



Practical Ṣūfism
and
Spiritual Science

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Practical Şūfism and Spiritual Science

°Amalī Taşawwuf awr Rūḥānī Science

by

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Institute for
Spiritual Science
and
Luminous Science
Knowledge for a united humanity

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Knowledge for a united humanity

Introduction

In the name of Allah, the Beneficent, the Merciful

The sacred position of the Holy Prophet is described in numerous verses of the Qur'ān. In fact it can be said that: "The entire Qur'ān is a description of his perfection - *Qur'ān tamām waṣf-i kamāl-i Muḥammadast*". One of the verses is: "We sent you not save as a mercy for the (human) worlds." (21:107).

(1) This book, "Practical Ṣūfism and Spiritual Science (*ʿAmali Taṣawwuf awr Rūḥānī Science*) is presented to you with a profound attempt and sincere intention to draw attention to the treasures of Qur'ānic wisdom and spirituality in which countless benefits are hidden for all people. Although this humble servant is most weak and far behind in this sacred service, this small attempt has been made in the hope of reward for a good deed. And God willing, this attempt may be useful!

(2) The Wise Qur'ān is the unique and incomparable miracle. In fact, it is the universe of miracles. By the grace of God, I have been blessed with the habit of reflecting upon it, the result and fruit of which has been progressively better. By the blessings of this, I have remained under the influence of Islamic spirituality, which in turn has continued to give me tremendous help in the study of the Qur'ān. Whenever I performed an occasional *chillah* (consecutive prayers for forty days) it was solely related to Qur'ānic wisdom and spiritual science. As a result, I realised that I should now write about this subject. Thus, I started to do so in 1957 and *al-ḥamdu li'llāh* still continue to do so, although I am an octogenarian, since I was born in 1917 A.D.

(3) Whether we call it Practical Ṣūfism or occasional *chillah*, or spirituality, it has been received by the grace of God, although I had no plan for it. How wisdom-filled were those trials due to which I used to supplicate in the court of God, the Purveyor of all needs, day and night. Since I used to pray with a burning heart, it was accepted in His court and he continued to shower favours upon favours, until a

blessed and prosperous world came into existence, in which abide many personal worlds.

(4) Whatever is written in this book about Practical Sūfism and Spiritual Science, God willing, is based on reality, because the arduous spiritual exercise (*riyāzat*) which I was made to undergo, was to spread the light of truth. There is the pleasure of God and indeed His very great mercy in this (service).

(5) It will be evident by looking into all our works when, where and why we have used the term "Spiritual Science". Spiritual Science, in fact, is spiritual experience and practical wisdom, but since in the present day, people show an interest in scientific subjects only, due to the stormy progress of material science, it was a matter of expediency to replace "wisdom" with the term "science" and call it Spiritual Science, in accordance with the language of the people of the time, so that the circle of its benefits, God willing, may become more extensive.

(6) We also appreciate material science and sometimes use its examples in our speeches and writings, for instance: (a) The record of deeds of a successful *mu'min* is not in the form of a book made of paper, but in the form of a luminous movie, which has numerous copies as well. (b) When the Perfect Man enters the stage of Isrāfil and ʿIzrāʿil, thousands of his copies are made so that they may be the luminous bodies for the people of Paradise. (c) Just as your telephone via a satellite extends over a wider circle, your voice through spirituality, spreads throughout the universe.

(7) I am sure that all my friends are extremely happy and I also firmly hope that Senior University, Canada, is very happy too, that there has been tremendous success in the endeavours for spiritual science. The list of discoveries can be prepared later on. Nonetheless, there are very few people in this world who look to spirituality. Had the great secret which the Wise Qurʾān has revealed to us today about the renewal of the sun, been discovered by a secular scientist, God knows how much this news would have been publicised in the world and what a great feat it would have been considered!

(8) First of all, you have to accept that there is an explanation of everything in the Wise Qur'an (16:89) in a wisdom-filled way. Consider in verses (25:61; 71:16; 78:13) how God has created the sun as a glowing and dazzling lamp. This wisdom-filled allusion indicates that the sun is indeed the atomic lamp of our universe, the flame of which is renewed repeatedly due to which a bilateral movement is created in the entire solar system. One movement is towards the sun from all directions of the universe and the other is towards the edge of the universe from the sun (see the article: "The World-illuminating Sun=The Luminous Lamp" in this book).

(9) The All-knowing Creator created the personal world (microcosm) in six days, i.e. six minor cycles. Then, there appeared the *‘arsh* (ship-like throne) on water in the luminous dream of the *‘arif*. In this dream the water was the symbol of the ocean of knowledge and the ship-like throne or the laden ship (36:41) was the symbol of a luminous personality in whom all people were already annihilated. (*ta’wili* purport of 11:7).

(10) In verse (13:28) it is mentioned: "Verily in the remembrance of Allah do hearts (*qulūb*) find peace." Q: What is the exegesis of this verse from the point of view of an *‘arif* or *ṣūfī*? A: *Qulūb* is the plural of *qalb* which means heart, soul and intellect, thus until these three things find complete peace, it cannot be called true peace. Thus true peace is the everlasting wealth of knowledge of certainty (*‘ilmu’l-yaqīn*), the eye of certainty (*‘aynu’l-yaqīn*) and the truth of certainty (*ḥaqqu’l-yaqīn*).

(11) Some verses are mentioned repeatedly because they are extremely important, such as verses (51:20-21): "And in the earth are signs for the people of certainty (*mūqinīn*) and (also) in your souls. Do you then not see them?" There are countless miracles not only on the surface of the earth, but also within it, and as well as in the souls of human beings. Then do you not see with your inner eye? By reflecting upon these verses, it becomes evident that the earth has a great soul. And "Do you then not see?" means that the *‘arifs* are able to see their personal world.

(12) All people are one community (*ummat*) only in the personal

world of the Perfect Man, as it is said in verse (2:213): "All people were (and are) one community." Initially, in the world of particles, all people are in the form of particles and finally in the world of Intellect, all of them become one individual (*fard-i wāḥid*), as it is said about Ḥaḏrat Ibrāhīm: "Indeed, Ibrāhīm was an *ummat* (Imam), obedient to God and a *ḥanīf* (=muwahhid), believer in one God." (16:120). Since there is everything in the personal world, including Prophets, Messengers and also one community, therefore, here God has said to the Messengers: "Indeed, this your community (in reality) is one community and I am your (one) Lord, so fear Me." (23:52).

(13) The words of both the Wise Qur'an and the sound *Hadīth* are the most comprehensive words (*jawāmi' u'l-kalim*), which are all selected and homonyms (*mushtaraku'l-mā'āni*). For instance, the word "*ba'th*" which means to revive, to resurrect, to arouse, to send. Thus, *ba'atha* means he revived, he sent. Now, let us take one related verse: "Then God sent the Prophets." (2:213) Exegesis: This is an account of every cycle without a universal beginning, that people were one community in the personal world, then they were born in this world and the Prophets were sent to them in the sense that every Prophet in his time died spiritually before the physical death and God revived him.

(14) This precious book is a unique gift to the world of Islam and the world of humanity from all my *azizān* (students). How excellent are they! All of them are unprecedented. They are the office-bearers and members of my three organisations; they are esteemed governors and *ilmī lashkar* (army to spread true knowledge). They are in the ranks of life governors, first governors and second governors; *Ilmi lashkar* I, *Ilmi lashkar* II and *Ilmi lashkar* III. I am sure that all my students understand the great secrets of human unity and integrity. They know a thousand secrets of knowledge and wisdom and much more, because a thousand wisdoms are contained in one single book. Those who are in the first rank, by the grace of God, have become perfect teachers of realities and recognitions (*ḥaqā'iq-u ma'ārif*). O Holy Lord! All this is due to Your grace and munificence!

(15) All my students are extremely dear to me. Why not, while they spend the precious gems of the treasure of their lives for the

acquisition of knowledge and consider every kind of sacrifice for the service of knowledge a great bliss for themselves. And those who are translating into other languages, particularly into English, are as sweet and as dear as our own soul. In short, all of us say with certainty that we have come to know an extremely great, marvellous and wonderful secret that all of us (i.e. all human beings) are "monoreality" in the blessed forehead of the Perfect Man. Praise be to God, the Lord of the (human) worlds!

Naşır al-Dīn Naşır (Ḥubb-i °Alī) Hunzai,
Karachi,
Friday, 25 Dhu'l-Qa°dah 1417/4th April, 1997.



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Everything ----- All things (Dedications)

Q. What things do not exist in the Divine treasures? A. Everything exists in the Divine treasures and everything is available. The eternal Benevolent, the Compassionate, the Merciful God has given everything to His servants (14:34). Everything has been subjugated to them (45:13) and He has completed all external and internal bounties for them (31:20). The fruitful branch of the pure tree has reached the heaven (Sacred Sanctuary) of the personal world (14:24). You should study all these verses in the Holy Qur'ān.

(1) We hope that in the near future secular scientists will accept the fact that the Creator and Master of this universe is God alone, Who has created the heavens and the earth and continues to create them every time (i.e. He renews them). The Holy Qur'ān has openly proclaimed: "There is no alteration in the creation (renewal) of God," (30:30), just as it is said about the Divine law or habit (*sunnat*): "You will never find any alteration in the law of God." (33:62). There are many useful allusions for the people of wisdom in this key wisdom.

(2) The Glorious Qur'ān says that nothing is devoid of knowledge (20:98; 40:7). That is, knowledge is kept in the exterior and interior of everything. For instance, study verse (9:119): "O you who believe! Fear God and be with the truthful." In worldly matters, truthfulness is a very simple matter, but truthfulness in knowledge is a very difficult thing. Therefore, *mu'mins* of every age are commanded to be with the truthful, i.e. the legatees of the Prophet, who alone are the truthful in knowledge.

(3) There is knowledge in everything of the Qur'ān, such as verse (2:25): "In it (Paradise) there will be purified spouses for them." That is, they will have there subtle (luminous) body, pure soul and intellect full of knowledge, because whether in this world or in the next, purity cannot be conceived without knowledge. Thus, knowledge is mentioned in the sense of purity everywhere in the

Qur'ān.

(4) *Thamarāt* (fruits) are mentioned in the Qur'ān sixteen times, in which are hidden the meanings of knowledge; *fākihah* (fruit) is mentioned eleven times and *fawākih* (pl. of *fākihah*) three times, and are used in the sense of knowledge, *ukul* (fruit), *qutūf* (pl. of *qitf*, fruit), *janiyy* (freshly picked fruit), all are similitudes of knowledge, as the Wise Qur'ān says: "And He caused water to pour down from the heaven, thereby producing fruits as food for you." (2:22). That is, when the rain of heavenly knowledge poured on the soil of your heart, various kinds of fruits of knowledge were produced.

(5) When God enfolds the universe of soul and knowledge in the Sacred Sanctuary during the personal resurrection of His *sālik* (i.e. one who travels on the spiritual path), all realities and recognitions are gathered together. In this state the world of multiplicity turns into the world of oneness, in which all are represented by the Single Soul (*naḥs-i wāḥidah*).

(6) The Sacred Sanctuary is in the forehead of *ʿarīfs*, where all the scattered things of the entire universe are gathered together and nothing related to knowledge is outside this eternal treasure of renewal (*ganj-i azal-i tajaddud*), because it is the supreme Paradise which is brought close from far away. Thus, everything and all things are in the Sacred Sanctuary as mentioned in numerous Qur'ānic verses that "God has granted you every bounty" (14:34).

(7) Q: In addition to the Noble Qur'ān, can other heavenly Books be seen in Paradise, because they are a very great bounty? A: Indeed, every desire is fulfilled in Paradise. Further, it is necessary to note that one of the miracles of the Wise Qur'ān is that it contains the quintessence of previous heavenly Books. Thus, you should study the Qur'ān with the understanding that it contains everything and make a profound endeavour to touch it in the Hidden Book (56:77-79).

(8) Since every pious believer reveres and loves the Qur'ān and acts according to its injunctions, please tell us whether the Wise Qur'ān will be in his record of deeds or not? And if the answer is in the

affirmative, how? A: The record of deeds of *mu'mins* is not possible without the presence and testimony of the Qur'an and its Teacher. Study verses (23:62; 45:29) about the Speaking Book of God which is the Qur'an, its Teacher, as well as the record of deeds.

(9) If the Holy Qur'an is seen in an *'arif's* record of deeds which is in the Sacred Sanctuary, it is an extremely comprehensive and unforgettable reminder, due to being folded up (*intawā*), which, if someone wants to remember it can do so; it is in the honourable *suhuf* (perfect words), which are exalted and purified (80:11-14). In these verses, one of the names of the Qur'an is "exalted (*marfū'ah*)", which is a past participle. That is, the act of exaltation has taken place upon the Qur'an. That is, the angels have exalted the Qur'an from the earth to the heaven together with the record of deeds of the *'arif*.

(10) Here I would like to record some historical words about my students, because they are very dear to me. In fact, they are as sweet and cherished as my own children. In gratitude for this great bounty, I have to prostrate before my Lord, shedding tears. I have come to know the secret of the recognition of human oneness, therefore, I consider all my students as parts of my soul. There are numerous beautiful examples of human oneness in the Qur'an and the *Hadith* according to me, and there is unbounded happiness in each of them.

(11) My students and supporters have always helped me. They have continued to run our organisations diligently and efficiently, they have rendered feats and countless services and sacrifices. Our reputed organisations have been specifically recognised in many countries because of their meritorious services. Praise belongs to God, the Lord of the (human) worlds!

(12) Atlanta, U.S.A.: *Al-ḥamdu li'llāh* our magnificent, flourishing personal worlds (i. e. *'azizān*) are to be found in Atlanta too. For all of us, this is the expansion of mercy and knowledge by God Almighty. The Universal Soul is the source of mercy and the Universal Intellect that of knowledge. The most amazing thing, in reality, is that it is the same one supreme angel, who is known as two great angels. In any case, here our fresh good news is that I am

briefly introducing two of my most dear and sincere friends, who are: Life special governor Ghulam Mustafa Momin and life special governor Nizar Ali Alibhai. They are among my chosen friends of knowledge. Their exemplary ethical manners, zeal for faith and good deeds are commendable. These beloved *murids* of the exalted Imam always act according to the principles of humility in order to receive his mercy. Their ardent love for religion and Mawlā is indeed unique. Service of religion has become second nature to them. I believe that they are among the angels who walk on this earth. They yearn to acquire true knowledge, not only for themselves, but also to spread it to the best of their capacity. Indeed, they are among those who appreciate spiritual knowledge greatly. Thus, it is not far from Divine providence that He may reckon each of their palpitations a restlessness for knowledge and each of their steps as service of it.

Family of life special governor Ghulam Mustafa Momin: Life governor Mrs. Mumtaz Momin, life governor Nadiya Momin (daughter, 10 years).

Family of life special governor Nizar Ali Alibhai: Life governor Mrs. Almas Nizar Ali, life governor Nayab Nizar Ali (daughter, 9 years), life governor Hina Nizar Ali (daughter, 7 years), life governor Saba Nizar Ali (daughter, 5 years). Nizar Ali and his wife are presently serving as Mukhi and Mukhiani of a majlis. Ghulam Mustafa Momin has been appointed as finance secretary and Nizar Ali Alibhai as co-ordinator.

Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai,
Karachi,

Wednesday, 1 Dhu'l-Hijjah, 1417/9th April, 1997 and 14th August, 1997.

Law of Nature

O my friends and ^c*azizān*! In verse (54:5) the Wise Qur'ān mentions its unique and exalted *ḥikmat-i bālighah* (far-reaching wisdom). It is indeed far-reaching wisdom in the sense that it enables the heart, mind and conception of the people of the inner eye to reach the luminous wonders and marvels of the Sacred Sanctuary where there is the greatest treasure of knowledge, recognition and the secrets of nature. The word "*bālighah*" from "*bulūgh*" is on the measure of the present participle "*fā'il*" which means the one who reaches or makes others reach. Further, it also alludes to the fact that the wisdom of the Qur'ān which is the guide-book for all of us, is paramount, as mentioned in verse (2:269): "And he who is granted wisdom (by God) is granted abundant (wealth of) goodness."

Dear friends! Let us pray together with utmost humility and sincerity that may God illumine the earth of the world of religion and the world of humanity with the light of His knowledge and wisdom forever, according to His true promises in the Wise Qur'ān. We are absolutely sure that in His sublime law there is never any going back on His word. God willing! The time of manifestation of secrets has now come. That is, when God has enriched the external world with the wealth of material science, then certainly simultaneously or thereafter, He will also grant the internal world or the world of soul a necessary and exalted bounty (41:53). We can call such an exalted bounty "spiritual science".

The Qur'ānic verse concerning the law of nature is: "So (O Prophet and *mu'mins*!) avoiding falsehood turn your face to the religion. [This is] the nature (*fiṭrat*=creation) of God upon which He has created people. There is no change in the creation of God. This is the upright religion, but most people do not know." (30:30).

Wisdom 1: There is far-reaching wisdom hidden in every guidance of the Wise Qur'ān, therefore, it does not stop at an intermediary level, rather it reaches the ultimate destination (Sacred Sanctuary). Thus, the wisdom of this verse is: O Prophet and those of you who

obey him! You should become *‘arifs* and set your spiritual face towards that spiritual height of religion where the mirror of oneness of the Image of the Compassionate (*ṣūrat-i Raḥmān*) appears. This is the law of nature of God, according to which He has created all human beings. That is, the best and most sublime example of nature is man himself. He is the extract and quintessence of the universe and the existents. That is, even though man is microcosm (personal world), the Omnipotent God enfolds the macrocosm in him. Nonetheless, this event takes place in a spiritual state, and not in a material sense. Thus, it is absolutely true to say that the secrets of the nature of heaven and earth are hidden in the personal world. That is, all the secrets of the heaven, the earth, the sun, the moon, the stars, time and space are hidden within man, and the firm evidences and bright proofs of this fact are found throughout the Glorious Qur’ān.

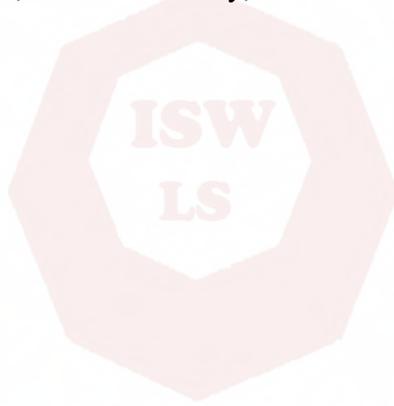
Wisdom 2: The verse under discussion also says: "There is no change in the creation of God." (30:30). In this there is the answer to the greatest question of the world regarding the idea of creation, which is: Is it possible for there to be a time in which creatures did not actually exist under God's attribute of creatorship? The answer in this verse is: There is no change in the creation of God, because it is not possible for there to be a change in His attribute of creatorship, namely, first to be potential and then to be actual. Such a hypothesis is absurd and impossible. Rather, contrary to this, every attribute of His is actually eternal. Thus, He is the eternal creator and by His command the chain of survival and annihilation always continues without a beginning or an end.

Wisdom 3: All these realities and recognitions are found in the religion of Islam, therefore at the end of the verse it is praised as the *dīn-i qā'im* (Religion of Qā'im), which is the religion of the Prophets, *awliyā'* and of those who follow them. The final rank of this religion is the Divine vision and annihilation in God. In this state, all souls of the universe are together. If God wills many secrets of nature can be known through such souls.

The heaven, the earth, the sun, the moon, the stars, time and space all have soul, which not only has a relationship, but also unity with the human soul. This is the reason that it has been implied that if

someone wants to know the inner and spiritual nature of the universe and the existents, he should recognise his own spiritual nature, because there is only one law of nature according to which God has created human beings, so that every *‘arīf* by recognising his own self may recognise not only God, but also His creatures with respect to His attributive names.

Sunday, 25 Sha‘bān, 1417/5th January, 1997.



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The External World (*āfāq*) and the Internal World (*anfūs*)

In verses (41:53-54) God says: "Soon We will show Our signs to them in the horizons (*āfāq*) and in their souls until it becomes manifest to them that He is the truth. Is it not enough that your Lord is witness over all things? Beware they are in doubt about the meeting with their Lord! Beware! He encompasses all things."

Wisdom 1: Q.(a) About which people is the above teaching of God?

A. Apparently about those who do not follow the Wise Qur'ān.

Q.(b) What are the meanings of *āyāt*? A. They mean the miracles and signs of Divine power.

Q.(c) What do you say about those who died without seeing a miracle according to the promise of God? A. Their representative particles had seen many miracles in the spiritual resurrection of the Perfect Man. Moreover, when they died, they were surrounded by miracles in the hereafter.

Q.(d) Is there a specific time fixed to see the miracles of the external world (*āfāq*) and the internal world (*anfūs*)? A. Yes, that is the spiritual cycle, but those who are capable of seeing, can see them at anytime.

Q.(e) God will show His signs to the people in the external world (horizons) and in their souls. What would be the role of the Single Soul in this connection? A. The collective resurrection of all (31:28) takes place in the individual resurrection of the Single Soul (Perfect Man).

Q.(f) What do you say about the material miracles of the present age? A. They are the signs or miracles of the power of God, to which there is a specific allusion in the above-mentioned verse (41:53).

Wisdom 2: *Ufuq* (pl. *āfāq*, 81:23) literally means the place or border where the earth and the heaven appear to be joined. By this is meant the subtle body which is on the border of the heaven of spirituality and the earth of corporeality; it is the quintessence of the body as well as the *mazhar* (locus of manifestation) of the soul, it is the

particle as well as the world of particles, it is an all-surrounding ocean as well as its pearl, it is the lightning of Mount Sinai as well as the manifestation of the light. In short, it is not just many things, it is everything.

Wisdom 3: The countless things in the heaven and the earth are definitely the signs of God's power, but most people cannot reflect on them due to not actualising their inner eye. Therefore in the present cycle, by the command of God, the great miracles of the subtle body are appearing. Their obvious and prominent example is the wonders and marvels of material science, so that all the scientists and other people may believe in God and consider material science a great bounty of God. But it is evident that this has not happened yet, therefore, according to the Qur'ānic prophecy, now in addition to physical miracles, spiritual miracles will also start, so that after realising and understanding them, no one will deny God.

Wisdom 4: If those who have true intellect were asked who has created everything of the heaven and the earth, they would immediately answer that they are all created by the one God. Who has created minerals, vegetables, animals and man? They will say: God. Who has granted intellect and soul to man? They will say: the same God. Who is the real owner of the treasures of every kind of knowledge, wisdom and physical and spiritual science? They will say: the one God. Thus, there cannot be any doubt in this reality. On the contrary, for any scientist to say that the universe has come into existence by itself is a grave mistake and ignorance.

Wisdom 5: Study verses (51:20-21): "And there are signs in the earth for those with certainty (recognition), and within yourselves. Do you not then see?" The wisdom of every Qur'ānic verse, with respect to its subject, is perfect and complete. Thus, these verses show that if someone according to "He who recognises his soul, recognises his Lord" recognises his soul, he can recognise his Lord together with the acts of His attributive names. For instance, Allah is Omnipotent and enfolds and annihilates the universe and creates another instead, so that the *ʿārif* may have the practical recognition of how He is the creator of the universe. This is not an analogy or hypothesis at all. It is a fact that every act or miracle of the attributive name of God is

repeated and continues both in the macrocosm and microcosm and this is called the renewal of similitudes. Since both the essence and attributes of God are eternal, therefore, the idea of creation cannot be like a line, rather it is like a perpetual circle which has neither a beginning nor an end, thus the renewal of similitudes is also perpetual.

