

Book of Healing



‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

The calligraphic design in the triangle depicts verse 82 of surah 17 of the holy Qur'ān as follows:



“And We reveal of the Qur'ān that which is a healing and a mercy for the faithful (*mu'mins*) and it increases nothing but loss for the wrongdoers”

Book of Healing

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Book of Healing

Namely the set of

“Qur’ānic Healing”,
“Healing through Knowledge”
and *“Spiritual Healing”*

by

‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Translated from Urdu into English

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Dedication

The Revised Second Edition of this compendium of three books collectively titled “Book of Healing” is dedicated to the loving memory of an exemplary father, Ashiq Ali Barkat Ali Hussaini (1936-2021) and his wife Shah Sultan Jinnah, who was his life partner and reflected all his religious characteristics.

The Hussaini family has sponsored this book as a token of gratitude to remember their father, grandfather and great grandfather, who set an example of hard work, honesty and punctuality in the performance of regular obligatory and supererogatory prayers and yearning for religious knowledge. In short, he and his wife embodied many of the attributes of believers (*mu'mins*) described in this important publication of the teachings of the holy Qur'an, the final revelation of God.

May the *barākāt* of this lasting service of knowledge (*bāqiu's-ṣālihāt*) continue for the souls of Ashiq Ali Barkat Ali Hussaini and his wife Shah Sultan Jinnah and their living off spring in this world and the Hereafter, amin!

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Acknowledgements

A publication of this size and complexity requires the hard work and commitment of a number of volunteers of our esoteric organisation ISW&LS. We are extremely fortunate to have a dedicated cadre of such people for whom voluntary work is not simply charity rather it is “enlightened self-fulfilment”!

We gratefully acknowledge the many proofs that Azeem Ali Lakhani carefully conducted, particularly in the matter of checking the correct transliteration of the numerous foreign words in this sizeable book.

Durr-i Sameen, despite starting her graduate studies, together with her brother Faquir Muhammad, also a new university student, devoted a substantial amount of their time to the preparation of the Indices of this publication.

Riyaz Momin, his wife Rozina and their teenage son Aminuddin, undertook the task of checking the huge number of Qur’anic verses which this publication abounds in and to their credit they accomplished it in the limited number of days allocated for this work.

It is our collective happiness tinged with a small amount of pride that the third generation of students of ISW&LS are so willing to participate in voluntary work to disseminate the knowledge of the rich treasures of Qur’anic wisdom. *Al-ḥamdu li’llāh!*

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Translator's Note

There are certain terms in the works of ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai which lose their meaning if translated into their usually accepted English equivalents. They have therefore been retained in the original language.

The words are *azal*, *abad*, *ibdāʿ* and *inʿbiʿās*, which are usually translated as pre-eternity, post-eternity, origination and resurrection respectively. However, according to the author, *azal/abad* and *ibdāʿ/inʿbiʿās* are synonyms. Although apparently they are two different sets of terms, in reality they represent the same spiritual experience. The two sets of terms are used to indicate dimensions and not the experience itself. The event which takes place in the personal world of every Perfect Man or ʿārif is compared to a watch, in which the place of 12 o'clock is both the starting point as well as the end. Similarly, the event which takes place in a non-temporal state at the end of the successful spiritual journey of an ʿārif, *azal* and *abad*, *ibdāʿ* and *inʿbiʿās* are experienced and observed simultaneously as one event with two dimensions.

For details, see: “Ibdāʿ and Inʿbiʿās” in *Precious Treasures*, pp. 93-105; *Rubies and Pearls*, p. 111; “Manifestation of *Azal* and *Abad*” in *Spiritual Experiences*, pp. 32-33.

Important Note

The following symbols have been used in the text with the names of Prophets, Imāms, *Hujjats* and *Pirs*.

- (s) – *ṣalla'llāhu ʿalayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).
- (c) – *ʿalayhi's-salām / ʿalayha's-salām / ʿalayhima's-salām / ʿalayhimu's-salām / ʿalaynā salāmuhu / ʿalaynā minhu's-salām*
(May peace be through him / her / them both / them / may his peace be upon us).
- (q) – *qaddasa'llāhu sirrahu*
(May God sanctify his secret).

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Preface

Two Sacred Houses of God in the Personal World

O *‘azizān* of soul and heart! Listen carefully to the faith-illuminating reality that Qur’ānic science contains innumerable blessings (*barakāt*). I am sure that you will be extremely delighted to know the Qur’ānic and spiritual secret that, as there are two sacred houses of God in the external world – one is on the earth, the Ka’bah and the other in the heaven, *baytu’l-ma‘mūr* or the Prosperous House, there are two of His houses in the personal world: one is on its earth, which is the heart and the other in its heaven, which is the Sacred Sanctuary (*ḥaḏīrah-yi qudus*).

It is related from the holy Prophet in the authentic books that when Ḥaḏrat-i Nūḥ^(c)'s deluge started to happen, the Ka’bah, which existed from Ḥaḏrat-i Ādam^(c)'s time, was lifted to the heaven and made the *baytu’l-ma‘mūr*. An extremely beautiful and great *ta’wīl* of this *Ḥadīṣ* is that when the spiritual revolution, which is also called Nūḥ^(c)'s deluge, takes place in the personal world, the house of God which is on the earth of the personal world is lifted to its Sacred Sanctuary and made the *baytu’l-ma‘mūr*.

Such wisdom-filled and magnificent realities and recognitions cannot be acceptable without references from the Qur’ān. Thus, the reference to the first house is in verse (24:36) and that to the second house in verse (10:87). However, O my dear friends! Remember that it is imperative to study each word of these references with insight. By the grace of God, I am absolutely sure that these secrets are as they have been described. Thus, you can believe as well as search in order to ascertain the truth, and if there is any doubt, questions can be asked. This article is very short, yet its purport is extremely great. You can also ask *Baḥru’l-‘ulūm*. By Divine mercy, we do not have any kind of lack of knowledge in our organisation.

We have written three dedications in the blessed house of ILG Chairperson Yasmin Noorali. It is a very amazing wisdom that the miracles of knowledge take place where God's name is remembered abundantly. Truly speaking, these dedications are very amazing and wonderful and those for whom they are written are also amazing and wonderful. To speak the truth is included in *‘ibādāt*. Those who have the wealth of truth are very fortunate. However, truth is of two kinds, religious truth and worldly truth. Religious truth is at the highest level of spirituality, which the Qur'an calls *ta'wil* and the Imam of the time is its real lord. In short, this dedication is written for one of my cordial friends of the first rank, Zahir Ali Momin and his blessed family. Thousands of thanks to Almighty God that my students in the west have progressed in knowledge to a great extent! This is among the tremendous favours of the Holy Lord. Praise belongs to Allāh!

We also pray for Dr. Faquir Muhammad, *Bahru'l-‘ulūm*, *Shāh-i Qalam*, who has revised the translation of the three books on healing, namely, *Qur'ānic Healing*, *Healing Through Knowledge* and *Spiritual Healing* and prepared it to publish collectively as the “*Book of Healing*”. We also pray for Rashida *Şamşām*, *Parwānah-i Nūr* and Zahir, *Jān-i Naşīr*, who have made their beautiful houses the workshops of knowledge and wisdom.

Naşīr al-Dīn Naşīr (Ḥubb-i ‘Alī) Hunzai,
Houston, U.S.A.
Sunday, 30th July, 2000 A.D.

The Book of Healing

1. O Allāh! Your most humble servant weeps and prostrates at your sacred door to beg for the fulfilment of his countless needs. O the Knowing and Seeing Lord! Nothing of the conditions of the hearts of your indigent servants is hidden from you. O Spiritual Physician! O Heavenly Physician! You are the Knower of the unseen and hence nothing of the external and internal worlds is hidden from Your all-inclusive knowledge. O Physician of love! O Physician of the soul and intellect! O Physician of physicians, O the Universal and Absolute Physician! You know all our diseases without any kind of diagnosis. The eternal physician who is nearer to us than our jugular vein used to tell us repeatedly in the language of the holy Qur'ān to beware and to follow the teachings of Islam completely and to remember God abundantly. Indeed the health and security of body, soul and intellect were also taken into consideration in this perfect guidance. Alas! Had we followed this guidance and been righteous! Had we not suffered from the diseases (of soul)!

2. **The miracle of the Qur'ān/The miracle of Muḥammad^(s):** Almighty Allāh has granted His beloved Messenger Muḥammad^(s) (may my soul be sacrificed for him) such a magnificent and glorious miracle that its example cannot be found among all the great miracles of the previous Prophets. That supreme miracle is the holy Qur'ān, which is his intellectual as well as permanent miracle. It is the heavenly guide book for the people as well as the treasure of knowledge and wisdom; it is the Divine medicine as well as the heavenly hospital. In short, the noble Qur'ān has unbounded and limitless grace and blessings, which can never be duly described and praised by a humble person like me.

3. **Three levels of the human soul:** There are three major levels of ethical and spiritual progress of the human soul, i.e., *nafs-i ammārah*, *nafs-i lawwāmah* and *nafs-i muṭma'innah*. These respective names of the human soul indicate the concept of its progress. The nature of

nafs-i ammārah is mentioned in verse (12:53) as: “I do not exculpate my soul. Verily, the (human) soul commands to do evil save that on whom my Lord has mercy”. This is the *nafs-i ammārah* which is very refractory. However, when a great *mujāhid* of the major *jihād* subdues it and makes it obedient, it abandons its bad habits and transforms into *nafs-i lawwāmah*, as mentioned in verses (75:1-2): “Nay, I swear by the Day of Resurrection; nay, I swear by the censuring soul.”

4. Here the allusion of wisdom is that the censuring soul by constant progress, enters the destination of the first merging (destination of ‘Izrā’īl^(c)), in which the spiritual death which causes resurrection is experienced in this life. Regarding the magnanimity and sanctity of the *nafs-i lawwāmah* or censuring soul, it suffices to say that God has sworn by it together with the resurrection. *Nafs-i muṭma’innah* or the satisfied soul which is related to all levels of the personal resurrection is mentioned after the censuring soul. The satisfied soul means the soul which has attained satisfaction from higher realities and recognition. By this soul is meant every perfect *‘arīf* who, after experiencing the luminous and bright observations of the eye of certainty (*‘aynu’l-yaqīn*) has also observed the extremely great and sublime secrets with his inner eye, without which the purpose of universal or total satisfaction remains incomplete, as mentioned in verses (89:27-30): “O satisfied soul! Return to your Lord well-pleased and well-pleasing! Enter among My (chosen) servants (Sacred Sanctuary)! And enter My (universal) Paradise.”

5. **The medical aspect in Islamic worship:** In Islam, which is the religion of nature, there is no worship which does not have an aspect of spiritual medicine. It is well known to everyone that the supreme purpose of all worship is the pleasure of God and in order to attain which it is necessary to follow the excellent example of the holy Prophet, in which there is necessarily the perfect health of intellect, soul, heart and mind. Contrary to this, if there is illness within oneself, it amounts to unconsciousness or semi-consciousness, in which correct worship is not possible. Therefore, there is paramount importance of the sound heart (*qalb-i salīm*) in the wise Qur’ān (26:89; 37:84). In other words, we can also say that all Islamic worship is worship as well as a spiritual

treatment. For instance, fasting on the one hand is worship of Almighty Allāh, and on the other, a treatment. Similarly, prayer (*ṣalāt*) and other kinds of worship too, are a treatment.

6. Wisdom is a heavenly medicine: It is a great intellectual disease if there is ignorance among the individuals and nations of the world. The most efficacious medicine for this disease is sent by God, the Physician of the physicians, from the heaven and which is called ‘wisdom (*ḥikmat*)’ and which is described in the Qur’ān in verse (2:269): “He grants wisdom to whomever He wills, and he who is granted wisdom, has been granted abundant good.” It is not surprising if by the abundant good is meant the universal good, because in the Sacred Sanctuary there is a unity and an integrity of realities (*ḥaqā’iq*) and recognitions, which cannot be divided. Thus, wisdom is the universal good and the universal good is wisdom. Since the body is under the soul and the soul under the intellect, therefore, wisdom which is the heavenly medicine for intellectual diseases can also affect the soul and the body.

7. A humble attempt to describe wisdom: (1) Wisdom is the illumination of the Absolute Physician. (2) Wisdom is that treasure of the secrets of God which He has granted to His beloved Messenger Muḥammad^(s) (3) Wisdom is a chain of the fruits of the Qur’ānic Paradise. (4) Wisdom is the fountainhead of the water of life. (5) Wisdom is travelling in the heaven of the intellect and soul. (6) Wisdom is the outcome of spirituality and luminosity of the personal world. (7) Wisdom is the name of the essence of knowledge. (8) Wisdom is spiritual science and the foundation of secular science. (9) Wisdom is that precious thing which used to be the possession of the *mu’mins*, but is now lost. (10) The original form of wisdom is the recognition of the secrets of *azal*. (11) Wisdom is spiritual medicine and heavenly treatment. (12) Wisdom is the essence of the essences. (13) Wisdom is a Divine gift. (14) Wisdom is a universal treatment and eternal healing. (15) Wisdom is a present of Paradise. (16) Wisdom is the fruit of the intellect and soul. (17) Wisdom is the capital of the intellectual ones. (18) The great secrets of *fanā’ fi’llāh* (merging in God) and *baqā’ bi’llāh* (survival in God) are in wisdom. (19) Wisdom is the folded universe of knowledge. (20) Wisdom is the abundant good/universal good. Thus,

together with other good things there are in wisdom, superb medicines for inner diseases. May Almighty God grant universal healing to physical and spiritual patients! *Āmin!*

8. **Golden words for the future:** There is an endless chain of marvels and wonders in the wise Qur’ān, therefore I am trying to serve its wisdom individually and together with friends without being disappointed by my lack of knowledge. Every wisdom of the holy Qur’ān gives me tremendous happiness. The wonderful and lovely Qur’ānic name, *Durr-i maknūn*, gives me great happiness. The word *durr* is taken from the verse of the lamp (24:35) and *maknūn* is mentioned in four places of the glorious Qur’ān (37:49; 52:24; 56:23; 56:78). *Durr-i maknūn* means ‘the hidden pearl’. (God willing) many blessings are hidden in this lovely name. The greatest one of them is that Life Governor *Durr-i maknūn*, Zahir’s daughter, who is now a suckling baby, will grow and see her lovely name in the noble Qur’ān and by God’s command will attach herself to it. *Durr-i maknūn* has many good signs.

9. Record Officer, Life Governor, Zahir Lalani and his begum, Record Officer, Life Governor Eshrat Rumi, who is also a Medical Patron and their beloved daughter, Life Governor, Durrī (*Durr-i maknūn*) are among the angels of my personal world. The reason for this is the abundance of service and intensity of love. How blessed is the love which is for the sake of Allāh! The fruit-bearing trees, lush and verdant plants and fragrant flowers and smiling buds of my garden of Britain are progressing in such an enviable way that may they be protected from the evil eye of the time!

10. Zahir Lalani and Eshrat Rumi are among my closest and dearest *‘azizān*. These two and other angels are rendering service for the cause of knowledge even greater than before in the “*Markaz-i ‘Ilm-ū Adab*”, London. There is also a great increase in their yearning for knowledge. By the mercy of Allāh, Durrī is born with many blessings, therefore, my *‘azizān* Zahir and Eshrat are making their lovely house a workshop of knowledge and worship so that their children may be brought up in the best possible way in it.

11. **Golden words about the fourth personality:** It is mentioned in a *Ḥadīṣ*: “The souls are (in the form of) assembled armies (in every personal world).” (*Hazār Ḥikmat, Ḥikmat* 51). According to this law, when all my *‘azizān* were present in my spiritual revolution, then the souls of Durri, Zahir, Eshrat and Rubina cannot be excluded from partaking in this (spiritual) battle. These words are about Record Officer, Life Governor, Medical Patron and the Chairperson of Karimabad Branch, Rubina Barolia. She has many virtues and all of them are gathered together in her ardent yearning for knowledge and service for knowledge. Further, she is rendering numerous services as a Medical Patron, since the teacher due to his old age, falls sick time and again. Our dearest daughter in knowledge, Rubina Barolia is progressing by leaps and bounds. However, I would like all the students of *Dānīshgāh-i Khānah-yi Ḥikmat* to progress even more! *Āmin!*

12. I, as a *darwish* pray for every *‘aziz* (student) and their companions who spread the knowledge and wisdom of the Qur’ān from this organisation. Experiment and observe that, God willing, the *zakāt* of knowledge engenders countless blessings, and calamities are repulsed by the charity of knowledge.

Tuesday, 9 *Zu’l-Ḥijjah*, 1418 A.H.

7th April, 1998 A.D.

Qur'ānic Medicine

1. O Allāh! send blessings through Muḥammad^(s) and through the progeny of Muḥammad^(s) as You sent through Ibrāhīm^(c) and through the progeny of Ibrāhīm^(c). You are praiseworthy and glorious! O Allāh send benediction through Muḥammad^(s) and the progeny of Muḥammad^(s) as You sent through Ibrāhīm^(c) and the progeny of Ibrāhīm^(c). You are praiseworthy and glorious! (Qur'ān (33:43, 56); *Bukhārī*, IV, 385).

Without *ṣalawāt* neither does the door of Qur'ānic medicine open, nor can prayer reach the Divine court. *Ṣalawāt* has a great secret and an extremely sweet paradisiacal fruit, for the recognition of which see verse (33:43).

2. **The Greatest Disease:** It should be remembered that ignorance is the greatest disease, because it is an intellectual disease and the intellect in a human being is the most special and the greatest thing. Thus, it is of prime importance to learn the cure of intellectual diseases, because human beings can suffer both in this world and the hereafter due to the illness of the intellect.

3. **The Meaning of *Qalb-i salīm*:** *Qalb-i salīm* (sound heart) means an intellect which is free from all intellectual diseases (26:89; 37:84). Thus, Ḥaẓrat-i Ibrāhīm^(c), by the grace of God, had come to the special proximity of God through such a safe, sound and healthy intellect, and this is the best example of practical guidance for all people. Thus, it is extremely important for every *mu'min* to feel his intellectual disease and effect its cure.

4. **Shedding Tears:** To shed tears time and again due to fear of God or in His love is a very great *'ibādāt*, as well as an extremely efficacious and useful cure for all external, internal, ethical, spiritual and intellectual diseases. For, the blessed hand of the spiritual physician works in such a sincere, humble *giryah-ū zārī* with ardent love, and as a result every

disease gradually dissipates.

5. **Distress (*karb*):** The medicine for distress is also with the spiritual physician, see verses (6:64; 21:76; 37:76, 115). It is said in verse (40:60): “Your Lord says: Call to Me, I will answer you (i.e., your prayers).” How should one call to God and what are the conditions for such prayer? All such things are mentioned in the wise Qur’ān.

