

- A PUBLICATION OF DKH LONDON-

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# WORLD HUMANITY DAY

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A COLLECTION OF THE PRESENTATIONS CREATED BY THE YOUNG MEMBERS OF DKH  
LONDON IN CELEBRATION OF WORLD HUMANITY DAY

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YOUNG MEMBERS

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ARTICLE



# THE CONCEPT OF CYCLICAL EXISTENCE



BY NASIRUDDIN ZAHIR, AGED 15

## THE CONCEPT OF CYCLICAL EXISTENCE –

NASIRUDDIN ZAHIR, AGED 15

To understand the concept of Cyclical Existence, it is pivotal to first understand that the universe itself is eternal. This is not a common thought amongst society, as for example the widely accepted theory of creation stands as the big bang, which claims that the universe was created at a point in time. This is not the case, as Mawlana Sultan Muhammad Shah has clearly stated in His Memoirs that “The creation according to Islam is not a unique act in a given time but a perpetual and constant event”. From the connotations of the adjective “perpetual”, we can understand that the universe, which is Allah’s creation, has no beginning nor end, thus is eternal. Furthermore, a logical argument exists as such; In many Surah’s in the Holy Qur’an, for example Surah Al-‘An ‘am, Allah is called ‘The Creator’. Furthermore, one of Allah’s 99 names is also ‘Al-Khaliq’, meaning ‘The Creator’. Therefore, if we say that first Allah existed, then He created the universe (His creation), this would mean that there would be a point in time, before He created the universe, that the title of ‘Al-Khaliq’ could not apply to Him. Therefore, the universe could not have not existed at a time when Allah existed. Since Allah is ‘Al-Hayy’, meaning ‘Ever Living’, the universe must be eternal.

Now we have understood the concept of the universe being eternal, some vital questions arise, such as; If the universe is eternal, does this mean the sun has been shining forever? Since the sun produces its light through the nuclear fusion of hydrogen atoms in it’s core, it would be impossible for there to be a supply of stellar fuel great enough to keep the sun shining forever. This brings about the concept of change. In verses 22:31 and 36:40 In the Qur’an, Allah’s creation is referred to as “swimming” “in an orbit”. This brings about the Islamic teaching that everything rotates in circles, everything is cyclical. This concept was widely taught by Allamah Nasir Al Din Nasir Hunzai, on whose Tawili works this essay is based. The alternation of day and night is a cycle, the day is not anterior, nor is the night. The evaporation of water from the seas to form clouds, followed by the condensation of the clouds into rainwater to refill the seas is a cycle. The process by which carbon and nitrogen are both recycled through the ecosystems and the atmosphere is a cycle. There is not a single thing in the natural world that is void of existing in a cycle, and this essay is to prove that existence itself is a cycle.

## THE CONCEPT OF CYCLICAL EXISTENCE – NASIRUDDIN ZAHIR, AGED 15

Now we know from the above mentioned Qur'anic verses that everything exists in cycles, we know that existence must also exist in a cycle. To understand the cycle of existence, we must identify the starting point in the cycle of existence. This has been referred to in Surah 76 Ayat 1, where Allah says, "Has there come on man (again) a while of dahr (immovable time) in which he was not a thing mentioned" For man to be "not a thing mentioned", he must be annihilated in something. We know this is the 'Nafs-i-Wahida', the single soul, which is mentioned in Surah An-Nisa, where we are told Allah created us from a "single soul". This means, before we existed as humankind on the physical Earth, we existed as drops of souls in the ocean of the single soul, without any mention, identity or name.

To understand why we came down to the Earth from the blessed state of being annihilated in The Divine, it is necessary to refer to Casket Of Pearls Volume 1, Question number 401, where it is questioned that "It is said that some personalities, after living an extremely long life in paradise, come to this world by God's command. Is this concept correct?". Allamah Nasir Al Din Nasir Hunzai answers to this that yes indeed this concept is correct, and the evidence exists within the Qur'anic Verses already mentioned in this paper, namely 21:33 and 36:40, where orbits are mentioned, referring to the cyclical nature of everything in the natural world. We can now see that God's command brought mankind to the Earth from the Nafs-i-Wahida, but why? From such a blessed state, why would God command such separation?

