

Spring of Knowledge

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Spring of Knowledge

(‘Ilmī Bahār)

By

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Luminous Science

Knowledge for a united humanity

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Introduction

Bismi'llāhi'r-Raḥmāni'r-Raḥīm

(In the name of Allāh, the Beneficent, the Merciful)

This is the blessed first verse of the Glorious Qur'ān and the greatest name of God, the Holy, the Sacred. These are His mercy-filled names as well as His sublime words. This blessed verse has four words: Bism, Allāh, ar-Raḥmān, ar-Raḥīm; and nineteen letters: *bā'*, *sīn*, *mīm*, *alif*, *lām*, *lām*, *hā'*, *alif*, *lām*, *rā'*, *hā'*, *mīm*, *nūn*, *alif*, *lām*, *rā'*, *hā'*, *yā'*, *mīm* (in which the two standing *fathahs* are not included) and nine sections:

It has ten basic letters: *hā'*, *sīn*, *mīm*, *alif*, *lām*, *hā'*, *rā'*, *hā'*, *nūn*, and *yā'*, of which five are un-repeated: *bā'*, *sīn*, *hā'*, *nūn*, *yā'* and five are repeated: *mīm*, *alif*, *lām*, *rā'*, *hā'*. For its *ta'wīlī* wisdom, see *Wajh-i Dīn*, Chapter 14.

There are two types of *ibādat* in Islam: the *ibādat* of knowledge and the *ibādat* of action, both of which are necessary. However, without any doubt, the *ibādat* of knowledge is superior and no wise person can deny it, because the Wise Qur'ān, from its beginning to the end, condemns ignorance and extols knowledge and wisdom. In addition, it actually spreads the light of intellect and knowledge for the people of certitude. Thus it is evident that the *ibādat* of knowledge has great excellence.

Alas! were we, the humble servants able to duly thank Almighty God for His great favours! Alas! If only we had been able to do *giryah-u zārī* and supplication like lovers and *arīfs*, efface our ego and not lift our heads from prostration until we saw a manifestation of our beloved! What kind of manifestation? Manifestation of

what? Manifestation of grace, help, luminous guidance, knowledge and wisdom, hope and certainty and of holy vision (*didār*).

My dear brothers, sisters and friends! This booklet “*Dars-i Mukarrar* or Revision” is before you. By the blessing of the luminous guidance of the true Imām, the treasures of knowledge and wisdom which are in these small books are not to be found in the voluminous books which are available on the market. However, this ever-lasting wealth is not due to our humble effort, rather its real cause is the hidden programme of the *walī-yi amr* (*ulu’l-amr*), the lord of command.

Blessings of the Personal World:

The centrality of our thoughts and concepts lies in that we should believe in the existence of the personal world, because without believing in it, knowledge and recognition is not possible. Reflect upon the *farmān* of Mawlānā [°]Alī: “He who recognises his (own) self, recognises his Lord” and ask: Is it possible to obtain the treasure of recognition or the hidden treasure outside our own self or soul? Although there are only six wisdom-filled words in this *farmān*, according to the people of intellect and recognition, its exegesis and explanation can extend to six thousand pages. This is so because, although it is possible for an [°]*ārīf* to traverse the spiritual journey with lightning speed through light, the actual distance is fifty thousand years.

Q. What is meant by “his self or soul” in this blessed *farmān*?

A. By his self or soul, is meant his essence, his higher “I”, the soul of the soul, i.e. the Beloved, which is his reality and monoreality, the Supreme Soul and the Universal Soul. It is this Universal Soul which invites: “O the son of Ādam! I will make you like Myself, ever-living that you will never die, so mighty that you will never

be humiliated and so rich that you will never be needy.” (*Zād al-Musāfirin*, p. 183; *al-Majālis al-Mu’ayyadiyah*, I, p. 55).

My dear friends! This luminous address is directed to you individually, because it is you who are the luminous children of the Ādam of the time and it is this Ādam whose relationship is renewed. You might have seen this fact in the Holy Qur’ān and reflected upon it that in every Resurrection of the age, the previous spiritual relationship comes to an end and the new one starts (23:101; 36:51). This great secret is among the secrets of Resurrection.

Sacred Ḥadīṣ:

The greatest treasure of “I was a hidden treasure” also is hidden in the personal world. When the spiritual and intellectual creation of an *‘arīf* completes, this holy treasure (which contains everything) is given to him as his higher “I”. This is the creation of *‘arīfs* individually, one by one for the sake of *ma‘rifat* and reward of *ma‘rifat*. That is, just as physically, people are not born simultaneously, they are not born simultaneously either spiritually or intellectually, nor do they go to the presence of God together (6:94). Reflect again upon this sacred *Ḥadīṣ* that in it is mentioned *khalq* (creature in singular), not *khalā’iq* (creatures in plural). It is a different matter however, that all are contained in one potentially.

When you see tempestuous lights in the world of imagination, it is not your spiritual birth. Spiritual birth takes place when Ḥazrat ‘Izrā’īl becomes free from his action and your inner senses start to work. The intellectual birth takes place still later after sufficient time at a higher place ..., which is the birth place of the perfect men and where Ḥazrat ‘Īsā was born and where the east and the west are in the same place.

Personal World and the Light of Intellect:

The law that the personal world becomes complete in three small cycles should be remembered well. The physical birth and physical cycle is first, followed by the spiritual birth and spiritual cycle and finally after the spiritual birth, starts the intellectual cycle. Since God has granted honour and superiority to the intellect over all other creatures, the real life starts from the birth at the level of intellect. Regarding the intellectual birth, a technical term called “*mawjūdun bi-ḥaqq* (born in the true sense)” is used, because before this, the word “Be” is not applicable to the personal world, as it is reported from Ḥaẓrat Imām Muḥammad al-Bāqir that the Holy Prophet said: “When God created the Intellect, He interrogated him and said to him: Come forward. He came forward. Then He said: Go back. He went back. Then He said: By My honour and majesty! I did not create a creature more loved by Me than you. And I will not perfect you except in him whom I love. But you alone I will command and you alone I will prohibit, and you alone I will punish and you alone will I reward.”

It is the world of religion as well as the personal world. This, however, does not mean that before it there was nothing and that the Intellect was the first thing of the universe and existents. It is never so, because Almighty God in His essence and attributes is eternal and hence His *sunnat* (law) is also eternal, in which there has neither been nor will ever be any change and everyday He has a new mode of manifestation with respect to creatures, which necessitates their permanent existence.

Universe and the People of Ma^crifat:

Reflect upon these verses (51:20-21): “And there are signs (*āyāt*) in the earth for the people of certainty (i.e. *ma^crifat*) and in your souls too, don’t you then see?”

By the earth is meant: earth, universe, Universal Soul and *Asās* and the countless signs which are in them are also in the personal world, so that the *mu'mins* (male and female) should have all kinds of means of *ma'rifat* within themselves. For instance, there are two great signs of God on the earth for collective guidance, i.e. the Qur'ān and the Imām of the time. Similarly, they have to be present in the personal world for individual guidance. But externally the Qur'ān is a book and the Imām is a person, therefore they are separate, but in spirituality both are light and thus, according to the law of "light upon light" there is only one light of their unity.

Renewal of the Covenant of "Alast (Am I not?)":

If you believe with total certainty that countless cycles of *Ādams* have elapsed before the *Ādam* of Ceylon, how is it possible for the covenant of "Am I not?" to be a single spiritual event? Even if someone believes in one *Ādam* only, it is established and clear that the covenant of "Am I not your Lord?" (7:172) takes place in the personal world of every Prophet, every Imām, every *Bāb*, every *Hujjat* and others. Since it is an event of the same nature, which is repeated in different ages, we can say that there is the renewal of the covenant of "Am I not?". Further, the secrets of this covenant are related to the children of *Ādam*, and the children of *Ādam* in the true sense are the Perfect Men, who are present in all ages. Praise belongs to God, the Lord of the worlds!