6. **The Beautiful Names (*asmā’u’l-ḥusnā*):** In verse (7:180) God says that it is necessary to call God by His beautiful names, the wisdom-filled description of which is mentioned in four places of the mighty Qur’ān (7:180; 17:110; 20:8; 59:24). Thus, prudent *mu’mins* are those who pray shedding tears in every sickness, every difficulty, every need and every trial and tribulation, so that Allāh in His infinite mercy may accept their prayers. If there is any delay in their acceptance, there can certainly be Divine wisdom in that also, therefore despondency is forbidden.

7. **To implore with humility (*tazarru*^c):** The wise Qur’ān has given great importance to *tazarru*^c, because this is a medicine and healing for many physical and spiritual diseases, as various examples of which are mentioned in verses (6:42-43, 63; 7:55, 94, 205; 23:76). Study these verses with certainty and note carefully that Divine punishment is also averted by *tazarru*^c.

8. **Callousness of the heart (*qasāwat-i qalbī*):** Callousness is the condition due to which there is no pleasant effect of *zikr* and *‘ibādāt* on a person, and he does not find any sweetness and happiness from the discourse of knowledge and wisdom. Such callousness is a very dangerous spiritual disease and it is strongly condemned in six places of the wise Qur’ān (2:74; 5:13; 6:43; 22:53; 39:22; 57:16). Those who wish to benefit fully from the Heavenly Physician and Qur’ānic medicine should first create within themselves the attribute of soft-heartedness.

9. **Compassion of Ḥaẓrat-i Ibrāhīm^(c):** All the Prophets and *awliyā* have excellent manners. Yet the exemplary compassion of Ḥaẓrat-i

Ibrāhīm^(c) is mentioned in these words in verse (11:75): “Verily Ibrāhīm was forbearing, compassionate (*awwāh*) and oft-returning (to Allāh in everything).” *Awwāh* means a compassionate person, one who shows pity by frequently sighing. Sixteen meanings are given for it in *Luġātu’l-Qur’ān* (I, 291). However, how was his sighing? Was it natural or artificial for the sake of *riyāzat* (spiritual exercise)? It is obvious that God, the Knowing, the Seeing, praises only that which is natural and real. How does an innocent suckling [baby] sigh, with the shedding of tears or after them or without them?

10. The noble Qur’ān/Divine Hospital: In order to study the subject of healing comprehensively, read these verses carefully (9:14; 10:57; 16:69; 17:82; 26:80; 41:44). You will become certain of the great miracle of the holy Qur’ān that, although its wisdom-filled subjects are separate, amazingly all other subjects join with one and thus repeatedly they also become one. According to this law if we see with the inner eye, it will be evident that the entire Qur’ān is a Divine hospital, which has saved countless people from fatal diseases, such as atheism, disbelief and idolatry and continues to cure external, internal, ethical, spiritual and intellectual diseases.

11. The abode of peace (*Dāru’s-salām*): It is mentioned in verse (10:25): “And Allāh calls to the abode of peace (*dāru’s-salām*).” From this verse it is evident that this world is not the abode of peace. There are many states here which are contrary to peace. Thus, God invites people to *dāru’s-salām* (abode of peace). *Dāru’s-salām* in one sense is Paradise and in another sense is God Himself, because *as-Salām* is one of the names of God (59:23). This, in fact, is an invitation (*da’wat*) to merging in God (*fanā’ fi’llāh*) and surviving in God (*baqā’ bi’llāh*) which is the supreme *da’wat*, just as there is *sayr ila’llāh* (to walk toward Allāh) and then *sayr fi’llāh* (to walk in Allāh). This concept is exactly in accordance with the verse in which it is mentioned that Allāh is the light of the entire universe (24:35).

12. Fire of love/light of love: It is mentioned in a *Ḥadis*: “Indeed Allāh is beautiful He loves beauty.” (*Muslim*, I, 93). It is a great happiness that if the *ṣūrat-i Raḥmān* is extremely beautiful, why should

it not create extremely attractive love? The holy *didār* (vision) of God, whether easy or difficult, whether it is in this world also or only in the next, in any case the love of God is a fire as well as a light.

13. The work of fire and light: In a physical example fire and light (fire and the sun) are actually the same and their act is also the same, which is: to spread light, to cook raw things, to burn certain things in order to transform them into fire and light, to burn certain things to destroy them, to heat or melt certain things to make them subtle from dense, etc. Similarly, all possible diseases can be cured by the fire and the light of love. The explanation of this is in the following prayer of the holy Prophet: “O Allāh! 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 nerve, 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.” (*Da‘ā’im*, I, 167; *Muslim* II, 167). The holy Prophet had been entirely transformed into light from the very beginning, therefore this prayer is for the sake of the *ummat*. Thus, if God accepts this prayer of some *mu’mins*, how can their inner diseases remain in the waves of the ocean of light?

14. Everything of Allāh is light: If observed with the inner eye, it will be certain that everything of Allāh exists in the form of light and so is His sacred love. His love is such a unique substance that it contains a tremendous medicine and healing for all inner diseases (God willing). Praise belongs to Allāh, the Lord of the worlds!

Karachi,
Thursday, 4 Zu’l-Ḥijjah, 1418 A.H.
12th April, 1998 A.D.

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Qur'ānic Healing

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Importance of this Book

By the Name of Allāh, the Compassionate, the Merciful.

Praise be to Allāh for His grace and favour that another extremely comprehensive and useful book, “*Qur’ānic Healing*”, after passing through various phases, has the good fortune to be presented to you from the two organisations: Khānah-yi Ḥikmat and Idārah-yi ʿĀrif. ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai’s modest and humble pen produces wonders and marvels of knowledge every time. How excellent! This time the revered author has devoted his energies to serve knowledge in the wider field of Islam and humanity.

From ancient times, the simple and easy method of spiritual healing has been in vogue among the religions of the world. However, it is only after the study of this meaningful book of ʿAllāmah Hunzai, that the miracles of Qur’ānic concepts (*afkār*) and spiritual science can be properly assessed, and as a result of which we can say that spiritual healing is multi-dimensional, or rather, it is a chain in which there is ample room for new discoveries.

There is no doubt that the wise Qur’ān is an enormous universe of knowledge and wisdom. Nothing exists which is not in it. It is with this full conviction that ʿAllāmah Hunzai had planned to write the book “*Qur’ānic Healing*” and today, by the grace and benevolence of God, this work of knowledge has been accomplished. In his own words, he has attained success greater than his expectations. Praise be to Allāh, the Exalted, for all these are His favours.

It appears that by studying the present book, it is possible to be protected not only from external diseases, but more so from internal diseases, as there is in it a penetrative description of internal health and sickness. Further, more light is shed in it on the means and causes of those diseases which affect the soul, ethics, ideology and intellect of human beings. This glorious and commendable book “*Qur’ānic Healing*”

consists altogether of twenty-six articles and a preface. However, it is true to say that, each of the articles, not with respect to volume, but with respect to knowledge and wisdom, amounts to a comprehensive and useful book. The reason for this is that God has certainly enriched the author with the everlasting wealth of the jewels of the holy Qur'ān.

Just as in order to remain healthy and strong physically one has to consciously or unconsciously follow many medical principles, similarly or more so, one needs Qur'ānic and spiritual knowledge and practice to remain healthy and sound spiritually, ethically, ideologically and intellectually. Otherwise, there is no escape from internal diseases.

Although the supreme goal of this extremely useful book "*Qur'ānic Healing*" is that every wise person, by following the Divine commands brought by the holy Prophet, may save himself completely from internal diseases, nevertheless subsidiary and supplementary to this, the laws to prevent external diseases are also mentioned. For, the wise Qur'ān is the heavenly guide book for both the body and the soul and no noble verse is devoid of the meaning of this guidance. That is, the aim and object of the entire holy Qur'ān is that people should follow the path of peace and protection in every respect, so that they may not suffer from any pain and affliction, externally or internally.

According to the research of our revered teacher, in the light of spirituality and (true) knowledge, just as physical doctors consider bodily exercise necessary to preserve the physical health, similarly, the Spiritual Doctor, everywhere in His heavenly Book, has given humankind the lesson of hard work and labour, so that through it they may have their bodily, spiritual and intellectual exercise and may remain healthy in every respect. Thus, it is heartening that in this book, several Qur'ānic exercises have been discovered, which, in addition to physical health and strength, also contain the secret of spiritual and intellectual strength and progress. For instance, refer to the elaborate explanation of the movement of feet in this book, how amazing and wondrous is the entering of the particles of soul into the body through the feet and their serving as the subtle (spiritual) food and spiritual medicine.

In this epoch of whirlwind progress, scientists have reached the zenith of progress. They have attained continued successes. At present they want to eradicate every kind of disease from the world. The author of this book says that though they deserve commendation for fighting against diseases, they will not be able to achieve ultimate and complete success, unless they also adopt the spiritual method of healing.

Usually, at the mention of Ḥaẓrat-i ʿIzrāʾīl^(c) and the mention of death, an ordinary person is shocked, but we are both bewildered and happy by the way our revered teacher, in the light of his spiritual experiences, has mentioned him and how extremely astonishing the role of his power (*quwwat-i ʿIzrāʾīli*) is in spiritual healing.

The fact that the human being, in addition to physical diseases, also suffers from numerous spiritual diseases has been very neatly explained, everywhere in this book. However, it is a fact that mostly we are completely unaware and ignorant of our internal diseases. The outstanding achievement of ʿAllāmah Hunzai in this field of knowledge is that in this marvellous book, he has shown a standard (fixed by God), by which every person can easily check his inner health or sickness. Such a standard is the dream.

Psychologists have given several psychological interpretations of the dream. For instance, Freud calls it the “royal road to unconscious”. But the way the spiritual importance and the importance related to knowledge of dreams in the Qurʾānic stories of Ḥaẓrat-i Ibrāhīm^(c) and Ḥaẓrat-i Yūsuf^(c) has been explained by the author in this book, is unique. Hence, it would be appropriate to say that this book is an epoch-making achievement. In this book, in addition to many other issues, the allusions of dreams are explained in a coherent and scientific way, so that learned people may reflect and ponder upon them. All this has been done in the light of the holy Qurʾān.

Human beings, due to the negligence of prayer and remembrance of God (*ẓikr-ū ʿibādat*) and due to the scarcity or lack of true knowledge, make themselves spiritually and intellectually sick. However, the Benevolent Lord has not left His noblest creature in such diseases,

confused and incurable. Rather, He has created such capacities and such powers in their very existence, that if they are used according to His will, they can serve as the most effective medicines. For example, it is mentioned in this book in convincing words about the capacity of prayer as a heavenly medicine, which the Eternal Doctor has prepared for every sick, grieved and afflicted person and for anyone suffering from a difficulty.

The importance and advance reputation of this book is such that, through the Pakistan Broadcasting Corporation and the quarterly “*Āḥaṅg*” and also through the daily newspaper “*Jaṅg*”, when the news spread that ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai was writing a book on Qurʾānic Healing, many learned scholars who appreciate the value of knowledge asked for a copy of it, either through correspondence or in person. It is also a great proof of the importance and appreciation of this book that apart from this English translation, two scholars have also rendered it into French and Gujarati.

In short, the book is in front of you. Those who have luckily tasted the flavour of higher sciences will in a true sense, be able to estimate its importance, usefulness and value. In any case, in our view, it is superb and extremely revolutionary. Why not? After all, it is written by a *darwīsh*, a lover of the holy Prophet, of mature age and in the light of extensive experience and knowledge, after having written around a hundred other works. The purpose of this book is that it may serve the Qurʾān, Islam, Pakistan and humanity.

Āmīn! O the Lord of the worlds!

Khānah-yi Ḥikmat/Idārah-yi ʿĀrif, Karachi.

11 Jumādā II, 1407 A.H.

10th February, 1987 A.D.

Radio Interview of °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Pakistan Broadcasting Corporation, Gilgit

Interviewer: Ġulām Qādir

Distinguished religious scholar, °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, whose pen has produced more than a hundred books, is reckoned amongst those men of letters who are of the first rank in this country. His books (which are written in Urdu) have been translated into Persian, Gujarati, English and French. °Allāmah Naṣīr al-Dīn Naṣīr will also be remembered forever in the annals of national literature and culture, as the first *ṣāhib-i diwān* (author of a collection of poetry) poet of the Burushaski language spoken in the Northern Areas. He has also completed fifty percent of the work of the first dictionary of the Burushaski language and a book of its proverbs. He is known in the valley of Hunza as Bābā-yi Burushaski (Father of Burushaski). In connection with research on the Burushaski language, °Allāmah Naṣīr al-Dīn Naṣīr has also worked for sometime in the University of Montreal, Montreal, Canada. In recognition of his services, the University authorities have conferred on him the position of a Research Associate.

Last time when °Allāmah Naṣīr al-Dīn Naṣīr Hunzai came to Gilgit, Ġulām Qādir, the representative of Radio Pakistan, had an extensive interview with him, concerning his services to knowledge and other activities. The interview was released directly. The text of this interview is presented to the readers of “*Ahaṅg*”.

Ġulām Qādir: Janāb °Allāmah Naṣīr al-Dīn Naṣīr Hunzai Ṣāhib! Kindly tell our listeners something about your works, about how you reached this stage of writing.

°Allāmah Naṣīr al-Dīn: Up to the present, I have written around one hundred works, in which small booklets are also included and which

have also been translated into several languages. Nowadays, these books are studied with great interest in the libraries of the West. The reason for this interest is that I have tried to present the Islamic sciences by giving examples from the book of the universe and harmonising them with the principles of the current (physical) sciences. By the grace of God and the prayers of the nation, there has also been considerable success in [attaining] this goal. In my books, ‘Spirit and Spirituality’ is a special subject, which in the light of the wisdom of the holy Qur’ān, I have tried to present in such a way that it may eliminate the questions, doubts and ambiguities which are generated by scientific inventions and discoveries. As for the question of how I reached this stage of writing, I rigorously followed the principle of self-development to attain this state.

Ġulām Qādir: Your works deal mostly with the exposition of Islamic sciences. Among these works, is there also such a subject or aspect, which is amazing and thought provoking for the readers, or is there any such programme for the future?

‘Allāmah Naṣīr al-Dīn: Yes, there is enough such material, which according to my readers is amazing for them. For instance, in my work “*Mizānu’l-Ḥaqqā’iq*”, I have shed detailed light on the subject of the existence of U.F.O’s and the purpose of their flying and that the atomic age is linked with the spiritual cycle and have provided the proofs of these realities from the holy Qur’ān.

Moreover, at present I am writing books which will be called “*Qur’ānī ‘Ilāj* and *‘Ilmī ‘Ilāj* (Qur’ānic Healing and Healing through Knowledge)”. The greater part of these books will be devoted to spiritual science in the light of Qur’ānic verses. There will be an attempt in these books to show that in the holy Qur’ān there is more healing of the spiritual and intellectual diseases than the physical ones.

Ġulām Qādir: How did it occur to you to write such books?

‘Allāmah Naṣīr al-Dīn: I remember well that the President of the country, General Muḥammad Z̧iyā’u’l-Ḥaqq, addressing a function in

Islamabad appealed to the people of letters, that they should search for new aspects of the subject of Islamic Medicine, so that it may attain splendour. This appeal made an impression on my mind and I thought that since the holy Qur'ān is a complete code of life, how can there not be allusions to an important subject like healing in it? Thus, by studying the Qur'ān from a specific angle, I came to the conclusion that the subject of human healing is preserved in the holy Qur'ān in the way of wisdom. Thus, in these days, I am writing articles on this subject from different angles, which will soon be compiled in the form of books. In this connection, some scholars of national repute have also assured me of their co-operation. I hope that, by the grace of God and the prayers of the Pakistani nation, this plan will achieve success and that this will also be a service to knowledge, not only for Pakistan, but also for the entire Islamic world, for to date no writer has directly written on this subject. On the whole, one supreme goal of my writing is to stop the ideological and cultural flood of the writers of the west, which surges from different horizons towards the innocent young generation of the world of Islam, by constructing an embankment with the new concepts of Islam, so that the minds of our new generation of the twenty-first century may be protected.

Ġulām Qādir: You are also the first poet of the Burushaski language, who has a *diwān*. Would you kindly tell us something about this language?

°Allāmah Naṣīr al-Dīn: Burushaski is my mother tongue. It is an extremely old language. To date, considerable research has been done on this language in Pakistan and in western universities. As a result it has been established that this is one of the few extremely old languages of the world. It is unique with respect to its structure and has no common denominator with Hindi, Sanskrit, Persian, Arabic and other languages. This language, in addition to hundreds of thousands of inhabitants in the valley of Hunza-Nagar and Yasin, is also spoken by thousands who have migrated to Gilgit (from these places). Research on it continues in the University of Montreal in Canada and Heidelberg University in West Germany.

Ġulām Qādir: When did you start writing Burushaski poetry and has any collection of your poetry been published?

°Allāmah Naṣīr al-Dīn: I started composing poetry in 1939. My first collection of poetry was published by the name of “*Nağmah-yi Isrāfil*”, then by the name of “*Manzūmāt-i Naṣīri*” and now a few years back, by the name of “*Diwān-i Naṣīri*”. “*Diwān-i Naṣīri*” is also preserved in the University of Montreal in Latin script. In addition to national anthems, it consists mostly of gnostic and mystical poetry.

Ġulām Qādir: Most poets and writers write their autobiographies. Have you also done so?

°Allāmah Naṣīr al-Dīn: Yes! But not by myself up to now, rather a few years ago some of my friends and students, established an institution by the name of °ĀRIF (°Allāmah Research Institute and Foundation), to do research on my life and works. Its branches are in the West and Karachi. The reason for research on my life perhaps is that there is a lesson in my life. That is that I come from an ordinary family and without attending school, college or university, I have reached this stage. During this I have passed through difficult stages with toil and hardship, owing to which my life has become an expression of great upheavals. There is another aspect in my life, which is that man, instead of sitting and relying upon fate, should create in himself the ambition of subjugating the universe and should write a story of love, peace, knowledge, action and constant struggle in the world.

From Yarkand to Montreal

In addition to a great many amazing and admirable qualities, our spiritual friend, °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, will also be remembered in the literary and linguistic history of Pakistan, because of his memorable contribution to the movement of compiling and editing the grammar of Burushaski, the ancient language of Hunza, Northern Areas. Besides working with two French Professors in the Department of Linguistics, University of Montreal, Quebec, Canada (on the Burushaski language), he has also formulated the script of the Burushaski language. Another distinctive merit of °Allāmah Hunzai is that he is the first poet, who has a “*diwān*” (collection of poems) and his “*Diwān-i Naṣīri*” possesses a memorable position in the poetry and literature of the Burushaski language. Pakistan has the status of being a confederation of different linguistic regions. The current language of Hunza, Nagar and Yasin is Burushaski, that of Gilgit is Shina and that of Chitral is Khuwar. These languages belong to the Aryan family of languages. °Allāmah Hunzai composes poetry both in Urdu and Burushaski. To date, his pen has produced more than a hundred epistles and booklets.