The answer to this lies in a Hadith of the Prophet, where Prophet Muhammad (p.b.u.h) says, "God does not become bored that you should become bored". The universal soul is God. When all souls are annihilated in Him at the end/start of the cycle of existence, they are at one with God. What would be the point for God to remain as the universal soul for eternity? If God were to simply remain as the universal soul for eternity, there would be no humankind to guide, nor any purposeful mission to be fulfilled. In other words, God would be in a state of boredom, as nothing about Him would be changing. To understand the exact reason of why God commanded the separation, it is necessary to refer to the widely accepted Islamic Hadith-i-Qudsi "I was a hidden treasure, and I wished to be known, so I created a creation (mankind), then made Myself known to them, and they

recognised Me”. This blessed Hadith-i-Qudsi tells of the whole cycle of existence. The reason God commanded separation, as seen from this Hadith-i-Qudsi is that because the universal soul is such a blessed state, such a great hidden treasure, what is the point of it remaining hidden, when it could create mankind to work to recognise it and attain happiness and satisfaction in doing so?

Allah is “Al-Wadud” (The All Loving One). He wishes happiness for all. If the universal soul were to remain for eternity, without being separated by God’s command, It would be in a state of boredom as nothing about it would be changing, minimising the happiness that can be attained from It remaining in that form. Therefore, God commands the creation of mankind, to whom He has gifted the intellect, through which mankind is able to, through their physical bodies, engage in physical, spiritual and intellectual hardship to attain recognition (Ma’rifat), until every soul has been merged in the Universal Soul once again (76:1). The completion of this hardship is what brings about immense happiness for all, which is why it is necessary. Mawlana Sultan Muhammad Shah has also said that “struggle is the meaning of life”, to further evidence this Truth. It can be thought of as such; If a student were to cheat on a test and achieve full marks, he would not feel anywhere near as happy as if he were to work hard and without being given any of the answers, achieve full marks. Just like the student revising for the test, Allah has filled the Earth with signs (41:53), which we can learn from and reflect upon, as well as use as a base to develop for Him immense, pure love through ibadat and good deeds, so that we may all return to the blessed state of being annihilated in the Nafs-i-Wahidah, for that blessed amount of time, before the loving command is made by the Universal Soul Itself to allow the treasure (Itself), to be known.



ARTICLE



# THE DIVINE SUNNAT



BY ZUHAA JAMANI, AGED 18

## THE DIVINE SUNNAT- ZUHAA JAMANI, AGED 18

The divine sunnat has been widely misunderstood as the physical practises of the Prophet<sup>1</sup>, but in reality it signifies the permanent presence of guidance and the means to the recognition of God<sup>2</sup>. Sunnat means habit or law, therefore sunnatullah means the law of God or the Divine Law. It's clear from various verses of the Quran (including 48:23 and 35:43) that this sunnat has always been in existence (*azal*) and will continue to exist (*abad*) without any change.<sup>3</sup> Therefore, no matter how much time goes by, the Law will remain the same.

If we observe society at the time of each Prophet, it is evident that the way the Prophets taught the principles of religion would need to differ in order to accustom to each period of time. Each Prophet had their own *shari'at* and *tariqat*, what was taught in the time of Prophet Muhammad (s.a.s) could not apply to the time of Prophet Adam (a.s) or Prophet Nuh (a.s) or other Prophets that followed, as the circumstances & demands of each Prophet's time was different.<sup>4</sup> So what exactly is this unchanging Law of God? All Prophets were the messengers of God, thus they all carried the responsibility of representing the Divine Law and guiding people to the truth. From this and 42:13 where God says He has ordained the same religion for all Prophets, we can clearly understand that every Prophet had the same light of knowledge, but due to the different time period, had distinct roles of revelation to the people. We know that each messenger encompasses the light of God as in 42:52 God says that the guide is His light and in 2:285 God says that there is no distinction between any of the messengers, meaning this light is not different for each Prophet and, like the sunnatullah, will never change or be erased regardless of time; confirmed in 9:32 & 61:8 as the light will be ever-present. This is the concept of embodied light which is always present where each guide is the manifestation of the light of God according to their era, implying that in actuality the divine sunnat is the living personality and the next personality of the time is their *ja-nishin* (vicegerent).<sup>5</sup> It is this presence of light that purifies the people through the teaching of *tanzil* and *ta'wil* in order to reach the end goal of perfection.

It is clear to see from history that the understanding of sunnat has been misinterpreted by those who did not grasp its true meaning from the messenger of that time. It is due to this that various splits have occurred

within the Islamic Ummah; indicating that they have not held fast to the Rope of Allah as stated in 3:103. This links to the abandoning (*mahjur*) of the Qur'an in 25:30.<sup>6</sup> However, evidently this is not referring to the silent Qur'an since the entire Ummah has this but is still divided. This is talking about the speaking Qur'an "*Kitabun yantiqun*" mentioned in 23:62 which is the present manifestation of God's light who is the divine sunnat<sup>7</sup>.