N.N. (Ḥubb-i 'Alī) Hunzai,

Karachi,

Thursday, 30 Zu'l Qa'dah, 1414/12th May, 1994.

Spiritual Spring

In the name of Allāh, the Beneficent, the Merciful

“Allāh is He Who sends the winds that raise the clouds. Then We drive them towards the land that is dead, and We give life therewith to the earth after its death. Thus shall be the Resurrection (of the dead people)” (35:9).

The exoteric aspect of this verse is before you, but its esoteric aspect in which lies deep wisdom, is hidden. That is, just as the material spring has its means, such as the sun, wind, cloud, rain, etc., the spiritual spring also has its means, such as light, the soul of faith, yearning of love and *giryah-u zāri* (weeping and shedding tears), by which the dead city of the personal world is revived. That is, when the light of belief starts to work like the sun in a true *mu'min*, the soul of faith moves like wind, clouds of grief for love gather and the *mu'min* acquires the habit of weeping and shedding tears, yearning for *didār* (vision), then the arrival of the spiritual spring is expected.

This book was given the name “*Dars-i Mukarrar or Revision*”, but our dear and respected President, Fath °Alī Habīb, wished it to have another more attractive name. Thus, we have called it “*Spring of Knowledge or °Ilmī Bahār*”, by deducing it from the above-mentioned verse. The reason for naming it so is not hidden. Souls and angels may be envying the good fortune of President Fath °Alī Habīb and his begum, Adviser Gulshakar and their beloved children, because the service which is rendered in their blessed house for true knowledge, is exemplary. It is my heart-felt prayer that may the Lord of the world grant success and eminence in both worlds to all friends in knowledge and to all *mu'mins*! Āmīn!

N. N. (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Saturday, 2 Zu'l-Ḥijjah 1414/14th May, 1994.



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The Night of Qadr and a Death

1. The Night of *Qadr* has importance and excellence both in *tanzil* as well as in *ta'wil*. In *tanzil* it is the most excellent night of the month of Ramazān, which is better than a thousand months, and in *ta'wil* it is the *Hujjat* of *Qā'im* ([°]*alaynā minhu's-salām*), in whom are hidden the *Qā'im* and all the secrets of *Qiyāmat*. Thus he who attains the recognition of the *Hujjat* of *Qā'im*, attains the recognition of the *Qā'im* and the *Qiyāmat* and the treasure of the hidden secrets is allocated in his name or in the name of *mu'mins* like him.

2. It is extremely necessary for all of my [°]*azizān* (students) to study the *sūrah* of *Qadr* (97:1-5) very carefully and repeatedly and to look up its *ta'wil* in *Wajh-i Dīn*, particularly Chapter 33, in which it is said that the recognition of *Ḥaẓrat Qā'imu'l-qiyāmat* is not possible except through five *ḥudūd*, who are *Asās*, *Imām*, *Bāb*, *Hujjat* and *Dā'ī*.

3. It is a great wisdom to always have a good opinion about God. Thus we will say: [°]*Ā'ishāh* Begum (wife of [°]*Allāmah Naṣīr al-Dīn*) was greatly blessed with the mercy of Almighty God, because she was taken to the lasting abode from the transitory one, after the *bandagi* of long illness, spiritual exercise and trial. How fortunate she was that she passed away on Saturday, 23 Ramazān 1414/5th March, 1994, when the world-illuminating sun set for the sake of the Night of Qadr a few hours after her burial. It was a very wonderful coincidence or a programme of a wisdom-filled death, because the *ta'wil* of the Night of Qadr is the *Hujjat-i Qā'im* and that of Saturday is *Ḥaẓrat Qā'im* and it certainly indicates that there is their recognition in her family.

4. The paternal lineage of late Mrs. °Ā'ishāh Begum is as follows: °Ā'ishāh Begum bint Asadu'llāh Beg (alias Bulbul) ibn Muḥammad Rizā Beg Farāj ibn Wazīr Asadu'llāh Beg ibn Wazīr Pūno. Her maternal lineage is °Ā'ishāh Begum bint Tā'ifah Bāno bint Trangfah Sultān Maḥmūd ibn Ghulāmo ibn Sultān Beg ibn Khush Beg ibn Jatūrī.

5. °Ā'ishāh Begum was born in 1922. At the age of approximately seven years she was married to me and at that time perhaps I was a boy of twelve years. It is strange that she was married in such young age, the reason for this is that perhaps my parents wanted to choose their daughter-in-law from a good family.

6. My wife, the late °Ā'ishāh was among those courageous ladies of Hunza who amaze people due to their zeal for sacrifice and absolute fidelity while their husbands are away from their country for a long time. Numerous such examples are to be found in Hunza.

7. I have listened to her experience very carefully and I confirm that sometimes °Ā'ishāh Begum used to have the *didār* of a majestic and miraculous *buzurg* (dignitary) in luminous dreams. According to my research it used to be a manifestation of the Light of Imāmat, but I used to give less importance to it, lest she be a victim of pride. Once when I was in Yarqand (China), °Ā'ishāh Begum was very sad due to people's gossip about me, she saw the same *buzurg* in her dream telling her: "My daughter! you must not be sad and disappointed. My son is protected and safe under my holy hem. He is going to return three months from today. So give your food for three days to a poor woman." She acted according to his instructions and the prophecy came true.

8. °Ā'ishāh had experienced poverty, therefore, when our financial condition became better, sometimes she used to demonstrate her habitual generosity to the extent that she would not spare even a thing which is essential for use at home in order to give it to a needy person.

9. The late Begum, being very religious used to love to go to *Jamā'at Khānah*, attend the *rūhānī majlis* and listen to poems in praise of the Exalted Imām. The sudden and untimely death of our youthful son (Īsār °Alī) wounded her heart and rendered it extremely tender, therefore, she used to do abundant *giryah-u zāri* in the assembly of *zīkr* and *munājāt*. Indeed, the *munājāt* of a wounded heart pleases God Who fulfils its needs, and this wisdom and expedience of turning to Allāh is hidden in every calamity.

It is not surprising that every good woman has great maternal love for her children, similarly °Ā'ishāh Begum's children were dearer to her than her own life, but the surprising thing is she used to intensely love Sayf Salmān Khān also. She used to say with sincerity that undoubtedly I was a friend of God, therefore, it was a Divine favour and wisdom that I sought the help of a second marriage in the strange and confined life of Yarqand and the sweet fruit of which today is Sayf Salmān Khān instead of our Īsār °Alī and she used to always insist that Salmān should be brought to Pakistan. Fortunately, in 1992 Salmān came to Pakistan for a short time and saw his sick mother for the first and last time. He was happy to see his mother, simultaneously he was grieved to see that she was so sick.

11. I would now like to say something for collective benefit and that is, I am among the supporters of the tradition of *Chirāgh-i Rawshan*, when it is conducted in a simple and less expensive manner. But I do not know what is the background of the ritual of

the seventh day, therefore, I offered the expenses of that ritual of the demise of °Ā'ishāh Begum to the holy *Jamā'at Khānah* as continuing charity and hope that (God willing) the prudent members of the *Jamā'at* will also act accordingly. Mūkhī Şāhib praised this exemplary act generously and gave many blessings and these blessings are in fact those of Ḥazrat Mawlā which are uttered from the pure tongue of our revered Mūkhī Şāhib. *Al-ḥamdu li'llāh.*

12. I was already aware of the fact that for the sake of *Fātiḥah-khwānī* and offering of condolences many members of the *Jamā'at* would come in wagons to Gilgit from Hunza and due to which thousands of rupees of the *Jamā'at* would be wasted and it happened exactly so, despite my request that they should not come from far away because we have to limit this tradition. I requested some of the elite of °Aliabad that if they had spent the fare of coming and going in some of the work of the *Jamā'at* and had written only a short letter of condolence to me, it would have been far better. I further requested them that they should make the *Jamā'at* understand that they should not go to far-flung areas in great numbers for the sake of *Fātiḥah-khwānī* (because for the sake of every kind of prayer and *Fātiḥah-khwānī* the best place is the *Jamā'at Khānah*, the House of God). They are wise and they liked these suggestions.

