knowledge increases day by day, you should be grateful with heart and soul, so that God may be pleased with you and continue the favours which He has granted you.

5. O my dears! The age in which we have come to this world, is the cycle of Resurrection and the cycle of *ta'wil*. In this cycle you have to join the army of the knowledge of Ḥaẓrat Qā'im with profound gratitude, because the *ta'wili* war is now in full force.

6. My very dear companions! If knowledge is the greatest power both externally and internally, why should not the struggle (*jihād*) for knowledge be the greatest struggle? If this is true, then it is also true to say that just as Allāh's heavenly army is revered, his earthly army also is revered, as mentioned in verses (48:4,7): "Allāh's are the armies of the heavens and the earth."

7. Dear friends! It is not the question of one happiness, but a torrential state of happiness and delights, therefore, it is very necessary for us to express our gratitude more and more and that should be with flowing tears, so that God may have mercy upon us and in His infinite mercy, protect us from the disease of pride and conceit, because man by himself is always weak.

8. O friends of the path! All of you together with your physical and spiritual forces motivate your humble teacher to advance. This is also similar to a circle-like wisdom that the teacher and students are creating one another, just as Ḥaẓrat Ḥawwā was created from Ḥaẓrat Ādam and Ḥaẓrat Ādam was completed by Ḥaẓrat Ḥawwā, and also as the Universal Intellect and the Universal Soul were created from one another, as Ḥaẓrat-i Pīr says:

*za yak-digar bi-zādand ān dū gawhar*

i.e. Those two pearls were born from one another.

9. O fruits of my heart! When you are sure that your service for knowledge is extremely commendable, since this service, first and

foremost is that of the Qur'ān and Islam and then of the country, nation, community and humanity, then you should continue your work without any fear. God willing, there will be greater progress and repute and the supreme goal is the pleasure of God.

10. O my spiritual brothers and sisters! Just as birds have two wings, your spiritual bird also has two wings. One of them is of *'ibādat* and the other, of knowledge. Just as the birds use their wings frequently in search of sustenance, you too should use your two wings of knowledge and *'ibādat* frequently, so that you may have sustenance in the form of *ta'yīdī* (given) knowledge.

11. My very dear and intimate friends! Try to understand the reality of *azal*. *Azal*, in fact, is not the name of a remote past, but it is the name of the rank of intellectuality on the extreme height of spirituality. In other words, the ultimate or desired destination of the spiritual journey in the personal world is *azal*, where there is *abad* also. This is the exalted place where the higher "I" of man has never been separated from the light of God.

12. O intimate friends! You are indeed created for the acquisition of knowledge and to serve it. What a blessing it is that you are receiving the knowledge of the secrets of the light and the clear Book, and that you are satisfied with the knowledge of certainty. You wish that this Divine bounty may spread throughout the world and in this sense you are the well-wishers of all.

13. O lovers of the Holy Qur'ān and the Manifest Imām! It is the fruit of this blessed love that you always yearn for the pearls and gems of knowledge and wisdom and also acquire them. How generous you are that you give them to others also. You are very fortunate that you become happy not only by amassing them, but also by distributing them.

14. O upright and staunch *mu'mins*! “To love for the sake of God”, means that we should love the Wise Qur’ān and the Imām of the progeny of Muḥammad (s.a.s.) and we should develop this love and let it reach perfection and make it the elixir of love, so that every spiritual disease may be cured. I have seen some *darwishes* who were melting by saying “*nūr-i ʿishq, nār-i ʿishq* (light of love, fire of love)” in the way of *giryah-u zārī* (shedding tears). This means that heavenly love is the greatest revolution, in which there is everything. It is my belief that “*Ashaddu ḥubban li’llāh* (i.e. the most ardent and strongest love for God)” is not directly possible, just as His guidance, obedience and other things are not directly possible, rather they are possible only through some means.

15. O my very dear earthly angels! The light of love and the fire of love are extremely necessary to cast the burning flames upon Satan and the infidel carnal soul, so that they may be subjugated and become Muslims, or at least that they should not molest us. Further, after victory in this major *jihād*, the sweetness and pleasure of knowledge and *ʿibādat* will multiply.