Wisdom 6: The signs (miracles) which are in the earth are also in the human soul. This indicates that just as man has intellect and soul, the planet earth also has its intellect and soul. This is a great revolutionary idea. I understand that by discovering this reality, at least according to us, the theory of gravity ceases to exist. This is because this discovery shows that the earth is orderly, centred and preserved from scattering because of its intellect and soul (and not because of gravity), the example of which is the personality of man, who is the best example of the law of nature (30:30). This shows that every planet and every star of the universe has an intellect and a soul of its own, as Ḥakīm Nāṣir-i Khusraw, may God sanctify his secret, says in his *Rawshanā'ī-nāmāh*:

Giriftah har yakī °aqlī wa jānī; ba-kār-i khwishtan har yak jahānī
Every (planet and star) has an intellect and a soul
So that every world may do its own work

Wisdom 7: In verse (14:48), it is said: "On the day when the earth shall be changed into other than the earth, and the heavens (likewise)." First meaning: When a *sālik* enters his personal world and observes, he comes to know that its earth is utterly different from the external earth and is subtle and luminous. Similarly, its heavens are different from the external heaven and always pour down the rain of pearls of knowledge and wisdom. Second meaning: There is going to come that wonderful and marvellous time when man will be transformed from the dense into the subtle either physically or spiritually, just as the worm transforms into a moth (101:4). At that time people will be transferred from the present planet to another planet. In this state the earth will be changed into another earth and likewise the heavens too.

Wisdom 8: *Āyatu'l-Kursī* is called the greatest of verses and the

secret of its greatness and eminence is hidden in its esoteric wisdom. One of its phrases is: "His *kursi* has encompassed the heavens and the earth." (2:255). That is, the entire universe with all its parts and particles is immersed in the surrounding ocean of the Universal Soul, by virtue of which, there is soul in the exterior and interior of every particle. The Universal Soul, which is the Soul of souls is not only like a cover over the universe, but is also like the human soul whose waves always run in the entire body. Thus, every planet and every star is a subsidiary universe under the Universal Soul, which has received the gift of a hidden intellect and a hidden soul.

Wisdom 9: The Šūfis call the Perfect Man the "Soul of the universe". This statement cannot be groundless, but can have a cogent reason. Perhaps the Prophets and *awliyā'* (friends of God) are like the heart and mind of this earth or the universe, by whose light the waves of existence and consciousness run in the world, just as all human limbs continue to benefit from the intellect and the soul despite the fact that the centre of the intellect is the brain and the fountainhead of soul is the heart.

Thursday, 29 Sha^cbān, 1417/9th January, 1997.

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Great Secrets of the Word "*kun* (Be)"

My dear friends! The above title has paramount importance and benefit and therefore some important questions concerning it are posed as follows:

(1) Is the word "*kun* (Be)" a fact or a metaphor? (2) Is this Divine address to pure non-existence or to a thing of the invisible world? (3) Is it God's verbal command or just His will? (4) Can it be recognised or not in the personal world? (5) Is it also a perfect word (*kalimah-i tammah*)? (6) Does this Divine command perpetually renew or is it uttered only once? (7) Is it applicable to the body or to the soul or to both? (8) In which of the creations: physical, spiritual or intellectual, was it said to Ḥaẓrat Ādam and Ḥaẓrat ʿĪsā? (9) The word "*kun* (Be)" is in Arabic, but can it be in any other language too?

(1) The word "*kun*" is a wisdom-filled metaphor. (2) The kingdom of God is perfect and prosperous in every respect, therefore, pure non-existence is inconceivable in it, therefore the address "*kun*" is to a thing of the invisible world (the world of command) to bring it into manifestation. In other words, it is in the sense of revealing a thing from the treasures of the invisible world. See verse (15:21): Are not there all possible things in these treasures of God? (3) His command is both His will as well as His speech. (4) If it is possible to recognise God, then definitely the recognition of the word "*kun*" is also possible. (5) Yes, this is the final perfect word. (6) This is the eternal renewal, as mentioned in verse (55:29): "Every day He is in a (new) glory." (7) The application of the word "*kun*" is first to the soul and finally to the intellect. (8) Since things are in pairs, therefore, it is said to both the spiritual and the intellectual creations of Ḥaẓrat Ādam and Ḥaẓrat ʿĪsā(3:59). In fact the word "*kun*" is related to every Perfect Man and hence is uttered for his spiritual creation and finally for his intellectual creation, as mentioned in the Qur'ān: "Be and it becomes". (9) Since every language is from among the signs of God (30:22), therefore it will be represented in the mother tongue of every ʿārif, whoever he may be and whatever his tongue.

There are many universals (laws) in the Wise Qur'ān regarding

realities and recognitions and each one starts with the word "*kull*" (every, all)", such as (21:33): "And He it is Who created the night and the day and the sun and the moon; all of them rotate in a circle." This universal law is ordained for everything. Thus the creation and the Word "*kun*" also are on a circle. In this sense it is absolutely correct to say that the saying of "*kun* (Be)" by God has neither a beginning nor an end, rather it is His eternal command.

Subjugation (*taskhīr*) of the universe is not only a most interesting subject of material science, but more so of spiritual science. Thus, there are great glad tidings to the people of knowledge and wisdom in all those Qur'ānic verses which are related to subjugation. One such glad tidings is that there are subtle kingdoms of Paradise on the stars. The pre-requisite to attain these kingdoms from God, in which there is the everlasting wealth of the great secrets of the Word "*kun*", is the recognition of one's own soul and that of God, because it is the command of "*kun*" which is obeyed by the sun, the moon and the stars, as mentioned in verse (16:12): "And He has subjugated to you the night and the day, the sun and the moon and the stars (also) are subjugated to you by His command. Verily in this are signs for those who understand (*ya'qilūn*)." That is, unless the treasure of recognition is obtained, neither are the great secrets of the word "*kun*" discovered nor the goal of subjugation of the universe attained.

If the sun, the moon and the stars had no intellect and soul in their inner aspect, they would not have been subservient forever to the command of "*kun*" (7:54; 16:12), as it has already been explained in this article in connection with the creation of Ḥaḏrat Ādam and Ḥaḏrat ʿĪsā that the command of "*kun*" is related only to the soul and the intellect and not to the body (3:59). Thus, according to the verse of creation (30:30) the universe internally is a great man (*insān-i kabīr*), the brightest proof of which is the verse: "Allah is the light of the heavens and the earth." (24:35). That is, God is the light of the universe and this light of God is called the Universal Soul which has many other names, such as, the Supreme Soul, the Soul of souls, Cosmic Soul, the Soul of the world, the Single Soul, Pedestal (*kursī*), etc.

It is evident from the preceding explanation that there is no gravity as

such in the universe, rather it is the perfect power of God and the natural guidance granted by Him. Study carefully the subject of guidance among the wisdom-filled subjects of the Qur'ān and tell me: Is there anything in the heaven and the earth which is not provided with guidance according to its position and need? Since God Himself or His great representative is the light of the heavens and the earth, does this light not contain the cosmic and universal guidance? It definitely does. Thus, the order of the world continues because of the light of guidance. Praise belongs to God, the Lord of the (personal) worlds!

12th January, 1997.



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The World-Illumining Sun = Luminous Lamp

The Wise Qur'an has used the epithet of a luminous lamp for the world-illuminating sun (25:61; 71:16; 78:13). Physically speaking the lamp in a house in comparison to the blazing sun is nothing but an insignificant thing. The sun in its size and volume is the greatest source of light, the intensity of its stormy flames beyond description, and its world-illuminating light, world-burning heat and immeasurable atomic energy are indescribable. Despite these tremendous attributes of the sun, if it is compared to a lamp, we should be sure that a very great secret is hidden in this amazing example. If that secret actually becomes manifest to us, then God willing with great humility and gratitude, we will try to explain it to some extent.

With the hope of success and guidance from God, the Holy, we say that in comparing the world-illuminating sun to a lamp in a house, there can be numerous wisdoms. Some of them, according to my limited knowledge, are:

(1) Just as to keep the lamp burning, oil is continuously poured into it, in the same way, fuel is constantly being cast in the extremely great lamp of the sun. This fuel which is called ether, can have some other name too. It should be noted that in this universe, there is no vacuum at all, it is entirely full of ether or subtle matter and heavenly bodies.

(2) Since the vessel of a lamp in comparison to the sun, is very small, therefore, oil is poured into it at intervals, whereas in the sun, the fuel is cast continuously by the Divine hand with the speed of lightning and with the same fast speed, the waves and rays of its light continue to spread everywhere.

(3) The lamp on the one hand emits light from its flame and on the other, oil is cast into it, whereas in the sun it is not so. The sun in its circular shape, both internally and externally is nothing but flame and thus the fuel enters it by piercing its circular atomic flame, in such a

way that the entrance of the fuel and the emission of the light and heat take place simultaneously.

(4) According to the Wise Qur'an (30:30), the best example of the law of nature is man himself. If he recognises himself, he recognises his Lord and His creation (universe). Thus, by this example the Wise Qur'an invites the people of insight to reflect upon the five similitudes of the lamp. The first is related to the Light of God (24:35), the second is related to that of the Prophet (33:46), the third is the example of the lamp of the universe (the sun, 25:61), the fourth is the example of the lamp in a house (24:36) and the fifth is that of the lamp of life (heart).

(5) Just as the fountainhead and centre of human life is the heart, the centre of the solar system is the sun. Thus, it is correct to say that the true recognition of the lamp of life (human heart) greatly helps in the recognition of the lamp of the universe (the sun). It is true to say that according to one example they are two lamps and according to another, they are two hearts, and in this sense they palpitate continuously. The palpitation of the heart of the universe (the sun) continues in the form of extremely powerful and constant atomic explosions, since the survival of this world needs such powerful palpitations, but the palpitation of the human heart is very tender, slow and with short intervals according to the need of the human body.

(6) Just as in the human body, the system of blood circulation continues due to the palpitation of the heart, upon which depend all the benefits of life, similarly, in the solar system the sun functions as its heart, due to which the matter of the universe circulates as the circulation of blood in the human body. The circulation of matter is between the sun and the cosmic matter or ether. This circle is extremely wondrous, in the sense that, in one respect the sun is revolving on it and in another respect, the ether. This is similar to the ocean resting on its centre and circulating on its circle and the heart resting in its place and also circulating in the form of blood, heat and energy.

(7) No secular scientist or philosopher knows the great secrets of

Divine power hidden in the sun. The reason for this is that the treasure of special secrets of the universe and existents is hidden in the Qur'ānic wisdom, because the Wise Qur'ān is that unique Book in which there is the explanation of everything (16:89). The eminence of spiritual science can be estimated from this.

14th January, 1997.



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Law of Enfolding (*qabḍ*) and Unfolding (*bast*)

O my *‘azīzān!* As you know, *al-qābiḍ* and *al-bāsiṭ* are among the blessed names of God, which mean the Master of the law of enfolding and unfolding, as mentioned in verse (2:245): "And Allah enfolds (the universe) in His fist and unfolds it as well." The secondary meanings of this verse are also correct, but the sublime reality and profound wisdom demand our best effort for the highest meanings, so that this struggle in addition to solving problems, may also make the grandeur and eminence of the Wise Qur'ān clear to the people of the world.

(1) You accept that not only is God's essence eternal (*qadīm*), but also His attributes. The meaning of His being eternal is that He is the everlasting King. That is, He is always there; He is not contingent, namely, He was first non-existent and then came into existence. His every attribute is eternal without His creatures being eternal, because creatures continue to pass through the renewal of existence and non-existence.

(2) According to the promise of the Qur'ān, the people of insight are able to see the signs (miracles) of God (27:93; 41:53; 51:20). However, it is not said that one should be content only with a few of them. If the Divine mercy accompanies you and you start to receive the fruit of your *‘ibādat* and spiritual discipline, you will see all the necessary miracles related to knowledge, wisdom and the secrets of the universe. The experience which comprises all these meanings is called *ma‘rifat* (recognition). In fact, *ma‘rifat* is given precedence over all meanings, because it becomes complete after *fanā' fi'llāh* (annihilation in God).

(3) The Divine miracle is evident for all that God creates a tree from a seed, and He unfolds it in the form of roots and branches and then He enfolds it (the tree) in the seed in the form of essence. If we reflect for a while, we will come to know that the same natural law is ordained for animals and human beings too. Then, can the law of the

creation of the universe be totally different from it? Reflect upon this Qur'ānic example: The universe is the unique and blessed olive tree which belongs neither to the east nor to the west (24:35) which God always (i.e. without any beginning and end) creates and unfolds from the origin of the sun (*tukhm-i khwushid*) and again enfolds it in the sun repeatedly. This is the greatest example of enfolding and unfolding and the same process is the circle of beginningless and endless, as well as the renewal of similitudes.

(4) It is an universally accepted fact that if a fortunate *mu'min* experiences completely the spiritual death before the physical death, he can observe all those secrets of resurrection mentioned in the Glorious Qur'ān, such as the repeated enfolding and unfolding of the inner aspect of the universe by God in the sense of *al-qābid* and *al-bāsīt*. The purpose of this miracle is that the *‘arif* may be sure that the universe has not come into existence by itself, but it is God Who constantly creates, supports and sustains it.

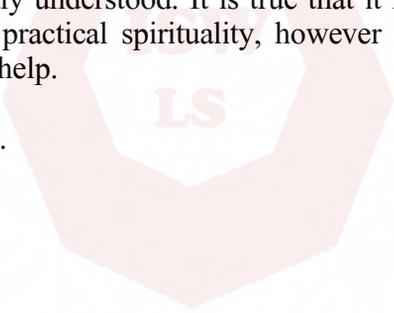
(5) For those who believe in the existence of God in this world, there cannot be any doubt that He is the true King, as His Kingdom is mentioned in numerous verses of the Qur'ān. You are definitely aware of the law of the worldly kingdom that, whoever is the master of the throne and crown, becomes the ruler and sovereign. Therefore, in order to accomplish many affairs of the kingdom, the ruler mostly commands others to work and himself remains above many things. This is not a useless and futile example, rather it is necessary to understand the law of God's great kingdom.

(6) God's Kingdom is seen by every individual according to his knowledge. *‘Arifs* see it in the illumination of the light of recognition and they say: (a) By the Supreme Pen and the Guarded Tablet are meant the Universal Intellect and the Universal Soul, who are the intellect and soul of our universe. In this sense, the universe is the macro-man whereas the human being is the micro-man. (b) If the entire universe together with its parts is like a living and conscious man, the theories of material science about the existence of the universe do not appear to be correct, because there is no concept of the Creator and the created in them. (c) The people of recognition say that the human heart shows God (*haqq*) as well as realities (*haqā'iq*),

therefore, they can see the miracles of God within themselves, as mentioned in verses (27:93; 41:53; 51:20). (d) It is also a proof of recognition that the secular scientist has not yet seen the soul, when he will see the particle of soul, his theories will change.

(7) There is not the slightest doubt for the people of knowledge in the fact that the subject of every attributive name of God is spread throughout the entire Qur'ān. Similarly, it is necessary to understand the all-inclusive meanings of the attributive names *al-qābiḍ* and *al-bāsiṭ* in the light of the Qur'ān and spirituality, so that spiritual science may be duly understood. It is true that it is not possible for everyone to enter practical spirituality, however the knowledge of certainty is a great help.

16th January, 1997.



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Blessed Names of God, may He be Exalted

It should be known that each attributive name of God is in the sense of such a specific act which only He can do and which is in His control only, such as: *al-khāliq* (Creator). There are great fundamental and key secrets in the names of God. For instance, let us think about the meaning of *al-khāliq* (Creator): Is it correct to think that God did not create anything in the beginning, then He created the earth and the heaven and now He is no longer creating the universe? This idea or hypothesis cannot be correct, because every attribute of God is eternal and not contingent and there is no change in His *sunnat* (Law) (32:62; 40:85).

(1) We have to reflect well on verse (30:30) related to the law of nature and understand that the same one law of nature and creation is ordained for both the macrocosm (universe) and the microcosm (man). That is, the chain of creation within creation or the renewal of similitudes continues in both, without any beginning and end. In the above-mentioned verse both are called "*khalqu'llāh* (creation of God)", in which there is no change.

(2) "*Khalqu'llāh*" is the name of that supreme circle upon which are all the things and all the states through which man passes constantly and it is the circle of his endless progress (*taraqqī*), or it can be said that, it is even greater than progress, because the latter gives the meaning of climbing a mountain or the rungs of a ladder, which has the limited concept of man being trapped in a low place from which he has to escape. This is not an important thing, the important thing is that for a true *mu'min* there is always a new glory.

(3) It is mentioned in verse (55:29): "Every day He is in a (new) glory (with respect to creatures)". Within the sun and its surroundings there is neither cloud, nor rain, no change of seasons, no alteration of day and night, no mountain or jungle, no spring, stream, rivulet, river, no garden, orchard, no beasts or birds, nor human beings, but everything which comes into existence by its

blessings is on the earth. This example makes it clear that the *mazhar* (locus of manifestation) of the Divine attributes is man, particularly the Perfect Man.

(4) The Wise Qur'ān says about God's attributes of creatorship (*khāliqiyyat*) and knowledge in verses (15:86; 36:81): "He is the Creator, the All-knowing." Here the second attributive name has come as an exegesis of the first attributive name, in which it is alluded that although there are many levels of creation, the ultimate one is that in which the intellectual creation takes place through the light of knowledge and which is the highest place of spirituality.

(5) It is necessary to mention the Ādam of the cycle in the subject of Divine names, because God taught His vicegerent the realities of things in the illumination of the light of His attributive names. Since the universe (heaven and earth) is a compendium of things, therefore, by the realities of things is meant the knowledge of the universe. This shows that God had taught Ḥaẓrat Ādam the cosmic knowledge from the treasures of His names.

(6) The angels who, first of all, prostrated themselves to Ḥaẓrat Ādam, the vicegerent of God, falling into his personality were particles consisting of subtle matter and soul. They have many names, such as: *dharrāt* (particles), *dhurriyyat* (off-spring), *arwāḥ* (souls), *malā'ikah* (angels), *yājūj wa mājūj* (Gog and Magog), *junūd* (armies), *thamarāt* (fruits), *tūfān* (flood), *ṭayr* (birds), *ḥijārah* (stones), *nujūm* (stars), *jibāl* (mountains). They have all these different names because they work in so many positions. From this you can assess how exalted was the position of Ḥaẓrat Ādam's knowledge of names, which was not only in words, but also in (the form of) unprecedented practical models.

(7) All means of spiritual knowledge were available in the personal world of Ḥaẓrat Ādam, such as the *‘ālam-i dharr* (the world of particles), which has already been mentioned, spiritual resurrection, luminous movies, observations with the eye of certainty, revelation, inspiration, manifestations, visualisations and finally in the Sacred Sanctuary there was everything. Thus, God had bestowed the wealth of ultimate knowledge upon His vicegerent.

(8) Since this book is related to spiritual science, therefore, I deem it necessary to say that wherever in the Qur'ān the story of Ādam is mentioned, it represents countless Ādams, as the word man represents countless men. Similarly, reflect carefully on verse (24:55) which alludes to innumerable vicegerents. Why not, while there is room for many vicegerents on every star and the stars are so many that it is extremely difficult to count them!

(9) The idea of creation should be repeatedly mentioned. It is a continuous circle which has no end. If Paradise and its bounties are forever, if the creatures of Paradise are forever, then the universe also is forever, because Paradise depends on the universe. All these points are in the light of the Qur'ān and spirituality (*dā'im*, 13:35; *mukhalladūn*, 56:17; *dāmat*, 11:108).

Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai,
Karachi,
Saturday, 8 Ramaḍān, 1417/18th January, 1997.

**Institute for
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The Law of Eternal Life (*khulūd*)

Human soul is like water, whose whole and centre is the ocean. The whole and centre of soul is the Universal Soul. Just as the parts of water are in many places, the manifestations of soul are many. And just as water has a circle, soul too, has a circle. Thus, your soul is also in eternal Paradise (i.e. Universal Soul). Study this entire article carefully.

(1) We are among the parts of the Universal Soul, therefore our present life is not universal, rather it is partial. Our real life, which is pre-eternal (*azalī*) and post-eternal (*abadi*) is in the Universal Soul which is the life of everlasting Paradise (*bihisht-i dā'im*). Thus, it is certain that when the drop joins the ocean, it will say: I have always been the ocean. There was a veil in front of the drop which has now been lifted.

(2) There are handsome youth in Paradise, who always remain youthful (56:17; 76:19). Think carefully: Where do these youths come from? If they are born from human beings, then definitely their birth-place has to be this world and according to the unchangeable law of nature (30:30), they would have been born from mixed sperm (76:2). Certainly, this is true, but the point worth pondering on is that Paradise is above time and space and therefore those men and women who enter Paradise find themselves as everlasting youths. This is an explanation of the law of eternal life (*al-khulūd*, 50:34).

(3) The inner and spiritual Paradise of the entire universe has already been prepared for the righteous ones (3:133). The abode of the hereafter is alive (29:64). Thus, everything there is adorned with all the beauties of intellect and soul. Thus the paradisiacal attire is a luminous personality with the Holy Spirit and the Perfect Intellect, which is pre-eternal and post-eternal, by virtue of its being beyond time and space. Thus, the entering of a soul into such a personality means everlasting life in paradise (*khulūd*).

(4) It is related from Ḥazrat ^cAli that the Holy Prophet said: "There

will be a bazaar in Paradise in which there will be no buying and selling, only the pictures of men and women. Whenever a person likes a picture, he enters it (i.e. becomes that person)". (Tirmidhī, IV, p. 686).

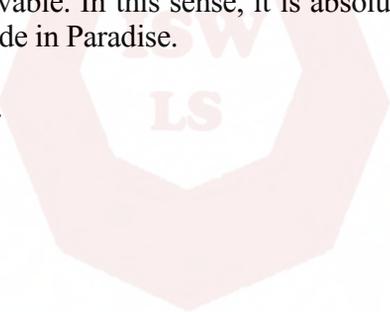
(5) Nothing in Paradise is without intellect and soul. Therefore, we can say with certainty that these pictures of the bazaar of Paradise are neither made of paper, nor are they the lifeless pictures of films, rather they are adorned with intellect and soul. In short, they are copies of the subtle personality of perfect, pleasant and successful human beings, which are as manifestations and attires of Paradise. Paradise is neither like an ordinary dream nor imagination, nor legend, nor magic, rather it is a divine miracle and a reality, in which there is every possible thing actually available to human beings according to their desire.