13. In these *majālis* we also discussed the subject of time. What is time? It is a part of our precious life. If the life of an individual is precious then that of the community is more so, therefore, the precious communal life should not be spent in unnecessary work, because money which is spent is recoverable, but life which is spent is not so.

14. I have also suggested that in the Northern Areas the tradition of conveying reward to the deceased soul is very good. However, what kind of sympathy is it that the bereaved family is not allowed to rest for even a little while and they have to remain respectful and alert to the constant stream of visitors, from morning till evening? Is it not possible that the people should come and go up to 2 p.m.? Otherwise the bereaved family will continue to suffer from this. Moreover, what is the use of knowledge and progress and the advice of doctors in such a context? In short, it is extremely necessary to think about certain traditions and modify them.

15. Sometime ago, I presented a very important issue to the President of the Regional Council of Hunza, Dr. Aslam, which I repeat here that, the name “Mu’minābād” was suggested by me, because our most dear brothers who live in Mu’minābād are very staunch *mu’mins*. The name, by the grace of God, has been approved. However, what is the reason for not appreciating their faith and sincerity? Are not they and we the spiritual children of the same Imām? If we are, then why do they not have the same rights of brotherhood and equality? I suggest that they should refer the issue to the Nāmdār Council. Perhaps it may take time for improvement, but God willing, the problem will be solved.

16. Thanks be to God that some important points of knowledge were presented to the *Jamā’at*, who had come to offer prayers for the deceased. On the whole, enough points of knowledge and wisdom were discussed and also the bliss and blessings of sincere prayers of the *mu’mins* were attained. Finally from the depth of my heart I thank all those *mu’mins*, who rendered unique services during the long illness of °Ā’ishāh Begum and I pray for all those ladies and gentlemen who participated in this service, through

visits and offering of condolences. May the Lord of Honour enrich them with unlimited good deeds of religion and the world. *Āmin!*

N.N. (Ḥubb-i °Alī) Hunzai,
Karachi,
Thursday, 4 Shawwāl, 1414/17th March, 1994.



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Revision 1

1. The Imām of the Time:

God says: “The day when We will summon every people through their Imām; then whosoever is given his book (of deeds) in his right hand, these shall read their book (joyfully), and they shall not be dealt with (even the width of a thread) unjustly. But whosoever is blind in this (life), he shall (also) be blind in the hereafter, and far astray from the (right) way.” (17:71-72).

If you reflect carefully upon verse (17:71), you will come to know that it is not the Resurrection of Resurrections which is mentioned in this verse, but only the Resurrection which takes place in every age, because in every age there is an Imām and the Resurrection of the people of that age is linked to him. Thus, when the spiritual Resurrection takes place in the personal world of one of the *ḥudūd-i dīn*, the Imām is present there in his luminosity and through him the particles of the people are invited.

2. Ḥudūd-i dīn are the internal senses:

Those who have recognised the *Nāṭiq*, the *Asās* and the Imām of the time, have attained the eye of *māʿrifat* both in this world and in the hereafter, as God mentions these, His great favours: “He it is Who has created for you ears, eyes and hearts (i.e. the *Nāṭiq*, the *Asās* and the Imām), (but) little it is that you give thanks for.” (23:78). This is an explanation of this verse.

3. Imām is the Heart of the Muʾmins:

God says: “And know that Allāh comes in between man and his heart.” (8:24). That is, God keeps the Imām who is the heart and

centre of man and humanity, in the veil of the secrets of *maʿrifat* (recognition), so that his *maʿrifat* may be the greatest trial and its reward the greatest favour.

N. N. (Ḥubb-i ʿAlī) Hunzai,
Zuʿl-Faqārābād, Gilgit,
3rd March, 1994.



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Revision 2

Lightning speed of the light of ma^ʿrifat:

The day, i.e. the age, in which *mu'mins* (male and female) will attain the light of knowledge = light of intellect = light of recognition, it will work for them in knowledge and recognition with lightning speed, just as the Holy Qur'^{ān} alludes to a long day in which a child is born in the morning, becomes old before the evening and then dies (73:17); also a day whose duration is equal to a thousand years of this world (22:47), as well as a day whose duration is equal to fifty thousand years of this world (70:4), but the light of *mu'mins* (57:12, 19; 66:8), in its guiding demonstration, can traverse these temporal distances in a few seconds.

Ages of the Universe and Paradise and Hell:

Q. How long do Paradise and Hell last?

A. In the light of the Wise Qur'^{ān} (11:107-108) they last as long as the heavens and the earth last. This means that the age of Paradise and Hell is as long as that of the heavens and the earth.

Q. How long will the universe last?

A. Allāh enfolds the universe on every Resurrection day and annihilates it (21:104; 39:67) and then immediately creates a new universe and this chain continues endlessly.

Treasure of Secrets = Treasure of Imām-i Mubīn:

The light of *mu'mins* can reach the treasure of secrets or the treasure of *Imām-i mubīn* (Manifest and Speaking Imām), in which all secrets are united together and the details of which are in the Wise Qur'^{ān} (10:37). It is a fact that without the Qur'^{ān}ic details, "the Book, in which there is no doubt" (10:37) cannot be explained, but every explanation is possible only in the

illumination of its light. In short, God has encompassed all the secrets of recognition in the treasure of *Imām-i mubīn*, in which all recognitions are represented by one recognition and all realities are represented by one reality. This means that the one light of countless *mu'mins* is the same as that of God, the Prophet and the Imām and the same is Monoreality. Praise belongs to God!

N. N. (Ḥubb-i °Alī) Hunzai,
Zu'l-Faqārābād,
4th March, 1994.



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Revision 3

1. Youth and Spiritual Progress:

One special allusion of the Wise Qur'ān, which is full of the kernel of wisdom, is that youth is the best time for spiritual progress, because it is in this time that the *jihād* against the carnal soul becomes very productive and fruitful. Thus, God granted Prophethood and wisdom and knowledge to almost all the Prophets in their youth and then they became role models for the people of the world in exemplary manners and in the greater *jihād*, as mentioned separately about Ḥaẓrat Yūsuf (12:22) and Ḥaẓrat Mūsā (28:14) that they were given wisdom and knowledge in their youth and in both places the following extremely pleasing wondrous secret is mentioned:

2. “And thus do We recompense those who do good” (12:22; 28:14). That is, the most successful way in which the Prophets did good, is that first, by doing spiritual *jihād*, they transformed the carnal soul (*nafs-i ammārah*, 12:53) into the censoring soul (*nafs-i lawwāmah*, 75:2) and the satisfied soul (*nafs-i muṭma'innah*, 89:27). This is the meaning of doing good to oneself before doing it to others. Then they did good to other people in a real sense.

3. Muḥsinīn (pl. of Muḥsin, Those who do good):

According to the wisdom of the above-mentioned verse, after the Prophets and Imāms, the *mu'mins* who follow their footsteps are also *muḥsinīn*. Thus such *mu'mins*, by the infinite grace of God, can reach the climax of knowledge and recognition by adopting the same light of the Prophet and Imām. Praise belongs to Allāh, the Lord of the worlds!

4. Kazālika (Thus):

Although every verse of the Holy Qur'ān is a pre-eternal (*azalī*), post-eternal (*abadī*) and intellectual miracle, yet it is true that a special allusion is made to some of them. One of these special miracles is the word “*kazālika*”.

Note: A list of the word “*kazālika*” in the Qur'ān has been compiled by Muhtaramah Mah Mahal Badruddin (Secretary).

N. N. (Ḥubb-i ʿAlī) Hunzai,
Zu'l-Faqārābād,
10th March, 1994.



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Revision 4

1. Ta'wili Wisdom of Ghurāb:

It may surprise you to know that in the word “*ghurāb*” is hidden the meaning of “*gharīb*”, because there is apparently neither resemblance nor relationship between *ghurāb* (crow) and *gharīb* (stranger). Nonetheless, after investigating their verbal root, meaning and *ta'wil*, the secret of the greatest wisdom in the words *ghurāb*, *gharīb*, and *ghurūb*, which are from the same root, can be revealed.