In addition to literature and linguistics, °Allāmah Hunzai’s favourite subjects are: spiritualism, Qur’anic studies, Islamic studies, Ṣūfism and esoterics (*bāṭiniyyāt*), etc. Around twenty three or twenty four years ago, I had a long discourse with Ḥaẓrat-i Amīr Ḥamzah Shanwārī, the Father of Pushtu *ġazal* and °Allāmah Naṣīr al-Dīn Hunzai on the subjects of spiritualism and psychicism. °Allāmah Hunzai had described his experiences in a moving and eager tone. Further, °Allāmah Hunzai has spent five to six years of his awe inspiring life in (strenuous spiritual exercises) in Yarkand (Sinkiang, China). ... During this solitude, a window of his mind opened and he went through such an arduous cycle of revolutions in consciousness and spiritual experiences that the world was transformed for him.

In my previous articles, I had mentioned an event of the Islamic

Research Centre where I had presented some of my opinions on the subject of “Spirituality in the Modern Age”. I had said that psychicism is an art which can be attained by individual struggles, practices and exercises. Today scientific research of the psychic phenomena is being carried out in every country. In this scientific adventure, America and Russia are pioneers. But as far as spirituality is concerned, the spiritual capacities of human beings can be actualised only in a society which seeks truth, loves humanity and is progressive. Spirituality means to act in accordance with the positive feelings of the human mind, namely, love, altruism, enlightenment, sincerity, firm resolve and zeal to serve humanity. These creative and positive feelings, whereby human civilisations thrive, can be put into practice only by living in a human society. The supernatural demonstrations of yogis, which people interpret as revelation and miracle (*kashf-ū karāmat*), in fact, have no more importance than jugglery. Spirituality is a different level of the elevation of consciousness. °Allāmah Naşir Hunzai, in his more than a hundred works has discussed the true and real spirituality in an extremely appealing and impressive way. For instance, he has discussed Divine remembrance, its kinds and their benefits, such as, remembrance by an individual (*ẓikr-i fard*), remembrance by a group (*ẓikr-i jamā‘at*), open remembrance (*ẓikr-i jalī*), hidden remembrance (*ẓikr-i khafī*), abundant remembrance (*ẓikr-i kaşīr*), short remembrance (*ẓikr-i qalīl*), remembrance by the tongue (*ẓikr-i lisānī*), remembrance by the heart (*ẓikr-i qalbī*), remembrance by the eye (*ẓikr-i başarī*), remembrance by the ear (*ẓikr-i sam‘ī*), etc.

°Allāmah Hunzai cures spiritual and psychological diseases through Divine remembrance. On these subjects his works are worth reading, particularly, his “*Divine Remembrance (ẓikr-i Ilāhī)*” and “*What is Soul? (Rūḥ Kiyā Hē?)*”, etc. Spirituality does not mean that we should shun the world, turn our face away from society and sit cross-legged in a dark and narrow cave in the Himalayas. Human beings’ spiritual upliftment is possible only through struggle for the prosperity and progress of this world; he should merge his personal “I” in the “I” of the society; he should earn a lawful livelihood and act righteously in all circumstances. He should be above religious, racial, linguistic and regional prejudices. He should contribute with his tongue, pen

and action to create a society which will not be divided into different strata (of wrong-doer and wronged, ruler and ruled, powerful and powerless); a society where there is no concept of the oppressor and the oppressed. Without doubt the plant of spirituality can thrive only in a soil which has been irrigated and saturated by the spring of *Kawṣar* of philanthropy, altruism, sincerity of intention, freedom of thinking and enlightenment. Our friend °Allāmah Naṣīr Hunzai has alluded beautifully to these matters in his works. The first station of the spiritual journey of °Allāmah Hunzai was from Yarkand to Montreal. Now I have requested him:

“Sir! There is a vast field left for your spiritual struggle, namely, Europe, America and Russia”.

°Allāmah Hunzai, due to his numerous engagements, cannot spare the time to meet friends generally and hopes that they will accept this reason.

Publications: I have already introduced °Allāmah Naṣīr al-Dīn Hunzai (Research Associate, Université de Montréal, Montreal, Canada). In his epistle *Precious Treasures* he has answered three most important questions, which are: (a) What is the part of the five senses in acquiring real knowledge. (b) What is the relation between mind and soul? (c) How can the act of entering the boundary of the non-temporo-spatial world from the temporo-spatial world during °*ibādat* and *zīkr* and returning to it be described? All three questions are difficult, but the way °Allāmah Hunzai has neatly and clearly answered, delighted me. This epistle can be obtained from Khānah-yi Ḥikmat.

(Rais Amrohvi, The Daily Jang, Karachi, Pakistan, 14th March, 1986)

°*Allāmah Naṣīr al-Dīn Hunzai*:

Ḥazrat-i °Allāmah Naṣīr al-Dīn Hunzai, the author, poet of Urdu and Burushaski, a language of the Northern Areas and scholar and thinker of spirituality and Qur’ānic studies, has to date published 20 works on the subject of the glorious Qur’ān and spiritual and physical health. The

present book consists of 26 articles. °Allāmah Hunzai has explained not only the medical allusions of the holy Qur'ān, but has also discussed in simple language the interpretation of dreams, effects of *zīkr*, miracles of prayer, spiritual science, Divine love, man as macrocosm (greater universe) and the symbols and secrets of *taqwā* (God-fearing) and °*ibādat*.

(Rais Amrohvi, The Daily Jang, Karachi, Pakistan, 20th June, 1986)

Preface

By the Name of Allāh, the Compassionate, the Merciful.

1. How can a religious person doubt the reality that the holy Qur'ān and the religion of nature, namely Islam, in their external and internal vastness are a complete universe of manifold and diverse heavenly bounties (5:3; 31:20), which is forever luminous and resplendent with the Divine lights and is prosperous with heavenly knowledge and wisdom? In the world of the Qur'ān and Islam, the Glorious and Benevolent Lord, through His infinite mercy has granted everything to all Muslims and *mu'mins*, not only potentially but also actually. If all of them together try to count all His favours, they will never be able to attain success in this impossible pursuit (14:34). For, the bounties of the Benevolent and Merciful Lord are limitless and endless. One such great bounty in the eyes of the wise people is obviously and certainly the health and healing of the body, soul and intellect. Rather, it holds the central position among them, for it is the external and internal health which is the totality and perfection of human existence and without it, the realisation and attainment of all other bounties is not possible at all.

2. Although the world today has become greatly equipped with external sciences and arts and there is no scarcity of material methods of cure, some of which are admirably effective and useful, yet they are limited to the extent of physical cure. However, there is no complaint about these methods, since man by himself can in no way cure the soul nor can he see its diseases unless he has due recourse to the Qur'ān and the holy Prophet's *sunnat*. The medical aspect of the noble Qur'ān is also sufficient healing, superb and unique in every respect. Being Divine speech, it is a perfect, complete and unique book and such a universal record of guidance that it has no precedent. It contains complete knowledge and explanation of all matters related to body and soul (16:89). You might have heard that during the time of Prophethood, among the great companions of the Prophet, (may God be pleased with them), there was very little illness. The cause of this collective health

can be none other than the Qur'ān and the Teacher of the Qur'ān, for they used to act upon those Divine prescriptions of prevention and health, which are recorded in the Qur'ān.

3. This book, which is named “*Qur'ānic Healing (Qur'ānī 'Ilāj)*”, is before you. Although it does not cover many subjects, nonetheless it may not be far from the truth to say that some of the points discussed here are extremely thought-provoking. Therefore, if this book is approved of and considered useful by the people of wisdom, it will be a miracle of the knowledge of the Qur'ān itself, not an achievement of this humble entity who was not able to do even the smallest service of the glorious Qur'ān through the power of his pen or the wealth of his own knowledge. Thus, if there are some virtues of knowledge and wisdom and some secrets of collective health in this book, they are from the treasures of the Qur'ān. If there are some defects, obviously they are due to me, for I am not a man who is perfect and complete in all respects, rather I am nothing but an incomplete and imperfect human being.

4. Regarding the importance and usefulness of Qur'ānic healing, one additional point is that human existence is affected not only by medicines, but also by speech and circumstances. For instance when someone perspires due to shame or trembles due to fear or weeps and cries bitterly due to heart-rending news, or cannot sleep the whole night due to overwhelming sadness or happiness, this is because his condition changes. The scientific or psychological analysis of all these states is that none of them is trivial, rather a powerful mental thing has penetrated the depth of the heart and brain, which has affected each and every particle of the body in this way. Although according to [ordinary] intellect it was not necessary that it be so. Similarly, if the mind of an intelligent person comes under the influence of the wise Qur'ān, will not their state change altogether? Will they not gradually be delivered from spiritual diseases? Why not, they will certainly be delivered from them.

5. It becomes quite clear from the study of the Qur'ān that in utmost humility and in shedding tears like a *darwish*, lies not only the cure

of spiritual diseases, but also a revolutionary progress of the personal world, provided it is done with knowledge and good deeds. Prostration in prayer and acts of devotion represent the proximity of God (96:19), if this prostration is performed with the tears of Divine love, it surpasses any description and praise. You can see in the Qur'ān (17:109) how great is the pleasure of God, the Compassionate, in a prostration in which a servant (with ardent love), in a way becomes merged in Him.

6. The method of physical cure is such that for every disease, there is a separate prescription. Contrary to this, in spiritual healing, a single medicine can cure hundreds of diseases. Take for instance Divine remembrance, through which is attained the satisfaction (*iṭmīnān*) of the heart (13:28). However, it should be remembered well that the state of the human heart which God, the Knowing, the Wise, has called satisfaction, has such vast and lofty meanings that they in addition to being a solution for innumerable difficulties, expand to the spiritual heights of Ḥaẓrat-i Ibrāhīm^(c) (2:260). On the other hand, satisfaction is embodied in the terrestrial angels (17:95). Further, see also the description of the satisfied soul (*naḥs-i muṭma'innah*) in the Qur'ān (89:27-30), so that the vast meaning of this wisdom-filled word may be duly realised.

7. According to a *darwīsh*, remembrance and worship (*zīkr-ū 'ibādat*), with respect to space and non-space, is of two kinds. One is spatial and the other, non-spatial. In spatial *'ibādat* its centre is either the heart, mind, eye, ear or nose (breathing), etc. In non-spatial *'ibādat*, a pious and pure *Ṣūfī* (mystic) not only forgets himself, but also becomes unrelated and unaware of time and space and everything related to them and submerges himself in the remembrance of God. The difference between these two kinds of *'ibādat* is not hidden. However, any kind of *'ibādat* is after all *'ibādat*. A mercy and a (kind of) knowledge are hidden in everything (40:7). Thus, in some of the methods of Qur'ānic healing, you can do spatial *zīkr-ū 'ibādat*, such as the method of “Healing through the Movement of Feet”, in which one has to conceive that the waves of light of *zīkr* spread throughout the body from the centre of the heart. A great secret of cure and healing is hidden in this method.

8. I wish I were able to write this important book, which deals with the great subject of “*Qur’ānic Healing*” in appropriate words and expressions as it deserves. I wish I had the valuable treasures (of vocabulary) of Urdu literature as other learned scholars have. Alas! Were it written by one of the high-ranking and prominent scholars of religion, who, in addition to possessing the sciences of the Qur’ān, are also the kings of the pen! Alas! Had I spent that part of my life in a college, in which I used to graze the goats of my esteemed father! If only one of the masters of the pen had helped me in this field! Alas! The prince of knowledge and wisdom has become the adopted son of a poor villager, who finds it difficult to feed him and to present him before the people in appropriate attire.

9. In the external world if an idol is broken once it does not need to be broken again, because it cannot restore itself, but the idol of the carnal soul or ego or self-conceit in man is such that, it must be broken and smashed into bits and pieces again and again, for it is like a magician who automatically revives after every destruction. May God (help us) to continue to fulfil this sacred duty of the greater *jihād* diligently! In order to fulfil this duty it is necessary that in success, we should be grateful in word and deed to God, may He be exalted. He it is Who is the real sovereign; He it is to Whom belongs command; He it is Who helps and gives success. Yes, it is true that after the mention of the rights of God, comes the mention of the rights of (His) servants, therefore it is necessary that we should mention with gratitude all those through whose co-operation, encouragement, confidence and well-wishing, we have been able to complete an important work. Had it been a voluminous book of history I would have recorded the esteemed names of all my intimate friends and old companions who have continued to be the cause of success and happiness every time. Nevertheless, my heart is always full of appreciation and well-wishing for them. Yet, if I do not mention here “*Khānah-yi Hikmat*” and “*Idārah-yi ‘Arif*” in particular, it will be a grave ingratitude on my part, for they have done countless favours to me and this book, in fact, is theirs and not mine.

10. I must, being immersed in the ocean of tears, thank God, the Great, the Sublime, the Kind Provider of means, for mercy and benevolence

that He has granted the means of Khānah-yi Ḥikmat and Idārah-yi ʿĀrif to this insignificant servant. Otherwise in this age of progress, while people in the form of organisations work like a tempestuous ocean, how would it have been possible for a helpless, old man of sixty-nine years to render on his own any service to knowledge? If I say that I only use the pen, even this claim, in reality, may be very strange for in fact the pen is a very heavy thing. However, when God wills, He can gather many hands in one hand. Thus, may God save us from conceit and pride.

11. Admiration and appreciation of any institution in fact is that of its patrons, office-bearers and members. Nonetheless, I feel it necessary to mention here the honourable names of Mr. Faṭḥ ʿAlī Ḥabīb and Mr. Muḥammad ʿAbdu'l-ʿAzīz, the Presidents of Khānah-yi Ḥikmat and Idārah-yi ʿĀrif, respectively. Both of them are *darwishes*, but they have four hidden treasures: good manners, faith, yearning for knowledge and zeal to serve humanity. That is, they yearn to be among those who spread the light of knowledge because according to them only knowledge is such an all-encompassing wealth with which everyone can be served equally. They always work together and respect other office-bearers and members, due to which all their meetings take place in a *darwish*-like and sincere spirit. Thus, these two institutions are in accord and united like the two eyes of a man. Their actions turn into a single act like the two eyes which combine and merge to become a single collective act. I am grateful to Khānah-yi Ḥikmat and Idārah-yi ʿĀrif and their centres and branches. Similarly, I am also indebted to B.R.A. (Burushaski Research Academy). The office-bearers and members of these institutions consider the service of spreading knowledge of the Qurʾān dearer than their own souls. This is such a powerful incentive that it can create a courageous soul in a servant to serve. Allāh, may He be Exalted, is the Causer of causes!

Humble servant of knowledge,

Naṣīr al-Dīn Naṣīr Hunzai,
Wednesday, 24 Ṣafaru'l-muḏaffar, 1407 A.H.
29th October, 1986 A.D.

Proof of Qur'ānic Healing (*'Ilāj*)

By the Name of Allāh, the Compassionate, the Merciful.

There is no doubt that the holy Qur'ān is not a book of physical medicine, nor is its goal such a limited work. It is the heavenly Book of universal guidance revealed from God, the Exalted, the Blessed, to Ḥaẓrat-i Muḥammad^(s), the Chosen, the Seal of the Prophets. Yet, the sense in which it contains and comprises all sciences and is unique and unprecedented in knowledge and wisdom and an explanation of everything (16:89), it should be accepted with faith and love that in addition to many other dimensions, it also has a dimension of spiritual science, which besides many other useful things, contains allusions to the science of healing or curative science. Thus, as proof of this fact, some evidences are presented in the following:

1. The noble Qur'ān, on the whole, is that single and unique medicine and healing (17:82) for physical, ethical, ideological, spiritual and intellectual diseases, whose precedent cannot be found in all other cycles.
2. If someone would like to know about the spiritual medicine and curative wisdom of the holy Qur'ān, he should look into the books on the science of jurisprudence under the title of "Medicine". He will come to know that what was said and done by the Prophet, was all said and done on the basis of and in the light of the holy Qur'ān.
3. The *Sūratu'l-Fātiḥah*, Opening Chapter of the Qur'ān, because it comprises all Qur'ānic realities and recognitions, is called *Ummu'l-Kitāb* (Mother of the Book). It is also given the name "*Sūratu'sh-Shifā'*" (Healing), for, it is said in a *Ḥadīṣ* that there is healing for every disease in (reciting) it. See: *al-Itqān*, IV, 137-44: "Characteristics of the Qur'ān". This shows that there is healing in the Qur'ān.
4. In the beginning of the Chapter on "Medicine" in *Bukhārī*, the following *Ḥadīṣ* is mentioned: "Allāh has not sent down a disease except

that He has also sent down its healing” (VII, 395; *Ibn Mājah*, II, 1137). In this *Ḥadis* of the Prophet, are mentioned not only physical diseases, but also ethical, ideological, spiritual and intellectual diseases. This is because the holy Prophet used to utter the most comprehensive words. See: *Lugātu'l-Ḥadis*, “*Jim*, 90”. Thus, the healing of inner diseases is in the Qur'an.

5. See that the Qur'anic medicine and spiritual healing is also supported and confirmed in *Uṣūl-i Kāfi*, IV, 210-43.

6. In *Sunan Ibn Mājah*, II, 1158, Chapter on Medicine, under the caption “Healing by the Qur'an”, it is narrated from Ḥazrat-i 'Alī^(c), that the holy Prophet said: “The best medicine is the Qur'an”; *al-Itqān*, IV, 137.

7. The same fact is also evident from the *Da'ā'im*, II, 135-51, “Chapter on Medicine”, that there is a fundamental method of curing and healing for every kind of disease, particularly the spiritual ones, in the spirit of the Qur'an.

8. A prominent mention of the science of medicine in the wise Qur'an is in the verse (16:69), where it is said about honey that in it is healing for the people. This furnishes not only a bright proof of Qur'anic medicine, but also indicates that the wise doctors should do research and experiment on those flowers and fruits from whose nectar honey is made and develop the science of medicine.

9. The holy Qur'an says that God, may He be Exalted, has endowed the mountains with blessing (*barakat*) (41:10). What is this blessing? The blessing of the mountains comprises many things, including medicinal herbs.

10. God has called the Olive tree blessed (*mubāarak*) (24:35). One of its blessings is medicinal, in that olive oil is among the best medicines. You can see its properties in the authentic pharmaceutical books.

11. The main source of blessing is the Supreme Name of God, may His glory be exalted (55:78), whose blessings never cease. One of these

blessings is healing from every kind of disease, for His Blessed Name contains everything.