(6) The original fountainhead of soul is always in Paradise. The soul has come here like the stream of water. According to another example it has come like a rope, the upper end of which is in Paradise. According to a third example given by Rūmī: We have not come to this world at all, but our life here is only a shadow (of the real life in Paradise). These three examples of soul are in the light of the Mighty Qur'ān as mentioned in verses (15:45; 44:52; 51:15): "Verily the righteous ones are in the midst of gardens and fountains." That is, the paradisiacal personality of the righteous is in the fountains of the Universal Intellect, the Universal Soul and other *ḥudūd* (ranks), the streams of which have reached this world. Similarly, there is the example of the rope of God (3:103). Further God says about shadows: "And God has made for you the shadows of what He has created." (16:81). These are not the shadows from which animals too, benefit, rather they are special and sublime and they are the shadows of the great personalities of Paradise.

(7) The original fountainhead of soul is always in Paradise, and like the sun, its rays constantly radiate on the inner aspect of man. The chain of this invisible luminous rain is called soul and life. If you strive in the real sense, you can see the sun of soul in the mirror of the heart. By God! How can this be impossible while everything in Islam is for this purpose?

(8) O my ^c*azizān*! You must not forget the "law of everlasting life". It is among the laws of the Qur'ān, therefore, it embraces many blessings of knowledge. God willing, the reality will be clear when you study these articles carefully and repeatedly. It should be noted that the time of the external world is passing, but that of the internal world (Paradise) is immovable. The fountainhead of your soul is the king of Paradise. You have come here as a servant in order to achieve an exalted purpose. If you succeed in this trial, you will return to Paradise in such a way that no time of it will have elapsed, because it is immovable. In this sense, it is absolutely correct to say that you always abide in Paradise.

20th January, 1997.



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An Excellent Example of Spiritual Science

If we are seeking the best examples of spiritual science, they can be found in the holy personalities of the Prophets and *awliyā'*. Note this in the Qur'ān with heart and soul and sincerity and certainty. Here it is necessary to ask a basic question: Why did the chosen of God shed tears time and again? Was it because of a great calamity or was it only an excuse to express love? Can a revolution take place in the heart of a *darwish* by this wisdom-filled practice? Is it not the very foundation of spiritual science? The answer should be "Yes, it is".

(1) Ḥaẓrat Dā'ūd used to do *giryah-u zārī* and the supplication of heavenly love at every excuse. There is no story and no verse in the Wise Qur'ān without a wisdom-filled allusion. Thus, in verses (21:79-80) the Holy Qur'ān says that by the command of God, mountains and birds were subjugated to Ḥaẓrat Dā'ūd and were doing *tasbīḥ*, following him. In this connection the law of recognition (*qānūn-i ma'rifat*) says with great confidence that the subjugation of the world of particles is mentioned in these verses. Here mountains and birds are mentioned in the sense that mountains represent mineral and vegetative kingdoms and birds represent animal and human souls, because the souls fly. Thus, by the blessing of the Holy Qur'ān, this great secret has been disclosed to you that the first stage of the subjugation of the universe is the world of particles, which is included in the personal world, and the second is the Sacred Sanctuary.

(2) If there were no soul in mountains and other minerals, they would not have entered Ḥaẓrat Dā'ūd together with the world of particles. This also shows that the *ṣalāt*, *tasbīḥ* and *sajdah* of everything to God, is in the world of particles (24:41; 17:44; 22:18). This extremely hidden secret should also be noted that the great miracle of "He makes everything speak" (41:21) also takes place in the world of particles.

(3) It was the Divine perfect power and grace that living miraculous mail-coats were made in the spiritual workshop of Ḥaẓrat Dā'ūd.

There is no doubt for the people of recognition that this miracle is special for every Prophet and every *wali*. This living mail-coat (*labūs*, 21:80) has many names, such as *ibdā'i* body, subtle body, *mihrāb* (fortress, 34:12), *ibdā'i* shirt, shirt of Yūsuf (12:93), *rish* (adornment, 7:26), *sarābil* (garments, 16:81), *dif'* (warmth, 16:5), body of similitude, heavenly body, astral body and paradisiacal attire.

(4) How can the subtle creature, which people have called flying saucer, in reality, be a saucer? Have you ever seen a lifeless and feeling-less object such as a saucer flying? I am not sure whether you or anybody else has ever seen such an object. Thus we have to believe that it is a subtle creature which has appeared in the present age, although it has been there from the time of Ḥaẓrat Ādam. This is definitely the subtle body which has many names, some of which have been mentioned above.

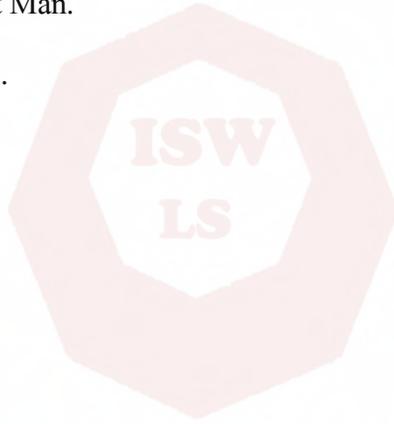
(5) See verse (12:105): "And how many a sign is in the heavens and the earth they pass by, yet they turn away (their faces) from them!" That is, the Holy Qur'ān asks: Why do they not study the power and wisdom of God in the things of the heaven and the earth? There are numerous such verses in the Wise Qur'ān which invite people to reflect upon the signs of God.

(6) Every Qur'ānic example is full of the kernel of meaning and profound wisdom. For instance, take verse (101:4): "A day on which human beings will be like scattered moths." This is the mention of the representative resurrection in which people will be transformed from dense bodies into subtle particles and bodies, just as certain worms turn into moths. This makes it clear to the inner eye that when Ḥaẓrat Ādam and his companions were in Paradise, they were flying in subtle bodies. But when they came to this world, the subtlety was taken away. However, the universal Paradise is not possible without the subtle body.

(7) The following great secret is hidden in verse (31:28) that, when God wants to complete the spiritual creation of a *sālik*, He causes his personal and representative resurrection and enfolds the entire universe in his personal world and then makes thousands of his living and rational copies. This is the reality of the subtle body.

(8) There is no doubt that the Divine speech which is called the Wise Qur'ān is one, and it is also a fact that there are countless copies of it in the world so that whoever wants to have it with him, may have it present with him in the form of a copy. Similarly, there are copies of every exalted soul and this is the unbounded reward of his good deeds, as a result of which many people will be blessed with being a copy of the Perfect Man.

21st January, 1997.



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Law of Treasures

The Wise Qur'ān is like a unique and unprecedented universe of knowledge and wisdom. Precious gems are hidden in its great mountains and invaluable pearls in its deep oceans, the acquisition of which requires profound struggle, new thinking, proper effort and due deduction. Thus, the term "Spiritual Science" is among the new thoughts, because God desires that the Muslims of the world must continue to duly reflect upon His wisdom-filled Book. The Great Qur'ān is revealed in such a way that it is for all times, and thus, its guidance and wisdom is in levels so that the scholars of every age may reflect on it and solve the new problems which emerge with the passing of time.

(1) The term "Law of Treasures" is an extremely useful term, which can be very helpful in understanding the concept of spiritual science, because verse (15:21): "And there is not a thing but its treasures are with Us, and We do not send it down but according to known measure", which is related to the law of treasures shows that all possible things are in the treasures of God. Further, the phrase "with Us" shows that the treasures of God, which are esoteric, spiritual, intellectual and related to the command are in the Sacred Sanctuary. Sacred Sanctuary is the place where material things cannot go. Only the abstract and immaterial reality of everything exists there, as verse (15:21) shows.

(2) Some wisdoms of the verse of treasures: (a) God is Enfolder (*al-qābiḍ*) and Unfolder (*al-bāsiṭ*), therefore He enfolds (the essence and meanings of) the universe in the treasures of the Sacred Sanctuary and then He unfolds it continuously. Sacred Sanctuary is in the forehead of the Perfect Man. In the unfolding of the universe there is also the possibility of sending down of a thing. (b) In this verse is the explanation of how the sovereignty and control (*malakūt*, 36:83) of everything is in the hand of God. (c) You will continue to receive benefit from the law of treasures according to the quantity and exaltedness of your real and true knowledge. (d) This also shows that there is no knowledge which is not in God's treasures and which

will never be granted to you.

(3) In verse (13:39) is hidden a great wisdom which is unique, extremely amazing and very useful in solving problems, which is: "God effaces, and He establishes whatsoever He wills, and with Him is the mother of the Book (*ummu'l-kitāb* = *lawḥ-i mahfūz* = *ḥaziratu'l-quḍs*). This verse has many meanings which are correct in their context. Here it is necessary to explain its universal wisdom that God effaces a star after a certain time and retains another for a certain epoch, because the real and immaterial things are always in the treasures, i.e. the word "Be", the Supreme Pen and the Guarded Tablet, are in the Sacred Sanctuary with Him. This shows that the stars neither come into existence, nor do they disappear altogether at once. Rather, they are like human beings, one of them dies and the other is born. And all this happens by the decree of God.

(4) O my ^c*azizān*! Here it is appropriate to mention that every partial creation has a beginning and an end, but the chain of creation on the universal circle (supreme circle) has no end. It should also be noted that the universe is a collection of worlds, because in it every star is a world, every human being is a world and religion too, is a world, which is the most exalted and noble. Therefore, where there is the mention of the creation of the heaven and the earth, it is necessary to reflect upon which world is being mentioned there.

(5) It is said in verse (21:30): "Have not those who disbelieve seen that the heavens and the earth were joined together, and then We clove them asunder?" This wisdom-filled example is first related to the personal world, in which in the beginning, the heaven of the intellect and the earth of the soul are joined together. Then God exalts the heaven of the intellect from the earth of the soul. The same example in the Sacred Sanctuary is related to the heaven of the Universal Intellect and the earth of the Universal Soul, which are joined together, but the sign of the pearl of intellect shows the exaltedness of the heaven. Our earth is also a world in which the same example applies to the intellect and the soul and the same applies to the intellect and the soul of the world of religion as well.

Naṣir al-Dīn Naṣir (Ḥubb-i ^cAlī) Hunzai,

Karachi,
Thursday, 13 Ramaḍān, 1417/23rd January, 1997



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The World of Particles (*‘ālam-i dharr*)

The esoteric wisdom of the world of particles has started from the time of Ḥaẓrat Ādam, the vicegerent of God, because the angels who, by the command of God, prostrated to him in the beginning were, all together, the world of particles. Since the prostration of angels in the form of subtle particles was in the sense of obedience and subjugation of the universe, and they were the key powers of the macrocosm and microcosm, therefore in this there was not only an allusion to, but also an actual prophecy that the universe will be subjugated to Ḥaẓrat Ādam and his children. This feat could be achieved through physical and spiritual science.

(1) With respect to the definition of the world of particles, it can be said that there is in it the representative soul of every creature, including stone and iron, and there is nothing whose soul is not there. The world of particles has numerous names from which you may estimate its numerous actions and also be amazed that it has so many wisdoms. Glory be to God!

(2) The subtle particles which constitute subtle matter and soul are the spiritual army, therefore, one of their names is *junūd* (armies), which have destroyed many disobedient people in the past. They have many names, such as Gog and Magog, who destroy the personal world in order to reconstruct it; *hijārah* (pl. of *ḥajar*, stones, 11:82; 105:4), the stars which have fallen from the heaven (56:75); the mountain of soul which has shattered into pieces (59:21); the fruits of everything (28:57), the ants mentioned in verse (27:18), the armies of Ḥaẓrat Sulaymān which consist of *jinn*, man and birds (27:17), and so on and so forth. They have many other names.

(3) *Dharr* (in Arabic) is a collective noun which means small ants and tiny particles scattered in the air. The term *‘ālam-i dharr* or the world of particles is coined from the word *dharr*. By these ants or particles are meant the particles of soul. The world of particles continues to work for the *sālik*, from the time he starts to experience the inner resurrection. This is a great revolution of spiritual science.

(4) Since these particles are the essence of the universe and the extract of the existents, therefore, they represent not one, but every thing. Therefore, one of their names is "everything (*kullu shay'*)". Thus, wherever in the Wise Qur'ān the word "everything" is mentioned, this compendium of the universe which is in the form of the world of particles, is mentioned. "Everything" is also applicable to the Sacred Sanctuary, which is the rank of the unity of things, as mentioned in verse (13:8): "And everything with Him is in a (fixed) measure." That is, even though the worlds may be more than one, but in the personal world there is only one world of particles and one Sacred Sanctuary.

(5) The wall of the personal world which Gog and Magog lick and destroy is the veil of the animal soul which stands between the external world and the internal world. During the span of time in which this wall does not exist, the external and the internal senses work together. The eyes see the subtle particles, the ears hear spiritual voices, the nose smells spiritual fragrances and thus such wonders and marvels and great miracles take place.

(6) It is mentioned in verse (3:37) that Ḥazrat Maryam used to receive food by the command of God. I believe that it was spiritual food, which is in the form of fragrances, which the friends of God experience. In view of the possibility of receiving this kind of food, it can be said that in the future this food will be granted to all, because God has promised to show His miracles (41:53).

(7) How terse and most comprehensive is "He who recognises himself, recognises his Lord", said by Mawlā °Alī (a.s.)! Does man truly contain within his small body a miraculous world in which is contained the macrocosm? Is it possible to see God and every spiritual thing in it? If not, how can recognition become possible? Can we call the recognition of our own self and the universe spiritual science? If "everything" is the name of the world of particles and the Sacred Sanctuary, does it also contain within itself the secrets of the Qur'ān?

(8) According to an example, the quintessence of the universe and

existents is man and man's quintessence is the world of particles and that of the latter is the Sacred Sanctuary, where there are extremely great secrets with extreme comprehensiveness. It is also at this blessed place where there is the unique and everlasting rank of *fanā' fi'llāh*, annihilation in Allah.

Naşır al-Dīn Naşır (Ḥubb-i °Alī) Hunzai,
Karachi,
Saturday, 15 Ramađān, 1417/25th January, 1997.



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Some Questions about Jinns

In connection with spiritual science it is also important to have some knowledge, by way of question and answer, about *jinn*s in the light of the Wise Qur'an and spirituality, because some people negate the very existence of this subtle creature and yet others, who though they do not negate their existence, are not aware of their realities. Our key information about *jinn*s follows as under:

(1) Q: What is the difference or relationship between *jinn* and *pari* and what does each word literally mean?

A: *Jinn* and *pari* is the same creature, therefore, the question of difference or relationship does not arise. The same creature in Arabic is called *jinn* and in Persian *pari*. The former reveals the meaning of invisibility and the latter, which is derived from *parīdan* (to fly), flying.

(2) Q: In verse (27:17), it is said: "And there were gathered together to Sulaymān his armies of *jinn* and men and birds, and they were arrayed in order and ranks." Here a natural question is about the nature of these armies, since birds normally run away from men and men are scared of *jinn*, then how is it possible for them to be gathered together?

A: In the world of particles all creatures and things are (in the form of) similar particles, therefore one has to accept that his armies were in the form of spiritual particles (and not in physical bodies).

(3) Q: It is well-known that Iblīs became accursed because of not prostrating to Ḥaẓrat Ādam and prior to that he was among the angels (2:34). This is mentioned in several verses. In verse (18:50) it is mentioned that before this disobedience he was among the *jinn*s. Would you kindly explain what is the secret hidden in this?

A: The great secret is that it is a believing *jinn* who is an angel and it is an angel who is a believing *jinn*.

(4) Q: It is said that humility and tolerance in man is due to his nature from the earth and arrogance in *jinn* is due to his being created from

the flame of fire. What is your opinion about this view?

A: This explanation of good and evil is very strange, because all human beings are not humble and tolerant, nor are all *jinn*s arrogant. Read verses (72:11-14) carefully. Further, the secret is that God creates *jinn* from the spiritual progress of man. That is, *jinn* is the subtle body of man. When a *mu'min* is blessed with the state of constant burning in the fire of heavenly love, in that state the *jinn* (angel=subtle body) appears from the flame of love.

(5) Q: Please explain the wisdom of verses (55:14-16).

A: He (God) created man from sounding clay like earthen ware (i.e. the initial voice of the *ṣūr* of Israfil), and created *jinn* from the flame of fire (i.e. the light of the love of the *sālik*). Then (O *jinn* and man!) which of the bounties of your Lord will both of you belie? This means that man and *jinn*, according to the law of multiplicity, are separate and according to the law of unity they are united as well.

(6) Q: Would you please explain the wisdom of verse (55:33): "O group of *jinn* and men, if you can penetrate the boundaries of the heaven and the earth, do so, but you cannot unless you have power"?

A: God willing, this great trial is related to the spiritual journey which takes place within man himself. That is, if a *sālik* can ascend the roof of his personal world by the power of knowledge and *‘ibādat*, he can definitely obtain the treasures of recognition which are beyond time and space. It is only in the prison of this world that all questions are difficult.

(7) Q: Referring to the Qur'an, you say that Paradise is extended to the width of the universe and there is subtle life on stars, in such a case what is the benefit of going beyond the universe?

A: The universal Paradise is conditional on recognition and the treasures of recognition are in the non-spatial world. While having this world in your mind you cannot think of pre-eternity (*azal*), nor can you recognise the non-spatial world, nor can you be aware of the secrets of the Sacred Sanctuary. Thus, for a *sālik* the journey where he should mingle with his *jinn*s i.e. angels and ascend to the roof of his personal world to see it once, is necessary, so that all the knots related to knowledge and recognition may be untied.

Naşır al-Dīn Naşır (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Monday, 17 Ramaḏān, 1417/27th January, 1997.



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Miracles of *Nawāfil* (Supererogatory Prayers) Part I

The greatest bliss for the people of faith lies in understanding the great bounties of the religion of nature (Islam) and attaining them through knowledge and good deeds. Those who have truly benefitted from the bright teachings of the Holy Prophet are indeed very fortunate. The sacred *Aḥādith* are also included in the teachings of his physical and spiritual light. In one such *Ḥadith*, the Holy Prophet says: "Allah said: He who shows enmity to a *wali* (friend) of Mine, I declare war against him. My servant draws not near to Me through anything more loved by Me than what I have enjoined upon him. My servant continues to seek My closeness through *nawāfil* (additional prayers) until I love him. When I love him, I become his ear with which he hears and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks." (*Bukhārī*, III, p. 595)

(1) In this sacred *Ḥadith* there is an unique and everlasting treasure of knowledge and recognition for the people of knowledge, which God has created by condensing the universe of knowledge and wisdom. This treasure of secrets is not such that its meanings may become exhausted by explanation. There is no doubt that enmity with the friend of God is misfortune and cause of perdition. On the contrary, if someone has friendship with him, then certainly there is the pleasure of God in it.

(2) In the religion of Islam there are undoubtedly *nawāfil* together with and following on the *farā'iz* (obligatory prayers), through which the stages of the closeness to God are traversed step by step. Heavenly love is not one-sided. We cannot be happy unless it is called heavenly love. Love for God, love for the Prophet and love for the *wali* is such that it defies definition even by a lover.

(3) The wisdom-filled subject of this *Ḥadith* is: *fanā' fi'l-wali*

(annihilation in the *wali*), *fanā' fi'r-rasūl* (annihilation in the Prophet) and *fanā' fi'llāh* (annihilation in God). Without this unique and extremely great process, closeness to God is not possible. If we think generally, there is no place without the presence of God. In fact, He is closer to every human being than his jugular vein, so what is the meaning of special closeness? It means *fanā'*, *fanā'* and *fanā'*.

(4) God becomes the ear of His lovers: What great secrets can those lovers of God hear, in whose ear there is His manifestation or light! Can they not hear the secrets of the subjugation of the universe in such a state? Think carefully about the voices which they are not able to hear? Since they have died and revived in the sublime meanings of *fanā' fi'llāh* and *baqā' bi'llāh* (survival by God), therefore they might have heard and seen countless secrets of the personal resurrection. Indeed, they would have seen many bright miracles of their souls and the universe.

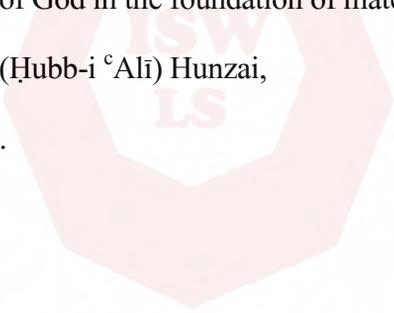
(5) God becomes the eye of His lovers: That is, God becomes the eye of certainty and inner eye of His chosen servants so that they may be able to see all those inner secrets which are related to every kind of recognition. This is a very great and wonderful revolutionary concept. The spiritual sacrifice of souls is required in order to attain this supreme goal and great bounty. It would be a great folly if we persist in neglecting to attain this precious treasure. In short, the enlivening good news of the *Hadith* of *nawāfil* provides great encouragement for the *sāliks* of the manifest religion.

(6) God becomes the hand of His lovers: There is great danger of a lack of gratitude and appreciation for the extremely great secrets of this *Hadith*, because they appear in front of an *ʿarīf* after *fanā' fi'llāh* and *baqā' bi'llāh*, such as: to hold the desired pearl, the demonstration of the Divine acts, and others.

(7) God becomes the foot of His lovers: That is, the foot which can walk up to the Ka^ʿbah of soul and the *qiblah* of intellect, is the successful hidden *dhikr* and the *dhikr* of the heart, which is the greatest miracle of the Supreme Name. It is the travelling of the subtle body on all the stars; it is walking and strolling in the personal world and it is strolling in Paradise.

(8) The miracle of *nawāfil* is according to the Divine *sunnat* (law), therefore it always continues in this world, because it is impossible that sometimes the rays of the sun may radiate on this world and sometimes stop. This explanation sheds ample light on the subject of spiritual science and it can be said with great boldness that institutions of research on spiritual science should be established by Muslim countries, so that by this effort great Muslim scientists may be created in the future, who, in the light of exoteric and esoteric wisdom (science) will be able to establish that it is a great error to deny the existence of God in the foundation of material science.

Naṣīr al-Dīn Naṣīr (Ḥubb-i ʿAlī) Hunzai,
Karachi,
28th January, 1997.



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Miracles of Nawāfil

Part II

Nafl (pl. *nawāfil*) is the *‘ibādat* which is not obligatory, the *salāt* which is performed in addition to *farz*, *wājib* and *sunnat*. It is additional *‘ibādat* which is performed in order to express gratitude.

In the *Ḥadīth* of *nawāfil* there is a special allusion to Divine remembrance too, which is frequently mentioned in the Qur'ān and the *Ḥadīth*. Indeed, the fountainhead of light and joy, from which every *mu'min* benefits according to his knowledge and good deeds, is hidden in the Supreme Name of God. And the wisdom lies in that you should remember God every moment and never be among the negligent ones.

(1) The Divine *sunnat* (habit, law) is always the same, and there is no change in it. Similarly, the straight path is one and those who have walked on it and set an example (4:69) are also equal in spirituality and recognition of this path. The miracle of *nawāfil* is specifically related to Prophets and *awliyā'*, because it is they who are the leaders and guides. Yet, what magnificent favours of God there are for those who walk on the straight path that, while the guide is the head and the followers are behind, together they observe the spiritual miracles and advance towards the final destination.

(2) Note the wisdom-filled teachings of verses (1:5-6): "Guide us on the right path, the path of those upon whom You have continued to bestow (Your) bounties." This most special prayer is taught by God to His servants, in which is sought not only to follow Prophets and *awliyā'* and attain spiritual progress, but also all those spiritual bounties (such as the observations of secrets) which are granted to them.