2. Read the story of Hābīl and Qābīl in verses (5:27-31) carefully and reflect upon these words: “Then Allāh sent a *ghurāb* (crow) which was digging up the earth.” First meaning: Then Allāh sent a crow which was digging up the earth. Second meaning: *Gharaba(n)*, *ghurbatan*, *ghurban* and *gharābatan* mean to be a *gharīb*, stranger: Then Allāh sent a strange angel who was digging up the earth of the personal world. Third meaning: Allāh sent a *gharīb* (stranger = light of Ḥaẓrat Qā'im) and he started to make a grave in the earth of the Universal Soul at the rank of the Universal Intellect.

3. **Prophetic Ḥadīṣ:** “Islam started as a stranger and will return as it started.” First meaning: Islam in the beginning was strange and will return as it was in the beginning. Second meaning: Islam in the beginning was strange (for the people) and it will become strange in the end, as it was in the beginning. Third meaning: *Nāṭiq* and *Asās* are embodied Islam, but they are strangers (*gharīb*) in the eyes of the people.

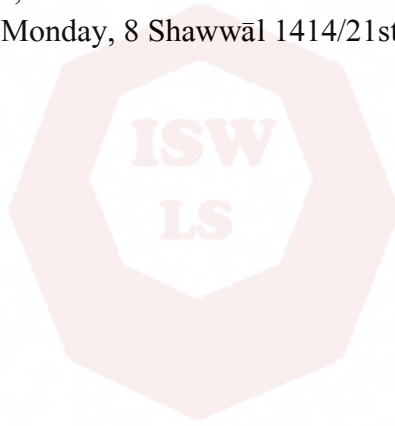
4. *Gharīb* is a hidden blessed name of Ḥaẓrat *Qā'im*'*l-qiyāmat*, because he is a stranger who has come from the higher world, just

as *yatim* is a blessed name of the Imām and *miskin* is a name of *Hujjat*, which respectively mean “unique” and “the one who gives peace”.

N. N. (Ḥubb-i °Alī) Hunzai,

Residence, Karachi,

Blessed Naw-rūz, Monday, 8 Shawwāl 1414/21st March, 1994.



**Institute for
Spiritual Wisdom
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Knowledge for a united humanity

Revision 5

1. Kingdom of the Personal World:

The Holy Prophet has said: “O children of °Abdu'l-Muṭṭalib! Obey me so that you will be kings and rulers of the earth.” By this kingdom is meant the spiritual kingdom of the personal world.

2. Obedience of the *Nāṭiq* is through the *Asās* and that of the *Asās* through the Imām of the time, because this is the way of the light of guidance and spiritual kingdom.

3. Great Kingdom and Magnificent Kingdom:

The spiritual kingdom of the progeny of Ibrāhīm and the progeny of Muḥammad (s.a.s.), is called the great kingdom (*mulk-i °azīm*, 4:54) and the kingdom of the people of Paradise is called the magnificent kingdom (*mulk-i kabīr*, 76:20). The purpose of this law is that people should duly recognise the spiritual king of their time, so that they may be granted the kingdom of paradise as an ever-lasting reward of this great recognition.

4. Shirt of Ḥaẓrat Yūsuf:

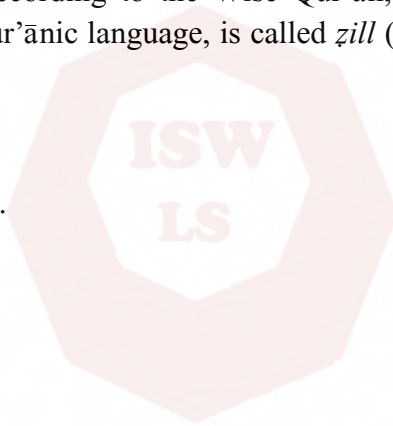
By the shirt of Ḥaẓrat Yūsuf is meant the *ibdā°i* body. I have composed a poem in Burushaski, a verse of which makes a profound allusion to this shirt, the translation of which is:

The Yūsuf of the time has (many) spiritual shirts,
Consider the fragrance in them: spiritual perfume is very
pleasant.

5. In short, regardless of how many countless people enter paradise, there will be no lack of Paradisiacal shirts. That is, every

individual in Paradise will receive an *ibdāʿi* body, in which is the spiritual kingdom, because potentially every individual in himself, has an universal kingdom. Or, in other words, every individual in reality is a spiritual and luminous copy of the image of Ādam, rather the image of Raḥmān (Compassionate). With regard to the image or copy, according to the Wise Qurʾān, everything has a copy, which in Qurʾānic language, is called *zill* (pl. *zilāl*, shadows, 16:81).

Karachi,
22nd March, 1994.



**Institute for
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Revision 6

1. Wonders and Marvels of Dreams:

See verse (30:23) which indicates that sleep and dream are among the Divine signs and it is necessary to reflect upon Divine signs, otherwise we may be guilty of negligence and ingratitude, as mentioned in the Prophetic *Hadis*: “A *mu'min*'s dream is a part of the forty-six parts of Prophethood.” But the condition is that a *mu'min* has to be a true *mu'min* so that his dream may be transformed into spirituality and luminosity.

2. You may believe that in the form of spiritual progress, a *mu'min*'s imagination and dream are transformed into spirituality, because due to true knowledge and *zīkr-u 'ibādat* the dream becomes purified from all defects and appears in its pure form and a pure dream is that of the Prophets, which is full of the wonders and marvels of spirituality.

3. Vision in the Dream:

It is mentioned in the *Kitābu'r-Ru'yā* of *Sunan* of Dārimī that the Holy Prophet said: “I saw my Lord in the most beautiful form. He said: What were the sublime assembly discussing? I said: My Lord! You know best.”

4. At the rank of Prophethood, the spirituality of dream and that of wakefulness are alike. A proof of this fact is the luminous dream of Ḥazrat Ibrāhīm, in which he was commanded to sacrifice his beloved son and this was like a complete revelation during wakefulness.

5. The Holy Prophet said: “He who sees me in a dream, indeed sees God.” (Because in the world of oneness, the light of God, the

Prophet and the Imām is the same, and it is also a fact that the Prophet and the Imām are God's *mazhar* and mirror).

6. It is also said in a *Ḥadīṣ*: “He who sees his Lord in his dream enters Paradise.” According to us, its *ta'wil* is that the Divine vision is possible indirectly and not directly, therefore, the vision of the *mazhar* of Divine light, the mirror which reflects Divine light and the one who says: “I am the face of God” is as if the holy vision of God.

7. A luminous dream in which the bliss of Divine vision is attained is spirituality and it is the result of following the True Guide. Mawlā [°]Alī, for this purpose, has kept this unchangeable law in front of every traveller on the path of spirituality, which is: “He who recognises himself (by the guidance of the Guide of the time), recognises his Lord.”

8. The Holy Prophet has said: “There are three (kinds of) dream: The good (luminous) dream is a glad tidings from God, the saddening dream is from Satan, and there is a dream which is caused by (the deeds of) man. So, when one of you sees an unpleasant dream, you should not relate it to anybody. You should stand up and pray (and apply yourself to *zīkr* and *bandagi*)”.

9. The Holy Prophet used to say: “Do not relate your dream except to a learned man or a sincere adviser.” Had *ta'wili* wisdom not been hidden in the dream, it would not have been necessary to have recourse to a learned man, and a sincere adviser can only be an intelligent person who has knowledge and is aware of the wisdom hidden not only in good dreams, but in bad dreams too.

Note: All the *Aḥādīṣ* mentioned in this revision are taken from *Kitābu'r-Ru'yā'*, *Sunan* of Dārimī, Vol. II.