12. There are four places in the holy Qurʾān, where it is called blessed. In one of these places, it is also alluded that in order to attain the blessings of the Qurʾān it is necessary to reflect and ponder on it (38:29). Just as some of the blessings of the mountains are obtained from the surface and some from its depth, similarly there are all kinds of blessings in the holy Qurʾān including spiritual medicine.

13. It is a Qurʾānic fact that, Ḥazrat-i ʿĪsā^(c) (Jesus), was the spiritual doctor of his time. He used to cure those who suffered from physical, ethical, ideological, spiritual and intellectual diseases. For, according to God and His Messengers, it is not enough to maintain only physical health and neglect the cure and safety of ethics, ideology, soul and intellect, which are superior to it. This shows that one of the examples of Divine guidance and the Divine guide (the Messenger of God) is that of medical practice and a doctor.

14. One of the names of the holy Qurʾān is “*Shifā*” (17:82). You know that *shifā* means to be healed from a disease, as is said in the Qurʾān: “And when I sicken, then He heals me” (26:80). This means that humanity had become subject to severe illness of every kind and in every respect, seeing which God, the Compassionate, the Merciful, showed mercy to it and sent the holy Prophet as a grand spiritual physician and the curative teachings of the wise Qurʾān as the heavenly medicine. Thus where the entire holy Qurʾān is called healing, it is healing in this sense.

15. The holy Qurʾān says: “In their heart is a disease and God has increased their disease” (2:10). Who were these people? They were the hypocrites of the period of Prophethood. What was the disease hidden in their heart? It was the disease of unbelief and hypocrisy, which can also be called ignorance. Thus, if unbelief and hypocrisy is a spiritual disease, it cannot be anywhere in the existence of man, except in his ethics, ideas, soul and intellect. Thus, it is correct to say that there are five major kinds of disease: physical, ethical, ideological, spiritual and

intellectual.

16. In the above evidence (15), you read about spiritual disease, now you should also read about spiritual health. The holy Qur'ān calls a heart in which there is no such disease and which is enriched with the wealth of every kind of health and soundness a “sound heart (*qalb-i salīm*)” (26:89; 37:84).

17. The word *as-salām* or *salām*, which means “peace” is among the major subjects in the holy Qur'ān and in Islam. When Muslims meet, they say to one another “*as-salāmu ‘alaykum* (may peace be on you)” as a prayer. By this prayer is meant that, may God grant sound health to your body, ethics, ideas, soul and intellect and may He protect you from every disease and calamity!

18. One major spiritual disease is hardness (*qasāwat*) of heart (2:74), that is, the loss of its tenderness and softness. The holy Qur'ān condemns such a sick heart, whereas the sound heart is the one which is capable of melting again and again, so that it may be prosperous and illumined by the grace and blessings of the fear of God, knowledge and *‘ibādat*.

19. The most basic and the worst disease is pride (*takabbur*), which gives birth to all kinds of spiritual diseases. First of all, it was Iblīs (Satan) (38:74) who suffered from this disease. Thus Iblīs became the root of all evil, because he considered himself very great without justification. In fact, he suffers from a contagious disease therefore man becomes mad (2:275) or suffers from any other disease by his touch.

20. Fundamentally the Divine law (35:43) remains the same forever and no change occurs in the spirit of Islam. Therefore, you should reflect on the wisdom-filled universal (principle) of the wise Qur'ān that every Messenger (of God) has an enemy, who is an embodiment of several satans from humankind and *jinn* (6:112). Reflect on this verse carefully. It was on this ground that Sāmīrī (20:85) in the time of Ḥaẓrat-i Mūsā^(c), was among the satans from men and hence had the same contagious disease, which other satans have (20:97). Such a disease, in fact, is not external but internal.

21. With respect to religion all words and deeds of man, both in the beginning and end, are contained in two comprehensive and opposite words. Good things come under command and bad things under prohibition, and the same meanings are also expressed in the other pairs of words, such as good and evil, good deeds and bad deeds, light and darkness, obedience and disobedience, true and false, pleasure of God and displeasure of God respectively. Similarly, obedience of God and the Prophet is spiritual health and their disobedience is spiritual sickness. These two words are so comprehensive that nothing (in religion) is left out of them. Thus, the vastness of the subject under discussion can be adequately estimated from this conception.

22. No wise person can deny the fact that there are physical, ethical, ideological, spiritual and intellectual diseases in indecency and bad deeds. The holy Qur'ān thus says that this destruction can be prevented only by prayer (29:45).

23. The noble Qur'ān mentions again and again the importance of righteousness (*taqwā*) and in numerous verses emphatically draws attention towards it, to the extent that it is *taqwā*, which is regarded as the norm of honour and nobility of the believers (49:13). Further, it says that without *taqwā*, no word and deed can be accepted. Why is it so? The answer is that *taqwā* means to fear God or the law of God, and to avoid every kind of badness and sickness.

24. When it is evident from the Qur'ān itself that unbelief and hypocrisy are the diseases of the heart (spiritual diseases) (2:10), then their only remedy and cure is that the one who suffers from these diseases should embrace *islām* and *īmān* (submission and faith) wholeheartedly. From this explanation it becomes clear that with respect to spiritual medicine, the entire Qur'ān is divided into two parts. In one part, all kinds of spiritual diseases (major and minor) are mentioned and in the other, are mentioned the most effective medicines, perfect prescriptions and extremely successful methods of healing. Now God willing, you will come to know why one of the names of the wise Qur'ān is “*Shifā* (Healing)” (17:82).

Medical Allusions in the *Sūratu'ṣh-Shifā' (al-Fātiḥah)*

1. Although everything glorifies and purifies God either by the speaking tongue or mute expression, and no creature is exempt from this “universal law” (17:44), yet the way and the sense in which He has glorified Himself in the many places of the wise Qur’ān is supreme, unprecedented and full of wisdom. See particularly in the Sūratu’l-Fātiḥah, He is praised due to His attribute of sustainership (*rubūbiyyat*). Thus, there is an extremely important allusion for the people of wisdom to reflect well on the laws of Divine sustainership that although He is the Sustainer of each and every world, yet He is the Sustainer of the worlds of humanity in particular. Further, there is no doubt that even for human beings, there are degrees ordained for them which depend on their obedience to God and His Messengers. Thus, the honour of the supreme heavenly sustenance or upbringing is conferred first of all upon the Prophets, and then the *awliyā'* (Friends of God) are honoured with the highest rank of heavenly upbringing.

As for the nature of the upbringing, since man is a compendium of three things: body, soul and intellect, therefore he always needs three kinds of upbringing:

- (a) A physical upbringing, which being in accordance with the heavenly Book (the Qur’ān) and the religion of nature (Islam), provides health and soundness of the human body and protects it from diseases and becomes a means of energy and strength for good deeds.
- (b) A spiritual upbringing which protects the human soul from all kinds of ethical, ideological and spiritual diseases, so that it may attain the level of the satisfied soul (*naḥs-i muṭma’innah*) (89:27).
- (c) An intellectual upbringing, which perfects the partial intellect, so that it may not suffer from any kind of mental diseases, be able to

deduce results by reflecting on the signs of God, and ultimately attain the pleasure of God and His Messenger.

2. A skilled physician or an expert doctor recommends foods which are both nutritious as well as medicinal, not only for the ill but also for the healthy. Also a wise father always takes care of the hygienic principles concerning the physical upbringing and nourishment of his dear children. The “Islamic concept of Divine Sustainership” rests on the apex of this example. That is, the system of sustaining and nourishing which is ordained by God, the Lord of Honour, in the religion of nature is so magnificent, perfect and complete, that it simultaneously sustains, cures and heals. Thus, here we can say with certainty that in the name “*Rabb*” of God, the Exalted, in addition to the meaning of sustainer, there is also the attribute of spiritual physician. Thus, this is the reason that in the *Sūratu’sh-Shifā’*, the first allusion of medicine and healing is directed to the heavenly upbringing and God, the Exalted, is praised due to His best system of sustainership and upbringing.

3. In the *Qāmūsu’l-Qur’ān* (by Qāzī Zaynu’l-‘Ābidīn), it is narrated from Imam Ja‘far aṣ-Ṣādiq^(c), that “*‘ālamīn*” (worlds) means human beings only, because each of them is an independent world. There is no doubt that in true sense God is the Sustainer of the personal worlds. For creatures such as minerals, vegetables and animals cannot duly draw to themselves and absorb the favours and blessings of the attribute (of sustainership) of the Benevolent Sustainer. It is only human beings, who are not only able to do this, but also according to the *Ḥadīṣ* of *nawāfil* (additional prayers), are able to attain the extreme proximity of God, the Exalted. (See *Bukhārī*, VIII, 336-37). This is that desired destination, where the sustained (*marbūb*) merges in the Sustainer (*Rabb*).

4. “*Ar-Rabb*” originally means “to bring up”, that is, to make something grow and gradually evolve to the level of perfection (*Mufradātu’l-Qur’ān*, p. 189). Thus, in true sense this act of God can be applicable only to man. For, among all the creatures, it is only man, who can be the vicegerent and deputy of God on earth. That is, due to (Divine) expediency and wisdom, man is initially created weak

(4:28), so that, through the heavenly upbringing which is in the Qurʾān and Islam, he may gradually progress until he may attain the special closeness of God, the Sustainer and recognise that His bounties are foods as well as medicines.

5. Stone is solid and remains in the same state, namely, there is no progress in it. Also there is great narrowness in the existence of tree and animal. Therefore, the grand workshop of the acts of the Sustainer cannot be contained in such creatures. Thus the human being is granted great vastness so that he may not have room only for the manifestations and acts of His attributive name “*Rabb*” (Sustainer), but also for those of His other attributive names. It is only man who, in reality, is the field of the actions of all the names of God. Now think for a while about the vastness of man that, where he is soul and intellect, his ascension and progression extends over such ladders of God, in traversing the distance of which it takes the time of fifty thousand years (70:1-4). It may mean that between an absolute infidel and a Messenger Prophet, there are fifty thousand ranks of humanity. If this is true, then illness and health between these grades may be with respect to their rank. That is, in the lowest rank there may be infidels and hypocrites who are absolutely ill (2:20) and on the highest rank, Prophets and *awliyāʾ*, who are entirely free from the disease of ignorance, for they have the sound heart (26:89; 37:84). Among the rest of the ranks, illness increases towards the lower ranks and health increases towards the higher ranks. For, without this law, there cannot be any ranks (6:132; 12:76; 43:32).

6. Another example of how great is the capacity of man to use Divine bounties and medicines, or how far and long is the journey of his collective existence, can be seen in verses (95:4-8). In these verses, the concept of the spiritual creation and progress of human beings is like a tower, which in elevation passes beyond even the heavens and touches the Supreme Throne. This is the explanation of the best stature (*aḥsani taqwīm*, 95:4). God can make man to ascend to the top of this tower and also send him back to the lowest of the low (*asfala sāfilin*, 95:5).

7. There are also wisdom-filled allusions hidden in the order and context of Qurʾānic words and verses. Thus the context of the medical

exegesis of the *Sūratu'sh-Shifā'* is as follows: All praises are due to God, Who is the Sustainer of the worlds (i.e., worlds of humanity). It is He Who sustains the body, soul and intellect of man and it is He Who preserves and protects them from diseases and afflictions, for He is extremely kind and merciful. All this has to be from God, for He is the Master of the Day of Judgement, lest someone may have the excuse in His court of justice that there was not nourishment and medicine of every kind available for the soul and intellect in His religion.

8. Then the spiritual nourishment and medicine is mentioned, which is an *'ibādat*, free from every kind of polytheism (*shirk*) and adorned and illumined with the light of the recognition of God and His unity. As it is said: “(O God!) You alone we worship and from You alone we seek help.” That is, only through such an acceptable *'ibādat* can Divine help be attained for every good deed.

9. Now, after the soul, comes the turn of the intellect to seek its nourishment and medicine from the Divine court, which are guidance and teachings of the straight path. There is no doubt that the fruits of paradise are in the form of Divine guidance and knowledge. Thus, God, may His glory be glorified, teaches the following prayer: “Guide us on the straight path, the path of those upon whom You have bestowed (Your) bounty.” The purpose of this prayer here is to walk on the straight path and reach the ultimate destination, the example of which is found in the pure lives of the Prophets (*an^mbiyā'*), the truthful (*ṣiddiqin*), the martyrs (*shuhadā'*) and the righteous (*ṣāliḥin*) (4:69). For the straight path is their path and it is they upon whom, God, the Exalted, bestowed the bounty and health of soul and intellect. Thus those who obey them will also be in their companionship. In this prayer God also teaches: “Not the path of those who have earned Your wrath, nor of those who have gone astray.”

10. It is also one of the wonders and marvels and unique beauties of the wise Qur'ān that each of its essential and important subjects, which is a treasure of heavenly wisdoms, contains the entire Qur'ān in its comprehensiveness. For example, take the subject of intellect, which comprises all the states of the people mentioned in the Qur'ān in two

words: “*yaʿqilūn* (they know)” and “*lā yaʿqilūn* (they do not know)”. That is, with respect to religion the Qurʾān divides people into two groups: those who know and those who do not know or are ignorant. So this is the decision of the subject of intellect or the law of intellect. It is a clear fact that knowing is the proof of the health of intellect and not-knowing is the symptom of its illness. Thus those who have earned the wrath of God suffer from the incurable disease of the intellect, but those who have gone astray suffer from an intellectual disease which is curable.

When the diversity (*taṣrīf*) of the Qurʾānic examples (17:89; 18:54) is directed towards the subject of healing (17:82), we come across many synonyms of health and sickness of the heart. Some of them are mentioned in the following:

	Health and Healthy	Illness and Ill
1	Submission, faith (9:14)	Unbelief, hypocrisy (2:10)
2	Oneness of God (7:70)	Polytheism (31:13)
3	Light (7:157)	Darkness (13:16)
4	Intellect, knowledge, understanding (2:164; 3:18; 20:54)	Not-knowing, ignorance (30:9)
5	Guidance (7:30)	Deviation (2:16)
6	Justice (16:76)	Injustice (2:254)
7	Pure, purity (2:151)	Impure, impurity (10:100)

8	Remembrance of God (13:28)	Negligence (18:28; 43:36)
9	Good (21:35)	Evil (21:35)
10	Obedience (4:80)	Disobedience (33:36)
11	Closeness (56:11)	Remoteness (23:44)
12	Certitude (32:24)	Doubt (27:66)
13	Insight (12:108)	Blindness of heart (22:46)
14	Unity (3:103)	Disunity (3:103)
15	Truthfulness (39:32)	Falsehood (39:32)
16	Gratitude (2:56)	Ingratitude (14:7)
17	Worship of God (36:61)	Worship of Satan (36:60)

Note: This book “*Qur’ānic Healing*” is an attempt to serve Pakistan and the world of Islam in knowledge, therefore your prayers are necessary.

Khānah-yi Hikmat,
20th January, 1986 A.D.

Holy Qur'ān and the Human Heart

1. From a study of the wise Qur'ān, it becomes clear for every wise Muslim that the heart (*qalb*) has paramount importance in human existence. It is the heart which represents both good and evil in the personal world and the real health or sickness is related to it. Therefore, God and His Final Messenger^(s), in order to protect and save the hearts of the Muslims and *mu'mins* from diseases and from the whisperings of Satan, have based the foundation of every good deed and word on the purity of intention. Such a pure intention means an intention of the heart which desires nothing but the pleasure of God, the Lord of the world. A heart which shines with the radiance and splendour of good intention turns into a place where Divine grace descends.

2. If in Islam the purity of intention is enjoined before every *ibādat* and every good deed, we should know that this command is, in reality, to purify the heart. Since even if we utter the best intention with the heart's tongue, but if the heart itself is sick, such intention cannot attain the goal which can be attained by a healthy heart. The importance of the heart and its health can be adequately realised from this example.

3. Heart, which in Arabic is called "*qalb*" means "to turn around, turn upwards, turn upside down". In anatomy it is that conical lump of flesh, which is in the left side of the human chest. Since it is the organ of the circulation of blood and is always in motion, it is named "*qalb*". In the language of psychology and in literary usage, by heart is meant that spiritual quality and spiritual subtlety, which arranges the collected data of the intelligibles and the perceptibles by the senses and draws conclusions and rules from them and accepts the hidden feelings of appropriate and inappropriate and pleasant and unpleasant matters. In other words it can be said that it is used in the sense of "intellect" as well as in the sense of "spiritual intuition", which in today's language is appropriately called "conscience". (*Qāmūsu'l-Qur'ān*, pp. 424-25).

4. The above explanation of the heart is absolutely correct. Yet, for the sake of additional information, I will say that as long as the animal soul lives in an animal, it remains an animal and cannot progress. However, when this same soul is in a human being it can progress. As you know there are three souls in the human existence, which in ascending order are: the vegetative soul, animal soul and the human soul, which are ruled by the partial intellect. The centres of these souls are: liver, heart and brain respectively and the intellect sits on the chair of the human soul. Since the intellect and the rational soul (human soul) are appointed to teach and elevate the animal soul, therefore their workshop is where there is the centre of the animal soul, namely the heart. Thus, the workshop of the intellect and soul or the centre of intellectual and spiritual change (*inqilāb*) is called “heart (*qalb*)” by the wise Qur’ān. All guidance and exhortations are thus made concerning it.

5. What is the workshop of the Divine law in vegetables? And what is created there? There is an amazing workshop (of the Divine law) in vegetables, where lifeless things like soil enter and are revived in the vegetative soul. What are the products of the workshop of Divine power which is in the animals? There, the Divine miracle is that the vegetables are elevated to the level of animals. In this ascent and evolution of creation how vast is the circle of man’s products, which is the final and perfect workshop of God, the Great, the Exalted? What are the things which are created here? With respect to creation, the living and speaking workshop of God, namely man is extremely vast and great. If someone duly develops it and observes with insight, he will come to know that not only do the animal souls annihilate into human souls in it, but in fact, each and everything related to God’s Godhead is created here. Since man is an independent world, therefore, all other workshops and treasures are also gathered in him. All this is the praise of the workshop of the heart.

6. In the above-mentioned explanation, you might have carefully seen that the human heart is the supreme living and willing workshop of the Divine law, which for the sake of trial is created extremely complicated and in which there are many subtleties and intricacies. Therefore, time

and again, there is the possibility of a defect, i.e., a disease occurring in it. It is because of this that the noble Qur’ān has given so much importance to the subject of the “human heart” and has made it the focus of its full attention. Why not, while all the powers of good and evil are linked to this workshop of the heart, in which intellect, rational soul and animal soul work together. Thus, by heart are meant all these three things.

7. It is a proof of the health and success of the intellect, if the animal soul due to the heavenly medicines, dissolves into the human soul and the human soul into intellect. Such an intellect will be called the sound heart (*qalb-i salīm*) (26:89), which will be able to attain the special proximity of God, the Benevolent, following Ḥaẓrat-i Ibrāhīm^(c) (37:84; 60:4) and the holy Prophet^(s) (21:107; 33:21), not only in the Hereafter, but also in this world.