(3) O my *‘azīzān*! It should be noted that the real secret of *fanā' fi'llāh* is absorption in the Divine vision (*didār*), therefore when a *sālik* attains the extreme proximity of God, he immediately becomes *fanā' fi'llāh*. Thus, in the *Ḥadīth* of *nawāfil*, in the final analysis there

is the mention of the ultimate proximity of God, i.e. *fanā' fi'llāh* and *baqā' bi'llāh*. Therefore, under the title of "Miracles of *nawāfil*" we venture to explain some recognitions and realities, so that the concept of spiritual science may be strengthened more and more.

(4) Perhaps people might think that *fanā' fi'llāh* is not possible for any mortal in this world. This is because of the fact that common people always look at the external aspect and the body, and are not able to see the inner states of the soul. Since the recognition of one's self and recognition of God is an extremely difficult task, therefore they cannot be blamed for that. However, this does not mean that it is utterly impossible. It should be noted that recognition or certainty is in stages, such as first the knowledge of certainty, then the eye of certainty and finally the truth of certainty. Thus, in the beginning each individual should be attached to the knowledge of certainty.

(5) In the Wise Qur'ān *fanā' fi'llāh* is prominently mentioned in those verses in which are mentioned sacred and blessed words such as *wajhu'llāh* (God's face), *liqā'u'llāh* (God's vision), *liqā'u rabbih* (the vision of his Lord), because the real secret of *fanā'* is absorption in the holy Divine vision. Thereafter there is not a single verse whose wisdom-filled guidance does not lead to the final destination. That holy destination is God Himself and His holy vision in which there is total absorption. Thus, you see how everything is mentioned in the Great Qur'ān.

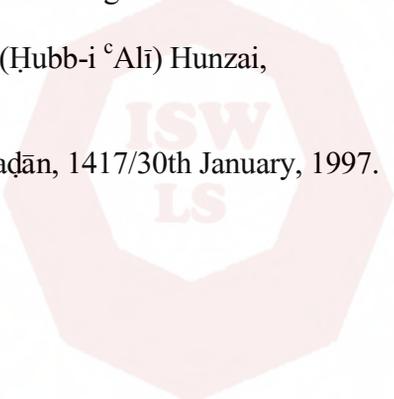
(6) I believe that it is through spiritual science that the secrets of the Divine vision can be known. If that is the case, is it not possible to know the necessary secrets of the creatures (universe) through it? Indeed, it is possible and the friends of God, in the illumination of the light of recognition, that is, spiritual science, can describe the wonders and marvels of the universe.

(7) Man (with the guidance of the perfect *murshid*) is the workshop of God, as well as the mirror of His beauty and elegance. The Omnipotent God always makes universes in the workshop of the personal world. Every universe is living and rational like a great angel and it is also a subtle man. Further, that subtle universe is the soul of this existing (physical) universe, because it is this (physical)

universe which continues to be used in this workshop as raw material. And this chain of the renewal of the act is without beginning or end.

Now tell us whether the universe is living and conscious or not? If it is living and conscious like man, it is the praise of God Who has created such a wonderful world. If this is the case, then we have to reject those views which negate the existence of God.

Naşır al-Dīn Naşır (Ḥubb-i ʿAlī) Hunzai,
First Headquarters,
Karachi,
Thursday, 20 Ramaḍān, 1417/30th January, 1997.



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Personal World

As you know the external world and man in relation to one another are called macrocosm and microcosm, respectively. We call the microcosm personal world, i.e. a world which is hidden in every person. The paramount importance and value of the personal world lies in the fact that its true and complete recognition turns into the recognition of the Lord.

(1) The Holy Prophet has said: "He who among you recognises himself more, recognises more his Lord." (*Zādu'l-Musāfirin*, p. 287). This *Ḥadīth* on the one hand, establishes the paramount importance of the personal world, and on the other, that there are ranks of the recognition of the Lord of the worlds, which people attain according to their endeavour.

(2) The personal world is described by Mawlā [°]Alī in his *Diwān* as follows:

Your medicine is within yourself, but you are not aware
And your disease is from yourself, but you do not see.

Do you think that you are a small body,
While the great cosmos is enfolded in you.

And you are the speaking book;
From whose letters the secrets reveal.

These are not ordinary words; they are extremely special words of wisdom. May God make it possible that the secrets of wisdom be indelible (literally: "like an engraving on stone") in many hearts.

(3) It is said that the entire universe is enfolded in the personal world, so that the secrets of the universe (heavens and earth) may be investigated (within oneself). Thus, many key secrets have been discovered by *°arīfs* and *kāmils* (the perfect ones), such as the

invitation of the representative particles of the universe and existents to the personal world, appearance of the personal resurrection and the world of particles, discovery of the subtle particle which is the junction of soul and matter. This is the fundamental discovery for which the claimants of spiritual science do not take pride, but are grateful to God, for it is an extremely miraculous thing, it is the representative of everything and the quintessence of the world and the pearl of Ādam and the child of Ādam; it is the example of the sun, the moon and the stars, ether, fire, air, water, earth, minerals, vegetatives, animals, man, *jinn* and angel.

(4) According to Mawlā ʿAlī, the personal world at the place of recognition is the speaking book, in which are also the book of the universe and the book of deeds. Yes, indeed, this book is full of the wonders of the power of God, marvels of His wisdom and miracles of recognition. There is nothing which does not exist in it in the form of voice, particle, scenery, example, sign, luminous dream, luminous movies, etc. In short, these are the great miracles which are promised to be shown in the Holy Qurʾān, such as verse (26:90): "And Paradise will be brought near for the righteous ones." That is, the universal Paradise will be observed and studied in the personal world.

(5) God is Omnipotent. He can enfold infinite things of the heaven and the earth and the external and internal worlds in the personal world, and make them finite, then make the same infinite by spreading it in the universe, while both the universe and man remain intact in their respective places. This is the practical example of the subjugation of the universe and by this all-inclusive and tremendous miraculous act, the universal Paradise starts to appear in the personal world, which is alluded to and mentioned in several places of the Noble Qurʾān.

(6) There is a revolutionary decree about the observation and recognition of Paradise in verse (47:6): "And He will admit them into Paradise which He has (already) made recognised to them." This verse is particularly about the spiritual martyrs, who become martyrs in spiritual *jihād* during their life-time and observe the magnificent examples of Paradise. The relevance of the subject in this verse concerns *jihād* in the path of Allah and it is about the martyrs. And as

it is known martyrs are of two kinds: spiritual and physical. As for the spiritual martyrs, it is their specific characteristic that they not only die before death and see the personal resurrection entirely, but also recognise Paradise in their personal world, when they observe it.

(7) There are many inner ranks in the personal world and the highest is by the name of the Sacred Sanctuary. It is as though on reaching the roof (throne) of the personal world, the boundaries of time and space come to an end and the miracles of the non-temporal state and *dahr* (immovable time) start to occur. The miracles there are countless, but due to the world of unity, they have all become one in their respective treasures.

Naşir al-Dīn Naşir (Ḥubb-i °Alī) Hunzai,
Karachi,
Sunday, 23 Ramađān, 1417/2nd February, 1997.

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Conscious Annihilation and Unconscious Annihilation

It should be known that potentially each individual is an exact copy of the universe and what it contains. Therefore, we believe that "All are in one". Thus, if a *sālik* fortunately becomes *fanā' fi'l-murshid* (annihilation in the *murshid*, spiritual guide), *fanā' fi'r-rasūl* and *fanā' fi'llāh*, such an annihilation for him is with consciousness and recognition, but for the rest of the people, who are in him in the form of particles, it is in an unconscious state. Thus, this shows that with respect to consciousness there are two kinds of annihilation: the conscious and the unconscious.

(1) The first example of unconscious annihilation is soil (mineral), which becomes annihilated in plant, the second is the plant which becomes annihilated in animal and the third is the animal which becomes annihilated in man. All these have no consciousness at all and therefore, neither are they aware of their own progress, nor can they have any happiness from it. The reason for this is that they become annihilated unconsciously and they do not have even an iota of the light of intellect and knowledge.

(2) Note in the Mighty Qur'an why many people, despite apparently being human beings, are counted among cattle (7:179; 25:44). The reason for this is that they do not pay attention to the realities and recognitions and do not use the greatest favour of the intellect, do not recognise the Prophets and the *awliyā'*, do not know the law of annihilation, therefore, they do not have any real happiness.

(3) The entire Noble Qur'an praises intellect, knowledge and wisdom. To mention just one example, the magnificent title granted to the possessors of intellect by God is *ulu'l-albāb*, which is mentioned in sixteen places of the Wise Qur'an. What the attributes of the possessors of intellect are, can be seen throughout the Qur'an. Relevant to the subject matter here, their greatest virtue is that they know the secrets of annihilation.

(4) Both tongue and pen fall short of praising the conscious annihilation. The benefits of this unprecedented and everlasting kingdom are unending. Now, let us discuss how to benefit through the knowledge of certainty of the unconscious annihilation. It is an extremely faith illumining and soul nourishing concept that the representative particles of all human beings are in the personal world of every Prophet and *wali*, and by comprehending it again and again, it becomes part of one's knowledge of certainty. Let us see some of its examples in the Wise Qur'ān.

(5) It is mentioned in verse (7:11): "And verily We created you, then made your form, then We said to the angels: Prostrate yourselves to Ādam. They all prostrated themselves except Iblis." That is, God created you, us and the rest of the human beings in the form of particles in the world of particles of Ḥaẓrat Ādam. In this state all of us were angels in the form of particles, then all of us by the command of God prostrated ourselves to Ādam in his world of particles, due to which we progressed. Thereafter we became annihilated in Ādam (a.s.), the vicegerent of God, and God gave us the intellectual form and said to us for the second time to prostrate to Ādam (a.s.) and we prostrated ourselves to him except Iblis.

(6) O my ^c*azizān*! It is necessary to read and understand the subject of the wisdoms of the Divine *sunnat* (habit, law) in the Holy Qur'ān and it must be noted with respect to spiritual matters that there is no change in the *sunnat* of Allah, and this means that there is renewal of the spiritual aspect of the story of Ādam in the spirituality of every Prophet and *wali*, so that the fountainhead of knowledge and wisdom may always continue without any shortfall.

(7) It is mentioned in a *Ḥadith*: "Indeed, the Qur'ān has an exoteric aspect and an esoteric aspect and each esoteric aspect has another esoteric aspect till seven esoteric aspects." (*Aḥadith-i Mathnawī*, p. 83).

Ḥaẓrat Nūḥ's physical ark was a symbol (*mithāl*) and the spiritual ark was the meaning or reality of the symbol (*mamthūl*). Thus, just as we were with every Prophet in the form of particles, we were borne in Ḥaẓrat Nūḥ's ark also, as mentioned in verse (36:41): "And a sign unto them is that We bore their (spiritual) particles in the laden ark."

A point of wisdom here is that if the ark was already laden, how was place made for any additional embarkers? The fact is that all these representative particles had become annihilated in the Lord of the ark. This is the fact alluded to here.

(8) At the end of the spiritual journey of the personal world, the *sālik* has to become annihilated in God. In such a case where will the place of annihilation be: heavenly Throne, earthly Throne, the true *Ka'bah*, *baytu'l-ma'mūr* (Prosperous House), Sacred Sanctuary, or the Throne which is on the water of knowledge? It is not surprising for there to be more than one annihilation, and it is also possible that the laden ark is another name of the Divine Throne on the water, because the essence of God is *ṣamad*, i.e. free from and above any possibility that one may enter His essence. *Ṣamad* also means solid, which alludes that nothing can enter His essence. Thus after *fanā' fi'l-walī* and *fanā' fi'r-rasūl*, it is the vision of God which is the rank of *fanā' fi'llāh*.

Naṣīr al-Dīn Naṣīr (Ḥubb-i 'Alī) Hunzai,
Karachi,
25 Ramaḍān, 1417/4th February, 1997.

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The Wise Qur'ān and Spiritual Science

In verse (16:89), God says: "And We have revealed to you the Book as an explanation of everything and a guidance, a mercy and a glad tidings for those who submit." It is evident from this verse that the Glorious Qur'ān encompasses all necessary and useful sciences and there is nothing outside the domain of its knowledge and wisdom and spirit and spirituality.

(1) This verse has four headings: (a) For the people of the inner eye there is the explanation of everything in the exoteric (*zāhir*) and esoteric (*bāṭin*) aspects of the Holy Qur'ān. (b) The Holy Qur'ān is the clear guidance for progress in this world and in the next, so that the Muslims of the world may excel over others. (c) It is mercy, i.e. it is the means of ethical and spiritual progress. (d) It is glad tidings, i.e. whoever acts upon it can receive the spiritual and luminous glad tidings and this is an allusion to complete spirituality and rank of recognition.

(2) If a pure *Ṣūfī* becomes *fanā' fi'l-murshid* or *fanā' fi'sh-shaykh* or *fanā' fi'l-imām* in the light of the Qur'ān and Islam, then *fanā' fi'r-rasūl* and *fanā' fi'llāh*, it is obvious that he knows the secrets of the universe and existents and thereby their inner laws. And it is this knowledge of the inner laws of the universe and existents which is called "spiritual science". Study the miracles of *nawāfil* in this book and tell us whether the believing servant, the light of whose inner senses Allah becomes, should have special knowledge or not? Why not, he definitely has the given knowledge.

(3) It is said that before Ḥaẓrat Ādam, *jinn*s used to live on the planet earth. By *jinn*s are meant subtle human beings, because it is only human beings who continue to pass through the dense cycle and the subtle cycle. The example of this is the silk-worm, which, on the circle of life, has to first creep along as a worm and finally fly by being transformed into a moth. This is a matter of perpetuity. Thus, if it is said here that man in the future is going to be transformed into a subtle creature and fly, many people would not credit it, although the

people of recognition know it as a clear fact.

(4) Secular scientists are now conducting research about the possibility of life on planets other than the earth, while the Mighty Qur'ān says in verse (42:29): "And of His signs is the creation of the heavens and the earth and the living things He has spread in both of them. And He has the power to gather them together when He wills." This verse is a decisive proof that no place or corner in the universe is devoid of the (living) creatures of God, whether dense or subtle, man or *jinn*, angel or spirit, particle or *ibdā'ī* body. In any case, like the earth, the heavens are also full of His creatures.

(5) Internally the universe is an all-encompassing ocean of souls and angels, therefore, the question of the existence of life on a particular planet does not arise. Had there not been a living and conscious world hidden in every particle of the universe, the Wise Qur'ān would not have said: "Allah is the light of the heavens and the earth", because you cannot say that God is the light of minerals, plants and animals, while the light is related to the intellect and the (rational) soul.

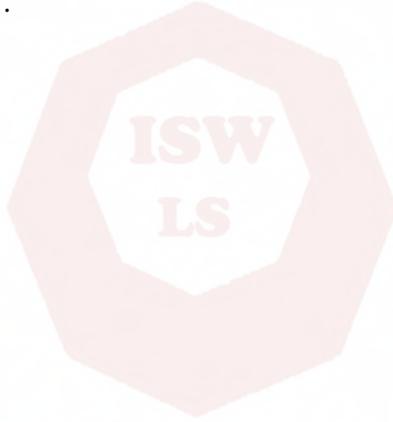
(6) Secular scientists are perhaps trying to gauge every creature in the universe according to the touchstone of the life of the dense body, while the subtle body is very different from it. Nothing can harm it, neither heat, nor cold, nor dryness, nor moisture. It is the luminous existence, which can fly like *jinn* and angel, it is omnipresent in the heavens and the earth. There are many names for it in the Mighty Qur'ān and you can see them everywhere in this book as well. It is the subtle man who is everything.

(7) There are many verses in the Qur'ān by studying which, it becomes evident that there are subtle creatures in the heavens and the earth, as mentioned in verse (13:15): "And to Allah prostrate all those who are in the heavens and in the earth, willingly or unwillingly." The same subject is found in verses (16:49; 22:18).

Al-ḥamdu li'llāh, a *darwish* advanced in years, is conducting research on spiritual science in the light of the Qur'ān and spirituality. In fact, he is describing eye-witness events. It is most probable that one of

my close friends may be interviewed by a scientific organisation and this can happen at any time. Therefore, I would like to inform all my students that they should prepare themselves for the service of the Glorious Qur'ān, the religion of Islam and the world of humanity.

Naşīr al-Dīn Naşīr (Ḥubb-i °Alī) Hunzai,
Karachi, Head Office,
6th February, 1997.



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True Affection or Love

O the pure souls of all my friends! Come! Come as the angels of the support of God by His command, because I have to write something on the subject of "True Affection or Love". But how and what can I write, as long as the child of my heart does not weep and cry. Therefore give me, each of you, a drop of tears of love as a charity, or make a bargain and take the entire reward of my life. I yearn to melt my heart in the fire of love, weep and cry and efface negligence! I wish we were always immersed in the ocean of love.

(1) According to me, belief, affection and love are varying degrees of the same reality. I believe that there is everything in Paradise, except the great bounty of weeping in the Divine love. Therefore, in order to weep in the Divine love, Ḥaẓrat Ādam had to come out of Paradise. The sacred heavenly fire, which accepted the sacrifice of Ḥaẓrat Hābil was also the fire of love (5:27). In the light of the Qur'ān itself, I firmly believe that the special distinction of the Prophets and *awliyā'* is Divine love. Thus, no Prophet or *walī* has been without Divine love (17:109; 19:58).

(2) Heavenly love contains sublime meanings, such as: state of repentance, supplication in the court of the Purveyor of needs, seeking fulfilment of needs, special *dhikr* and *'ibādat*, *jihād* against the carnal soul, fear of God, expression of humility, to invoke blessings for all, gratitude, zeal of love, yearning for *didār* (vision), effacement and annihilation, inner purification, spiritual healing, return to Allah, revolutionary discipline, dissolving of soul, seeking luminous help, following Prophets and *awliyā'*, feeling of lack of knowledge and so on and so forth. Why should there not be spiritual progress from the *'ibādat* in which there are such abundant beauties?

(3) I am absolutely sure that Ḥaẓrat Isrāfil is the angel of love. The blowing of the *sur* is the song of love and annihilation for the *awliyā'*. Here there are the great miracles of the stage of Ḥaẓrat 'Izrā'il and the wonders and marvels of the world of particles as well, and there is the angelic glorification of God by Ḥaẓrat Dā'ūd and

together with it, the spiritual harmonious singing of the mountains and birds, as mentioned in verses (21:79; 34:10). It must be remembered that all these miracles of love and annihilation are related to the personal resurrection of the friends of God and the world of particles, because one of the special principles of Šūfism is: "Die spiritually before the physical death". Although this act is extremely difficult, it is not impossible. It is neither obligatory (*farz*), nor necessary (*wājib*), but is among the supererogatory acts (*nawāfil*), as explained in this book in the "Miracles of *Nawāfil*".

(4) Regarding personal and individual resurrection, the Holy Prophet says: "He who dies, his (personal and spiritual) resurrection takes place". (*Iḥyā'*, IV, p. 64). This is the delightful fruit of the ardent love for the perfect *murshid*, the Holy Prophet and God, may He be blessed and exalted; this is the everlasting reward of sublime heavenly love; this is the appropriate answer to the letter of love; this is the enfolded universe; this is the supreme Paradise which is brought closer, and this is the book of the deeds of love which speaks maxims of intellect, understanding, knowledge and wisdom.

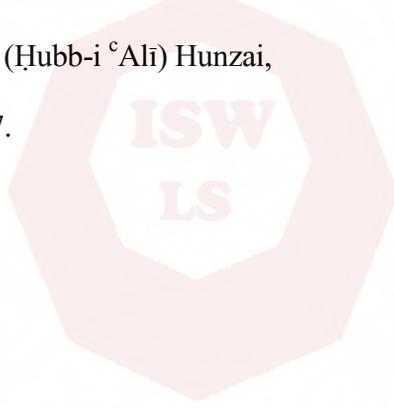
(5) The faithful servant whose pure heart is overwhelmed by heavenly love, remembers God abundantly; he has no rest without knowledge and *ibādat*, because his beloved is God and knowledge and *ibādat* are the beloved things of his Beloved. Therefore, when God is pleased with someone, He bestows upon him yearning for knowledge and *ibādat*, because knowledge is the food of the intellect, *ibādat* is that of the soul and love is the wine of Paradise.

(6) Special points of the heavenly love are among the esoteric secrets of the Wise Qur'ān, such as the comparison of love for the *walī*, the Prophet and God to the wines of Paradise. One such parable is the pure wine (76:21), by which is meant the heavenly love which duly purifies the heart of the people of faith. This wine of true love is both in this world as well as in Paradise. Nonetheless, it is required more in this world, because it is here that there is always the danger of the contamination of disobedience and sin, whereas in Paradise there is no such danger.

(7) The exoteric and esoteric aspects of the Glorious Qur'ān contain

the explanation of everything, and every important subject is spread throughout it. The reason for this is that such subjects are related to the attributive names of God, for example, the subject of affection and love is related to His name *wadūd* (He who loves abundantly, 11:90; 85:14). Now, this name by itself and also together with other names is in the meanings of the entire Qur'ān. Thus, we can say that there is no verse in the Wise Qur'ān which is devoid of the mention of heavenly love or a secret related to it.

Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai,
Karachi,
8th February, 1997.



**Institute for
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Treasures of *Aḥādīth*

The above title means that each single *Hadīth per se* is a unique and everlasting treasure of knowledge and wisdom. The blessed people always yearn to know the hidden secrets of such treasures and such sublime yearning is a grace and help granted by God. When a *mu'min* receives such grace and help from God, he always thanks Him, lest there be ingratitude to for His favours.

(1) The secret of secrets of the Compassionate's Image (*ṣūrat-i raḥmān*): "Indeed, Allah created Ādam according to His Image. O man! recognise your soul so that you may recognise your Lord." (*Kīmiyā'-yi sa'ādat*, I, p. 48).

The bright and unique teaching of this *Hadīth* is extremely pleasing. That is, when the *sālik* in his personal journey progresses and enters the Sacred Sanctuary, he is transformed into the image of his father Ādam (a.s.), who was created in the Image of the Compassionate. This is an allusion to the rank of the perfection of recognition.

(2) Remedy, refuge: Almighty God revealed to Ḥaẓrat Da'ūd and said: "I am your necessary remedy (refuge), so adhere to your remedy." (*Ibid.*, p. 55)

(3) Wonders and marvels of wisdom: The wonders and marvels of wisdom are hidden in the Qur'ān and the *Hadīth*, therefore, the Holy Prophet has said: "Revive your souls with the wonders and marvels of wisdom, because they become complete as the bodies become complete." (*Lughāt: Bā'*, p. 29). That is the knowledge and wisdom which provides happiness and completes the intellect and soul.

(4) Luminous or subtle body: The Holy Prophet says: "The soul of a *mu'min* after death is in a body like his body in the world." (*Lughāt: Qāf*, p. 142). By this body is meant the subtle body, which is a luminous human being and lives in Paradise. He is a living and rational paradisiacal attire for the *mu'min*. He has many other names.