N. N. (Ḥubb-i °Alī) Hunzai,
Karachi, 3rd April, 1994.



**Institute for
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Revision 7

1. Secret of sujūd (prostration):

A perfect, complete and magnificent prostration is the one in which the secret of real success is hidden and such a prostration takes place in effacement and annihilation, as mentioned in verse (96:19): “And prostrate yourself and draw near (to your Lord).” That is, it is only the prostration of the chosen ones of God full of heart-burning, which is the means of Divine closeness, in which they place their forehead on the ground with sighs and tears. A prostration which is empty of practical humility, like an empty walnut, has no value.

2. Analysis of the Word “Sajdah”:

Sajada (sujūd): To bow down in humility; to place the forehead and nose on the ground in worship, to express obedience. Adjective: *Sājid*, masculine, pl. *sujjad, sujūd (sājidīn)*; feminine: *sājidah*, pl. *sājidāt, sawājid*. For instance, *‘aynun sājidah* = a languid or languishing eye; *shajaratun sājidah* = a tree bending or inclining; *nakhlatun sājidah* = a palm-tree bent by its fruit; *as-sajjād* = a man who prostrates much or frequently; *as-sijdah* = a substantive from *sajada* = prostration of oneself in prayer or the like; *as-sajjādah* = a small mat upon which one prostrates, prayer carpet; *al-masjad* and *al-masjid* (pl. *al-masājid*) = any of the parts of a ground, as well as of the body, that are the places of *sujūd*, mosque, prayer and worship, as mentioned in verse (7:29): “And set your faces, upright at every *masjid*.” General meaning: “And set your faces upright at every worship.” Special meaning: “And set your spiritual faces towards the beloved (God).”

3. Prayer (Ṣalāt), Tasbiḥ and Prostration of Everything:

In this connection, the Holy Qur'ān says that there is no creature and nothing, which does not pray or glorify God in its own way, as is said: "Each one knows its own (mode of) prayer and *tasbiḥ* (praise)." (24:41). See also verse (17:44) for the *tasbiḥ* of everything and for their prostration, verses (13:15; 16:49; 22:18).

4. An Extremely Important Question:

After this fundamental discussion, the important question arises: If the *ṣalāt*, *tasbiḥ* and prostration of all creatures are correct, why are immediate salvation and Paradise not promised to them unconditionally? The answer is that the main purpose is not mere *‘ibādat* (worship), but together with *‘ibādat*, recognition (*ma‘rifat*) is also necessary and that is impossible without the intellect. Thus minerals, vegetables and animals, are exempted from this trial of knowledge and recognition because they do not receive the Divine gift of particular intellect, and this field of trial is left for or becomes specific to human beings.

5. ‘*Ibādat* of Jinn and Mankind:

As mentioned in the above, no creature is without cosmic, universal and natural worship and together with this, there is a special worship ordained for rational beings (*jinn* and mankind), which is called *‘irfānī ‘ibādat*, i.e. the worship in the light of knowledge and recognition, as mentioned in verse (51:56): "And I did not create the *jinn* and mankind but to worship Me (and to recognise Me)."

Ḥazrat Imām Ḥusayn (a.s.) says: God, may He be exalted and glorified, did not create the servants but to recognise Him and when they recognise Him, they worship Him. When they worship Him, by virtue of His worship, they dispense with the worship of those other than Him. (*al-Mizān*, Vol. 18, p. 390).

6. Faith, Knowledge, Love and Recognition:

God has spoken well of His chosen servants everywhere in the Holy Qur'ān, for the mention of their prostration of love, together with their other virtues can be seen in verses (17:107-109; 19:85). The purpose of the mention of the great and exalted examples of the Prophets and Imāms is that we should follow them in order to reach the destination of love and annihilation, without which there is no rest and peace. O my dear friends! cherish faith, knowledge, love and recognition more than your life.

7th April, 1994.



Revision 8

Wisdom of Durūd (Ṣalawāt):

Reflect well upon the blessed verse (33:43) in which the sending of *durūd* upon *mu'mins* is mentioned: “He it is Who sends *durūd* (blessings) upon you, and His angels also, that He may bring you forth from darkness (of ignorance) unto light (of knowledge and wisdom). And He is merciful to the *mu'mins*.”

First wisdom: The purpose of this blessed heavenly *durūd* is to bring forth *mu'mins* (male and female) from the darkness(es) of the remaining negligence and ignorance, to the practical and real light of *zīkr-u 'ibādat*, knowledge and recognition and this purpose can be fulfilled when the *mu'mins* are actually in the illumination of light. (57:12, 19; 66:8).

Second wisdom: The law of *durūd* (*ṣalāt*) is not separate from the law of treasures (15:21). Thus, it is a fact that Allāh sends *durūd* upon the *mu'mins* from His living treasures, which are the Universal Intellect, the Universal Soul, *Nāṭiq*, *Asās* and the Imām of the time, and the same are also the heavenly and earthly angels who convey Allāh's *durūd* to *mu'mins*.

Third wisdom: There are differences in the meaning of *durūd*, however, the wisdom-filled allusion of the verse shows that it has the meanings of success, guidance, spiritual help (*ta'yīd*) and knowledge, because it is these powers which bring forth the *mu'mins* from the darkneses of negligence and ignorance and lead them to the light of intellect.

Fourth wisdom: There are two kinds of special needs of a *mu'min*: spiritual and intellectual. Thus, there is mercy for the soul and

knowledge for the intellect in the meaning of *durūd*, but many people remember the mercy and forget the knowledge.

Fifth wisdom: When *mu'mins*, according to Divine command (33:56), recite: “*Allāhumma ṣalli ʿalā Muḥammadin wa-āli Muḥammad*”, they pray: O Allāh! (the *durūd* which You have mentioned for *mu'mins*) send on Muḥammad and his progeny (so that through this means we may receive it in a real sense).

Sixth wisdom: Since *durūd* means success, guidance, *ta'yīd* and knowledge, it is therefore necessary at all stages and the highest *durūd* is at the place where the *ṣadaqah* (*zakāt*) of the Pearl of Intellect is given and taken (9:103) and where the peace of *durūd* is in the form of the word of command.

Seventh wisdom: Nothing in religion and faith is without conditions, thus among the conditions of *durūd*, which *mu'mins* are going to receive, the fundamental and special one is to follow Muḥammad (s.a.s.) and his progeny, because one of the meanings of *durūd* is also “to follow”.

Eighth wisdom: One of the Qur'ānic laws is that there is nothing without mercy and knowledge (40:7). It should be remembered here that there are spiritual bounties in mercy and intellectual bounties in knowledge. Thus, since *durūd* is a special thing of the Qur'ān, therefore there is special mercy and special knowledge in it.

Ninth wisdom: Every magnificent thing has a praiseworthy characteristic. Thus, one characteristic of *durūd* is that its circle of descent and ascent continues in *lāhūt* (the world of divinity), *jabarūt* (the world of intellect), *malakūt* (the world of angels) and *nāsūt* (the world of human beings).

Tenth wisdom: The way Allāh sends *durūd* is that He makes it a light which is brought down to the Holy Prophet by the angels and the Holy Prophet, according to “And send *durūd* upon them”, (9:103) directs it towards *mu’mins* through his guidance and teachings and which his *Waṣī* attained completely, whereas many *mu’mins* merely considered it only as an effective prayer.

Eleventh wisdom: When Allāh and His angels send the *durūd* upon *mu’mins*, we should believe that it is done by the Prophet and the Imām, because if He uses angels in the spiritual world, He can also use the Prophet and the Imām in the physical world. For, He is the absolute King, therefore He only commands.

Naṣīr al-Dīn Naṣīr Hunzai,
Karachi,
Sunday, 5 Zu’l Qa’dah, 1414/17th April, 1994.