8. There are manifold blessings for the intellect and soul in the blessed name of God, the Exalted, and in His abundant remembrance, by attaining which the hearts become satisfied (55:78; 33:41; 13:28). To understand how exalted and vast is the concept of the satisfaction of the heart, we have to look in the holy Qur’ān particularly in the story of Ḥaẓrat-i Ibrāhīm^(c) (2:260) and in the description of the satisfied soul (*naḥs-i muṭma’innah*) (89:27). The nature of the satisfaction of Ḥaẓrat-i Ibrāhīm^(c)’s heart is such that he had in fact observed the miracles of Resurrection (*in^mbi^rās*). Now, if we take the example of the satisfied soul from the Prophets and *awliyā’*, again the concept of it will go as high as that of the satisfaction of Ḥaẓrat-i Ibrāhīm^(c)’s heart. In any case you can see in the above-mentioned verse (89:27), that the meanings of satisfaction in it touch the heights of Paradise. From this it becomes as clear as the bright sun that the Divine satisfaction (13:28), which the hearts attain by the abundant remembrance of God is infinite, and in it are numerous foods as well as medicines for the intellect and the soul.

9. In ancient times, according to the theory of Ptolemy the earth was considered to be the centre of the universe, but later research showed that it is the sun which is its centre. Thus, it is correct and true to say that the sun is the centre and the heart of the solar system, namely, macrocosm.

Similarly, the heart is the sun and the centre of the microcosm, namely personal world. There is no doubt that the sun is immobile, but due to its being the universal furnace of material light it perpetually flares, so that the solar system may remain alive and continue to exist. Similarly, the heart, as the sun of the personal world, constantly beats and from its tender beats the waves of life and survival spread in the personal world. This shows the undeniable fact that just as the sun is important in the external world so is the heart in human existence.

10. There is not a single subject of the holy Qur'ān, which is not the subject of the heart, directly or indirectly. For the noble Qur'ān is a perfect and complete heavenly guide-book for all human beings, whose teachings and guidance are directed towards the centre of the external and internal senses of man, which is the heart. This shows that the real man, whether good or bad, is the heart, which the glorious Qur'ān addresses. It is the responsibility of the heart to understand its address, as the holy Qur'ān says: "Do they not reflect on the Qur'ān or are there locks on their hearts?" (47:24). That is, the understanding of the Qur'ān is the responsibility of the heart and mind. It is a different matter if someone does not reflect on it or his heart is locked. In any case, our discussion here is related to the importance of the heart, its complexity and diseases. Therefore, at the end of this article, we have furnished some examples of the diseases of the heart with Qur'ānic references:

1. To have a seal on the heart (2:7)
2. Quarrel, dispute (2:204)
3. Hiding testimony (2:283)
4. Narrowness of the heart (6:125)
5. Negligence of the remembrance of God (18:28)
6. To be frightened, cowardice (3:151)
7. Non-understanding, stupidity (7:179)
8. Deviation, perversion (9:117)
9. Stupidity (22:46)
10. Blindness of heart (22:46)
11. Contraction of the heart (39:45)
12. To have a lock on the heart (47:24)
13. Hardness of heart (2:74)

14. Suspicion (48:12)
15. To cover up the heart (4:155)
16. Restlessness (43:36)
17. To have a veil on the heart (41:5)
18. To follow carnal desire (18:28)
19. Transgression (10:74)
20. Love of falsehood (2:92)
21. Rancour, enmity (59:10)
22. Curse, far away from mercy (5:13)
23. Deafness of heart (7:100)
24. Doubt, wavering (9:45)
25. Hypocrisy (9:77)
26. Abomination or dirt of heart (9:125)
27. Turning away of heart from the truth (9:127)
28. Severity of heart (10:88)
29. Refusal to know about the Hereafter (16:22)
30. Pride (16:22)
31. Pre-occupation of heart (21:3)
32. Perplexity, confused ignorance (23:63)
33. Ill will, secret hatred (47:29)
34. Zealotry of paganism, feeling of being disgraced by a unbeliever (48:26)
35. Wavering of heart (59:14)
36. Rusting of heart, staining of heart (83:14)
37. Insinuation, disturbing thoughts (114:5)
38. Temptation or trial by Satan (22:53)
39. Waywardness, disobedience (6:110)
40. Inability to have pleasure from the verses of the holy Qur'ān (6:110)

Note: The above-mentioned and all other severe and incurable diseases of the heart, in reality, are in those outside the pale of Islam. Most of the references are decisively made to them. Nonetheless, if there were not even the minor and curable diseases in us the Muslims, then it would not have been said that the Qur'ān is the means of healing. In order to understand this purport, see verses (9:14; 10:57; 17:82; 41:44).

29th January, 1986 A.D.

Verses on *Shifā'* (Healing)

1. This subject of “*Qur’ānī ‘Ilāj* or *Qur’ānic Healing*” is basically related to those noble verses in which the word “*shifā'* (healing)” is prominently mentioned. Literally speaking they are six verses: 9:14; 26:80; 10:57; 16:69; 17:82; 41:44. Nonetheless, with respect to meaning, there is not a single verse which is unrelated to this subject, while one of the names of the noble Qur’ān itself is “*Shifā'* (Healing)” and the Qur’ānic subjects are interrelated to and interwoven with one another. This wise Book of God, the Blessed and Exalted, explains the same one reality through varied and manifold examples. This is according to the principle of the holy Qur’ān, that it conveys the same reality in a variety of examples (6:65; 7:58; 17:89; 18:54).

2. Qur’ānic wisdom and knowledge is like the miraculous and ever-reaching fountain of Paradise, which the people of Paradise can cause to flow and carry with them wherever they want (76:6). Thus, whichever subject of the Qur’ān you may discuss, each and every verse will shed light upon it. This unprecedented beauty belongs only to the holy Qur’ān. Thus, here we can say without any hesitation that the subject of Divine medicine or healing is as vast as the Qur’ān itself.

3. First of all, the word “*shifā'*” is found in a command (9:14), which is related to *jihād* (fighting against unbelievers). The explicit meaning of the verse shows that in the fulfilment of the obligation of *jihād* there is healing for the chests (hearts) of the *mu’mins*. For the firm resolve of *jihād*, which is for the well-being of country and nation, delivers the *mu’mins* from the diseases of selfishness and voluptuousness. *Jihād* is of many kinds, for example, each of the great services which is necessary for the sake of the nation and Islam, is a *jihād*. Thus those *mu’mins* who accomplish such important services are not only *mujāhids*, but also living *shahids* (martyrs) (57:19) in the eyes of God, the Exalted.

4. In verse (10:57), regarding healing it is said: “O humankind!

There has come to you an exhortation (i.e., the Book) from your Lord and a healing (medicine) for those (diseases of bad deeds) in the breasts (hearts) and a guidance, and a mercy for the believers.” That is, the wise Qur’ān is medicine in its entirety. In the beginning, it is the medicine of exhortation, then that of guidance and finally that of mercy, so that the people may progress gradually towards the level of perfection of the health of heart and may attain those pure and sublime bounties and favours, which are for the sound hearts in the proximity and presence of God, the Exalted (26:89).

5. In verse (16:69) of the noble Qur’ān, in addition to the internal medicine, light is also shed on external medicine. In fact, there is such a medicinal treasure for both soul and body in this verse that its blessings never come to an end. This treasure is honey, which is the honey of the knowledge and wisdom of the Qur’ān, as well as the external honey. Wise people are invited to ponder and reflect upon honey in this verse, so that each of its aspects may be observed with the eye of insight that it is among the wonders and marvels of the Creator of the universe. In the process of making honey, first of all, the Divine law put together the four elements and extracted their quintessence which appeared in the form of vegetables (brakes, brambles, trees etc.). This quintessence was extracted again in the form of flowers and fruits. Then the bee was commanded to extract it a third time, which is the nectar. Then the Divine hand extracted it a fourth time, which is the honey. Then God, through His perfect power, placed in it a special healing. Now, when a Muslim uses honey in his diet and medicine, with this reference of the Qur’ān and believes with heart and soul in Divine medicine, he will receive abundant benefits both externally and internally.

6. In verse (17:82), the entire holy Qur’ān is called medicine and healing, as it is said: “And We reveal in the Qur’ān that which is (entirely) a healing and a mercy for the believers, but for the wrongdoers it increases nothing but loss.” According to this verse of healing, one of the names of the Qur’ān became “*Shifā’* (Healing)”. This means that God, may His glory be glorified, is the Sustainer and in reality the Spiritual Doctor also, Who sent the holy Prophet adorned with the qualification of a spiritual doctor, together with other perfect qualities

and made the wise Qur'ān an enormously great (spiritual) hospital. This medical practice of the holy Prophet was taught to his representatives also, so that they may work in this hospital. Certainly the purpose of Qur'ānic healing could be fulfilled only in this way.

7. In verse (26:80), the word healing is used about Ḥaẓrat-i Ibrāhīm^(c). It is said: "And when I am sick, then He heals me." Ḥaẓrat-i Ibrāhīm^(c) believed in God of both the worlds as the real Doctor of body and soul and the Causer of all causes and the Provider of all means. For, although undoubtedly medicine is a means and the doctor is also a means, but the Creator of every means is God Himself, Who has, with the exception of death, sent a medicine for every disease. That is, the soul of every medicine comes from the treasure of God and the soul is not only movable but also immovable and solid (frozen). The movable souls of precious stones and minerals enter the depths (lit. breasts) of the mountains and become solidified so that due to this rest and stillness, the particles of soul may be able to transform a small quantity of stone into a ruby or an emerald, etc. In short, soul is hidden in everything and in every medicine and works according to the law of nature.

8. Now the question arises: Is it possible for a great Prophet and a close friend of God, like Ḥaẓrat-i Ibrāhīm^(c), to be spiritually sick? The answer is: No, never. Then is it possible for him to fall sick physically? If yes, why, since he himself was a doctor on behalf of God, the Blessed, the Exalted? The answer is that, as there is a great difference between the sickness of a *mu'min* and that of an unbeliever, in that every hardship and sickness of a *mu'min* can be counted as *'ibādat*, whereas the unbeliever is not entitled to this bliss, similarly there is a great difference between the physical sickness of a Prophet and that of his community. There are many examples of practical guidance in the life of every great Prophet, one of which is sickness. Generally speaking *mu'mins* cannot be in a Prophet's position, nor can a *mu'min* except the *awliyā'*, be the centre of the attention of people.

9. In verse (41:44), the subject of healing is mentioned in this way: "Say (O Prophet!) to those who believe, it (the Qur'ān) is (entirely) a guidance and a healing (for every disease); and as for those who do not

believe, there is a heaviness (deafness) in their ears, and it is blindness for them. Such are called to from afar.” There is an amazing wisdom in this that the same Qur’ān, due to which the people of faith are healed from every disease on the one hand, on the other the unbelievers are afflicted with ideological, spiritual and intellectual disease. Just as the sun, which is the source of light for the eye with proper sight, is the source of torture for a bleary-eyed person. Further, the knowledge and wisdom of the Qur’ān can be compared with an invigorating, fine and delicious food, which the healthy eat with enjoyment and relish, but the one who suffers from a chronic disease of the stomach cannot eat and if he does, his disease increases.

10. In the heart of some of the readers of this book a question may occur that, undoubtedly there is ethical, ideological, spiritual and intellectual healing in the glorious Qur’ān, but how can it guarantee physical health and protection? The answer is that the manner in which the wise Qur’ān commands the Muslims to speak wisdom-filled words and do good deeds guarantees every kind of external and internal health and healing. For instance, the Qur’ān has pronounced unlawful all those things which are harmful to health in any respect and as lawful all those things which help in maintaining health. Further, even in the domain of lawful things, the Qur’ān has insisted on moderation, lest the overeating of any lawful thing affect the health adversely and create obstacles in accomplishing good deeds, such as the acquisition of knowledge and practice of *‘ibādat*.

11. The wise Qur’ān says: “And those who disbelieve take their comfort in this life and eat as the cattle eat”. (47:12). This heavenly teaching necessitates reflection so that the wise may observe the animals around them and analyse their habits, how vile and low they are in eating, drinking and living and how far they have gone in selfishness and gluttony. This example is given so that man may deduce from it useful conclusions for himself and may appreciate the level of humanity practically, so that he may take ample share from every kind of health and from every bounty of religion. As for the animals, they are compelled by the power of the animal soul therefore we cannot blame them.

12. Man, in his original nature, is neither angel nor animal. He is created between the two. This is his greatest problem and trial that he is linked to both of them, for his soul is from the animal world and his intellect from the angelic world. In this tug of war between the intellect and the animal soul, all depends on which one he opposes and which one he supports. If he establishes the kingdom of intellect in his personal world, it is not impossible to become an angel. Contrary to this, if he follows his animal soul, obviously he will become an animal, although apparently he appears to be a human being. This is an explanation of the Qur'ānic diagnosis of sick humanity. You can see in verses (7:179; 25:43-44) that such hearts, which cannot understand according to the standard which God and His Prophet have fixed, are sick and such eyes, which cannot see in accordance with the will of God, are ailing and those ears which are not able to listen to the truth are diseased. Thus, such people have gone more astray than the cattle. The wise Qur'ān, in the form of such exhortations, by giving very great importance to prevention, gives it preference over medicine and cure.

Tuesday, 23 Jumādā I, 1406 A.H.

14th February, 1986 A.D.

Qur'ānic Medicine and *Taqwā*

1. The holy Prophet^(s) has said: “I have been sent with the most comprehensive words” (*Bukhārī*, IX, 281). The utmost comprehensiveness of every word of the wise Qur'an and the sound Prophetic Traditions is described in this Prophetic Tradition. One excellent example of such words is “*taqwā*”, which comprises all the meanings of every kind of external and internal prevention and piety, such as, to escape from a harmful thing, abstinence, avoidance, keeping away, endurance, self-restraint, caution, distance, piety, asceticism, continence, fear, avoidance of unlawful things, etc. This introduction shows that the heavenly (Qur'ānic) medicine is based on the principles of *taqwā*. In fact, *taqwā* itself is healing for many diseases.

2. There is a famous proverb that “Prevention is the best prescription.” This prescription in the present time is known as an independent science, called sanitary science, which is related to maintaining health and avoiding diseases. Thus the Qur'ānic sanitary science lies in the subject of *taqwā*, and in following its golden principles lie not only health and soundness of the intellect and soul, but all the secrets of physical health and success also.

3. The root of *taqwā* is *wāw-qāf-yā'*, which is mentioned two hundred and fifty eight times in different grammatical forms in the Qur'an. Some of them are: *waqānā* (He protected us) (52:27); *wa man taqi* (And he whom You did protect) (40:9); *qinā* (Protect us!) (2:201); *qū* (Protect!) (66:6); *la'allakum tattaqūn* (So that you may fear, escape) (2:21); *wāqin* (Protector) (13:34); *taqiyy* (pious, Godfearing) (19:13); *atqā* (most pious, most God-fearing) (49:13); *tuqāh* (to escape, to fear) (3:28); *taqwā* (to escape, righteousness) (2:197); *muttaqūn/muttaqīn* (the righteous, those who escape (from evil), those who fear (God)). In short, *taqwā* with all its meanings is the root as well as the fruit of every tree of good deed, and hence no *'ibādat* is acceptable without it. This paramount importance of *taqwā* is for human beings to remain

protected and safe from every affliction and disease both externally and internally.

4. Although generally the holy Qurʾān is for all the people of the world (7:158), specifically, it is for the *muttaqīn* (those who have *taqwā*) (2:2). Thus the Qurʾān, in its very manifestation, means something different to the masses from what it means to the chosen. Further, each of these two major categories has numerous subsidiary and intermediary categories (who understand it according to their respective ranks). Thus, there is cure and healing for every category in the holy Qurʾān.

5. Just as the holy Qurʾān gives the concept of the grades of humankind (3:163) and provides examples related to it (32:5; 70:4; 12:76), similarly there are degrees of *taqwā* (49:13). In fact, it is this very *taqwā*, which is the norm of honour and nobility of the people of faith. Although there are many other virtues in Islam, the norm and touchstone is *taqwā* as is said in the Qurʾān: “Indeed, the noblest of you, in the sight of God, is the foremost in *taqwā* (*atqā*).” (49:13).

6. Ḥaẓrat-i ʿAlī^(c) says: “*Tuqā* (*taqwā*) or fear of God is the chief of ethics” (*Nahju'l-Balāghah*, p. 548, maxim 410). In the same book, pp. 553-54, in maxim 439, regarding asceticism (*zuhd*), it is said: “The entire asceticism is confined in two words of the Qurʾān: God says: ‘That you grieve not for the sake of that which has escaped you, nor exult you because of what He has given you.’ (57:23). The one who does not grieve for the past nor exult for the future, should realise that he has seized asceticism by its two ends.”

7. It is said: “There is no heart except that it has two ears. In one of them is an angel who guides and in the other a devil who insinuates. The latter commands (to do bad deeds), the former prohibits. The Satan commands to commit sins, but the angel prevents to do so.” (*Uṣūl-i Kāfi*, III, 366-67). It is obvious that unless there is dirt in someone’s heart, satan cannot whisper in it nor can the angel inspire it unless there is purity of *taqwā*. In short, it is obvious from the above explanation that a human being is the one who by their own choice gives the opportunity to either the angel or the satan.

8. Squandering is against the principles of *taqwā*, for in it the devils get a chance to participate, which gives birth to many external and internal diseases. As God says: “And give the kinsman his right, and the needy, and the traveller, and never squander in wantonness, indeed, the squanderers are brothers of the devils.” (17:26-27). It is an extremely bad act to squander wealth instead of paying the dues and thus to enter the brotherhood of the devils. You know that “devils are of humankind and also of *jinn*” (6:112). It should however be remembered that the former are more dangerous for they are a concrete force, while the latter are their shadows.

9. It is necessary to eat and drink moderately in order to maintain *taqwā*, otherwise many diseases occur due to gluttony, such as polyphagia, which in turn gives birth to many other diseases. Therefore, the wise Qurʾān in its unique way, says: “And eat and drink, but be not prodigal. Indeed, He (God) does not love the prodigals.” (7:31). It is similarly said in a noble *Ḥadīṣ*: “Man has filled no worse vessel than the stomach. A few morsels are enough for the son of Ādam (to keep him alive). Nonetheless, if it is required to eat more than that, he should fill one third of it with food, one third he should keep for water and one third for breathing.” (*Tirmizī*, II, 50).