(5) Hidden Treasure = Treasure of recognition: Ḥaẓrat Dā'ūd asked

Almighty God: "O my Lord! Why did You create creation? God said: I was a hidden treasure, and I wanted to be recognised, I created creation so that I may be recognised." In this sacred *Ḥadīth* is mentioned that unique and everlasting treasure of pre-eternity (*azal*) which is kept secret in the Sacred Sanctuary of the personal world of the Perfect Man. Here by creation is meant the spiritual and intellectual creation, because without it nobody can attain the recognition of God, nor can that precious treasure be available to anyone. (*Aḥādīth-i Mathnawī*, p. 29)

(6) The four pillars of *Ṣūfism*: In some works on *Ṣūfism* this *Ḥadīth* is mentioned in the following way: "*Sharīʿat* is my words, *ṭarīqat* is my actions, *ḥaqīqat* is my states and *maʿrifat* is my secret."

(7) The Holy Prophet was asked by the people: "Where does God dwell, in the earth or the heaven? He replied: In the heart of His believing servant." It is also mentioned in a sacred *Ḥadīth*: "Neither My earth, nor My heaven contains Me, it is only the heart of My believing servant which is tender and peaceful, which can contain Me." (*Ihyāʾ*, III, p. 15).

(8) The *mufarrids* excelled: The Holy Prophet said: "The *mufarrids* excelled. How blessed are the *mufarrids*." He was asked: "Who are the *mufarrids*? He said: Those who sway in the remembrance of God. How blessed are those who sway in the remembrance of God." (... According to *Ṣūfīs* *mufarrids* are those who love God and have nothing to do with other than Him.) (*Lughāt: Fāʾ*, p.41).

(9) God's Household: "The people are God's household and the most beloved to God is the one who helps His household and makes them happy." (*Mizānu'l-Ḥikmat*, II, p. 347).

(10) The most beloved person of God: The Holy Prophet was asked about the person most beloved to God. He said: "The most beneficial to mankind." (*Ibid.*, p. 347).

Naṣīr al-Dīn Naṣīr (Ḥubb-i ʿAlī) Hunzai,
Karachi,
2, Shawwāl, 1417/10th February, 1997.

Secrets of Sāliks

O *‘azizān!* The fortunate *mu'min* who walks on the path of Islamic spirituality is called a *sālik*. The nature of the blessings, bounties and clear teachings of Islam is such that *sāliks* and lovers are created in every age. The name *sālik* in reality starts from the stage of the eye of certainty after passing through the stage of the knowledge of certainty. If the *sālik* does not possess all the virtues of Islam, particularly knowledge, *‘ibādat*, *giryah-u zārī* (shedding tears), heavenly love, ardent yearning for annihilation, annihilation and final annihilation within himself, he cannot go even a step forward on the spiritual path. It is with these attributes that the *sālik* advances step by step, but no step is possible without Divine help.

(1) To be born twice despite the present life: Human existence apparently consists of body, soul and intellect, but in the view of practical Ṣūfism they are not fundamental and real, rather they are symbolic and for the sake of trial. Therefore, it is necessary for the *sāliks* of the manifest religion (=Islam) to die and to be born twice in this life by virtue of their high ambition and the help of God. That is, first they should die with respect to the carnal soul and be revived in spirituality and then further they should die with respect to spirituality and be born in intellectuality. Thus, they will observe the secrets of *azal* in the Sacred Sanctuary by being transformed in monoreality. This is the meaning of to be born twice.

(2) Two great conditions for the observation of *malakūt*: It should be known that only the external physical birth of a *mu'min* is not something commendable, unless he is born spiritually and intellectually, because physically even the minerals, vegetables, animals and human beings, who are strangers to religion, have to be born. This is why Ḥaẓrat *‘Īsā* (a.s.) said: "He who is not born twice cannot enter the heavenly kingdom." (*Aḥādith-i Mathnawī*, pp. 46, 194).

(3) The wisdom-filled praise of the friends (*awliyā’*) of God: The friends of God are praised highly in verse (10:62): "Beware that the

friends of God have neither fear, nor do they grieve." It is obvious that the rank of the friends of God is extremely exalted, and which is the rank of *fanā' fi'llāh* and *baqā' bi'llāh*. In this rank they become aware of the great secrets of the Sacred Sanctuary of the personal world, such as: To ascend the roof (^ʿ*arsh*) of the personal world and observe with the inner eye that the system of the higher world (the world of command) is utterly different from the lower world. That is, *azal* and *abad* there are the same reality which is called *dahr*, i.e. immovable time; there the sun, the moon and all the stars are one light, which is the light of *azal*, which is also called the light of intellect, the light of recognition, the light of lights, the luminous lamp. It has countless names, because it is the compendium of "everything" of the world of intellect. In short, God has kept the inner world enfolded there or that the treasures of *azal* are always intact there and it is their bounties and blessings which reveal to the universe and the existents and fulfil their needs.

(4) *Sāliks* = ^ʿ*Arīfs*: The *sāliks* after the absolute annihilation are included among ^ʿ*arīfs* and *awliyā'* and the enormous and invaluable reward which they receive is the subjugation of the universe, everlasting kingdom, eternal Paradise, sempiternal life, treasure of the secrets of *azal*, merging with the Beloved, supreme pleasure (*riḥwān-i akbar*), *fanā' fi'llāh*, *baqā' bi'llāh* and moving in God (*sayr fi'llāh*).

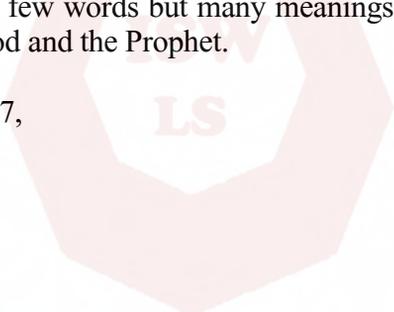
(5) Allusions to the Hidden Treasure: O my ^ʿ*azizān*! Note this sacred *Ḥadīth* carefully: "I was a hidden treasure, then I wanted to be recognised, so I created the creation (i.e. every ^ʿ*arīf*) so that he may recognise Me." It should be known that this *Ḥadīth* is certainly about the personal world and this is the spiritual and intellectual creation of the ^ʿ*arīf*. One of the allusions here is that for the sake of recognition, the ^ʿ*arīf* has to enter the hidden treasure (i.e. the attributes of the Compassionate, *ṣifāt-i raḥmāniyyah*), without which recognition is not possible. This pleasing point confirms the concept of *fanā' fi'llāh*. Another wisdom-filled allusion is that the ^ʿ*arīf* should attain it as the extremely great reward and keep it with himself forever. And this is not at all different from *baqā' bi'llāh* and *sayr fi'llāh*.

(6) Wisdom is the lost property of the *mu'min*: The Holy Prophet

says: "Wisdom is the lost property of the *mu'min*." (*Mizānu'l-Hikmat*, II, p. 766). Since the *Ḥadīth* also contains profound wisdom, therefore, we can say that the wisdom which is the lost property of the *mu'min* is in the higher world from where man has separated and come here very far. It is in this sense that wisdom is lost for him.

(7) Few words and countless meanings: The Holy Prophet says: "I have been sent with *jawāmi' u'l-kalim*, i.e. the words which contain many meanings." (*Bukhāri*, III, p. 915; *Lughāt, Jim*, p. 90). By *jawāmi' u'l-kalim* are meant the Qur'ān and the *Ḥadīth* in whose teachings there are few words but many meanings. This is a miracle of the speech of God and the Prophet.

13th February, 1997,
Karachi.



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Spiritual Table Spread

O my ^ʿ*azizān*! Tell me whether the recognition of the Prophets is possible or not? Tell me also, whether the recognition of the Holy Qur'ān is possible or not, while the recognition of your own self is the recognition of the Lord? Answer with deep reflection! I believe that if the recognition of the Lord is possible, then the recognition of everything is possible.

(1) Recognition of the Prophets and *Awliyā'*: Apparently the Prophets and the *awliyā'* are separate from one another, but in the resurrection and spirituality of the Single Soul (*naḥs-i wāḥidah*) all of them are one (31:28). Since God likes ease for the *mu'mins* and does not like hardship for them (2:185), He has ordained the same one recognition for all of them. Thus, by the grace of God, whoever recognises his own self (higher soul), recognises *awliyā'*, Prophets and the Lord Himself. How can anything be outside such an exalted and all-inclusive recognition!

(2) *Īmān* (faith) and *Yaqīn* (certainty): *Īmān* consists of many stages from the beginning to the end, but the stage of *yaqīn* comes after sufficient progress in *īmān*, because the primary meaning of *īmān* is to believe and *yaqīn* means recognition. Thus, where *īmān* progresses, it is called *yaqīn*, as mentioned in verse (4:136): "O you who believe, believe!" i.e. O you who have initial *īmān*, attain *yaqīn* (certainty).

(3) Affirmation (*taṣḍiq*) of the Heavenly Books: At the beginning of this article it was asked: Is the recognition of the Holy Qur'ān possible or not? Although in a way the question has been answered positively, for further satisfaction a Qur'ānic example of Ḥazrat Maryam is presented as mentioned in verse (66:12): "And Maryam, the daughter of ^ʿImrān, who guarded her privy parts (*farj*), so We breathed into it Our Spirit, and she affirmed the words of her Lord and His Books, and she was one of the obedient." That is, Ḥazrat Maryam was guarding her ears from false teachings, as a result of which, by the grace of God, her spiritual resurrection took place and

the Holy Spirit was breathed into her through the blowing of the *ṣūr*, then in the illumination of the light of recognition, she affirmed the Perfect Words and the Heavenly Books and she was among the chosen obedient servants. It becomes evident here that the Heavenly Book has spirit and spirituality whose recognition is attained by complete observation of it.

(4) Recognition of the Spiritual Table Spread: The word *shahīd* has three meanings: Present, a trustworthy witness from whose knowledge nothing is hidden, and a martyr in the path of God (*al-Munjid*). The true lovers of God who become annihilated in God, indeed have the rank of spiritual martyrs and they are present in the entire spirituality of the personal world, they are the witness of all the miracles of the Prophets and are slain in the path of God. It is true and there is not a shred of a doubt in it that such perfect *‘arīfs* see and recognise all the miracles of the Prophets by the light of God. Thus, they have also seen the spiritual table spread and have tasted its delights.

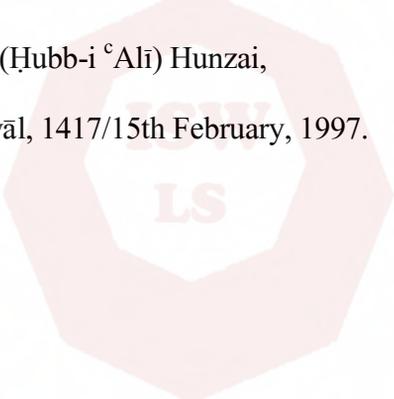
(5) Three kinds of sublime food: According to the people of recognition the dense physical food has no importance, because this is available even to the animals. A thousand times more praiseworthy is that unique, exalted and subtle food, which comes from the highest Paradise in the form of various fragrances, and is the quintessence which is pure in every respect. It is both the paradisiacal food as well as the heavenly medicine. Higher than this is the spiritual food which is in the form of every kind of *‘ibādat* and Divine remembrance and the highest is the intellectual food which is attained in the form of supreme knowledge and wisdom and the secrets of recognition.

(6) Food in the form of miraculous fragrances: This food is given to the friends of God during spiritual experiences when they abandon physical food, due to strenuous and stringent spiritual exercise and special *‘ibādat*, or when they do not receive physical food due to severe worldly trial or tribulation. This means that it is impossible to experience angelic food whilst eating the physical (animal) food.

(7) Spiritual medicine - an old example: Although "spiritual science" is a new term, an old term for it is spiritual medicine, which God had

granted to His Prophets. In Islam it is known as Prophetic medicine which is a unique treatment. No obligation in Islamic *shari'at* (law) is without the benefit of spiritual medicine and an exercise for body, soul and intellect. Whether we realise it or not, the diseases of our heart and mind are repelled and eradicated by good deeds. This is the silent and hidden spiritual science. God willing, since the cycle of spiritual science is now starting, it is not impossible that the people of the world may have countless benefits from it.

Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai,
Karachi,
Saturday, 7 Shawwāl, 1417/15th February, 1997.



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Diversity of Light

It is our firm belief, faith and certainty that the Holy Prophet was the "embodied light", because he was sent by God in the rank of light (5:15) and made a luminous lamp (33:46). If there were a lamp in the world which was living, speaking and wise, its hearing, seeing, insight and speech would also have been luminous. It would have been able to hear the light, see the light internally and externally and whenever it spoke it would have been luminous speech, because in its luminous and pure self there would have been nothing but light. This is an example within an example about the Holy Prophet. It is evident that this is the meaning of calling him a luminous lamp (33:46), that he was definitely light from head to toe. Therefore, his external and internal senses were light, his wisdom-filled speech in the form of the Qur'an and the *Hadith* was light. The same meaning is evident from the prayer of light (*du'ā'-yi nūr*), which is quoted below in Paragraph 1, which you should study carefully.

(1) A most comprehensive prayer of the Holy Prophet, is mentioned in the collections of *Aḥādīth* which, on the one hand, shows that he was embodied light from head to toe, and on the other, it shows that there is diversity in its manifestations. The prayer is: "O Allah! make for me a light in my heart, and a light in my ear, and a light in my eye, and a light in my tongue and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my veins, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me."

(2) This introductory explanation and the prayer of light show that God, in reality, has created light in the Perfect Man, and therefore it is absolutely correct to say that the true form of light is the Prophet and the *walī*. It is also necessary to note that according to the above-mentioned prayer, the Perfect Man becomes immersed in the ocean of light externally and internally and then his personality is used as a mould to create many angels who are in his image. This miraculous act takes place in the stages of Ḥaẓrat Isrāfil and Ḥaẓrat

‘Izrā’īl. Such angels are called the "The pictures of the bazaar of Paradise" in a *Ḥadīth* (*Tirmidhī*, IV, p. 686).

(3) The diversity of the manifestations of light is in accordance with the external and internal senses of man. Thus, the light which is ordained for the ear is in diverse voices and the light which is ordained for the eye is in the observation of signs and miracles. Thus, a manifestation of light is ordained for every perception and conception. Extraordinary *dhikr*, astounding discourse of knowledge, amazing spiritual fragrances and all other such experiences are due to the manifestations of light. There are four worlds for such observations, experiences and knowledge related to the recognition of a *sālik*. They are: the world of wakefulness, the world of imagination, the world of dream and the world of spirituality, and in each of them there are countless wonders and marvels of the manifestations of light, because in such a state light is dominant all the time.

(4) An *‘aziz* may ask the question regarding the prayer of light: What is the nature of the work of light which is required for the hair, skin, flesh, blood, bones and veins? The complete answer to this question may be given in three parts: (a) Among the countless works of light one tremendously useful work is spiritual healing. Therefore when light comes to these parts of the body, every kind of disease disappears from them. (b) The vegetative soul and the animal soul are working in these parts, therefore these souls will be recognised in the illumination of light. (c) When the physical parts of the *‘arif* become immersed in light, his luminous body becomes complete and separates from the physical body, as has been mentioned in this article.

(5) The second question which may be asked is: How is it possible for the light to be in the front, back, right, left, above and below, and what are the benefits of this state of light? The answer to this question is in two ways. First, it is true that the light actually comes from six sides, namely, front (forehead and face), behind (back), right side (right ear), left side (left ear), above (upper part of head) and below (feet). The second is: front=future, behind=past, right=apparent, left=hidden, above=higher world and below=lower world.

Each of these stations needs light, so that innumerable benefits of knowledge and wisdom may be attained.

(6) The view of the Ṣūfīs is absolutely correct that it is necessary to die spiritually before the physical death and without this there is no way to recognition. It is only after the spiritual death that the *sālik* becomes truly revived, as mentioned in verse (6:122): "Is he who was dead, then We revived him and made for him a light by which he walks among the people, like him whose similitude is (that he is) in utter darkness whence he cannot come out?" Here arises an important question: How does the one whom God has revived in the light of recognition walk among the people? Is this walking like the walking of other people? Does he walk within (*bāṭin* of) the people? The answer is that such an *‘arīf* walks among the souls of the people in his personal world, where there is the recognition of everything. And this is an extremely praiseworthy achievement.

Monday, 17th February, 1997.

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Soul after Death

The Holy Prophet says: "The soul of the *mu'min* after death is in a body like his body in this world." The only difference is that the worldly body was dense and the one after death is subtle and luminous. (*Lughāt, Qāf*, p. 142).

(1) The soul of a *mu'min*, by the command of God, has come to this world from the world of command like a luminous rope. Its upper end is merged in its origin and the lower end is linked with the elemental body. The second example of the soul is like a ladder which stretches from the higher world to the lower world. The third example is that of a bridge which is stretched between the hereafter and this world. The fourth example is that the soul is like a stream which flows, from its fountainhead in Paradise, to your body. The fifth example is that the Universal Soul is like the sun and the particular souls are like rays. The sixth example is that the fountainhead of the soul is like a power house and individual soul is like a bulb in a house. The seventh example is that the higher world is like the capital city of a country from where the soul has come to this world commissioned to accomplish important services, with a wireless set to communicate with the higher world, but unfortunately it is not functioning.

(2) Since the subtle soul has come into the dense body, its carnal impurities hinder communication with the higher world. However, a *mu'min* with high ambition never becomes despondent. He always struggles on the path of obligatory and supererogatory prayers and good deeds, until one day Divine mercy comes to help him and he recognises himself and his Lord and sees his luminous body (*ibdā'i* body). This is a very great miracle.

(3) By the perfect power of God and His infinite mercy, it is not impossible for a *mu'min* to see in this very life, his successful death in the light of recognition and the subtle body and to know the secret of how his soul is kept in a luminous body. Since his soul is a complete copy of its origin and whole, therefore the recognition of

everything lies in his own recognition.

(4) The body to which the soul of a *mu'min* is transferred after death is called the body of similitude (*jism-i mithāli*), because even though it is luminous and subtle, it is like the physical body in shape, and therefore, it is called the body of similitude. For Qur'ānic references see verses (17:99; 36:81; 38:43), in which the word "*mithl* (like)" is used for the body of similitude.

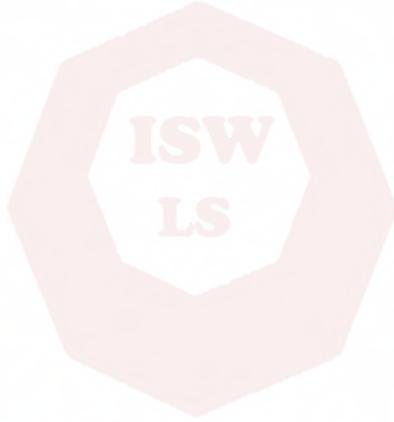
(5) Another name for the body of similitude is a "new creation (*khalq-i jadīd*)", which is mentioned in eight places in the Qur'ān. The new creation or the body of similitude is older than even Ḥaẓrat Ādam's time, yet it is the newest, because it is the *ibdā'i* body in which the chain of renewal continues like the flame of a lamp. It is a great secret to know that its appearance and disappearance depends on its will. Nothing is an obstacle for it, whether a door, a wall or anything else.

(6) It is mentioned in the collections of *Hadith*: "The souls were assembled armies." (*Lughāt, Jim*, p. 111). They are always like that, because according to the unchangeable law (*sunnat*) of God, the Perfect Man is in every age as the example of the Single Soul and the specimen of recognition, and in whose personal world is the demonstration of all examples of the past, so that the treasure of recognition may be available in every time. Further, there is the demonstration of the battle of two opposite groups in his personal world, the purpose of which is to establish the religious kingdom in it (personal world).

(7) Although it is very difficult for a beginner to know the secrets of soul, no difficulty remains a difficulty forever. If you remember God sincerely and honestly, aim high and advance on the path of self recognition, God willing, you will succeed. Your soul is extremely miraculous. Its upper end is linked to the Origin. This means that it is in the Universal Soul also, through which it can reach any sublime place. Just as when your telephone is linked to a satellite, your voice can travel throughout the world, similarly, if one of your pure and sincere prayers is annihilated in the command of "Be!" of the Lord of the Throne (35:10), it can spread in His entire kingdom. This is

because annihilation in God, survival by God and moving in God cannot be ordinary matters.

Thursday, 12 Shawwāl, 1417/20th February, 1997,
Karachi.



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Personal World and Spiritual Journey

We firmly believe that Islam alone is the religion of nature (*fiṭrat*). However, it is necessary to know the most accurate and precise meaning and purport of *fiṭrat*. *Fiṭrat* literally means innate character, natural disposition, constitution, temperament, instinct, religion, *sunnat* (habit, law), way of creation (*al-Munjid*, Hans Wehr's "A Dictionary of Modern Written Arabic"). Thus, the Wise Qur'ān says in verse (30:30): "The way of creation (*dīn=sunnat*) of Allah is that according to which He has created (and continues to create) people. There is no change in the creation of God." That is, there is no change in the fundamental laws and the supreme circle.

(1) Man in the world of command is a pre-eternal (*azalī*) and post-eternal (*abadī*) reality, in which there is no change and alteration, but in the world of creation he always passes through changes. It is clear that man always moves rapidly through the different stages in his physical life, as implied in verses (23:11-14), that in the beginning he is the quintessence of clay, then it turns into sperm and rests in the womb of the mother, then it turns into a clot of blood, then into a lump of flesh, then into bones, then into flesh and is finally born by the name of another creation. This was only the initial journey of man which he traversed in the womb of his mother. Now, after birth starts the second part of the journey which is very long and arduous.

(2) It is not possible for the entire journey to be only in the physical aspect and not at all in the spiritual aspect. Rather, the fact is that the most difficult path of life is in the personal world, which is extremely necessary for the *sālik* to traverse. This is so because Islam is the straight path which is fixed (for mankind) to walk on through knowledge and good deeds, as is said in the first prayer: "guide us on the right path", i.e. enable us to follow the Prophets and *awliyā'*.

(3) Qur'ānic words are most comprehensive, therefore wherever words related to walking and excelling are mentioned, there is the semantic miracle of finding the same meaning in wisdom-filled

allusions of all other Qur'ānic words, such as *ṣirāṭ*, *sabīl* (way), *hādī* (guide), *hidāyat* (guidance), *nūr* (light), etc., and the ultimate purport of each of these words is joined to all other purports. This is among the great miracles of the Noble Qur'ān, because it is the wisdom-filled speech of Omnipotent God, Who has potentially kept all people together in each individual.

(4) The command of God, mentioned in verse (51:50) is extremely full of wisdom: "So run unto Allah." That is, you should attain Divine proximity with the rapid speed of complete obedience, *ibādāt* and knowledge as soon as possible and remain in His protection from all calamities and afflictions. There are other subtle wisdoms hidden in the example of running: It alludes to the *mujāhid*-like deeds such as rapid *dhikr*, which is a *jihād* against Satan and the carnal soul. God willing, a *mu'min* with high ambition crushes the Satanic insinuations with this power.

(5) It is mentioned in verse (37:99): "He (Ibrāhīm) said: Verily, I am going to my Lord, He will guide me (specially)." This is a very bright example of the spiritual journey. There is no doubt that the straight path is the path of all Prophets and *awliyā'*, on which they all walk in their personal worlds, to reach the ultimate destination, which is God Himself.