Institute for
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Revision 9

The Words of Durūd:

In *al-Mizān fi Tafsiṛi 'l-Qur'ān* (XVI, p. 344), it is mentioned with many references that when someone asked the Holy Prophet about the *durūd*, he said: “Say: *Allāhumma ṣalli °alā Muḥammadin wa-°alā āli Muḥammad kamā ṣallayta °alā Ibrāhīma wa-°alā āli Ibrāhīma innaka ḥamidun majīd. Allāhumma bārik °alā Muḥammadin wa-°alā āli Muḥammadin kamā bārakta °alā Ibrāhīma wa-°alā āli Ibrāhīma. Innaka ḥamidun majīd.* (O Allāh! send *durūd* upon Muḥammad and upon the progeny of Muḥammad as You sent *durūd* upon Ibrāhīm and the progeny of Ibrāhīm. Verily You are praiseworthy, glorious. O Allāh send *baraka* (blessing) upon Muḥammad and upon the progeny of Muḥammad as You sent *baraka* upon Ibrāhīm and upon the progeny of Ibrāhīm. Indeed You are praiseworthy and glorious.”

First wisdom: Since God has sent His beloved Prophet Muḥammad (s.a.s.) as an universal mercy for the personal worlds (21:107), therefore all people need his intercession, but he himself is free from and above the intercession of anybody else.

Second wisdom: Reflect well and answer this question: Has the holy light of Muḥammad and the progeny of Muḥammad (the Imām of the time) risen in the personal world of every *mu'min*? If the answer is positive, it means that there is the renewal of similitudes in the act of *durūd*, therefore you should recite *durūd* in the perspective of your own personal world, so that its crescent may develop into a full moon.

Third wisdom: The concept of the universe is different, the concept of the world of religion is different and the concept of the personal

world is different. Thus the purpose of sending *durūd* by Allāh and His angels (33:56), by the Prophet (9:103) and by *mu'mins* (33:56) is for the spiritual and luminous progress of the personal world. Because although the light of Muḥammad (s.a.s.) and the progeny of Muḥammad (s.a.s.) is perfect and complete in every respect in their personal world, its reflection is not yet complete in every personal world due to the latter's shortcomings.

Fourth wisdom: It is clear from the above-mentioned words of *durūd*, that the luminous and wisdom-filled *durūd* which God had sent upon Ḥaẓrat Ibrāhīm and his progeny, was also necessary for Muḥammad (s.a.s.) and his progeny. We have to look into the Holy Qur'ān for the exegesis and explanation of such a common *durūd*.

Fifth wisdom: The exegesis and explanation of the above-mentioned common *durūd* is in the blessed verse (4:54): “Indeed, We have given to Ibrāhīm's progeny the Book and the wisdom and We have given them a great kingdom”. These Divine bounties are also given to the Imāms from the progeny of Muḥammad. Thus without any doubt, this verse is the exegesis of the holy *durūd*.

Sixth wisdom: God, according to His *sunnat* (law, habit) and wisdom enfolds and unfolds, not only the universe, but also everything. Thus a world of knowledge and wisdom is enfolded in all the exalted Qur'ānic words and the *durūd* is among the most exalted of them, because according to the phrase “*yusalli*” (33:43), God makes the light of the *durūd*.

Seventh wisdom: For those who recognise the Imāms of the *ahl-i bayt* (a.s.), it is indeed not difficult to understand the meaning and purport of the *durūd*, because in the spirituality and luminosity of the Imām of the time, who is the progeny of Muḥammad (s.a.s.) and the Manifest Imām (36:12), the renewal of the similitudes of

encompassing everything continues. If a *mu'min* enters the personal world, he will come to know that, just as the rays of the sun constantly pour down upon the moon, the luminous rain from the absolute light of God, constantly pours down upon the revealed light (4:174; 5:15). This is the esoteric and cosmic exegesis of the *durūd*. This exegesis contains all the realities and recognitions, from which no good word or meaning is excluded. Praise belongs to God, the Lord of all worlds!

N. N. (Ḥubb-i °Alī) Hunzai,
Tuesday, 7 Zu'l-Qa°dah 1414/19th April, 1994.



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Revision 10

The story of Ādam or Ādams:

Is the Qur'ānic story of Ādam related in a wisdom-filled way to only one Ādam or to many Ādams? The satisfactory answer to it is in the treasures of true knowledge, and as for the Wise Qur'ān, it is the treasure of treasures, from the ocean of which flow the streams of knowledge. By reflecting on this statement of Sayyidnā Ja'far b. Mansur al-Yaman, one can draw a useful logical conclusion: "According to *ta'wīl*, in fact Ādam was one of the *mustajibs* of the Imām of the time. He was a bearer of *zīkr* (i.e. he was given *ism-i a'zam*) and was striving hard".

The proper name of the Ceylonian Ādam was Takhūm bin Bajlāh b. Qawāmah b. Warāqatu'r-Ruyādī. It is said that Ādam was not his real name, rather it was his appellation, which is applicable to every *Nātiq* in his cycle and to every Imām in his time. Thus Ḥaẓrat Takhūm, was the first *Nātiq* and the first Ādam of this major cycle. Regarding the vicegerency of the one in whose personal world, according to the law of renewal, a perfect, complete, ever-reaching and all-embracing new universe had to come into existence, God said: "Verily, I am going to appoint a vicegerent in the earth." (2:30).

A question arises here: Who are those angels? Personal or cosmic? Are they in the world of particles or in the world of *ibdā'*? Potential or actual? Heavenly or earthly? Also, was what they said, said by the tongue of speech, or by circumstantial language? Was it said by all of them or some of them?

Answer: "Renewal of similitudes" is a wisdom-filled term and a key law, in the light of which many realities and recognitions can

be discovered. Thus, God renews the universe in the personal world of every Ādam and this is a practical exegesis of verse (55:29): “Every day He is in a (new) mode.” The sense of the whole verse is that all those who are in the heavens and the earth, turn to Him to solicit His great favours and whenever God wills, He bestows vicegerency and the kingdom of the universes. Thus, everyday (i.e. in every cycle) He is in a new mode and glory.

In short, in the beginning those potential angels who prostrated by the command of God, were the particles of the world of particles, representing every kind of creature. It is obvious that the prostration of particles is utterly different from that of mankind. That is, the atomic angels fell down into the body and soul of Ādam to create the Personal Resurrection. Those angels who were unaware of knowledge and wisdom like suckling babies, gradually became perfect angels by the grace of the knowledge of the names of Ḥazrat Ādam. Later on, they also performed the prostration of obedience to him through the pearl of intellect.

One important law of the Qur’ān is: that which is not given the language of speech, should be listened through its language of state. That is, the law of Divine mercy should interpret and represent it. Thus on the proclamation of the vicegerency of Ādam, the atomic angels said nothing with the tongue of speech, but their possible feelings and tongue of state are interpreted, in which there are great wisdoms, as well as trials.

In this tongue of state, it was mentioned that Ādam would make mischief and shed blood. The exoteric meaning of this is found in the exegeses, etc. In addition, it also implies the wisdom that the angels were able to see the system of vicegerency and Imāmat continuing and lasting from the beginning to the end of the world and considered it responsible for all the states of the world.

Another aspect of its wisdom is that the spiritual revolution will resurrect in the personal worlds of some of the *ḥudūd-i dīn* and the blood of doubts and uncertainties will be shed. Destruction, for the sake of re-construction will also continue to take place in the earth of the *daʿwat*.

The angels also said with the tongue of state: “And we do *tasbiḥ* (purification) and *taqdis* (sanctification) for you” (2:30). *Taʿwīlīc* meaning: And we do Your *tasbiḥ* at the place of intellect indirectly and we do Your *taqdis* at the rank of command directly, because in the symbol of the pearl of intellect and in the word of command there is a purely abstract concept of everything. Since Intellect (*Ḥamd*) is Allāh’s name “*subbūh*” and command is His name “*quddūs*”, thus in these two great names, the *tasbiḥ* and *taqdis* of Allāh continues to be performed by the tongue of the state of everything (17:44). Praise belongs to Allāh!

N. N. (Ḥubb-i ʿAlī) Hunzai,

Karachi,

Sunday, 12 Zuʿl-Qaʿdah 1414/24th April, 1994.