16. O travellers on the path of *ḥaqīqat*! The Qur’ānic wisdoms are for all ages. Such as God commanded the children of Israel: “You should enter the gate of the village prostrating yourselves”, (2:58; 4:154; 7:161). In this verse there is an allusion for the people of all ages, thus in Islam also, according to a *Ḥadis* of the Holy Prophet, there is a door through which the fortunate ones, by prostrating themselves, can enter the city of knowledge and wisdom of the Holy Prophet.

17. O the moths of the light of Imāmat! Thousands of congratulations to you for this glorious victory, that the fruits of your efforts for the dissemination of knowledge and letters are

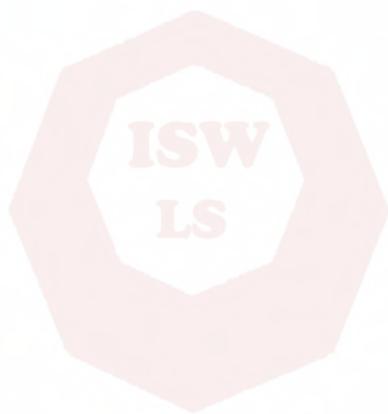
reaching far flung areas. Had there not been the pleasure and blessings of the Imām of the time, then it would definitely not have been possible for humble people like us to accomplish such a great feat. Abundant thanks to Allāh, for this is His tremendous favour.

18. O friends of the °Alī of the time! Just as the daily physical food is a necessity for the subsistence of the body, remembrance, *°ibādat*, knowledge and wisdom are necessary for the subsistence of the soul and the intellect respectively. You also know that in comparison to the physical bounties, spiritual and intellectual bounties are far greater, sweeter and more superb. This is why the earthly and heavenly angels are always engaged in remembrance and *°ibādat*, knowledge and wisdom and they are enlightened thereby.

19. O fortunate people! On 22 May, 1950, Ḥazrat Mawlānā Sulṭān Muḥammad Shāh had written a friendly letter to Dr. Khalīfah °Abd al-Ḥakīm in which the exalted Imām had drawn attention to the concept of Monoreality and the Imām has discussed the same in his Memoirs in the Chapter “Islam the Religion of my ancestors.” According to me this is the greatest revolutionary concept of the cycle of Resurrection and the cycle of *ta’wīl*, therefore, it is very necessary to reflect upon it much. It is my humble suggestion that in order to understand “Monoreality”, it is necessary to study carefully those *farmāns* of Imāmsulṭān Muḥammad Shāh (a.s.) which are related to the possible progress of the human soul.

20. My extremely dear spiritual friends! May my parents be sacrificed for you! May my soul be sacrificed for you! Pray with a melting heart that may we receive the pleasure and the blessings of the pure and holy Imām! Āmīn! O the Lord of the worlds!

N.N. (Ḥubb-i ʿAlī) Hunzai,  
Zu'l-Faḡārabād, Gilgit,  
Tuesday, 24 Muharram, 1415/5th July, 1994.



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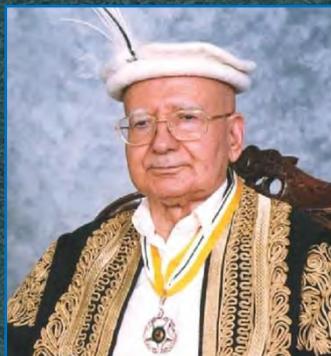
A Key to Wisdom  
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Book of Walāyat  
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Coolness of the Eye  
Diagrams of Wisdom  
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Du<sup>ā</sup> – Essence of ʿIbādat  
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Forty Wisdoms of Gratitude  
Forty Wisdoms of Jihād  
Forty Questions  
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*‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai*

He is the author of over a hundred books related to the esoteric interpretation of the holy Qur’ān. He writes both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, and is known as “Bābā-yi Burushaskī” (Father of Burushaski) for his service to that language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science has been widely recognised. His works include “Qur’ānic Healing”, “Practical Ṣūfism and Spiritual Science”, “Balance of Realities”, “Du‘ā – Essence of ‘Ibādāt”, “What is Soul?” and “Recognition of Imam”. He is the co-author of a German-Burushaski dictionary published by Heidelberg University, Germany and “Hunza Proverbs” published by Calgary University of Canada. He is a recipient of “Sitārah-yi Imtiyāz” awarded by the Government of Pakistan for his contribution to Literature.



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