The Qur'an itself has *tanzil* and *ta'wil* however; the Prophet did not explain the *ta'wil* (hidden meaning) as it was not His role to unravel these secrets to all the people. Therefore, for centuries muslims have been reading the Qur'an but have not understood its treasures, had they searched they would have realised that the secrets are not to be found in this book but in the living book. In a hadith by the Holy Prophet (s.a.s), he says "*Man mata wa-lam ya'rif Imama zamanihi mata mitatan jahiliyyatan al-jahilu fi'n nar*"="He who dies and does not recognise the Imam of the time, dies in the manner of the death of ignorance and the ignorant is in the fire."<sup>8</sup> This directly links to 4:59, in which God says that obedience to Allah, the Prophet and the Ulu'l Amr are all necessary in order for perfection<sup>9</sup>. As we have established, it was not the Prophet's role to reveal the hidden meaning but that of the Imams to divulge these secrets and be our teacher. This explains why recognising the Imam of the time is so important; whosoever leaves the Imam, leaves the Quran. As it is said in the Constitution of the Shia Imami Ismaili Muslims; "The Imam's Ta'lim lights the murids' path to spiritual enlightenment and vision." Obedience to the Ulu'l Amr is obedience to the Imam of the time, as the Imam is the one who possesses the Divine Authority at the given time.<sup>10</sup> It is the Ulu'l Amr that is gradually revealing all these secrets over time, and we need to follow the latest guidance. Those who ignore this guidance, have and will leave the Divine Sunnat, it will have become redundant to them since they're living in the past and their religion itself will be out of date.

To summarise, the Divine Sunnat is the personality of the time who has been appointed with the divine authority in order to reveal the secrets of the Qur'an according to the time. Only obedience to this personality will allow us to have obedience to the Prophet & God and in turn: find God.

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POEM



# BOUNTIES OF WISDOM



BY RAZIYYUD'DIN JAMANI, AGED  
21

BOUNTIES OF WISDOM  
RAZIYYUD'DIN JAMANI, AGED 21

Our dear Ustad has taught a great deal  
This is a glimpse of what he had to reveal

Our faith all the time on our mind  
There for us and all of mankind

When life and people bring the blood to boil  
He gives us strength in this turmoil

The answers from the book of healing  
Portray why his wisdom is so appealing

His knowledge gives off a sweet fragrance  
To deal with worldly things with patience

Following this path is an act of worship  
Straying away inducing a guilt trip

However this isn't the only responsibility  
Reading the farmans with hope and humility

Seeking guidance from our teacher  
Can't be missed out on either

Once we obtain the higher "I"  
Our view begins to magnify

A small insight from this being seen  
Is the humble attempt of Raziyyud'din.



ARTICLE



# MUSIC AND THE SOUL



BY DURRI MAKNUN ZAHIR,  
AGED 22

# MUSIC AND THE SOUL

DURRI MAKNUN ZAHIR, AGED 22

Whilst the oldest musical instrument is considered to be the human voice itself, instruments can be traced back almost 50,000 years. From bone flutes used during the prehistoric period to electronic instruments prominent in the 21st century, music has been an integral part of people's lives throughout the centuries, forming a means of communication to express a range of emotions and feelings.

From a scientific perspective, listening to music is said to release endorphins in the brain which lead to a feeling of excitement, ease pain and reduce stress. Medical studies have reported that patients recovering from surgery reported less pain when listening to music compared to when no music was played. This is due to the link between hearing music and the nervous system where listening to slow music results in decreased heart rate, causes breathing to slow and releases tension in muscles. Other benefits of music include an improvement in sleep quality and better memory function.

Philosophers such as Plato maintained that a sad person should listen to pleasant voices as it would allow the sad soul to 'flare up'. He described that those without knowledge believe music was created only for pastime and play whereas those with the right understanding recognise that music exists for a person's benefit and pleasure of the soul.

In his book *Psalms of lovers*, Allamah Saheb refers to Ibn Sa'id who described the benefits of music to be expansion, moderation, strengthening and contraction of souls. By this, it was meant that when music is such that the soul moves away from its origin, it produces feelings of happiness and pleasure. When the soul then comes back to its origin, it also develops reflection and preparation for the hereafter. There has also been mention of music as a cure for physical and spiritual diseases in the Bible - whenever David played his harp for Saul, he would feel uplifted and the evil spirit would leave him. In the book *al-Qadim wal Hadith*, Muhammad Kard Ali describes those diseases which have been cured or helped by music including epilepsy, home sickness, madness, paralysis and indigestion. Therefore, not only does music play a large role in the cure of physical diseases but also in elevation of the soul.