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Revision 11

Spiritual Quake is a very great Miracle:

The Holy Prophet says: “He who dies, his Resurrection takes place”. You are indeed aware of the fact that the wisdom-filled death is the one, which takes place with countless wonders and marvels in this life, before the physical death. This shows that the Resurrection which is mentioned everywhere in the Wise Qur’ān is, in fact, the personal and individual Resurrection in which the people of the past and the future are gathered together in the world of particles.

Regarding the Qur’ānic and spiritual knowledge about the quake of Resurrection, duly reflect on this Divine teaching: “Do you think that you would enter Paradise (of spirituality) while there has not yet come upon you the like of what befell those who passed away before you? Distress and affliction befell them, they were shaken by a quake so that the Messenger and those who believed with him said: When will the help of Allāh come? Verily Allāh’s help is near.” (2:214).

There are many pre-requisites to enter the Paradise mentioned in the above-mentioned verse which is spirituality and the permanent Paradise as well. The gist of these are mentioned here as distress, affliction and quake respectively. Yet, the last of them is quake, which is a very great secret and miracle, which nobody knows except the chosen ones of God. It is an act of purification by the Divine hand. At the end of this verse Allāh’s *Nasr* (help) is also mentioned, by which is meant the angel of imagination. But the law that the angel of imagination does not come alone must be remembered, since there are other angels as well.

Another mention of quake is in the verses: “O people, fear your Lord. Verily, the quake of the hour is a terrible thing! The day you shall behold it, every suckling mother shall forsake her suckling and every pregnant female shall drop her load. You shall behold the people (as) drunken, yet they will not be drunk, but the punishment of Allāh will be terrible.” (22:1-2).

Every personal world is an universal among universals, in which all symbols and symbolised are gathered together. Among its symbols or examples, one is that of a woman or a collectivity of women who has, not only many sucklings, but also the burden of countless souls in her womb. But when the great distress of personal Resurrection takes place, she forgets her sucklings and drops the burden which consists of countless souls. That is, all the souls of the personal world are taken out by the act of ‘Izrā’īl.

Regarding such a Resurrection which is related to spirituality and recognition, if we observe people, we will come to know that they are drunk with their thoughts and concepts. That is, they are utterly unaware of what is happening in the personal world, just like a drunkard who loses his intellect and becomes unaware of religion and the world, but in reality, this is not a positive intoxication, rather it is the severity of Divine punishment. That is, the stupefaction caused by intellectual punishment.

The third mention of spiritual quake is in verses (33:9-11), where the renewal of Resurrection is mentioned in the example of spiritual war. It is very pleasing and we should be most grateful that, although in one respect the spiritual Resurrection of the perfect ones is personal, in another it is universal in which first there is the representation of *mu'mins* and then of others according to their grades. Thus, you should always remember this precious principle that “every personal world is an universal among

universals, in which all the symbols and symbolised ones are gathered together”.

In the exoteric aspect of the Wise Qur’ān, there is definitely the mention of the historical events of Islam, but from the esoteric and *ta’wili* aspect, they are related to all times. Thus, in the above-mentioned three verses, exoterically there is the mention of some events of the battle of Ditch, but in *ta’wil*, there is the mention of the great bounty that in the spiritual *jihād* of the personal world, there is also the example of the battle of Ditch. A proof of the spiritual aspect in this event is: “And your hearts reached the throats.” (33:10) This story is related to the stage of ‘Izrā’īl, where the spiritual *jihād* as well as the act of seizing souls take place. Here by hearts is meant souls. Then: “There the believers were tried and they were severely shaken.” (33:10).

The fourth and last mention of spiritual quake is mentioned in the entire *Sūratu’l-Zilzāl* (99:1-8), in which many *ta’wili* secrets are hidden. The *sūrah* is: “In the name of Allāh, the Beneficent, the Merciful. When the earth shall quake with a terrible quake of her own, and the earth will bring forth her burdens, and man shall say: What is happening to her? On that day, she shall relate (all) her news, that your Lord revealed to her. On that day people shall come out in a scattered state to see their own deeds. Then whosoever has done an atom’s weight of good shall see it, and whosoever has done an atom’s weight of evil shall see it.”

Ta’wili wisdom: It has already been clear in the light of Qur’ānic verses that the quake of Resurrection is always related to the personal world of the *mu’mins* and the perfect ones only, and hence without any doubt, the earth and its severe spiritual quake is only in the personal world. This is because the *mu’min* who walks on the spiritual path has a human body, which is a compendium of countless cells, in some of which the souls are dead, some half

dead, some dormant, some half dormant, some awake, but negligent. Thus according to the law of Resurrection, it became necessary to awaken them by causing them to quake with great severity and to make them pure and subtle with a wisdom-filled dissolving movement.

The heavy burdens which are hidden in the earth of the personal world are the particles of the representative souls of the entire world. They have to be taken out by shaking them with the powers of Isrāfil and 'Izrā'il in every such Resurrection, which is both personal and universal and many secrets are hidden in this grand act.

When this wondrous event occurs to a *mu'min*, he will definitely ask with astonishment what is happening to him. It is not a Prophetic revelation, but God will reveal to the earth of his heart the revelation of *Awliyā'* (*Awliyā'ī wahy*) and of recognition (*'irfānī wahy*), due to which, he will relate his state, namely the secrets of the recognition of his own self and that of God. God has promised that on the Day of Resurrection, He will speak to those who follow His command and grant them His vision, by the blessing of which they will be purified. (2:174; 3:77)

On that day, the people of all religions will come out separately from the cemeteries of the personal world to observe their individual and collective deeds. Then, whosoever has done an atom weight of good, he will see it in the form of numerous living particles and whosoever has done an atom weight of evil will see it in the same quantity.

Although apparently the quake is mentioned in four places, but in the depth of the meanings of the Qur'an, the comprehensiveness of the subjects is such that, if we observe in its light, every subject

appears to be spread in the entire Qur’ān. For instance, quake or shaking is implied in all the subjects such as entreaty, *giryah-ū zāri*, supplication, repentance, heavenly love, etc. You should also study “Healing through Quake” at the end of *Qur’ānic Healing*, so that you may have more and more knowledge about the spiritual quake and all of you *‘azizān* may supplicate with utmost humility that may God, the Lord of Honour, illumine all personal worlds with the light of knowledge! Āmīn!

N.N. (Ḥubb-i ‘Alī) Hunzai,
Karachi,
Thursday, 23 Zū’l-Qa‘dah 1414/5th May, 1994.



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Ta'wili Questions and Answers

Q.1. What is the enormous wealth mentioned in verses (104:2-3) and what are the outstretched columns mentioned in verse (104:9) of the Qur'ān?

A. By the enormous wealth of every slanderer and traducer mentioned in these verses, is meant useless knowledge and by the outstretched columns, the spiritual ladders in which most of the people are imprisoned intellectually, and upon which God has raised the spiritual and intellectual heavens (13:2).

Q.2. Ladders and columns are mentioned separately in the Wise Qur'ān. How then can two different things be one?

A. Spiritual things are one even though their different examples are mentioned separately. Thus, the only means of going to God, the Lord of the Throne, is to follow the Guide of the time, which has many examples, such as to walk on the Straight Path, to hold fast to the Rope of God, to climb the heavenly ladder, to traverse the bridge of *Ṣirāṭ*, etc.

Q.3. What is the correct translation of these words of verse (13:2): “*Allāhu 'llazī rafa^c a 's-samāwāti bi-ghayri^c amadin tarawnahā?*”

A. The correct translation is: “Allāh it is Who raised the heavens on invisible pillars (lit. the pillars which you do not see)”. That is, if there are pillars of the external heaven which you cannot see, then how is it possible to see the pillars of the internal heavens?

Q.4. Kindly explain the *ta'wili* wisdom of verse (2:243): “(O Prophet!) Did you not see those who went forth from their homes

for fear of death? They were thousands, and Allāh said to them: Die! (They died.) Then He brought them back to life. Verily Allāh is gracious to people, but most people are not grateful.”