(6) "*Ittibā' i anbiyā'* (following the Prophets)" is a great subject in the Wise Qur'ān. The root of "*ittibā'*" is *tā'*, *bā'*, *ayn* from which there are many other grammatical forms in the Qur'ān. The gist of all these forms is that all people should follow the Prophets on the straight path, particularly the Holy Prophet, as God says in verse (3:31): "Say (O Prophet): If you love Allah, then follow me. Allah will love you and forgive your sins. Verily, Allah is forgiving, merciful."

(7) In verse (4:125), it is said: "And who is better in religion than he who submits his (inner) face to God, and is righteous, and follows the way of Ibrāhīm who was avoiding falsehood and walk ...". To submit the inner face to God means that a *sālik* should reach the destination of annihilation and annihilate his inner face in the Image of the Compassionate. It is not possible to attain this great bounty

without the spiritual journey.

(8) It is true that the Wise Qur'ān abounds in the meaningful subjects of *shari'at*, *ṭariqat*, *ḥaqīqat* and *ma'rifat*, each of which is extremely necessary in its own place. Every Sūfī of high ambition initially follows the *shari'at* strictly and simultaneously struggles to progress in knowledge, because there are many levels in knowledge, as mentioned in verse (12:76): "We raise the ranks of he whom We please; and over every possessor of knowledge is another possessor of knowledge." This means that all *'ulamā'* are not equal in Qur'ānic knowledge and wisdom, rather they are in different ranks.

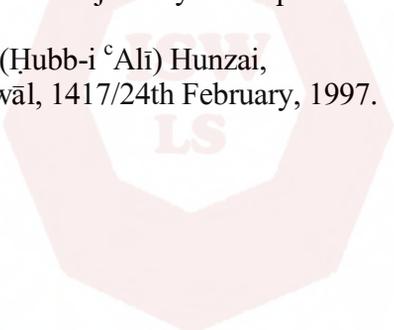
(9) There are unending bounties of the paradise of recognition in the exoteric and esoteric aspects of the Glorious Qur'ān. Thus, if a beginner comes to know the secret of the paths of peace and the straight path, he can attain a great everlasting happiness. And that is that the paths of peace are not separate from the straight path, rather they are its four destinations, known as *shari'at*, *ṭariqat*, *ḥaqīqat* and *ma'rifat*. Study verses (5:15-16) carefully.

(10) *Hijrat* or migration for the sake of religion is external as well as internal. The internal *hijrat* is that a *mu'min* should walk in his personal world, as it is said in verse (4:100): "And whoever migrates in the way of Allah will find many places of refuge and abundance on the earth." That is, when a *mu'min/sālik/ārif* conquers his personal world, then being connected with it, the entire universe will also be conquered. We have repeatedly mentioned this. In such a case, he does not need to walk with his feet, rather he can traverse his own countless universes with the speed of light.

(11) The Holy Qur'ān enjoins believers to travel in the earth and observe the signs of God. There are two types of earth in this connection, the external earth and the internal earth. The internal earth is in the personal world, an excellent and amazing example of which can be found in verses (29:19-20): "Have they not seen how Allah originates creation, then repeats it? Verily, this is easy for Allah. Say: Travel in the earth (of the personal world) and see how He originated creation; and then Allah will bring another creation. Indeed, Allah is powerful over everything."

(12) If the knowledge of certainty is so praiseworthy and so necessary, one has to be ready to acquire it with great zeal and yearning. If you want to know its paragon perfection, study the entire *sūrah* of *Takāthur* (102) carefully, so that you will come to know how it serves the purpose of initial recognition. If, by the grace of God, you are an *‘arif* and you disclose the hidden secrets of the eye of certainty and the truth of certainty to your friends, then this is the real knowledge of certainty and this everlasting wealth is among the blessings of the successful journey of the personal world.

Naṣīr al-Dīn Naṣīr (Ḥubb-i ‘Alī) Hunzai,
Monday, 16 Shawwāl, 1417/24th February, 1997.



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Two Companions of Man (*Jinn* and Angel)

It is mentioned in a *Ḥadīth*: "There is none among you but he is put in charge of a companion from the *jinn* and a companion from the angels. The Companions said: And you also, O Messenger of God? He said: I also, but Allah helped me against him and he accepted Islam and does not command me, except to do good (always)." (*Musnad-i Ibn Hanbal*, I, p. 385)

(1) In this connection, Imam Ja'far aṣ-Ṣādiq has also said: "Every heart has two ears. In one is appointed an angel who guides and in the other a mischievous devil. The former commands to do good and the latter prevents. The devil commands to commit sins and the angel prevents. And this is mentioned in verses (50:17-18)." (*Qur'ān-i Majid*, translation and commentary by Maqbūl Aḥmad, p. 1140)

(2) This book is presented as proof of spiritual science, therefore, by the help of God, we will try to explain the subtleties of the secrets of spirituality. These two companions of man are the treasure of countless marvels and wonders, such as: (a) They are the two who meet (*mutalaqqiyān*) as mentioned in verses (50:17-18). This name of theirs is in the sense that according to the law of renewal, two new angels meet every time and thus countless angels and souls get a chance to work in the world of humanity as *ḥāfiẓīn* (watchers) and *kirāman kātibīn* (honourable scribes) (82:10-11).

(3) (b) These angels, who prepare the record of deeds of servants, are known as *ḥāfiẓīn* and *kātibīn*. Their writing is an example and the meaning of it is that every word and deed is automatically recorded in their own selves and the way it has been recorded, speaks. (c) If we study verses (50:16-18) with wisdom and justice, we will come to know clearly that the insinuation which is created in the heart of man is due to his own carnal soul. This shows that the insinuation of Satan is only an echo. (d) It is the carnal soul which, in reality, creates insinuation, whereby man suffers great loss.

(4) (e) The same two angels are also *munkar* and *nakīr* of the *ʿarīf*'s

grave, because when, according to the Šūfīs and ^c*ārifs*, the spiritual death before the physical death takes place in this life, then necessarily the states of the grave are also experienced. It should be remembered that there are three kinds of graves: physical, spiritual and intellectual. (f) They are also *Hārūt* and *Mārūt* (2:102) and the two orphan boys whose father was very righteous and had died the death of recognition in his life time (18:82).

(5) (g) According to the law of renewal, countless boys work in the form of the two orphan boys. Therefore, the greatest treasure which is the treasure of recognition, is given to all those boys who attain intellectual maturity (18:82).

(6) Every word of the Holy Prophet, whose words are the most comprehensive, is a casket of gems of wisdom. Thus some of the wisdoms of the above-mentioned *Hadīth* are: (i) This *Hadīth* clearly shows that evil is temporary and therefore it comes to an end and good is permanent and thus lasts forever. The evil comes to an end in the sense that it transforms into good. (ii) The respite which is given to Satan is up to the resurrection (*inbi^cāth*) (7:14-15). Thus, when the personal resurrection of the ^c*ārif* becomes complete, his personal *jinn* accepts Islam. (iii) The writing of good and bad deeds always appears on the tablet of the conscience of man. If the writing describes a good deed, it is read immediately by the angel and gives happiness, but if it is of a bad deed, it is read by the *jinn* and brings sadness.

(7) Verse (43:36) says: "And whosoever goes blind to the remembrance of the Compassionate, We appoint for him a devil who becomes his companion." The opposite wisdom of this verse is that he who truly remembers God, an angel is appointed for him who becomes his companion. Thus those who remember God abundantly are very greatly blessed and an angel is engaged in their work by the command of God.

Naṣīr al-Dīn Naṣīr (Ḥubb-i ^cAlī) Hunzai,
Karachi,

Wednesday, 18 Shawwāl, 1417/26th February, 1997.

Major *Jihād* and Spiritual Martyrdom

In verse (31:20) the Holy Qur'ān says: "Do you not see that Allah has subjugated to you whatever is in the heavens and whatever is in the earth?" In this faith-illuminating and soul-nourishing teaching there are sure glad tidings and very great wisdoms. This also shows that every external bounty, is followed by an internal bounty also, because the external bounty is an example (*mithāl*) and the internal is its meaning and object (*mamthūl*). The internal bounty resembles the external, but is subtle and sublime.

(1) The Holy Prophet has said: "We have returned from the minor *jihād* to the major *jihād*." (That is, now we will do *jihād* against the carnal soul). (*Ihyā'*, III, p. 7). The Holy Prophet has also said: "The *mujāhid* is the one who (duly) does *jihād* against his carnal soul." Further he says: "The greatest enemy is your carnal soul which is between your two sides." (*Ibid.*, p. 4) These clear teachings of the Holy Prophet show that the major *jihād* means to fight against the carnal soul, which is extremely necessary.

(2) When the children of Israel wronged themselves by taking the golden calf as God, they were enjoined to kill their carnal soul as punishment and return to God. This is the real meaning of "And slay yourselves," (2:54), because returning to God or repentance is a personal action which has nothing to do with the sword of any other person. Also, repentance or turning to God means advancing in the stages of spirituality and of attaining the proximity of God. Thus, in the guise of the example of the children of Israel, the chosen servants of God are addressed in this verse, in order for them to benefit from the rewards of the voluntary death before the compulsory death.

(3) In physical *jihād* a mu'min can be either a *ghāzī* (warrior) or *shahīd* (martyr), but spiritual *jihād* is a great miracle in which the same *shahīd* is also a *ghāzī*. The reason and great wisdom of this is: "And do not reckon those who are slain in the way of God to be dead. Nay, they are alive with their Lord receiving provision." (3:169). Both physical martyrdom and spiritual martyrdom are

mentioned in this verse. The sign of physical martyrs is that they die bodily, but spiritually they become eternally alive. That of the spiritual martyrs is that they die with respect to the carnal soul and attain the great rank of *fanā' fi'llāh* or annihilation in God and therefore, they have sublime sustenance, i.e. the given knowledge. It should be noted that "with their Lord" means annihilation in God. This is because duality cannot remain in the world of oneness, just as a particle of iron either adheres to a magnet or remains far away from it, but cannot remain separated whilst close to it.

(4) After the Prophets and *awliyā'*, the *ʿarīfs* too, are the martyrs of the major *jihād*. You may be amazed if I say that the great excellence and eminence of spiritual martyrdom was first received by Ḥaẓrat Ādam, the vicegerent of God, since according to the law of nature, it is not possible to breathe the Divine Spirit into minerals, vegetables, animals and ordinary human beings; it is breathed only into the perfect ones. Thus, Ādam, adorned with all human attributes, was a Perfect Man. When the destination of Ḥaẓrat Isrāfil and Ḥaẓrat Mikā'il and others came, he started to experience all those states of the individual and representative resurrection which happens to the perfect ones. Thus, spiritual martyrdom was one among many other excellences of Ḥaẓrat Ādam.

(5) O my dears! Remember the wisdom-filled universal principle that in the story of the Qur'ān, the Prophets are like a Single Soul (*naḥs-i wāḥidah*). Thus, the praise of one represents all of them. In fact, Single Soul is the name of Ādam and his children. Now, let us discuss the example of the unprecedented sacrifice and martyrdom of the perfect ones in the personality of Ḥaẓrat Ismā'īl, who was slaughtered in the dream and was also yearning to be slain by the dagger of love whilst awake, because his exalted father had received the command of God to do so, but God accepted their firm resolve and unprecedented yearning for sacrifice and accepted the ransom of the great sacrifice, the explanation of which is verse (4:54).

(6) Study the wisdoms of the sacrifice of Ḥaẓrat Ismā'īl *Dhabīḥu'llāh*. Sacrifice and martyrdom are of three kinds: physical, spiritual and intellectual. Physical sacrifice is in the sense that the great blessed door of spirituality is opened to a fortunate *sālik* in such

a way that, one day Ḥaẓrat ʿIzrā'il with his countless army comes to him and repeatedly seizes and releases his soul for almost a week, a process in which except for the brain, the rest of the body becomes martyred and sacrificed. In this process the soul also becomes sacrificed repeatedly for the Beloved, whereas in the case of a physical martyr he offers the sacrifice of his sweet soul only once.

(7) This story, which is related to recognition, is the story of the spiritual martyrdom of the people of recognition in which, together with Ḥaẓrat Ismā'īl, all Prophets, *awliyā'*, *kāmils* and *ʿarīfs* are also included. Thus, great esoteric wisdom is preserved in the exoteric aspect of Ḥaẓrat Ismā'īl, so that at the time of discovery, some may believe in it and some may not pay attention to it. In any case, the word "forehead (*jabīn*) is extremely important in this blessed story and signifies the Sacred Sanctuary, as mentioned in verse (37:103): "And when they had both surrendered (to the will of God) and he threw him on his forehead." That is, when in the stations of spirituality, both of them accomplished absolute obedience and the father made him follow the secrets of the forehead (Sacred Sanctuary), i.e. enabled him to study the secrets of pre-eternity (*azal*).

(8) Although spiritual sacrifice and martyrdom starts from the stage of Ḥaẓrat Isrāfīl and Ḥaẓrat ʿIzrā'il, it does not complete until it reaches the rank of "*saʿy*" (37:102). *Saʿy* means to run, which is the name of the running of the light, the place of which is the "forehead". Regarding the running of the light, examine verses (57:12, 19; 66:8). In short, after the physical and spiritual sacrifice and martyrdom of Ḥaẓrat Ismā'īl, his intellectual sacrifice also took place in the Sacred Sanctuary. It is an extremely wonderful discovery of spiritual science that each of these three sacrifices are in thousands, so that the creatures of God may benefit from them in Paradise.

(9) The ransom of the physical sacrifice of Ḥaẓrat Ismā'īl was given by a great sacrifice (*dhibh-i ʿazīm*), which is the spiritual sacrifice of the progeny of Ḥaẓrat Ibrāhīm, which continues to last till the resurrection of the resurrections, in which as mentioned earlier, Ḥaẓrat Dhabīḥu'llāh himself was first sacrificed spiritually. The great secret of tremendous benefits for the people is hidden in such

sacrifice of the astral body, soul and intellect, and this is the explanation of the ransom of great sacrifice.

(10) If someone asks: How do the people of the age benefit tremendously from the spiritual sacrifice and martyrdom of the Perfect Man? The answer is that the Perfect Man is the Single Soul and thus he is the whole (*kull*) and the people of the age are his parts. Thus, when his conscious resurrection takes place, their unconscious resurrection also takes place, and when his spiritual sacrifice and martyrdom take place, the rest of the people also become sacrificed and martyred. However, they are not aware of this, but by this they all enter Paradise. A great proof of this is the *Hadith* in which the Holy Prophet says: "*al-khalqu 'iyālu'llāh* (the people are as if the household of God)".

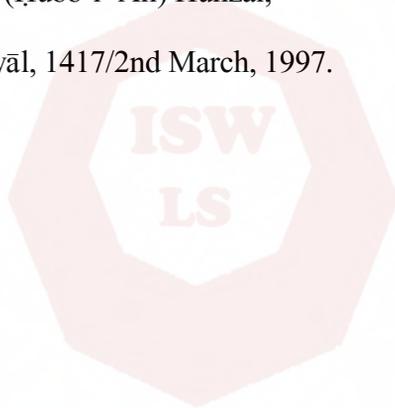
(11) Study the blessed verses: "To God belong the armies of the heavens and the earth." (48:4,7). The heavenly armies are angels and the earthly armies are the souls of the people of faith, and these armies of Allah exist in every time. Thus, when the representative resurrection of the Perfect Man takes place, the same resurrection happens spiritually. In it there is victory as well as martyrdom and life too, because the dying of martyrs is for the sake of eternal life. Therefore, they are martyrs, as well as, eternally alive.

(12) The Holy Prophet has said: "The souls of the martyrs live in the bodies of green birds, who have lanterns suspended from the Throne." (*Muslim*, III, p. 1502). By these birds are meant the subtle bodies which fly externally and internally and the access of whose recognition reaches the Throne. In this example the martyrs have become angels, because *mu'mins* become angels through spiritual progress.

(13) Countless souls are kept in your personal world, if you are martyred in heavenly love, God will make you a living Paradise. The people of the entire world will be resurrected in your personal Paradise, and they will be obliged to you, because it is you who has, by the command of God, resurrected them, as the Wise Qur'ān says: "And he who revived a human being it shall be as if he revived all people." (5:32). It is not possible for someone to revive another

person if he himself has not been truly revived. But if he has been revived after dying before the physical death, it is as if he has revived a human being (i.e. himself) and as a result he revived all the people of his personal world forever and ever. This is the explanation of major *jihād* and spiritual martyrdom. Praise be to God, the Lord of the worlds!

Naşır al-Dīn Naşır (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Sunday, 22 Shawwāl, 1417/2nd March, 1997.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Recognition of Universal Guidance

Allah says: "Allah is the light of the heavens and the earth." (24:35). Some of the numerous wisdoms of this blessed verse are: (a) The universe, its larger parts and its minute particles are all immersed in the ocean of the light of guidance. That is, there is collective guidance as well as individual guidance for the spheres, the sun, the moon, the stars, the earth and all the particles. (b) The way natural guidance works both in the sun, as well as in the particle, is greatly amazing. (c) The earth, water, air and fire are not without natural guidance. (d) Guidance of the vegetables is more advanced than that of the minerals and that of the animals more advanced than that of the vegetables. (e) The guidance for human beings is in many degrees, from among them, *mu'mins* are more advanced and from among them, *awliyā'* and the Prophets excel over all.

(1) In fact, there is no room for gravity in the universe, because everything is created with a natural guidance according to its need, because of which it inclines to its specific place. Were the theory of gravity correct, a great quantity of water would not separate in the form of vapour and go up, gigantic mountains would not have risen from the earth, and trees would not have grown from it, nor would light and heat have emitted from the sun and the sun itself would have been the centre of gravity of its own system (i.e. the solar system) and all heavenly bodies would have fallen into it and been destroyed. However, it is not so, because gravity, as such, does not exist at all, in fact, everything has its own guidance by virtue of which it rotates in a circle.

(2) The universe is not like an idle, useless thing, rather the Divine hand is renewing and reconstructing in it every moment. If you want to know the secrets of the universe, then you must recognise yourself, because the treasure of all secrets is within oneself. It is extremely important to know the secret of renewal from among all the secrets. Some of the open and hidden examples of renewal within oneself are: respiration, pulse, palpitation of the heart, twinkling of the eye, circulation of blood, sleep, wakefulness, eating and drinking,

thirst, reconstruction of blood and cells, shaving, washing, wearing, paring, brushing teeth, etc. All these are examples of renewal. The same chain of renewal of the creation and reconstruction continues in everything small or big of the universe, so that the creation, survival and annihilation of the universe may remain in front of the inner eye.

(3) You may have heard of the three greatest things: the greatest of names (the Supreme Name), the greatest of the verses (*āyatu'l-kursi*) and the greatest of the *ṣūrahs* (*ṣūratu'l-fātiḥah*). One of the magnificent wisdoms of *āyatu'l-kursi* is: "His *kursi* encompasses the heavens and the earth." (2:255). What a luminous and heart-illuminating verse it is, since it reveals the great secret of how each and every particle of the inner aspect of the universe is immersed in the luminous ocean of the Universal Soul, because by the *kursi* is meant the Universal Soul.

(4) The symbolic wisdoms of the verse are: (a) There is soul in everything of the universe and nothing is devoid of it, including the mineral kingdom. Minerals also have a kind of soul, because when solid things such as iron and stone are immersed in water, it cannot penetrate them, but when we put them in the fire, after some time they become red hot like the fire. This means that fire is more subtle than water, and it should be remembered that soul is more subtle than fire. It is evident from this example that no part, no portion and no particle of the universe is without soul, because the entire universe is immersed in the ocean of the Universal Soul.

(5) (b) It is possible that there may be other universes in addition to our universe, as indicated by the secular scientists. But they cannot be infinite, because God says that His *kursi* (Universal Soul) has encompassed the heavens and the earth. (c) This shows that the theory of the Big Bang, i.e. the assumed violent event creating the universe, is based on an illogical hypothesis and is therefore utterly wrong as we will explain later on. (d) There is nothing called gravity in man, thus how can the universe have it, while both here and there, there is only the soul. That one is the macrocosm and this one is the microcosm. In both there is only the control and protection of the soul. Just as every action of man continues because of his particular soul, every order or system of the universes continues because of the

Universal Soul.

(6) It is mentioned in verse (20:50): "He (Mūsā) said: Our Lord is He Who gave to everything (of the world of command) a (creational) form (in this world), and then guided it." This universal law shows that the creation of every level is given guidance according to its need and nothing is exempt from the universal law of guidance. It should be noted that guidance is related only to the soul of whatever level it may be, and without soul, it is not possible to accept guidance. Thus, it is the universal guidance which is mentioned in the above verse.

(7) It is mentioned in verse (57:25): "And We sent down iron" That is, Allah sent the soul of iron from the spiritual world, which went to a land or a mountain and accomplished the work of making sources of iron. From this it becomes clearly evident that every kind of mineral, such as gold, silver, brass, lead, etc. also has souls. Thus, this verse is a representative verse in this connection, from which the people of wisdom can understand clearly that minerals too have souls, because guidance is related to the soul. For instance, when the soul of gold gradually transforms the particles of matter into gold, it is its natural guidance. How amazing is it that nobody knows the secret of the guidance of making gold which God has given to the soul of gold! Had a materialistic person known the skill of the soul of gold or that of the soul of silver, it would have been misused.

(8) About those who do not believe in reviving after death, it is said: "Say, (O Prophet): Be stone or iron." (17:50). I believe that those to whom this command is given, have become the soul of stone or the soul of iron in spirituality, because no impossible examples are given in the Qur'ān. Thus, this is an example of the frozen soul, i.e. the soul of minerals.

(9) The Wise Qur'ān says that there is nothing in this world which has not come from the treasures of the spiritual world. Thus, surely stone, and iron too, like other things, have come to this world from the treasures of God. However, in the spiritual world everything is soul which, in coming to this world, turns into matter, as it is said in a *Hadīth* about the Black Stone: "The Black Stone descended from

Paradise while it was extremely white, but the sins of the children of Ādam blackened it." (*Lughāt, Hā'*, p. 25). The insoluble question of soul and matter can be discussed in the great institutions of learning of the world, but a cogent answer is very difficult, because it is only in the light of spiritual science that every difficult question can be answered.

(10) The Black Stone has descended to this world and indeed it remains in its place in the higher world too. There it is light (soul=pearl) and here it is stone. This magnificent reality represents many realities, in the sense that things continue to descend to this world from Paradise or the Divine treasures while they are still spiritually intact there, that is, only their shadows appear here. Thus, there is a great deal for those who reflect on the wisdom (spiritual science) of the Qur'ān and *Hadīth*.

(11) The Wise Qur'ān has been revealed with all its excellences and miracles and there cannot be any doubt in the fact that it exists in front of everybody and it is simultaneously in the Guarded Tablet (85:21-22) as well. The Black Stone is in the Ka'bah as well as in the higher world. Ādam came to this world and simultaneously he was in Paradise too. The real man is always in Paradise and only his shadow-like existence has come to this world.