Surah 19 Ayat 58 reads, 'Those were the ones upon whom Allah bestowed favour from among the prophets of the descendants of Adam and of those We carried [in the ship] with Noah, and of the descendants of Abraham and Israel, and of those whom We guided and chose. When the verses of the Most Merciful were recited to them, they fell in prostration and weeping'. It is evident from this verse that giryah-u-zari and munajat were common-place throughout the time of the Prophets after which Hazrat Da'ud added music to this ibadat which further enhanced its effect. Allamah Saheb writes that if one were lucky enough to experience hearing poetry recited with daf and rubab that one would be blessed with the presence of Hazrat Israfil and that this would act as a spiritual cure for all kinds of disease.

Saheb also writes that when the surnai is blown, the blessings of the heavens and the earth are in it and that enfolded within the music are the universe of voice and sound. The ibadat and tasbihat of every creature and everything is enfolded within it, where the daf and rubab are a reflection of this heavenly music.

When music is played with poetry based on love for Allah or the Imam, this type of music possesses healing powers for many diseases including psychological, ethical and spiritual. The music of rubab and daf is not music alone but in it is every kind of remembrance and ibadat of the world of particles. In dawat-e baqa, the most powerful form of dhikr is 'bayt-i maydan' which, when performed with the rubab, can occasionally result in a small resurrection taking place through which some experience ecstasy, shaking, intoxication and see the light. Under these circumstances it is certain that diseases can surely be cured and prevented. Saheb emphasises that if we were not to use this means as a cure for disease then it would be a huge ingratitude.

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Article



# AN INSIGHT INTO 'TREASURE OF KNOWLEDGE'



BY ABUZARR KOTADIA, AGED 30

# AN INSIGHT INTO 'TREASURE OF KNOWLEDGE'

ABUZARR KOTADIA, AGED 30

This is a summary of the first three chapters and the points that are being derived within. Chapter 1 is on the great names of God, and it is through the recitation of these names of God that one can obtain guidance and attain salvation. Imam Jafar as Saqid said, "We the Imams are the beautiful names of God". Physical attributes of God: such as when the Quran refers to God's hand, it is an example and in the sense that the Prophets and Imams are designated as God's hand. [Divine Throne, Pen, Pedestal and Tablet - everything that belongs to God is living]. The chapter then goes on to discuss God's supreme names alongside God's vicegerent i.e. the earthly representative of God and states that Hazrat Adam was appointed as the Divine Vicegerent which is maintained through the office of Prophethood and Imamate, thus the supreme names of God and God's vicegerent cannot be two separate things. So when we say one can obtain guidance and attain salvation through the names of God it is synonymous with follow the Imam of the time. After this foundational principle has been established the next chapter talks about the rope of God. 3:103 says And hold fast, all of you together to the rope of Allah, and do not be divided. The rope symbolises the chain of light of guidance and implies that Divine guidance is continual. It is also symbolic in the sense that this rope should be held to allow us to progress from this world, the lower world, alam-i sufli to the higher world, alam-i-ulwi. We are told to hold fast to this rope, all together and not get divided into sects and that this disunity and differences is a big loss. The rope has two components, one being the spirituality of the Quran and the second being the light of the Imam - neither of which can be separated. Thus to pay allegiance to the Imam and obey his guidance is holding fast to the rope of God.

The third chapter talks about a foundation that is central to the spirit and essence of worship – Piety. Piety means righteousness and has many ranks, with the perfect rank being the characteristics of the Prophets and the Imams. Piety can be broken down into 3 stages: Intention, speech and action.

## AN INSIGHT INTO 'TREASURE OF KNOWLEDGE'– ABUZARR KOTADIA, AGED 30

The holy Prophet has said that deeds depend on intentions and without the right intentions no deed is correct and the right intention is impossible without a righteousness of heart. And the reward for the pious people will not only be in the spiritual world, but also a feeling of inner happiness after performing a good deed and in the last period of their life. Thus spiritual progress hinges on ones intention, speech and action and if impure, it will hinder spiritual progress as piety is one of the foundation of our faith. Which is why Hazar Imam places such importance on the ethics of our faith as the foundation from which one progresses.



# Allamah Nasir al-Din Nasir Hunzai

He is the author of over a hundred books related to the esoteric interpretation of the holy Qur'an. He writes both prose as well as poetry. He is the first person to have a Diwan of poetry in Burushaski, his mother tongue, and is known as "Baba-i-Burushaski" (Father of Burushaski) for his service to that language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science has been widely recognised. His works include "Qur'anic Healing", "Balance of Realities", "Dua – Essence of Ibadat", "What is soul?", "Recognition of Imam, Parts I, II and III", as well as being a co-author of a German-Burushaski dictionary published by Heidelberg University and "Hunza Proverbs" published by Calgary University.