A. This extremely great event occurs to the people of the world when in every age, the *ṣūr* of the individual Resurrection starts to blow, due to which, out of fear, the representative particles go forth from the homes of their bodies and enter the person of Resurrection (*shakhṣ-i qiyāmat*), in which God causes them to experience the taste of death, and then He brings them back to life.

Q.5. “*Liqā’u’llāh*” is mentioned in numerous verses of the Noble Qur’ān. What is meant by this? Is it the holy vision of God or something else? If it is the Divine vision, would you kindly substantiate it by another Qur’ānic verse?

A. By “*liqā’u’llāh*” is meant the Divine vision, which is possible only through the inner eye and if this inner eye does not open in this world, then the Divine vision is not possible in the Hereafter (17:72). Several verses can be presented as proof of the Divine vision. However, here we will present two comprehensive verses, in the light of which the meaning becomes completely clear. They are: “On that day some faces will be resplendent, looking towards their Lord.” (75:22-23).

Q.6. Would you kindly explain the nature of the seven heavens and the seven earths.

A. The proper answer to this question is in verse (65:12), in which God says: “Allāh is He Who created seven heavens and as many earths. His command continues to be revealed among them.” That is, six *Nātiqs* and *Qā’im* are the seven heavens of the world of religion and their *Hujjats* are the seven earths. By the command of

God, every heaven of the world of religion, gradually makes its respective earth heaven and its vicegerent. Similarly, in every minor cycle, the seven Imāms are the seven heavens and their *Hujjats*, the seven earths. The same is the spiritual system of the personal world, and these are the *sab^cu'l-masānī* (15:87), that is, the seven verses which continue to be repeated.

Q.7. In your books there is plenty of knowledge about Imām and Imāmat, but not enough details about *Khalīfah* (Vicegerent) and *Khilāfat* (Vicegerency). Here, the question is: Is the office of *Khilāfat* and that of Imāmat the same, or are they two separate offices?

A. Spiritual *Khilāfat*, in reality, is another name of Imāmat. We can also say that *Khilāfat* indeed is Imāmat, but this word and the story of it in the Qur'ān have come as a veil for the rank of Imāmat, so that the recognition of the Imām of the time should be the greatest trial for the people of the past and those of the future. Thus regarding the *Khilāfat* of the first Ādam, God said to the angels: "I am going to appoint a *Khalīfah* in the earth." (2:30). Here by the earth is meant the world of humanity and in the *Khalīfah*, i.e. Vicegerent of God, are hidden the meanings of the Imām, just as the Imāmat of Ḥazrat Ādam's children was hidden in him.

Q.8. Please explain the wisdom of verse (43:60): "Had We pleased, We would have made angels from you to be (your) successors (*yakhlufūn*) in the earth."

A. First wisdom: This is an allusion to the pure Imāms, because it is they who are earthly angels and *Khalīfahs* from among *mu'mins* and each one of them has an *ibdā'i* body as well.

Second wisdom: When true *mu'mins* attain the sublime rank of “*fanā' fi'l-Imām* (annihilation in the Imām)” through knowledge, *'ibādat* and spiritual progress, they are also made earthly angels and vicegerents (*khulafā'*, 24:55).

Third wisdom: Every person in himself is a world potentially, the *khilāfat* of which is given to him, provided he fulfils the condition of obedience.

Fourth wisdom: In the endless vastness of this universe, there are countless worlds of stars and subtle creatures and in each one of them, it is possible to establish a paradisiacal vicegerency or *khilāfat*.

Fifth wisdom: The highest heaven is the Universal Intellect and the most spacious earth is the Universal Soul and God has the absolute power to make the Universal Soul appear in the personal world of every individual. Thus, the *mu'min* who becomes annihilated in the “Face of God” receives the vicegerency and kingdom in the earth of the Universal Soul (the earth of God, 29:56; 39:10) by the grace of God.

Q.9. Please explain the secrets of the sacred *Ḥadis*: “I was a hidden treasure, so when I wanted to be recognised, I created the creature”, with respect to the personal world, not with respect to the physical world.

A. As long as the spiritual progress of a *mu'min* is imperfect and his personal world incomplete, with respect to him, God is a hidden treasure for him, but when God wants to enrich him with the everlasting wealth of His recognition and makes him reach the secrets of *azal* in the form of the spiritual and intellectual progress of the personal world, then this Divine treasure belongs to him. It

should be remembered that the above-mentioned creation is not once only, but it always continues and it is the spiritual and intellectual birth of every Perfect Man. Thus, you can also call it renewal.

Q.10. In your writings, you have repeatedly mentioned the subtle body and all the references to it are given from the Noble Qur'ān. We would like to ask whether there is any mention or reference to it in the Prophetic *Hadīṣ* as well?

A. Yes, it has also been clearly mentioned in the Prophetic *Hadīṣ*, and that wisdom-filled *Hadīṣ* is: “I saw Ja^ḥfar, who had two wings, in Paradise.” That is, he lives in Paradise in the subtle body and when he wants, he also flies with the two wings of *ẓikr-ū^ḥ ibādat*. Thus, in the history of Islam, the name of Ja^ḥfar b. Abī Ṭālib has become known as Ja^ḥfar-i Ṭayyār (i.e. the flying Ja^ḥfar).

Q.11. In verse (25:1) God says: “Praise be to Allāh, the Originator of the heavens and the earth, Who made the angels messengers with wings, two, three and four.” The question here is: What is the form of angels? Where and in what form are their wings? Are they like those of birds?

A. Angel is, in fact, the advanced form of man, and therefore, he is an extremely handsome human being and his wings, which are the supreme Names of God, are hidden within himself. You can see this fact in the Wise Qur'ān that when they came to Ḥaẓrat Ibrāhīm (11:69; 51:26) and Ḥaẓrat Lūṭ (11:77-81), they were in human form and also when the Holy Spirit appeared to Ḥaẓrat Maryam, it was in the form of a Perfect Man (19:17).

Man in his collective existence is both dense and subtle. In his density he is an human being and in his subtlety, an angel. Thus,

glad tidings be to those *mu'mins* who, within themselves, are capable of flying to the higher world with the wings of knowledge and *‘ibādat*. God willing, one day they will see their Companionship-on-High (Higher “I”) who is the supreme angel and everything.

Praise belongs to God, the Lord of the worlds.

N. N. (Ḥubb-i ‘Alī) Hunzai,
Karachi,
Sunday, 14 Shawwāl, 1414/27th March, 1994.



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Gor-Khayz or Jinn?

In the book “Qur’ānī Mīnār”, pp. 261-62, there is a story of a *gor-khayz*. I had heard that in Sarīqūl as well, such an event had taken place. Thus, in this connection, I asked Janāb Qurbān ‘Alī Ṣahib, who kindly sent me the story in detail, the gist of which is:

It is an amazing and astonishing event of 1947 that in Tashghurghan there used to live a man by the name of Bibit, from the people of Qirghiz. He used to limp with his left foot, but despite that, he worked as a courier in the British Council. His duty was to bring and carry post from Payk Camp. I remember that he died in March, 1947. But the astonishing thing is that three days after his burial, he started to come at night with his coffin to the homes of some people and stand there. People knew him. When they asked him something, he did not reply and went away silently. This terrifying event continued for three to four days. Finally, people went to his grave to examine it. The grave was closed, yet in order to investigate the matter, they opened it to find that his dead body was lying there. However, they noticed that one of his feet was placed on the other.

It is very amazing that the people, either as a punishment or to prevent him from moving, cut off his legs with a hatchet. God knows what kind of an act this was!

Jinnī devils can mislead people in two ways: One by insinuating in the heart and the other by appearing in front of people, as it is said in verses (23:97-98): “And say: O my Lord, I seek refuge in you from the (evil) promptings of the devils. I seek refuge in you, O my Lord, lest they come to me.” It is evident from this Qur’ānic teaching that the *jinnī* devil can also be present before people. This

means that, just as the evil spirit can be present in the subtle body, the good spirit, too, can be present in the subtle body.

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