(12) Spiritual science, in fact, consists of many spiritual discoveries. One of them is the law of enfolding (*inqibāḍ*) and unfolding (*inbisāṭ*) which always continues in the universe. As we have discussed earlier, this is the Divine act. Allah is *al-qābiḍ* (the Enfolder) and *al-bāsiṭ* (the Unfolder) and these two attributes are explained in verse (2:245): "And Allah seizes (the universe) in His fist and then extends it and you shall be returned to Him."

(13) The waves of the universal enfolding run to the centre of the sun from the entire solar system and from there the waves of unfolding run from the centre to the borders of this system. This chain always continues. The same law is applicable to the earth as well as to mankind which is the personal world. It is because of this law that the human heart contracts and expands. That is, the movement of the heart represents the two attributes of God, the *qābiḍ* and the *bāsiṭ*, as

the Holy Prophet says: "Indeed, all hearts are between the two fingers from among the fingers of the Compassionate (*rahmān*). He turns them as He wills." (*Lughāt, Qāf*, p. 141).

(14) In verses (51:20-21) it is said: "And there are signs (of Divine power) in the earth (*fi'l-arḷ* i.e. on the earth and in the earth) for those who have certainty and (also) within yourselves. Do you not then see?" This means that just as the human soul works in man, the Universal Soul works in the earth, and just as in man the heart is the centre of life and power, in the midst of the earth there is the centre of its soul and power, which the secular scientists consider to be the centre of gravity, which is wrong as we have already shown. Rather this is the centre of the contraction and expansion of the soul of the earth.

(15) In verse (20:6) it is alluded that there is the centre of the soul of the earth in the midst of the planet earth, as it is said: "To Him belongs whatever is in the heavens and whatever is in the earth, and whatever is between them and whatever is beneath the soil (of the earth)." There is definitely a secret beneath the soil of the earth and that indeed is the heart of the earth, i.e. the centre of the soul of the earth, whence run the subtle waves of contraction and expansion, as said in a *Hadith*: "Indeed everything has a heart and the heart of the Qur'ān is Yā-Sīn." (*Lughāt, Qāf*, p. 140). Thus, it becomes vividly clear that whatever is the centre of the earth is its heart, and this discovery is among the great discoveries of spiritual science.

(16) Reflect well on this verse: "He knows whatsoever goes into the earth and whatsoever comes out of it, and whatsoever descends from the heaven and whatsoever ascends to it." (34:2; 57:4). We have to reflect upon this verse as permanent universal principles, that from every side of the surface of the earth, i.e. its circumference, the incessant waves of spiritual contraction enter it until they reach the centre, then immediately after the act of dissolving they turn into the waves of expansion and pass out through its surface.

Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai,
Karachi,
Saturday, 28 Shawwāl, 1417/8th March, 1997.

The Enfolding and Unfolding of the Universe

The above title means to enfold and unfold the spiritual aspect of the universe and this is the act of God alone, Who is the Omnipotent. That is, He is the Lord of the law of enfolding and unfolding, as He says: "And it is Allah Who (enfolds the universe and) holds (in His fist) and unfolds (it), and to Him you will be returned." (2:245) God willing, we will try to explain this verse to some extent.

(1) The special field of spiritual science becomes evident by studying the Wise Qur'ān with the experience of spirituality and wisdom. Spiritual science is an extraordinary task and its results too, are extraordinary. For instance, it is the miracle of spiritual science to establish in the light of the Holy Qur'ān that, prior to the Ādam of the present cycle, there have passed many cycles and many Ādams. Among the many bright proofs of the Holy Qur'ān, one is verse (3:33) related to selection or choice: "Verily, Allah chose Ādam and Nūḥ and the descendants of Ibrāhīm and the descendants of ʿImrān above the people of the world." This verse shows that Allah chose Ḥaẓrat Ādam from the people of his time, as He did the other personalities mentioned in this verse.

(2) Q: If people existed during Ḥaẓrat Ādam's time, their descendants would have also spread in the world, in which case how can only Ādam be called the father of humanity and how can all human beings today be his children?

A: When, by the command of God, the spiritual resurrection of the Perfect Man occurs, the representative souls of all the people of the world gather and become his descendants and the previous relationships come to an end (23:101). Therefore, there cannot be any doubt that Ḥaẓrat Ādam was the father of humanity.

(3) Every Perfect Man is the representative of Ādam and the Single Soul, in whose individual resurrection is concealed the collective resurrection. Thus, there is the renewal of the enfolding and unfolding of the universe in every resurrection and the *ʿarif*

undergoes all those events of resurrection mentioned in the Holy Qur'ān, so that the doors of the treasure of recognition may open to him. God is free from keeping a treasure to Himself, therefore, He gives everything to His friends, including the hidden treasure. Thus, there is a lot, rather everything for His friends in the voluntary death and the individual resurrection.

(4) When the representative resurrection of the Perfect Man (Single Soul) takes place, Allah gathers the people of the entire world in him in the form of subtle, living particles, then gathers them and elevates them to the place of intellect (forehead) as one face in the form of a Single Soul, as mentioned in verse (17:104): "Then when the promise of the hereafter comes, We shall bring you all enfolded together."

(5) In this enfolding is meant the inner aspect of the universe, not its external aspect, so that the *‘arīf* may receive the greatest treasure of knowledge and recognition in the Sacred Sanctuary. Study verse (21:104): "The day when We will roll up the heavens as a written scroll is rolled up. As We created (the universe) the first time, We will repeat it." That is, when the *sālik* reaches the desired destination (the destination of annihilation), there, for the sake of his ease, God enfolds and confines the vast universe of knowledge and wisdom. The same example applies to the Glorious Qur'ān too, which for the sake of emphasis and attention is mentioned four times in the *sūrah* of the Qamar (Moon).

(6) The verse is: "And verily We have made the Qur'ān easy for exhortation (remembrance, *‘ibādat*, knowledge and wisdom). Is there anyone who pays attention?" (54:17, 22, 32, 40). That is, We have made the Qur'ān easy in its four levels: first in the form of the entire Qur'ān, second in the form of the *ṣūratu'l-Fātiḥah*, which is the Mother of the Book, third in the form of the Supreme Name (*ism-i a‘zam*) and fourth in the form of the Hidden Book. In this case, God willing, the entire Qur'ān will be easy. O my *‘aziz*! Would you like to have ease in name only or in the real sense? If you want real ease, you have to act upon the guidance of the Mighty Qur'ān, which is: "Verily with difficulty there is ease." (94:6). It is possible that among the many ways of understanding the Qur'ān, one is extremely easy

and which may be the principle of attaining recognition of the Qur'ān in the luminosity of the Supreme Name.

Naşīr al-Dīn Naşīr (Ḥubb-i °Alī) Hunzai,
Karachi,
Tuesday, 1 Dhu'l-Qa°dah, 1417/11th March, 1997.



**Institute for
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Some Key Questions

Q.1. You have written a book on soul called "What is Soul?" Is it possible to meet and speak to soul? Does it have a particular form? If meeting and speaking with soul is possible, in which language does it speak and what are the conditions of meeting it?

A.1. Yes, I have written a reliable work on soul. If Divine help is granted, meeting with soul is possible and speaking too is possible if certain principles are fulfilled. Soul has many manifestations. Its personal image is the human image, which is extremely elegant and beautiful. It speaks in the mother tongue of each individual. There are stringent conditions in order to meet soul.

Q.2. Have you seen *jinn*? What kind of creature is *jinn*? What does he eat? Is there any relationship between man and *jinn*?

A.2. Yes, I have seen *jinn* several times. He is extremely beautiful. His sustenance is in the form of fragrances. *Jinn*, in fact, is the name of the subtle body of man, therefore, he is the advanced form of man, but due to fictitious stories, the concept of *jinn* arouses fear.

Q.3. What is the difference between *jinn* and *pari*? What do they mean literally? Is it true that they live in deserts and mountains? If so, why?

A.3. *Jinn* and *pari* are two names of the same creature. *Jinn* is Arabic and *pari* is Persian. *Jinn* derives from *janna* which means to hide, to be invisible and *pari* from *paridan* which means to fly. It is true that they live in such isolated places, where man seldom goes or not at all. In this connection three wisdoms have come to be known: (a) They are subtle and pure and they have to remain far away from the sins of the people. (b) Their residing in isolated areas may be a proof of the fact that God keeps no place in His universe without creatures. Thus, as He has placed *jinn*s in the deserts of the planet earth, He has placed subtle creatures in the countless stars where there is no population of dense creatures. (3) When people go to such places, they should remember God abundantly, because this is the area of subtle creatures.

Q.4. Sometimes people complain that a *jinn* has entered their house, due to which they are always frightened, is this true or is it just imagination? If it is true, why did this *jinn* come to the populated area from a desert or a mountain? What can be the cure of such an occurrence?

A.4. It is possible that a *jinn* may enter a home, and on the other hand it is also possible for it to be just imagination. If it is truly a *jinn*, he goes away by reading the Holy Qur'an abundantly, as this wisdom is alluded to in verse (46:29). It is also mentioned as a trial by every kind of fear in verse (2:155).

Q.5. Is there a practice (*amal*) by which a *mu'min* can protect his house from calamities and afflictions?

A.5. Yes, a sure and reliable practice is to remember God loudly and to recite *tasbiḥ* in the house in the morning and in the evening (24:36). You may have heard of the excellence of *ṣūratu'r-rahmān*, which is called the "Bride of the Qur'an". At the end of it, it is said: "Blessed is the name of your Lord, Majestic and Bounteous." (55:78). That is, the house or the heart in which Allah is remembered abundantly, will have every kind of blessing.

Q.6. What was the ant by whose conversation Ḥaẓrat Sulaymān was amazed? Where is the valley of the ants?

A.6. The ant, which was speaking in the ear of Ḥaẓrat Sulaymān was a chief soul of the world of particles. In the language of spiritual science, the ear is called the valley of the ants and the ant, the chief soul, is also called a gnat (*ba'ūzah*, 2:26).

Q.7. Is it possible for man to be in more than one body or personality at the same time? If yes, please explain to us with an example in the light of spiritual science.

A.7. If a wise person is able to see in the light of recognition or of knowledge of certainty, he will be sure that this bounty is not impossible, because in the miracle of oneness in the forehead of the Perfect Man, Ādam and his children are the same oneness. Thus, you too are this oneness and since the people of the entire world are its manifestations, therefore, you are all those people too.

12th March, 1997, Karachi.

Every Bounty is possible in Paradise

The Wise Qur'ān is the unique heavenly Book in which wisdom-filled answers to thousands of questions concerning higher sciences are already provided. Among these, there is the question related to the bounties of Paradise. For instance, if someone asks: What bounties are available in Paradise for its inmates?

A. (1) It is said in verse (50:35): "For them therein shall be what they desire; and with Us there is more." There are five such verses in the Qur'ān which answer this question. It should be noted that the people of Paradise always receive three kinds of bounties: bounties of the subtle body, bounties of soul and bounties of intellect, because the human existence consists of three things: body, soul and intellect. But instead of the dense body in Paradise, there will be the subtle body. Thus, the people of Paradise will desire these three kinds of bounties.

A. (2) It is said in verse (14:34): "And He gave you of all that you asked Him. If you count Allah's bounties, you will never be able to reckon them." Here there is a subtle allusion that you should acquire true knowledge, so that in its light you will be able to seek higher and higher bounties.

A. (3) It is said in verse (31:20): "Did you not see (with the inner eye) that Allah has subjugated to you whatsoever is in the heavens and whatsoever is in the earth, and has completed His favours, both apparent and hidden?" Those who were able to see have seen clearly and said that this means to grant the kingdom of the entire universe.

A. (4) On the one side there is Paradise with all its bounties and on the other there is *Rizwān* (9:72), i.e. the pleasure of God or a great angel or God Himself, Who is greater even than the Paradise. This means that God can be found with or after Paradise in such a way that, after finding Him, we never separate from Him.

A. (5) There is no doubt that there are ranks according to the Qur'ān and Islam. Thus, those who excel over others in fulfilling the

command of "Hurry!" (3:133) and "excel!" (57:21), their personal world will be joined with the universe to make it Paradise. This will be the old as well as new Paradise, in which all the people of the time will enter.

A. (6) In Paradise God will grant His chosen friends such a great kingdom (76:20), that it is not possible for humble servants like us, to praise duly. In short, there are so many magnificent bounties in the kingdom of Paradise that they cannot be compared with any other bounty. They are examples of their own.

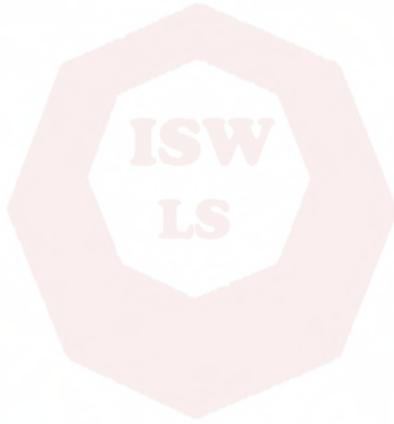
A. (7) It is said in verses (54:54-55): "Verily, the righteous ones will be amidst gardens and streams, in the seat of truth, near the Omnipotent Sovereign." Whenever the special closeness of God is mentioned, it means annihilation in God, because after the holy *didār* or vision, the *‘arīf* in reality, becomes annihilated.

A. (8) The bounties of Paradise cannot come to this world, only their shadows, come to this world. When man was in the womb of his mother, he knew neither bounty nor the shadow of bounty, but when he was born and reached the age of discretion, his limited desires started to grow, which were based on shadow-like bounties. When such people, by the grace and benevolence of God, enter Paradise, their desires will prove to be limited, but the bounties there will be unlimited.

A. (9) Study verses (83:18-21): "Nay, but the record of the righteous is in the elevated angels. And what do you know what the elevated angels are? They are a written book, which can be seen by the chosen ones (even in this world)." The record of deeds of the righteous is in the form of elevated angels, which although it cannot be seen by all the righteous people in the spirituality of this world, is seen by the closest ones, who are the people of recognition, who see this wonderful record of deeds with their inner eye. These great angels who, as the honourable scribes are eventually in the Sacred Sanctuary, are many, but at the level of oneness they all become one. Thus, there is only one angel there.

Naşir al-Dīn Naşir (Ḥubb-i ‘Alī) Hunzai,

Karachi,
Friday, 4 Dhu'l-Qa'dah, 1417/14th March, 1997.



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The Holy Divine Vision

It is said in a *Hadith*: "The people said: O the Messenger of Allah! Shall we see our Lord on the day of resurrection. He said: Do you dispute with one another concerning the moon in the full moon-lit cloudless night? They replied: No! O the Messenger of God. He said: Do you dispute with one another concerning the sun in a cloudless sky? They replied: No! He said: You will see Him like that." (Bukhārī, I, p. 393).

Proof 1: It is mentioned in verses (75:22-23): "On that day some faces will be resplendent looking at their Lord." The cause of the resplendence of such faces is not hidden. They will have the holy vision of their Lord which is His greatest favour to *mu'mins*.

Proof 2: The collective purport of verse (83:15) is that on the day of resurrection some people will be illumined and blessed with the holy vision of their Lord and some will be deprived of it, as mentioned: "Nay, verily on that day they shall be barred from (the vision of) their Lord." This shows that the vision of God, the Lord of honour, is a reality.

Proof 3: It is said in verse (6:104): "The eyes cannot reach Him, but He reaches the eyes. He is the Subtle, the Aware." Had the light of the sun with its lightning speed not reached our eyes, we would never have been able to see the sun. Similarly, when God becomes the eye of His lovers, they indeed have the greatest honour of His holy vision.

Proof 4: Study carefully all those Qur'ānic verses related to the *liqā'* of God, such as *liqā'illāh* (*liqā'* of God, 10:45), *liqā'a rabbihi* (*liqā'* of his Lord, 18:110), *liqā'anā* (Our *liqā'*, 10:7), *liqā'ihī* (His *liqā'*, 18:105). *Liqā'* means encounter, meeting, reunion. In this sense is *liqā'* not a synonym of *didār* or vision? Think carefully about this verse too: "Those will verily have perished who denied the meeting with Allah and were not guided." (10:45).

Proof 5: You may have read the article "Miracles of *Nawāfil*" in this book, which is extremely necessary in order to understand practical Sūfism. In it is mentioned that He becomes the eye of His lovers. The supreme purpose of this profound favour in which there is His manifestation in their inner eye, is to grant His holy vision and the treasure of recognition.

Proof 6: Ibn ʿAbbas reported about verse (53:11): "His heart did not belie what he saw", that "Muḥammad (s.a.s.) saw his Lord, may He be Mighty and Glorified, with his heart twice." (*Musnad-i Ibn Hanbal*, I, p. 223).

Proof 7: There are extremely significant and amazing secrets of recognition hidden at the end of some *sūrahs*, such as in verse (28:88): "Everything is perishable save His face. His is the command and to Him you will return." That is: O *sālik*! you have to advance to the destination of vision leaving behind all things in the spiritual journey of the personal world, where there is the face of the Beloved (Image of the Compassionate), in which you have to annihilate yourself in the form of knowledge in order to attain your eternal reality. In the last portion of the verse, first is mentioned annihilation in God and then the return to Him. By this it becomes evident that the supreme reality is the one which is called "*fanā' fi'llāh wa-baqā' bi'llāh* (annihilation in God and survival by Him)".

Proof 8: It is mentioned in verse (55:26): "All those who are in the ships (of the personal worlds) mentioned in verse (55:24) are perishable but the Face (*mazhar*) of your Lord, the majestic, the bounteous, will remain for ever." In every personal world, there is a laden ship representing the Throne on the water (11:7), in which the Perfect Man is the Face of God and His *mazhar*. In this representative laden ship were annihilated all those who are mentioned in verse (36:41).

Proof 9: Allah created Ādam in His Image. God did this intellectual creation in the Sacred Sanctuary, which is the paradise of the personal world. With this creation God granted Ādam His vision and the rank of annihilation. Thus, whoever enters Paradise (Sacred Sanctuary) will be in the image of Ādam. (*Bukhārī*, III, p. 484). This

shows that there is no vision without annihilation.

Proof 10: Verse (24:35) has been greatly praised by the authorities of religion. From the very first words of the verse, the waves of light spread in the heavens and the earth of the universe, which are: "Allah is the light of the heavens and the earth." That is, Allah is the light of guidance Who created the Universal Soul and the Universal Intellect, and He is the light of the personal world in a specific sense, of which the luminous lamp (*sirāj-i munir*, 33:46) is not only an example, but also the centre. Thus, the light (*an-nūr*) is an attributive name of God, which means "that which manifests itself in front of the inner eye". This meaning is supported and substantiated by another name of God, which is the Manifest (*az-zāhir*, 57:3). That is, He Who manifests Himself in the heart of the people of recognition and is the giver of vision to them.

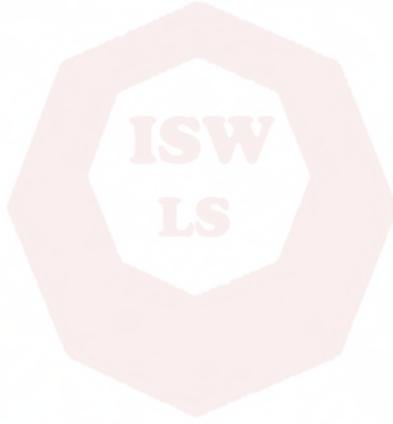
Proof 11: In verse (17:72), it is mentioned: "And he who is blind in this world, will be blind in the next world, and far astray from the (right) way." This shows that in every age the *mazhar* of the light of God is present, from whom the guidance and inner eye can be attained. Had there not been such a means of guidance in this world, as severe a warning as this about not having the inner eye in the next world, would not have been given.

Proof 12: The Holy Prophet says: "Fear the perspicacity of the *mu'min* who sees by the light of God." (*Lughāt, Fā'*, p. 44). Such a *mu'min* is the Perfect Man whose eye God has become and who has seen God with the inner eye and has observed the spiritual secrets. Fearing his perspicacity means to fear his knowledge, and not to engage in a dispute with him, otherwise one's superficiality will be completely exposed.

Proof 13: The purpose of love is vision, and annihilation takes place from the vision, the coolness of eyes is in the vision, the manifestations are for the sake of vision, the purity of soul and intellect is from the vision, recognition is the result of vision, the special sign (*ishārah-i khāṣ*) is attained by the vision, the secret of merging in the origin is in the vision, Sacred Sanctuary is the place of vision, hidden treasure is attained by the vision, the bounty of Allah's

beauty is for the sake of vision, the reward of the inner eye is vision, the fruit of light is vision and the rank of *ḥaqqu'l-yaqīn* (the truth of certainty) is vision.

Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai,
Karachi,
Tuesday, 8 Dhu'l-Qa°dah, 1417/18th March, 1997.



**Institute for
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Incomparable Wisdoms

It has been discovered through spiritual science that there is an heaven of its own surrounding the planet earth, which in the Wise Qur'ān is called "*as-samā'a'd-dunyā* (the nearest heaven)" (37:6; 41:12; 67:5), in which it is as though there is an ocean of stars of subtle particles. Also in this nearest heaven there are subtle palaces which in the Qur'ān are called "*burūj* (constellations, castles, 15:16)". These are the palaces of Paradise, because Paradise is not a fiction, dream or imagination, rather it is a firm reality. It exists physically, spiritually and intellectually.

(1) In Qur'ānic wisdom, first God created the planet earth, then its surrounding heaven. This is not the mention of the macrocosm, it is only the mention of a single planet. Thus, God kept this earth and its heaven in the order and discipline of a great soul and in this subsidiary universe He created many paths, external, internal, ascending and descending. See verses (34:2; 57:4).

(2) The wisdom that in an age God will transfer all people from this to another earth can be deduced from verse (14:48). This will be the great event of the major resurrection. At this time people will come forth before God, the One, the Vanquisher, in the astral body, and all of them will be gathered on the one path of religion. Thus, had there not been each planet's own surrounding heaven, and not just the heaven of the solar system, the earth only would have changed and the heaven would have remained the same. From this clear proof it becomes evident that every complete planet has its own heaven, rather seven heavens.

(3) In verse (15:16) it is mentioned: "Verily, We have made constellations in the heavens, and have beautified them for the beholders." As mentioned in the above, the constellations (*burūj*) are palaces. However, they have not been seen by all, rather only by those who are capable of seeing. They are the *ʿarīfs*, who have seen the living flying palaces of Paradise, which are subtle bodies.

(4) It is mentioned in verse (51:22): "And in the heaven is your sustenance and that which you are promised." This verse indicates that Paradise is in heaven, from where the soul of every sustenance comes to the earth, so that physical bounties of numerous kinds may be produced. Further, subtle foods come directly from heaven.

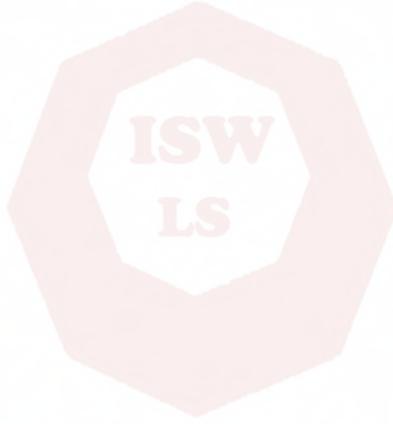
(5) Can we think by whose strength man will be able to inhabit any other planet? In this connection the present effort of the secular scientists is also among the signs of God's power and it is hoped that there will be greater progress in this research. Simultaneously, it is also expected that one day, the secrets of the subtle body (U.F.O.) will be discovered and together with this the subjugation of the universe will start. The subtle body is mentioned by different names in the Holy Qur'ān. It is the living and speaking shirt of Paradise. You wear it and see and experience the power of God.