10. No *ʿibādat* of Islam is devoid of medical wisdom and benefit. Take for instance fasting of the month of Ramazān, that it is the best means of the purification of heart and the dissolving of carnal soul. The purpose of this is *taqwā*, so that it may enable a *muʾmin* to progress towards the desired destination. As God says: “O you who believe! fasting is prescribed for you as it was prescribed for those before you, that (due to which, gradually) you may attain *taqwā*.” (2:183).

11. Countless goals are attained by fulfilling the rules of Islam, but it has always been the law of Divine wisdom to explain only the supreme goal and to try the people in the knowledge and recognition of subsidiary goals and benefits, so that along with the maturity of faith they may reflect on the verses (of the Qurʾān). The creation and progress of the intellect is not possible without this blessed and wisdom-filled labour and exercise, as it is mentioned in verse (90:4):

“Indeed, We have created man in toil.” By ‘toil’ in this wisdom-filled verse is meant the struggle for knowledge and recognition in which lies human perfection.

12. The holy Qur’ān in many of its verses draws attention towards external and internal cleanliness and purity. In fact, the Qur’ān emphasises it and gives it the status of *‘ibādat*. It is most necessary that everything related to the health of body and soul must be clean and pure, as it is said in verse (2:222): “Truly God loves those who turn unto Him and loves those who keep themselves pure and clean.” Those servants of God whom He loves are extremely fortunate. The virtues due to which they have attained this status are the good deeds of the highest rank.

13. *Taqwā* is the best provision for the journey of the Hereafter (2:197). *Taqwā* is attire which is the best both with respect to protection and with respect to adornment (7:26). *Taqwā* is superior even to human forgiveness and justice (2:237; 5:8). Only he who has *taqwā* in his heart, respects the Signs of God (*shā‘ā’ir-i Allāh*) (22:32). Nothing of a sacrifice except *taqwā*, reaches the presence of God (22:37). The real *taqwā* is created in the *mu’mins*’ hearts after trial and test (49:3).

14. The word “*sakīnah* (peace)” is mentioned in the Qur’ān in six places: 2:248; 9:26; 9:40; 48:4; 48:18; 48:26. *Sakīnah* means ‘spirituality in which lies the peace of heart’. It should be remembered well that some of the great companions, may God be pleased with them, were passing through the spiritual miracles of God and His true Prophet, and one of them was the word of *taqwā* (*kalimah-yi taqwā*) (48:26). As the holy Qur’ān says: “Then God sent down His peace (spirituality) upon His messenger and upon the believers and affixed to them the word of *taqwā*, for they were worthy of it and meet for it.” (48:26). This is the perfection of *taqwā*, that the Supreme Name of God was repeating itself in the hearts of those great companions and at the same time, Ḥazrat-i ‘Izrā’īl^(c) was purifying them by pulling their souls upwards, again and again. This is the spiritual death, which is granted to the friends of God before the physical death. Those great companions of the Prophet had an ardent yearning for this purposeful death, therefore

they observed it consciously (3:143).

15. The fundamental realities of religion become clear if we examine them in the light of the time of Prophethood. It is said in the Qurʾān that the angels by God's command, used to help the army of Islam fully (3:124-125; 8:9) in difficult times during *jihād* when help was needed. The law of mercy necessitates that they should help in the greater *jihād* also, for what is decided about a group is also applicable to an individual. Angels are the friends of *mu'mins* (41:29-30) and whenever help is sought, it is answered (8:9) and Divine help is always possible (58:22). Thus, you should understand that, with the other angels, Ḥaẓrat-i ʿIzrāʾīl^(c) also is a friend of the *mu'mins*. The way he, as the angel of death seizes the soul, he is also the angel of *taqwā*, because as a result of good deeds and abundant *zīkr* or *giryah-ū zārī* he pulls out many kinds of germs from the *mu'mins*.

11th February, 1986 A.D.

Qur'ānic Medicine and Voice

1. What is the root and basis of voice? How is it created? What is its precise definition? Is it heard when diving into water? If not, why? It is obvious that in the material world sound waves spread either through the air or by electric power. Tell us how a hand or foot hears the command of heart and mind, for on command the hand grasps and the foot walks? Is there any electric system in man or does the soul itself work like electricity? Further, tell us how does man hear the voice of his conscience or conversation of soul (*ḥadīṣ-i nafsi*)? Another important question is whether the voice of angel, *jinn* and devil is related to the external ear of man or to the internal, or to both? Here the purpose of posing these questions is not to debate with someone, rather to draw full attention towards the importance and nature of voice.

2. Voice is a universe externally and internally. But it is not separate from the existents and creatures. It is the word “*kun (Be)*” both at first and at last; it is an extremely sweet bounty in the form of the melodies of Paradise, it is the speech of God and the message of the angels in the spirit of heavenly books. Prophethood and messengership of the Prophets and Messengers was also a sacred voice. The worship of true worshippers of God and the *giryah-ū zāri* of His lovers too, is nothing but a voice, but an extremely blessed voice. Think for a little while how extensive is the world of voice and what are the treasures of mercy and knowledge in it, so that you may come to know the importance of voice in Qur'ānic medicine.

3. Physical medicine as you know is generally given through the mouth. However, it should be remembered that spiritual medicine is not given by mouth rather it is given through the ear. The path of food and medicine of the animal soul is the throat, but that of the foods and medicines of the human soul and intellect is the ear. It is because of this that, if someone is physically deaf from the very beginning, he also remains dumb and ignorant. The reason for this is that the rational soul

could not enter into him, except through the mediation of voice. This shows the importance of voice, namely, discourse of knowledge and the auditory sense.

4. Since the way of spiritual food and medicine is the ear, therefore, the Heavenly Doctor has said: “And when the Qur’ān is recited, give your ear to it and be silent; that you may receive mercy” (7:204). It is obvious that this wisdom-filled command of God, the Blessed, the Exalted, is equally true for the Muslims of every age and every country, whether they understand the language of the Qur’ān or not. It is because of the fact that in the blessed voice of the Qur’ān, there is spiritual food and medicine for the Muslims of every level, as it (Qur’ān) is the means of healing for all the people of faith (17:82) and “*zīkr*”, both in the sense of exhortation and in the sense of remembrance of God (16:44). Thus through the soul-nourishing voice of the holy Qur’ān, a Muslim can certainly cure his illness of negligence, even though he cannot directly understand the exhortations of its voice. It is the abundant remembrance of God through which are removed all diseases and defects (62:10).

5. One of the wisdom-filled words of the holy Qur’ān is *aṣ-ṣayḥah*, which is mentioned in thirteen places. *Aṣ-ṣayḥah* means cry, outcry, clamour, which is related to the *ṣūr* of Isrāfil^(c). Thus it is mentioned in the Qur’ān that many wayward and disobedient people are destroyed by this outcry (29:40). When such is the power of the voice of the *ṣūr* of Isrāfil, why cannot the voice of the speech of God, namely the Qur’ān, destroy all those germs of a *mu’min*, which come to him from the Satan? This proof makes the reality of Qur’ānic healing as bright as the world-illuminating sun.

6. The voice of the *ṣūr* of Isrāfil^(c) is so terrifying, that except those whom God wills to protect, all those in the heavens and the earth shall be terrified (27:87), swoon and then come into consciousness (39:68) by it. Further, the miracle of it is that by hearing it, the dead in the graves resurrect and rush forth towards their Lord (36:51) and come to the presence of God under its powerful influence (78:18). This extremely effective and miraculous voice of the *ṣūr* of Isrāfil^(c) is not

only fatal but also reviving. After all, this is from none other than God, the Exalted. Thus, you should be sure that in reality, such miracles are hidden in the voice of the Qur'ān also. As is said in the Qur'ān: "If We had caused this Qur'ān to descend (even) upon a mountain, you would have verily seen it humbled, rent asunder by the fear of God" (59:21). This is an example of the hidden power of the Qur'ān.

7. No sooner does an effective medicine of a skilful doctor reach the body of a patient it starts to show its full effect. By this it should be understood that it has started to cure the disease by permeating the entire body. As the spiritual Doctor, regarding the medicine of the Qur'ān says: "Allāh has revealed the best Word (namely, the Qur'ān) in the form of a book, equivocal and repeated, by which do creep the skins (bodies) of those who fear their Lord; then their skins and hearts do soften to Allāh's remembrance" (39:23). The explanation of this Divine teaching is that, in the human body there are more than 50,000,000,000,000 cells which are alive and they also die and to each of them are attached countless souls. Thus the cause of the creeping of skins of those who fear God, or their trembling because of the voice of the Qur'ān or the Divine remembrance is that each cell of the body and its souls awaken from the sleep of negligence and each particle of the body, which is alive, trembles due to fear and yearning under the influence of Divine remembrance. This shows that in this noble verse, by skin (body), are meant the living cells. It is in the sense of cells that along with the heart, the body can also be engaged in the remembrance of God.

8. Our bodies are made of billions of extremely minute living cells. Our skin, bones, muscles and all other organs are made of these very cells. All these small cells which are different in form and magnitude, participate with us in all that we do and they work all together, unitedly. This means that there is not a single part of the human body, including the bones, which is not full of cells. Thus, when a *mu'min* reads or listens to someone reciting the holy Qur'ān, its voice enters the heart and thence the echo of the voice is heard in the cells of the entire body. Now in the light of material and spiritual science we will say that no disease, whether physical or spiritual, can escape the grip of the voice

of the Qur'ān or *zīkr-ū 'ibādat*. However, the pre-requisite for this is *taqwā* or piety.

9. Now, it will not be wrong if we say that every disease has a living soul, owing to the fact that the human body is a compendium of innumerable living cells and their countless souls and no particle of the body is devoid of soul. It is these souls of disease, which in the language of science are called bacteria (sing. bacterium), just as in the *Ḥadis*, addressing the soul of fever, it is said: “O fever! If you believe in God, then do not eat the flesh and do not suck the blood and do not blaze towards the mouth, rather you should go to the one who associates someone else as God, with God, the One”. (*Da'ā'im*, II, 140). However, if someone does not believe in this, he cannot observe and experience it.

10. Now keeping in view the examples of material science, it is necessary to pay more and more attention to spiritual science, namely Qur'ānic science. For instance, you see that nowadays every important event is preserved by filming it, so that when it is needed it may be shown on television without any increase or decrease. Thus, in the light of the Qur'ān it is my belief that the record of deeds belongs not only to individuals, but also to every nation and every community, see verse (45:28). Thus, from the beginning to the end, the records of deeds of all communities and their revealed Books are preserved in the form of the film of spirituality and the scattered book (17:13). For instance, how the Torah was revealed, what were the states of its revelation and how did the community of Ḥaẓrat-i Mūsā^(c), in their national life act upon this heavenly code of life, all this is completely recorded in the collective record of the deeds of the Jews.

11. I would now like to say about the holy Qur'ān, that it is that perfect, complete and wisdom-filled Book, which is revealed to the holy Prophet, the seal of the Prophets and mercy for the world. Therefore, this last Book of God, in its spirit and spirituality, is not only the Muslim community's record of deeds but it also comprises all the individual and collective records of deeds of the previous communities. This is because it, in its light, is a complete and exact copy of the Guarded

Tablet. As God says: “And We have encompassed everything in a book” (78:29). Now think a while and tell me what can be outside such a book, which is a living and speaking luminous copy of the Guarded Tablet, which contains all the records of deeds of the first and the last ones and which, if you witness dying before death, itself speaks (23:63; 45:29), which externally and internally is the Guarded Qur’ān (15:9), and whose voice and teachings comprise all levels of people. Thus, the voice of the holy Qur’ān is listened to by everyone according to his belief, love and capacity and in this respect, those friends of God, who have died before death, are the foremost (57:19).

12. We should think carefully about why, in addition to external senses, there are internal senses in human beings? After all, they should have a purpose. Yes, they have a purpose which definitely is that, through them, we should realise and attain the spirit and light of Islam, and to do so, the Qur’ān contains the total guidance and method of healing. As it is said in the Qur’ān: “(O Prophet!) Establish prayers at the sun’s decline till the darkness of the night and (also) the Qur’ān of the morning (i.e., morning prayer and recitation of the Qur’ān), for through the recitation of the Qur’ān in the morning is observed (*mashhūd*) (the spirit and spirituality)” (17:78). All other meanings of *mashhūd* are included in this sense.

Note: The answers to those questions raised in the beginning of this article, God willing, will be given in one of the articles or separately.

7 Jumādā II, 1406 A.H.
17th February, 1986 A.D.

Allusions of Dream

1. With regard to spiritual healing, the importance and utility of dream is extremely amazing. That is, during sleep the countless symbols of knowledge, awareness and spirit and spirituality in the dream which are seen during sleep, work for those who reflect upon it. And in this connection, it is also a very detailed x-ray of the intellect and soul, which is automatically prepared under the Divine law and appears in front of man, so that every wise and realistic person who cherishes (spiritual) progress, may assess himself. He can judge to what extent, intellectually and spiritually, he is healthy or sick and cure his diseases and maintain his health accordingly. X-rays mean unknown rays. This means that the world of dreams also works under the influence of a light, which itself is not visible.

2. Although the scientists of the present age have invented new instruments and devices better than x-rays for research, by which many diseases are diagnosed easily, such as, optical microscope, thermography, electron-microscope, endoscopy etc. and may invent many more in the future which will greatly help to diagnose diseases. Yet the way this single instrument of the spiritual science (dream) has always been working miraculously, is certainly unique and unprecedented, provided someone duly understands its meanings and knows the symbols.

3. In this connection, the verse (30:23) can be interpreted in this way: One great miracle, among the miracles (signs) of God, which embraces uncountable wonders and marvels, is your dream by night and by day and your seeking of His bounty for the body and soul. That is, dream, in addition to physical rest, is also an occasion for thought and reflection. Indeed in dream there are many miracles for those who heed. That is, its symbols are understood only by the people of wisdom (30:23). Here an ignorant person may ask, how can a disorderly dream be among the miracles of God, the Exalted? The answer is that if the dream is

not good, it is due to man's own word and deed. It is the beauty of the function of dream, that it has taken the exact x-ray of the internal chaos of man and placed it in front of him, so that he may organise himself in word and deed in the light of the Qur'an and Islam, and protect himself from every kind of chaos and perplexity.

4. It is not possible to understand the symbols of dream without Divine guidance and help. His guidance is on the straight path, which is the path of the Prophets, the truthful (*ṣiddiqin*), the martyrs (*shuhadā'*) and the righteous (*ṣāliḥin*) and those servants of God, who obey them (4:69). This means that the symbols of dream are understood first and foremost, by the Prophets and then by those who are mentioned here respectively. In this regard, let us see the verse (37:84), whose medical interpretation is: Ḥaẓrat-i Ibrāhīm^(c) had attained the special proximity of God through a sound heart. This was the principal place of the recognition of *tawḥīd* (Oneness of God). Thus, once when he saw the stars in a dream or in imagination, he said: I am sick (37:88-89), because his standard of spirituality was higher than seeing the stars, the moon and the sun (6:75-79). Although in the view of an ordinary dream and its glad tidings, let alone heaven and things related to it, in which are certainly good news of spiritual progress, even in seeing certain things of the earth lie allusions to success (in spirituality), such as to see a mountain, a garden, pure water, a thing related to Islam and faith and to find oneself attached to it, etc.

5. The world of dreams of the noble Prophets and the great *awliyā'* is, in fact, different from that of the common people. Theirs is the dream of the friends of God, which is linked with spirituality. With respect to consciousness, it is like wakefulness, but the feeling and understanding in it is directed towards the spiritual world. It was because of this that Ḥaẓrat-i Ibrāhīm^(c) immediately started to act upon that command of his dream, in which he was asked to sacrifice his dear son (37:102).

In the *Qāmūsul-Qur'ān* (p. 556), it is mentioned from *Bukhārī* (IX, 96) that the holy Prophet said: "A good dream is the forty-sixth part of Prophethood". Further, in *Bukhārī*, it is narrated from Abū Hurayrah that the holy Prophet said: "Nothing is left from Prophethood except the

mubashshirāt”. People asked the Prophet: “What are *mubashshirāt*?” He said: “Good dreams (i.e., luminous dreams)” (*Bukhārī*, IX, 98).

6. From this *Ḥadīṣ*, it appears that the *awliyā'* of God, in their true dreams, are very close to the light of Prophethood, which results in the form of spirituality. After them, it appears that there is the possibility of two forms of dreams for all *mu'mins*: either they are verbally given glad tidings of a pleasant event, or they are warned by some means, so that they should check the health and sickness of their soul and in every condition they should take more and more benefit from the medicine of Divine remembrance.

7. From the wisdom-filled verse (39:42), it appears that spiritual death, physical death and sleep are all three alike in many respects, for the soul is seized in all three states. Nonetheless, after spiritual or physical death, each individual is given a complete book related to his deeds. However, for those who are alive, only a part of their record of deeds is given daily to each of them in sleep as an example, which is dream. This is so that every time they should necessarily rectify and make it better, lest on the Day of Resurrection they regret that they did not cure their diseases, when they had been aware of the basic diseases of soul (*bāṭin*).

8. In verse (75:14), it is said: “But man is aware (*baṣīrah*) of his state”. In this noble verse, the way the word “*baṣīrah*” is used is the key to its wisdom, which in the true sense is applicable only to the Perfect Man. *Baṣīrah* is the name of insight or the sight of the heart, by which is meant a complete spirituality. This verse is directly related to the verse (12:108), in which light is shed on the word *baṣīrah*, by using it for the holy Prophet, as well as for those who obey him. As for the common people, the share which they have received of it is dream, in which the result of their good and bad deeds comes in front of them.

9. Man in fact sees himself in the mirror of dream, but he thinks that it is someone else. Dream is a kind of record of deeds, whose writings are utterly different from the worldly writings, for every word and deed in it is attired in symbolic or allegorical form. It is obvious

that the record of deeds which speaks in the language of symbol and parable is one's own and nobody else interferes in it. See the glory of the power of God, the Omnipotent, what a great and wonderful soul He has granted man, the best of the creatures! It is the subtle world or the world of similitude; it contains innumerable capacities; it contains every treasure of God and medicine for every disease. In this connection always remember that, if the human being is studied deeply from the *Ṣūfī* point of view, he is a universe and if the universe is studied from the same view, it will appear in the form of a subtle man, for the astral body is the compendium of all the subtleties of the universe and all external values are condensed in man. Thus, where he is perfect and complete, he can be the vicegerent of God.

10. The dreams of a righteous Muslim can be good or luminous and those of a negligent one, bad or dark and those of the one who is in between, can be of both kinds. Therefore, rising above personal prejudice, evaluate your own dreams critically and improve your state by curing the inner diseases. How great is the favour of God, the Blessed, the Great, to the *mu'mins*, that He has created a living book with pictures and symbols in the state of dream, which is always in a veil and makes everyone aware of his sickness and weakness, and unless someone divulges his dream, nobody else can know whether his dream was good or bad. It is a Qur'ānic law that general reformative exhortation should be made in a collective way, so that it may serve as a veil and each person may understand his sickness in his own heart of hearts.