(6) The human soul is in fact a copy of the Universal Soul, therefore, it is ever-reaching and all-inclusive. It is a great negligence and ingratitude not to accept and recognise the human soul with all its beauties. Try to reflect in the light of abundant remembrance of God and higher knowledge: Which shining star of the universe does man not exist on? The advent of an amazing cycle of spiritual science is going to begin, in which without the help of an instrument and only through concentration and imagination, man will be able to go to the stars, because his soul is already spread everywhere. Is it not mentioned in the Qur'ān that the universe is subjugated to man? Has God not said that He has given man everything?

(7) Why has your imagination (*khayāl*) been granted the capacity of such a soaring ambition that in it, you can cross the heavens in the twinkle of an eye? Imagination is not a limited thing, it is a world, which is at present in a potential state and in future will be transformed into actuality. That is, your world of imagination will be transformed into the world of spirituality in which you will actually be able to fly in every direction of the universe. Or the universe will be confined in your personal world and then its secrets will be gradually disclosed to you. In short, imaginary flight is not meaningless, there are meanings hidden in it, just as the movement of hands and feet and the wordless noises of a suckling baby are not

meaningless, rather they are exercises and expressions of desires to walk, talk and work. Similarly, your imaginary flight is an exercise and a desire for the real flight of Paradise. God willing!

Naşır al-Dīn Naşır (Ḥubb-i °Alī) Hunzai,
Karachi,
Thursday, 10, Dhu'l-Qa°dah, 1417/20th March, 1997.



**Institute for
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Activities of Knowledge of the Supreme Paradise

It is mentioned in verse (36:55): "Verily, on that day the people of Paradise (according to their ranks) will have joy in what they do." In the light of this Divine teaching, we can say that the best activities in Paradise will be concerning the intellect, understanding, knowledge and wisdom. In fact, there will be many activities, but one special activity has to be the teaching of true knowledge, because there are ranks of knowledge in Paradise. Further, the people of the entire world will be brought to Paradise by force. Since they will have no knowledge, they will be taught gradually.

(1) Everything is as if the fruit of knowledge: All the bounties of Paradise are compared with fruits, as mentioned in verses (56:32-33): "And (in gardens of) fruit in abundance, undiminishing, unforbidden." There is a very great secret in this Divine teaching and a single answer to many fundamental questions and that is the beginningless and endless reality, in the sense that a line is "cut off (*maqṭūʿ*)", both in the beginning and at the end, such as _____ and contrary to this, a circle is without being "cut-off (*la-maqṭūʿ*)", such as O. This shows that Paradise is not only beginningless and endless, but is also always prosperous.

(2) Everything is as if a casket of pearls of knowledge: The Holy Prophet says: "O Allah! Show us things as they are." (*Aḥādith-i Mathnawī*, p. 45). That is, make us aware of the reality of the universe, the sun, the moon and the stars, grant us the recognition of our body, soul and intellect, and disclose the great secrets of the Wise Qur'ān to us. In short, this is such a wisdom-filled comprehensive prayer that not a single thing related to knowledge or recognition is outside it. Thus, in the view of an *ʿarīf* everything is like a casket of knowledge from which emerge the precious royal pearls.

(3) The recognition of everything is necessary: The inner eye and the recognition of everything is sought in the above-mentioned prayer, because in "show us" is sought spiritual observation, so that the

mu'mins may attain the recognition of all things in their personal world. The recognition of everything is necessary. And it is not impossible.

(4) Knowledge of Names: It is said that the knowledge of names which was taught to Ḥaẓrat Ādam was, in reality, the knowledge of realities and recognitions. There is not much benefit in knowing only the external name of a thing without its inner reality. For instance, to know the name of a herb without knowing its medicinal properties and effects, is not very useful.

(5) Most of the people of Paradise are simple-minded: The Holy Prophet says: "Most of the people of Paradise are simple-minded". (*Lughāt, Bā'*, p. 103). This is an indication to the fact that the bounty of knowledge which is in Paradise is in the form of learning and teaching. Thus, these simple-minded people will eventually become learned ones by acquiring knowledge.

(6) There is every desired bounty in Paradise: It is impossible for a bounty which the hearts desire not to be in Paradise. The Qur'ān makes prominent mention of those bounties which give pleasure to the eyes. The supreme bounties amongst them are the manifestations of God which are called vision (*didār, ru'yat*), which can have *mazāhir* (loci of manifestation). The people of recognition say that there are also miraculous books in Paradise, which can be heavenly books as well as good records of deeds, as mentioned in verse (69:19): "He will say (to people happily): Here, read my record."

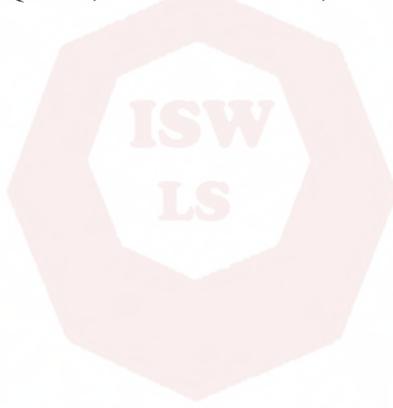
Q. Every book in this world has copies, and the Wise Qur'ān has countless copies. Is it possible that the record of deeds of every Prophet and every *wali* has countless copies, so that by reading them the *mu'mins* may be happy?

A. Yes, according to the law of Paradise, every bounty is possible. Since this is a supreme bounty, therefore, it has to be in Paradise. In this verse, there is a wisdom-filled word which is "*Hā'um* (Ah, here! take it! hold it!)". This means: "Take this copy of my record of deeds."

(7) The record of deeds is like man himself: In the destination of Isrāfil and 'Izrā'il, as well as in the final destination of the spiritual

path, countless copies of an *‘arīf* are made, which have many names, such as the copies of the record of deeds, the copies of the *‘arīf* himself, angels, birds, *jinn*s, subtle bodies, paradisiacal attire, shirts, constellations, fortresses, pictures of the bazaars of Paradise, etc.

Naṣīr al-Dīn Naṣīr (Ḥubb-i ‘Alī) Hunzai,
Karachi,
Monday, 14 Dhu'l-Qa‘dah, 1417/24th March, 1997.



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Recognition of the Record of Deeds

It is also necessary to write something about the record of deeds in connection with the subject of "Practical Şūfism and Spiritual Science". God willing, we will receive the charity of knowledge of Muḥammad (s.a.s.) and his progeny. We will continue to call "shay'an li'llāh (a thing for Allah's sake)" at their sacred door until some alms are put in our bowl. I wish we were able to duly thank God for His supreme bounty of keeping us linked to their house!

(1) Record of Deeds - Book of Subtle Particles: The record of deeds is in different forms. In the world of particles, it consists of particles. That is, it is the most amazing book because it is in the form of subtle living particles, as mentioned in verse (81:10): "And when the records of deeds are scattered." The same scattered record of deeds is mentioned in verses (17:13-14): "And We have made the deed of every human being cling to his neck, and We shall bring forth for him on the day of resurrection a book which he will find scattered. (It will be said to him): Read (yourself) your record of deeds. Today, you alone are sufficient as a reckoner against yourself." (17:13-14)

(2) *Ḥashr* (gathering), *nashr* (scattering) and *nāshirāt* (scatterers): The personal resurrection of the *sālik*, who dies spiritually before the physical death, takes place. This, indeed, is the minor resurrection, but is like the major resurrection in every respect. The only difference is that the people of the world are not aware of it while all of them are gathered in and scattered from him. That is, *hashr* here means to gather the souls of the entire universe at the centre of the resurrection, i.e. the *sālik*, by the force of Ḥaẓrat Isrāfil and Ḥaẓrat 'Izrā'il, and *nashr* means to scatter them throughout the universe. Since the spiritual army of Ḥaẓrat Isrāfil and Ḥaẓrat 'Izrā'il continue to do this exercise for seven nights and eight days continuously, therefore, one of their names is *nāshirāt* (scatterers, 77:3). It is strange that the same scattered souls are also the record of deeds of the *sālik*.

(3) All things are encompassed in a book: God has enfolded the

heaven and the earth of knowledge and recognition in the record of deeds of His servants, so that the treasure of secrets may not be distant from the *mu'min*, as mentioned in verse (78:29): "And We have encompassed everything (of knowledge and recognition) in (the form of) a book." This is the record of deeds, another form of which is the Perfect Man.

(4) A bright proof of the individual resurrection: It is mentioned in verses (84:6-9): "O man, verily you are striving hard towards your Lord. He who is given his record in his right hand will have an easy reckoning, and will return to his people full of joy." This magnificent Divine teaching is related to every *'arif* who, after the success of personal resurrection in this world, returns to his people with the happiness of the treasure of recognition. Had it been a collective resurrection, God would have shed light on the states of all people as has been done in verses (80:33-42).

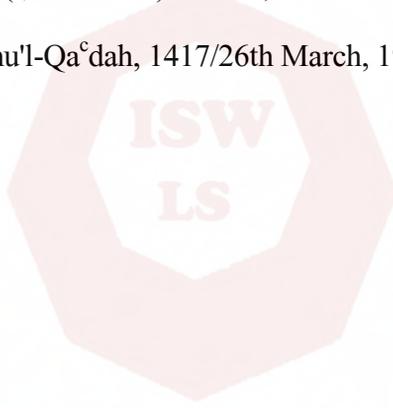
(5) Ascent and elevation of the record of deeds: Since the collective resurrection of all is hidden in the individual resurrection of the *'arif*, therefore, they are also represented in his record of deeds. Thus the record of deeds first speaks in the left ear, then in the right ear and finally this speaking book becomes transferred to the forehead. These are the examples of the records of deeds of the people of the left side, the people of the right side and those who are close to God. This shows that the record of deeds of the *'arif* ascends gradually, until it reaches the *'illiyin* (83:18-21).

(6) Speaking book: The speaking book is mentioned in verses (23:62; 45:29). This is indeed the speaking book, but in the form of the perfect guide (*murshid*) and it is the *'arif* himself, after having been annihilated in the perfect spiritual guide. In fact, it is everyone, but in an unconscious state. This is not only a matter of annihilation in the spiritual guide, it is also annihilation in the Prophet and in God, too. The speaking book (record of deeds) is an extremely revolutionary concept. Record of deeds=speaking book? The supreme reward of annihilation in God? Speaking book in the form of the Perfect Man?

(7) The language of the record of deeds: A question can be asked by learned people: What is the language of the record of deeds and what

is its writing? The answer is that as a principle, its language is the mother tongue. There are examples of writing and of miraculous books in spirituality, but the record of deeds is as a living universe. Therefore, it contains countless things, some of which can be compared with audio visual instruments of secular science. Praise be to God, the Lord of the worlds!

Naşır al-Dīn Naşır (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Wednesday, 16 Dhu'l-Qaʿdah, 1417/26th March, 1997.



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The Wise Qur'ān and the Secrets of *Ma'rifat* (Recognition)

The subject of "Practical Ṣūfism and Spiritual Science" is based on the secrets of recognition. Therefore, it is extremely important for us to discuss the subject of recognition more and more. But, as you know discussion on its own leads nowhere, until someone is granted guidance and success by God in practical experience. Thus, it should be known that one of the miracles of the Noble Qur'ān is that by reflecting upon it, a limited subject becomes unlimited. For instance, let us take the very word *ma'rifat* (recognition). Its root letters are *'ayn, rā', fā'*, from which altogether only seventy one different forms are mentioned in the Qur'ān. Thus, at first glance, the circle of *ma'rifat* seems to be so limited. But if we continue to reflect on it we begin to understand that the subject of *ma'rifat* is not so limited. In fact, there are many other words in the Qur'ān which imply the same subject of *ma'rifat*. Study the following article carefully in order to come to this conclusion.

(1) Allah is the light of the heavens and the earth, that is, He is the light of *ma'rifat* (recognition) in whose illumination the secret of *ma'rifat* reveals from every thing of the heavens and the earth and from every word of the Qur'ān. He is the light of guidance, therefore He can shed light for the *mu'mins* on the spiritual path which starts from the meaning of every verse, up to His holy vision. One of the names of Allah is *an-nūr* (the Light) and He is *aẓ-ẓāhir* (the Manifest) as well, and in both senses God granted all souls His holy vision and asked them: "Am I not your Lord?" They all said with one voice: "Why not?" (7:172). Thus, there are at least three meanings hidden in this question of God. Have I not brought you up spiritually and intellectually? Have I not manifested Myself in front of you and is this not My vision? Am I not your hidden treasure, i.e. the treasure of *ma'rifat*?

(2) There is great spiritual happiness for the people of *ma'rifat* in the secret that the Glorious Qur'ān has manifestations of meaning and recognition, such as a manifestation of intellect, whereby the Wise

Qur'ān becomes a subject of intellect from the beginning to the end; similarly, manifestation of knowledge, manifestation of mercy, manifestation of affection, manifestation of love, manifestation of guidance, manifestation of wisdom, manifestation of vision, manifestation of *ma'rifat*, etc. The inner eye is a pre-requisite in order to see these manifestations. Thus, the manifestation of *ma'rifat* is explained here.

(3) Although the revelation of the Qur'ān has many purposes, its last and supreme one is *ma'rifat*. That is, every one should recognise himself and his Lord, as this Divine purpose becomes evident from verse (7:172) that the souls whom God wants to ask about His Lordship, are first brought to the illumination of the light of *ma'rifat* in the most perfect state, and then questioned by Him. Otherwise, without spiritual and intellectual upbringing, vision and recognition, such a question cannot be possible.

(4) Had the lack *ma'rifat* not been the cause of loss in the hereafter, the Wise Qur'ān would not have condemned those who are blind of hearts, i.e. inner eye, as said in verse (22:46): "Verily, it is not the eyes that are blind, but blind are the hearts which are in the breasts." It is evident from this that realities and recognitions are observed with the eye of the heart.

(5) The subject of *dhikr*, i.e. Divine remembrance is extremely important in the Qur'ān. But the question is: How can you remember God when you have never seen Him, because it is not possible to remember a thing which is unseen and unheard of.

Answer: (a) The remembrance of God's Supreme Name (*ism-i a'zam*) is His remembrance. (b) The remembrance of other names of God is His remembrance. (c) Together with knowledge of certainty, *'ibādat* and abundant remembrance, the imagination of the event of "Am I not your Lord?" with ardent love, is also the remembrance of God.

(6) Together with the revelation of the Qur'ān, God had said that He will show His signs (miracles) to the people. The purpose of this was *ma'rifat*. Thus, in the personal world of every Perfect Man, God shows all the people the event of resurrection and spirituality, then a

wall is raised between *zāhir*, the outer side and *bāṭin*, the inner side, in which there is a door, inside which is mercy and outside of which is torment (57:13).

(7) Study carefully verses (57:12-13) in which there is the subject of *maʿrifat*. This is the place of *lafif* (enfolded together, 17:104) and the Single Soul (31:28). Therefore, there is only one person here, who is the totality of *muʿmins* (male and female), and whatever happens in front of him is as though it is in front of all of them. He who enters through this door will observe the secrets of *maʿrifat*. Praise be to God, the Lord of the worlds!

Naṣīr al-Dīn Naṣīr (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Monday, 21 Dhu'l-Qaʿdah, 1417/31st March, 1997.

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Small and Big Miracles of Divine Remembrance

O my dears! Listen to the magnificent wisdoms of the Mighty Qur'an with intellect and knowledge and act upon them with heart and soul, so that you may benefit fully from them. It is very commendable if, in the very beginning, you are able to see the importance and usefulness of any work in the light of knowledge and wisdom, because every good work is linked to wisdom; if there is wisdom, it is abundant good and everything, and if wisdom is missing, it is nothing.

(1) The key to the treasure of bliss is kept for every one in verse (13:28), which is: "Beware that in the remembrance of Allah do hearts find satisfaction (*iṭminān*)."
The special meanings of *iṭminān* are extremely high. By it, in reality, are meant great miracles, which can be seen only by those fortunate ones who have become habituated to seeing small wonders, marvels and miracles, because every magnificent thing has many levels.

(2) The Holy Prophet has said in a *Hadith*: "Everything has a heart and the heart of the Qur'an is Yā-Sīn." (*Lughāt, Qāf*, p. 140). Thus, in the personality of a sound person there are three hearts: the heart of the body, the heart of the soul and the heart of the intellect, and accordingly there are three types of satisfaction: physical, spiritual and intellectual. Similarly, dissatisfaction or disease is of three kinds too. From this, on the one side it is evident that there are many kinds and levels of satisfaction, and on the other, we understand that Divine remembrance is the heavenly hospital in which it is possible to cure and treat every kind of patient.

(3) Q: Please tell us in the light of spiritual science how the foundation of satisfaction starts from Divine remembrance, and how does it progress and to what extent is its progress possible?

A: Every human being has two companions, one a *jinn* and the other an angel. Divine remembrance is the path to Paradise through which, some nourishments and some medicines of Paradise can come

immediately. If a person continues the chain of *dhikr*, the path of Paradise opens and gradually the food and medicines of Paradise start to come. That is, the particles of food and medicine start to come for the spirit of faith, the spirit of love and the intellect, in which on the one side the *jinn* creates obstacles and on the other, the angel helps extensively in the *dhikr* of the *mu'min*. If with high ambition and firm determination the conditions of knowledge and *'ibadat* are fulfilled, it is possible that the chain of satisfaction may pass through many stages of the eye of certainty and reach the perfect level of the truth of certainty. And in this there cannot be any doubt, because this is the nature of the true following of Prophets and *awliyā'*.

(4) In verse (17:95) it is mentioned: "Say (O Messenger)! If there were in the earth angels walking satisfied, We would have sent down for them from heaven an angel as a messenger." From this we come to know the great secret that there are two kinds of angels: the earthly and the heavenly. The characteristic of the earthly angels is that they walk on the paths of *dhikr*, *'ibadat*, knowledge and wisdom with satisfaction, without any hindrance and to them are sent down the heavenly angels. This is the great rank of the Prophets and *awliyā'*, and is the example of satisfaction as well.

(5) After the creation of minerals, vegetables and animals, the creation and progress of man is: vegetative soul, animal soul, carnal soul (*nafs-i ammārah*), censoring soul (*nafs-i lawwāmah*) and satisfied soul (*nafs-i muṭma'innah*). It is the soul of the last rank which has the complete satisfaction and it is because of this that it is called the satisfied soul, as mentioned in verses (89:27-30): "O the satisfied soul, return to your Lord well pleased (with Him) and He well pleased (with you); enter then amongst My (chosen) servants, enter then My paradise." You see that the meanings of *iṭmīnān* reach Paradise and this everlasting wealth of *iṭmīnān* (satisfaction) is the product of the remembrance of God.

(6) In verses (3:126; 8:10) it is mentioned that Allah sent down angels and helped the Muslims in the battle of Badr. It was the glad tidings of the universal victory and therefore a source of satisfaction for all of them. Spiritual *da'wat*, battle and universal victory of Islam

are hidden in the personal resurrection of each Perfect Man. Such a resurrection is indeed necessary in every age, because God wants to bring most of the people of the age into Paradise by force, while there are very few people who want to go to Paradise willingly, as indicated in the law of return and prostration, in verses (3:83; 18:15). Praise be to God, the Lord of the worlds!

Naşır al-Dīn Naşır (Ḥubb-i ʿAlī) Hunzai,
Karachi,
Saturday, 24 Dhu'l-Hijjah, 1417/12th April, 1997.



**Institute for
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Some Revolutionary Ideas of Spiritual Science

1. The most new and revolutionary idea is about the sun, which has been discussed in this book.
2. There is the subtle eternal life of the supreme Paradise on the stars.
3. *Ibdā'ī* creatures are called Flying Saucers by the people. *Jinn*, angel and subtle man are *ibda'ī* creatures.
4. The common people say that there is one soul in one body, but in reality, and contrary to this, every human being, first potentially and then actually, has innumerable souls.
5. A flying particle has been seen which is a combination of matter and soul. This is an example of the unity of the subtle body and the noble soul.
6. Wrong ideas have been spread in the world regarding *jinn*. For instance, *jinn* and *pari* are considered two different creatures, whereas they are two names of the same creature. The same beautiful, subtle creature is called *pari* in Persian, and *jinn* in Arabic.
7. Subtle body is above heat, coldness, dryness and wetness, therefore, it can live on any star or in any place.
8. Among the countless wonders and marvels of spirituality, one is subtle spiritual food, which is received in the form of varying fragrances.
9. The upper end of soul which is always merged in the origin is the higher "I" and the lower end which is linked to the body is the lower "I". This is a great revolutionary idea.
10. In future there is going to be complete accord among the nations of the world. God willing, they will be one.
11. Soon wars should come to an end in this world, so that the planet earth may be the cradle of peace.
12. Subsequent to the audio-visual instruments of material science, the spiritual faculties of man will start to work.
13. The subjugation of the universe is possible only by the subjugation of the self.
14. Possessors of intellect see the power and wisdom of God in everything. Thus, they are sure that, just as a type of worm after a certain time turns into a moth, in the same way, some people turn

into angels when the appropriate time comes.

15. The Perfect Man is the workshop of God, in which every kind of wonders and marvels are always created.

16. In the astral body (subtle luminous man) there is neither blood, nor breathing, nor sleep, nor any other such thing.

17. Every good work related to religion or the world is accomplished by the grace and guidance of God.

18. The recognition of self is extremely important for the recognition of God, and without it the recognition of God is not possible. Thus, the book of the self or soul is the book of recognition.

19. Study verse (5:48) carefully, which is: "To each one of you We have ordained a *shari'at* and a *ṭariqat*."

20. In the Wise Qur'ān the word "*ḥaqq or al-ḥaqq*" is used frequently. In this word is mentioned *ḥaqīqat*, because it is derived from *ḥaqq*. Also *ḥaqq* and *ḥaqīqat* have the same meaning, as mentioned in *al-Munjid*: *ḥaqqā'l-khabara*=to reach the *ḥaqīqat* (reality) of the news; *ḥaqq* (pl. *ḥuqūq*) truth, correctness, rightness, rightful possession, property, authentic, real, one's due, duty, just, certitude, death.

21. *Ma'rifat* is also mentioned in numerous verses of the Mighty Qur'ān, such as the mention of the *ʿarīfs* among the people of the Book, who used to recognise the Holy Prophet before his holy advent (2:146; 6:20). They had the vision of his holy light in their spirituality.

22. We have within the circle of our work tried to write more and more on the secrets of *ma'rifat*, because the ways of peace which are mentioned in the Qur'ān are indeed *shari'at*, *ṭariqat*, *ḥaqīqat* and *ma'rifat* (5:15-16). Praise be to Allah, the Lord of the worlds!

Naṣīr al-Dīn Naṣīr (Ḥubb-i ʿAlī) Hunzai,
Karachi,

Wednesday, 15 Dhu'l-Ḥijjah, 1417/23rd April, 1997.

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