11. The poor human intellect is astonished by the magnitude of the wonders and marvels of knowledge of the wise Qur'ān. Thus among the many other sciences in the Qur'ān there is also the science of the interpretation of dreams. For instance, to be dressed in nice and clean clothes shows *taqwā* (7:26), whereas to wear dirty or tattered clothes or to be naked, shows the absence of *taqwā* (7:27); to see pollution alludes to idolatry (22:30); to see the stars, the moon and the sun shows advancing towards the destination of *tawḥīd* (6:76-79); to see a garden is a sign of knowledge and spiritual progress (27:60) and to see precious stones or coins, is an allusion to the precious pearls of knowledge and

wisdom (15:21; 18:19).

12. It should be known that things are of two kinds: mental and external. The thing which is mental does not have a fixed form of its own nor does it have any body, such as: rancour, sleep, greed, knowledge, forbearance, anger, etc. Those which are external have a fixed form and also a body, such as snake, rabbit, duck, water, camel, dog, etc. If someone has rancour, it will come to him in the form of a snake. For, the external form of rancour is snake. Similarly, the external form of sleep is rabbit, that of greed is duck or ant, that of knowledge is water, that of forbearance is camel and that of anger or oppression is dog. This means that although mental things are without body or form, nonetheless the external things serve as their external forms or embodiments, so that the Divine law may convey human sickness and success in symbolic language in the dream of every person.

14 Jumādā II, 1406 A.H.

24th February, 1986 A.D.

Divine Remembrance - Supreme Elixir

1. The blessed and wisdom-filled remembrance of God, the Exalted, is the elixir or the chemistry of spirituality. That is, in the sense of elixir it implies the ancient conventional alchemical meaning of transmuting base metal into gold or silver, and in the sense of chemistry, the products of modern practical science. Elixir also means panacea, which is instantaneously effective and healing; it removes every disease and by taking it once, man never falls sick. Certainly both these meanings are found in the most perfect sense in Divine remembrance, because it has elevated many men from the dust of humiliation and made them precious pearls in the heights of intellect and wisdom. Whoever selects it as the remedy of soul, from among all the things of the world, remains protected and safe from all kinds of internal and spiritual diseases.

2. Just as through the science of chemistry a thing is brought into existence from the compounds of different things, similarly through remembrance, worship, knowledge and practice, a wise *Ṣūfi* can bring a revolution in his personal world by awakening all the dormant faculties in it. In this revolution, the real force which sets it into motion, from moment to moment, is the remembrance of God. The reason for this as mentioned earlier, is that every heart has two ears: In one the angel says something and in the other whispers the devil. But, owing to the abundance of Divine remembrance, when the angel uninterruptedly gets the opportunity to speak and due to which the devil becomes disappointed, then as a result the *Ṣūfi* starts to get a permanent victory over himself. Since the angel is the unbounded treasure of Divine favour therefore, the greater and longer the remembrance, the more fruitful becomes the favour of the angel.

3. There are many levels of the high and low pitch of voice: It can be louder and louder, as well as more and more hidden (20:7). Thus, whatever may be its level, the voice of *zīkr-ū bandagī* and knowledge and wisdom and the voice of the physical angel (6:9) or non-physical

angel is medicine, healing and health for the human heart. Contrary to this, the voice of the devil whether from humankind or *jinn* (6:112) is sickness for it. Therefore, every wise Muslim keeps their heart immersed in the echo of Divine remembrance, by which the whispering of the devil is stopped on the one hand, and on the other (God willing), the angel casts a luminous word in their heart, which is called *ilqā'*. *Ilhām* (91:8) or *tawfiq-ū ta'yīd* too, is like this (58:22). However, the pre-requisite for this is *taqwā*, as it ought to be practised.

4. Since Divine remembrance is among the additional prayers (*nawāfil*), it is therefore extremely necessary to mention the supreme purpose of it here, so that those who want its everlasting wealth may be sure of its blessed and sacred results and fruits. Thus, it is said in *Bukhārī*, VIII, 336-37: “My servant always seeks My closeness through 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”. This law of God is always in force and the practical models of this supreme bliss are the Prophets and *awliyā'* and this is an invitation for every Muslim to follow their practice. Note that the above-mentioned noble *Ḥadis* is an explanation of the Light verse (24:35), that the light of God is an unfathomable ocean in which the heavens and the earth and all that they contain are immersed. Thus, when a *zākir* or *sālik* advances step by step and stage by stage, towards the special proximity of God, the light of guidance shines upon him, whereby his external and internal senses become illumined and start to work extraordinarily. Thus, such fortunate people enter among the friends of God and all this is attained through the supreme elixir of Divine remembrance.

5. Among the wisdom-filled subjects of the glorious Qur'ān, one is “*barakat* (blessing)”, which consists of thirty two noble verses, which you should study with great pleasure and eagerness. Now, in order to understand spiritual blessings, it would be appropriate to think about the means of material blessings. In order to do so, let us take the example of a mountain (41:10) and rain water (50:9), which according to the Qur'ān are blessed (*mubārak*) from the material point of view and

whose blessings always continue. Similarly, we will briefly mention here three of the blessed spiritual things: the wise Qur'ān (38:29), the Supreme Name of God, the Exalted (55:78), and the holy Prophet, the seal of Prophets (25:1; 11:73; 19:31). There cannot be any doubt for a Muslim that the highly exalted rank of the holy Prophet is the fountainhead of endless grace and blessings in many senses. Thus these three blessed and sacred things are linked and united with one another, not only in the relation of blessing, but also in many other relations. Therefore, one has to be sure that, through the light of remembrance, the realities and recognitions of the Qur'ān and *Ḥadis* become clear and as a result, the remaining ethical, ideological, spiritual and intellectual diseases of every pious *zākir* are removed. This is the reason that throughout the wise Qur'ān it is commanded to remember God and His remembrance is praised in many ways. In particular, His remembrance is praised at the end of *Sūratu'r-Raḥmān*, the bride and unique mirror of the beauty and majesty of the world of the Qur'ān, whose quintessence is the verse: "Blessed be the name of your Lord, Majestic, Gracious" (55:78). This means that the bounties of God, which are mentioned in the entire Qur'ān in detail, are summarised in *Sūratu'r-Raḥmān*, and the source and centre of all the blessings and bounties mentioned here, is the last verse whose purport is the Supreme Name of God, the Exalted, which is the means of His remembrance.

6. Although apparently Divine remembrance is of universal beneficence, yet due to its subtleties its beneficence in reality is special. An example of which, in the purports of the last two verses of *Sūratu'l-A'raf* is as follows:

- (a) God must be remembered in the depth of the heart, namely the soul, with utmost humility and great fear. If this humility is real, that is, it is deep in the recesses of the heart or is the result of serene and serious *giryah-ū zāri*, it is the germicidal medicine of spirituality by using which all false thoughts are killed. Fear of God is that preventive medicine, which protects the heart from such germs.
- (b) If this *zīkr* is special and is most hidden (*akḥfā*), its pronunciation should be performed morning and evening, without loud voice

(*jahr*). That is, it should be more hidden than hidden, so that the tongue of heart may be so intensely and constantly engrossed in it that the whisperings of the devil may not be able to touch it.

- (c) In addition to these two times, it is also commanded to remember God at other times, for there are countless benefits in abundant remembrance (3:40; 33:21). One special benefit is that through it, the state of tenderness, humility and fear of God is created in the heart and continues to remain in it. Further, this is a good preparation for the remembrance of heart (*ẓikr-i qalbi*), otherwise it is very difficult.
- (d) Angels and *awliyā'* become His intimate friends. They are always absorbed and engrossed in His worship and they do not have even a particle of pride; they purify God abundantly and prostrate to Him with the utmost humility.

7. Both in this world and in the world of religion, only those people become successful, exalted, triumphant, who in true sense, possess intellect and wisdom. However, the rank of intellect is as difficult to attain as it is high. Why not? After all, the intellect is the most exalted and excellent and most valuable and precious of all things and all bounties. It is the peace and paradise of it which is the greatest paradise. Thus, there are many subjects in the different words of the wise Qur'ān related to the intellect. One extremely interesting subject is "*ulu'l-albāb* (those who possess intellect)", which consists of only sixteen verses. It will be extremely necessary to earnestly see in these verses with what glory God has praised the people of intellect. What are their virtues? What is their way of living? What is the main or key secret by acting upon which, people can be counted among the people of wisdom? So let us now examine two such luminous verses which contain the elixir or the secret of how, like the transmutation of the base metal into gold or silver, a Muslim with good intention can include himself in the group of the people of wisdom, through this Qur'ānic alchemy. These wisdom-filled verses are: "Indeed, in the creation of the heavens and the earth and (in) the alternation of night and day, there are signs for the people of intellect, who remember God standing and sitting and lying on their sides and reflect upon the creation of the heavens and the earth:

Our Lord You have not created this for vanity. Purified are You! Guard us against the chastisement of the Fire” (3:190-191). In this heavenly teaching, you see that intellect and wisdom, thinking and reflection, deduction of results, recognition of God, salvation from Hell-fire and attainment of Paradise, are all the fruit of such a remembrance of God, which according to the above-mentioned verse, continues in every position of sitting and standing. Thus, Divine remembrance is certainly the supreme elixir.

8. Why does the state of the human heart continue to change again and again? How can spiritual diseases be controlled? In order to know this, as has already been mentioned, it is necessary to know that two companions are appointed for them near the heart: one is the angel and the other is the devil. It is obvious that as a result of Divine remembrance, the angel gets a chance to act, and contrary to it, from its negligence, the devil. As it is said in verse (43:36): “And whoso blinds himself to the remembrance of the Compassionate, to him We assign a devil who becomes his comrade (in every breath)”. The other side of this Divine law is that, whoso remembers God, for him is assigned an angel, so that there should not be any defect in the beauties of Divine justice and equity, because He has sent down, not only disease, but also its medicine.

9. When a true *Ṣūfi* becomes enriched with the everlasting and eternal wealth of the results and fruits of the remembrance of God and tastes the spiritual death before the physical death, or in other words he merges himself in the Perfect Master (*murshid-i kāmīl*), then in the Prophet and finally in God, it is then written in spiritual letters in his record of deeds (*zabūr* = book of deeds) that the earth will be inherited by the righteous servants of God (21:105).

20 Jumādā II, 1406 A.H.
2nd March, 1986 A.D.

Cure of False Fear

1. Fear of God, the Exalted, as He ought to be feared is the real *taqwā* and the spirit of all worship, as has already been mentioned. It is not only appropriate and important, but also extremely necessary for every Muslim to have this wisdom-filled fear. Contrary to this, to fear His creatures is called “false fear”. This fear is inappropriate, futile and untrue. It gives birth to numerous mental, psychological and spiritual diseases and disables the one who has it from accomplishing heroic deeds as a *mujāhid*. Thus the wise Qur’ān in its wisdom-filled teachings, has enjoined the fear of God only and nobody else (33:39), so that when the fear of God dominates and controls the hearts of the people of faith, the fear of anybody else will not be able to affect them.

2. Regarding this subject, it is extremely necessary to know that, false fear in man is due to *nafs-i ammārah* (carnal or animal soul) and the devil. However, to be more precise, it is the animal soul which is the basis of false fear. It becomes evident if we see in the light of the Qur’ān that, although apparently it is Satan who is the means of all bad deeds, in reality since all means are at the disposal of man, therefore it is they themselves who are responsible for all their deeds. Thus, it is extremely necessary for all true *mu’mins*, in addition to firm faith, trust in God, high ambition and *zīkr-ū ‘ibādat*, to devote themselves always to the service of country and nation. The reward of this is extremely great.

3. Reflect in the light of this holy verse again and again: “Behold! surely for the friends of God there is no fear, nor do they grieve” (10:62). The wisdom of this noble verse can to a great extent help in understanding the subject under discussion. This is in the sense that God’s friends are none other than human beings, but despite this, the holy Qur’ān considering them the models of human progress openly declares that they do not suffer from the disease of false fear. The reason for this is that there is always the fear of God in their hearts in

the form of knowledge, for the fear of God or *taqwā*, in reality, is in the state of knowledge (35:28). From this, on the one hand, in addition to *taqwā*, the importance of knowledge becomes evident, and on the other, it also appears possible that gradually *mu'mins* can get rid of false fear through knowledge and good deeds. For, even though all of them are not special friends (*awliyā'*) of God (5:55), but certainly they are His common friends (5:55).

4. All people are not alike in facing common physical diseases. Some of them are so clean, cautious in eating and drinking, healthy and strong with the best immunity that mostly they are not touched by sickness. They act upon every principle of sanitary science. Some others even if they once fall sick, succeed in recovering from the sickness through medical treatment. There is a third group, who easily fall sick and cannot regain health for a long time. The same is the case with the disease of false fear. That is, there are three groups of people in confronting false fear:

- a) *awliyā'* of God
- b) *mu'mins* with high ambition and
- c) weak *mu'mins*

5. Generally, physical diseases are treated through two methods: one is called allopathy and the other homeopathy. The distinctive difference between the two is that, in the former a disease is treated by inducing an opposite condition, and in the latter a disease is cured by producing symptoms similar to those of the disease. An easily understandable example of the former (kind of treatment) is that someone working in the sun, drinks cold water again and again or takes a bath so that the heat is alleviated. In the latter case, the same person alleviates the heat by having something hot such as, hot tea or wearing coarse clothes or walking, so that the heat of the sun may leave the body through sweating. Similarly, false fear is cured either by the remembrance of God or by His fear. The former is allopathy and the latter is homeopathy.

6. If you want to know about fear from its roots and in depth, observe that among the three kingdoms of nature (minerals, vegetative and

animal), it is found only in the animal. Animals are of two kinds: The mute animal, which is living but cannot speak, such as beasts and birds etc., and speaking animal, which is living and can speak, that is, human beings. It is necessary for the mute animal to have fear, for it is a means of its protection. When it comes to humans, it should be dissolved and transformed into human and angelic fear, for in the former there is no knowledge and wisdom, whereas in the latter there is knowledge and wisdom.

7. Both animals and human beings [experience] fear. But man possesses the partial intellect, which the animal does not, therefore there is a great difference between their fears. Now the more the intellect will develop through religious knowledge, the more the nature of fear will change, until the human fear will dissolve in the angelic fear, as the wise Qur'ān alludes that people should fear God, but in the light of knowledge. For the real place of fear of God is at the height of the recognition of God (*ma'rifat*). That is, fear of God is among the matters of spirituality and recognition of God. This concept, however, does not negate the subsidiary levels of fear of God, but it shows clearly that along with knowledge, step by step, the fear of God becomes more apparent and more elevated, as it is clear from the verse (35:28): "And among the servants it is the '*ulamā'* who truly fear God". It is known to the people of the Qur'ān, that there are many levels of knowledge (12:76).

8. Animal fear, which is devoid of intellect, understanding, knowledge and wisdom, is in human beings with their animal soul. It becomes false fear in them for there is the possibility of the fear of God in them, which is in the form of knowledge and is of an angelic nature. That is, the fear which is in the angels (16:50), in the hearts of the Prophets (33:39) and the '*awliyā'* (10:62) and which the people of knowledge can recognise. It is this kind of fear which is called *taqwā* and which is meant by the Qur'ān. It is this medicine which removes the disease of false fear.

9. Where it is permissible to fear God, the fear of others is not permissible. If we fear others, then it implies that (God forbid) a calamity

can befall us without His permission (*izn*), while this is contrary to Qur'ānic teachings. See for instance the subject of "permission of God (*iznu'llāh*)" in this verse: "No calamity befalls save by God's permission. And whosoever believes in God, He guides his heart" (64:11). It is evident from this that to fear other than God, is to associate someone with Him (*shirk*). Thus in order to receive the guidance of the heart (or inner guidance) and to observe the spirituality of the fear of God, it is necessary to progress in the levels of faith.

10. There is no doubt that there are many levels of fear of God, and on the highest level, i.e., the place of spirituality, astonishing miracles of the fear of God appear. These miracles are briefly mentioned in the holy Qur'ān, such as cellular quakes (2:214), awakening of half-dead or dormant cells (39:23), remembering God with the body (cells) along with the heart (39:23), word of *taqwā* (*kalimah-yi taqwā*) and the function of 'Izrā'il^(c) (*'amal-i 'Izrā'ili*) (48:26; 3:143), vision of the spirit of the Qur'ān (59:21), i.e., fearing God by beholding the Spirit and spirituality of the Qur'ān, the hearts reaching the throats due to the onslaught of the spiritual army (33:10, this is also the miracle of the spiritual death), fearing of the heart according to the standard of spirituality (8:2), etc. All these are miracles of the fear of God.

11. After studying this article carefully, you may be perfectly sure that false fear is a trial as well as a spiritual disease, which can be completely cured by three things: remembrance of God, fear of God and spiritual knowledge. Remembrance of God cures it in the sense that, in it (remembrance) the hearts find satisfaction miraculously (13:28), whereas false fear snatches it from the heart. Through the blessing of the fear of God, false fear vanishes in such a way that the heart which truly fears God does not fear any creature nor is there any place left for the fear of anybody else. It is cured through spiritual knowledge in the sense that in its light it clearly becomes evident that false fear is nothing but ignorance. Thus, the darkness of ignorance vanishes through the effulgence of the light of knowledge.

12. In this regard, this verse also invites greater attention: "It is only the devil who makes (men) fear his friends. Fear them not; fear Me, if

you are true believers” (3:175). Both the disease of false fear and its medicine are mentioned in this Divine teaching. Further, it is said that this disease comes from the devil, the devil who sits near the ear of the heart. Now the cause of the disease of ignorance is no longer hidden. It is now apparent. Not only that, the successful method of cure too, has become known. Now it is your responsibility to act upon it and gain success.

13. The venerated Prophets and great *awliyā'*, both in wakefulness and dreams do not fear as the common people fear (10:62), for the miracle of the fear of God, which is very different from worldly fear and is unique, is always working in them. The states of the *mu'mins* however, are different with respect to it. That is, they have many ranks and in every rank there is a different state of fear. The second reason why Prophets and *awliyā'* do not have worldly fear is the remembrance of God and the third reason is knowledge.

27 Jumādā II, 1406 A.H.

9th March, 1986 A.D.

Prayer - A Heavenly Medicine

1. An extremely effective, healing, successful and beneficial medicine has been sent down from the heaven of mercy. It is extremely precious and priceless; it is available in one sense, but rare in another. It appears to be common, but is the most special. It is beyond praise and description, because it is the panacea or universal remedy for thousands of diseases. From the above title, you may have realised that such a miraculous medicine is Qur'ānic prayer (*du'ā'*), which has been sent by the heavenly Doctor, having mercy on the pitiable plight of countless sighing and moaning, sick and ailing people of the world. This elixir-like medicine is as old as the history of humanity itself. Further, the astonishing thing is that if research is done on its benefits in the light of modern sciences, it can prove itself to be the most modern and the results of its miraculous effect can be extremely wonderful and marvellous. As for the spiritual cycle of the future, there will be only the sovereignty and sway of prayer.

2. In order to adopt the real spirit of the prayer which is in the Qur'ān, it is necessary to act strictly and regularly upon all those conditions which are mentioned in connection with the great Qur'ānic subject of "Prayer", such as, faith, piety, benevolence, sincerity, hope and fear, humility, having recourse to God in difficulties (*rujū'*), etc. Without fulfilling these conditions, neither can the door of acceptance of prayer open, nor can the spirit of the Qur'ān be acted upon. Thus the holy Qur'ān has not only commanded to act upon these conditions, but has also mentioned many effective and impressive practical examples, such as: "And when they embark on the ships they pray to God, making their faith pure for Him alone, but when He brings them safe to land, behold! They ascribe partners (unto Him)" (29:65). In addition to this, see also verses (10:22; 31:32), so that from the collective meanings of these verses, it will be clear that although the sincerity, humility, having recourse to God, etc. of these people on the ship when encountering fear and danger is not permanent but transient, how wonderful it is that

the importance of the fear of God and the acceptance of prayer can be estimated from it! This hidden humility of the heart is called *tazarru^c-i khufyah* (6:63), which implies weeping and crying of the heart and this meaning is so comprehensive that it contains and comprises all the conditions of acceptance of remembrance and prayer. See the subject of *tazarru^c* (humbling oneself, imploring) in these seven noble verses: 6:42-43, 63; 7:55, 94, 205; 23:76.

3. In connection with prayer, numerous spiritual benefits are gained by *tazarru^c* i.e., imploring, *giryah-ū zāri*, i.e., weeping and crying or doing *munājāt*. Thus, it is necessary for the wise people to do *tazarru^c* again and again, both individually and collectively and protect themselves from all calamities, afflictions and diseases in the presence of God, lest the law of nature, due to their disobedience, visit them with the provisions of *tazarru^c*, as it is said in verses (6:42-43): “And We have sent (Messengers already) unto people that were before you, and We afflicted them with tribulation and adversity, in order that they might grow humble. If only, when Our disaster came on them, they had been humble (then We would have removed it from them)! But their hearts were hardened and the devil made what they used to do seem fair unto them”. At this place, it is necessary to think well why *tazarru^c* or *giryah-ū zāri* is so important? Does this cleanse and illumine the mirror of the human heart? Is, in such a state, every good prayer accepted very quickly?

4. The purpose of the creation of *jinn* and humankind is the worship of God, the True Worshipped, (51:56) and according to a noble *Ḥadis*, the essence of worship is prayer (*du^cā*) (*Tirmizi*, II, 631). Perhaps there is a miraculous wisdom hidden in this superiority of prayer. Prayer or *du^cā* means to seek something for oneself from the presence of God. Now the question arises that whereas worship constitutes other parts, why is the part of prayer which means asking for something, so important? The answer is:

- (a) Prayer is a practical worship, in which the *mu'min* presents his needs in the presence of God, the Blessed, the Exalted, with utmost humility and this is an occasion on which by making his

heart pitiable he can attain His mercies and blessings.

- (b) The Lord of the world is All-sufficient, but human being is extremely needy, thus it is they who can attain the fruits of all worship through prayer, as the fruit of *ıyyāka na'budu* (You alone we worship) is attained in *ıyyāka nasta'ın* (from You alone we seek help). This is the example through which we can be sure that a special reward of worship is received in the form of acceptance of prayer and Divine help (*ta'yıd*).
- (c) There is a possibility of receiving abundant favours and blessings if prayer is done in the state of *gıryah-ū zāri*.

5. The word “*muẓtarr*” in the wise Qur'an is extremely thought-provoking and meaningful. It means forced, compelled, obliged, poor, destitute, helpless. According to the Qur'an, every *mu'min* who has been tested by a natural calamity is *muẓtarr*. In such a condition, the carnal soul dies, at least temporarily. Thus, this is the time of spiritual bliss, therefore in this state it is necessary to have recourse to the Sustainer, as it is said: “Or, Who listens to the distressed when he cries unto Him and removes the suffering and appoints you (His) vicegerents in the earth” (27:62).

6. If you want to see the Perfect Man or a true *Şūfi* in the mirror of this noble verse (27:62), it is possible to see that they are *muẓtarr*, in the sense that their religious life, both externally and internally, passes through numerous trials, in which they both, dying before death and having died spiritually, pray with full attention. God, the Knowing, the Wise, first of all removes their internal diseases and then confers upon them the crown of vicegerency in the personal world, namely, the microcosm. This is a *Şūfic* interpretation of the above-mentioned verse.

7. I, who am less than the dust under the feet of the dignitaries of religion, cannot explain the virtues of prayer as they ought to be explained. Having melted through *ıbādat-ū bandagı* and abundant *zıkr*, search in and reflect carefully on the Qur'anic prayers directly, which will result in this purport of the wise Qur'an: “God, the Exalted, accepts the prayer of His servants (Muslims and *mu'mins*) every time

and always” (2:186). Spiritual benefit is alluded to more and more in this acceptance. Physical comfort is not that important, as the body is created to bear various kinds of difficulties and hardship so that the soul may benefit. In other words, the body has to suffer afflictions and pain again and again for the sake of spiritual progress, so that the prayer is made in the state of *giryah-ū zāri*, self-effacement and annihilation, and inner diseases are eradicated. Contrary to this, if only the physical diseases or any other physical difficulty were removed by prayer, how would it have been possible to have a separate prayer for the removal of spiritual diseases? For, it is the most difficult matter for every person to realise and feel his spiritual diseases, because the diseases of the intellect and soul are not visible, they are known only to the people of the inner eye.

8. Study verse (2:186), the explanation of the purports of which is: No servant of God can attain His proximity by his own struggle. However, it is the Prophet, through whose mediation the servants of God attain His proximity and their prayers are accepted in His presence, in the sense that their internal difficulties are always solved and sometimes their physical difficulties also. Thus, such servants of God, acting upon the Divine commands, should listen to the spirit and spirituality of the Qur’ān and accept them so that they may reach the perfect level of faith and attain the perfect light of rectitude and guidance. If this bliss is attained, it should be known that spiritual diseases are coming to an end.

9. You may certainly know that different parts of medicinal herbs are used as medicine. Thus, the roots of some and the flowers, fruits, seeds, etc. of others are used. Thus considering the wise Qur’ān as the supreme Paradise or the Garden of *Rizwān*, the holy verses of the former are compared with the medicinal herbs of the latter, then both in the exoteric and esoteric aspects of each and every verse will be conceived nothing but healing or medicinal efficacy, particularly in their roots and seeds. By the root is meant the depth of the meaning and the seed alludes to the essence of wisdom. It is because of this that, it has been stressed to penetrate the depth of Qur’ānic thought (47:24) and the essence of wisdom is given the rank of abundant good (*khayr-i*

kasīr) (2:269).

10. Prayer and *munājāt* (supplication) is a healing medicine that has been sent down from the heavenly Paradise. It is not bitter like some physical medicines rather it is extremely sweet and pleasant and enters the heart through the faculties of speech and hearing and thence spreads throughout the existence and encompasses it. There are many signs of the efficacy of this luminous medicine. The best sign is the shedding of tears with serenity and modesty. If a *darwish*-like Muslim receives this Divine favour, he should prostrate in humility so that his *munājāt* may be stronger and humility greater. For prayer, *giryah-ū zārī* and prostration are such that they are most liked by the Lord of Honour. Thus, there is the glad tiding of internal health for (17:109) a *mu'min* who uses this alchemic prescription.

11. According to a *Ḥadis*, there are two aspects of this world for a *mu'min*: (a) It is a prison for a *mu'min* and a garden for an unbeliever (*Da'ā'im*, I, 47). (b) It is a farm for the next world (*Aḥādīs-i Maṣnawī*, p. 112). Both these *Aḥādīs* are full of wisdom and there is no question of contradiction between them. This shows that, while living in this world, a *mu'min* has to suffer a part of pain and hardship in both cases, whether it is the hardship of prison or that of farming. Is it not better that for the sake of the Hereafter, they should suffer the entire share of their hardship in the work of farming, so that the very concept of prison may vanish! The allusion to the prison shows that, if a *mu'min* escapes from the hard work and toil of performing religious works, Divine law punishes him in numerous forms. This means that those *mu'mins* who work hard, with remembrance of God, prayer, worship and serve humanity (with sincere intention) can remain protected from many diseases.

3 Rajab, 1406 A.H.

15th March, 1986 A.D.

Spiritual Science - Part One

1. Science is knowledge in which the universe is observed and studied and new inventions are made through experiments. Radio, telephone, telegram, photography, cinema, space rocket, aeroplane, torpedo, rail, motor etc., all these inventions have come into existence due to this science. Through medical science the causes of countless diseases and their cure have been discovered. This knowledge is as extensive as it is important. Among all the sciences of the world, it is the one which has brought a great revolution in the life of humankind and thereby we can observe new progress everyday. This is the definition of material science, which you can take as an example of spiritual science.

2. There is no doubt that, as the external observation and study of the material universe is material science similarly the internal observation of it is spiritual science. Since spiritual science is eternally linked with the light of God and His vicegerency, therefore, first of all it was taught to Ḥazrat-i Ādam^(c), the father of humankind through the Supreme Names. All know that God had taught him all the names without any omission. Among these names, as a principle, first come His Supreme Names, under whose sovereignty come the names of all other things. In this Divine teaching, which was given to the vicegerent of God on the earth, we have to think and ask: Was he taught only the verbal pronunciation of every name or the spiritual reality also? The answer certainly is that in the school of supreme vicegerency, names and the named ones all were in the form of realities and recognitions. That is, Ḥazrat-i Ādam^(c) knew the origin and reality of everything. Such knowledge is called the “science of the realities of things” (*‘ilm-i ḥaqā’iq-i aṣhyā’*). This is the old name of spiritual science.

3. Just as physical cure is founded on the basis of medical science, Qur’ānic healing is founded on the basis of spiritual science. Therefore, it is necessary to discuss this subject, so that everything is clear in the

light of true knowledge. It should be known that spiritual science, under the title of spirituality, is attainable by every pious Muslim in the light of the teachings of the wise Qur'an and the sound *Ahādīs*. Its attainment is extremely necessary particularly in the present time. The time has come when the nations of the world may yearn for it and may realise its paramount importance and benefit. Anyhow, spiritual science has always been there, but its complete manifestation is going to take place now.

4. Although according to you and us, material science and spiritual science are separate, but in the sight of God and the Prophet, they are together one chain. The only difference is that the initial part of it is material science and the last part of it is spiritual science. In other words, external science is related to the external world (*āfāq*) and the internal science to the spiritual world (*anfūs*). Both of them are among the miracles of God (41:53) and in both lies betterment and success of this world and the Hereafter.

5. When Ḥaẓrat-i Ādam^(c), according to the command of God, taught the angels the science of names, what language was he using? Did he use the physical tongue or the spiritual tongue? Were all the angels gathered in front of him? If not, how was his voice reaching them (2:33)? Regarding this key reality, we have to accept that Ḥaẓrat-i Ādam^(c) used to give this knowledge in the heart's voice, which the angels of the entire universe heard in their respective places. This we can call spiritual science. Further, he also had a world of particles (*‘ālam-i zarr*, personal world), which in *Ṣūfism* is called microcosm.

6. God, the Exalted, through His perfect power, has created for men an automatic world, whose heavens, earth, sun, moon, stars, etc. work automatically. Scientists have made automatic machines in the light of this law of nature. From this example, it becomes easy to believe the wonders and marvels of spiritual science, that not only is the *zīkr* of the angels automatic, but also at special times the successful *Ṣūfīs* and true *mu'mins* experience the miracle of automatic *zīkr*. This kind of automatic *zīkr* adheres at the stage of ^(c)Izrā'īl^(c) (*manzil-i 'Izrā'īli*) (48:26). Although this *zīkr* belongs to Ḥaẓrat-i ^(c)Izrā'īl^(c), which is used

for the experiment of dying before (physical) death of a pure-hearted *Ṣūfi*, yet this same automatic *zīkr* also belongs to that fortunate person in whose ear Ḥazrat-i ‘Izrā’īl^(c) recites it.

7. When someone obeys God and His Messenger completely and does abundant *zīkr*, as a result their inner senses wake up and they start to experience extraordinary things. For instance, they see the army of souls and hear its voice. The astonishing thing is that everything has a soul. Take for example vegetation, even if it is autumn, the soul of every flower appears enriched with the wealth of its fragrance; its fragrance never ceases, nor does its colour fade. The amazing thing is that in the spiritual state, specimens (of fragrance) of some trees and herbs of the jungle and the urban areas are made to smell by turns. Also the souls of many things come in the state of fragrance and provide energy to the body. From this exercise of spirituality, it appears that this poor person, who was lying sick for a long time, is now being treated and made to smell and also to eat various kinds of medicines. However, the specimen of feeding is very limited.

8. Just as during the treatment of some physical diseases, prevention is a compulsory and necessary condition, similarly in the days of spiritual treatment, one has to eat very little normal food, particularly in those days in which the spiritual patient is given subtle foods in the form of manifold fragrances. Moreover, it is inappropriate to give importance to the usual eating and drinking of physical things, while there is the practical example of manna and quails and the Table of Jesus (*mā'idah-yi ‘Īsā*) before them. However, it can be said with mixed feelings of regret and happiness, that this is one of the stations of the spiritual journey and leaving it behind the traveller has to advance more and more towards the final destination.

9. It is said by the sages of religion that, without the help (*ta'yīd*) of the Holy Spirit there is no spirituality. The Holy Spirit abides in the Prophets and their special representatives, just as the sun is permanently in the heaven. It is obvious that where the luminous sun is always shining, the darkness of night cannot spread, nor can the shadows of clouds be cast there. However, it is true that the earth passes through different

states of light and darkness. Earth stands for the people of faith, who in comparison to the Holy Spirit, pass through different states, like day and night, sunshine and shade, but the wealth of experiences which is called knowledge and recognition is everlasting. An allusion is made to this in the verse (58:22), which you should study again and again. In it by “*bi-rūh^h minhu* (a special spirit from Him)” is meant the Holy Spirit. As Khwājah Ḥāfīz has said:

*Fayz-i rūḥu’l-quḍus ar bāz madad farmāyad
Dīgarān ham bikunand ānchih Masīḥā mī-kard*

If the grace of the Holy Spirit may help again,
others will be able to do what the Messiah
(i.e., Ḥaḏrat-i ʿĪsā^(c)) used to do

10. Soul in itself is believed to be an immaterial reality, but at five places, it has a link with the body. These five places are:

- (a) Universal body, which is the astral or subtle body of the universe, is also the Dais (*kursī*) (2:255) as well as the Universal Paradise (3:133; 57:21).
- (b) Luminous shirt which is to protect from every kind of heat (16:81).
- (c) Spiritual shirt which protects from every kind of war (16:81).
- (d) Spiritual particle or spiritual particles, or particles of subtle body, which are to represent you in others and others in you. Also potentially, they are the spiritual army which can conquer the universe (27:17). For, there is a Sulaymānian Kingdom dormant within everyone.
- (e) External body which is in front of all. This body has great importance, for religion, faith, knowledge and action, all depend on it.

11. Man, in reality, on the whole is sick at present and suffers from manifold external and internal diseases. Otherwise, following the true guides (Prophets and *awliyā*), he would have observed all the wonders and marvels of spirituality and recognised his own self (soul) and his Lord according to “*Man ʿarafa nafsahu fa-qad ʿarafa rabbahu* (“The

one who recognizes their soul, recognizes their Lord.”)” (*Aḥādīs-i Maṣnawī*, p. 167). In addition to this, they would have been able to recognise the Prophets, for without their recognition, nobody can reach the recognition of God. Since the advent of Islam, the recognition of the holy Prophet is extremely necessary, as all other recognitions are gathered in it, such as the recognition of angels and heavenly books, etc.

12. In the cycles of Ḥaẓrat-i Mūsā^(c) and Ḥaẓrat-i ʿĪsā^(c), certain *darwish*-like *mu'mins* had also succeeded in attaining the place of spirituality, due to which they were able to see and recognise the heavenly book with their inner eye. Therefore, the wise Qurʾān gave them this name: “Those unto whom We gave the Book” (2:146; 6:20), for both externally and internally, the act of giving of the Book by God had become complete for them. Thus such pure *Ṣūfīs* were able to recognise the light of Prophethood like their kith and kin that it was going to manifest in the pure and sacred personality of the holy Prophet (2:146; 6:20).

13. A highly important question arises here: If the successful *Ṣūfīs* of the cycles of Ḥaẓrat-i Mūsā^(c) and Ḥaẓrat-i ʿĪsā^(c) have recognised the light of Prophethood and the heavenly Book with their inner eye, cannot we believe that *awliyāʾ*, great *Ṣūfīs* and true *mu'mins* of the religion of Islam have also observed the light of the seal of the Prophets and the spirit and spirituality of the holy Qurʾān with their inner eye in the light of *maʿrifat*? Cannot the special proximity of God be attained as a result of additional prayers (*nawāfil*)? If it can be attained and the Lord of the world becomes the ear and eye of such close friends, what cannot they hear with the ear in which the Divine light works? And what cannot they see with the eye in which there is the Divine light? It is obvious that such close friends of God, whose inner senses have become illumined with the Divine light, will hear and see everything. And this is the sign of the health of intellect and soul.

Naw-rūz 9 Rajab, 1406 A.H.
21st March, 1986 A.D.

Spiritual Science - Part Two

1. In future the inhabitants of the planet earth, willingly or unwillingly, will have recourse to spiritual healing, because there is going to be the sway and rule of spiritual science. Numerous verses of the wise Qur'ān make this pleasant prophecy. The holy Qur'ān itself says that immediately after the miracles of material science, the miracles of spiritual science will appear (41:53). Whether this revolution of spirituality and hidden knowledge will start from Islamic countries, or according to heavenly wisdom and expediency from other countries, such as America, Russia, China, etc. its nature and form will be exactly the same as has been mentioned in the prophecies of the glorious Qur'ān. This foresight is a bright proof of its being true and unique, which is perfect and complete in every respect and has been revealed to the Prophet^(s) of the last time.

2. According to spiritual science, there are five special methods of healing:

- (a) Healing by the Qur'ān, i.e., Qur'ānic healing which is being discussed in this book.
- (b) Healing through knowledge, because most, rather almost all spiritual diseases are caused by the absence of intellect and knowledge, namely, ignorance.
- (c) Healing through *zikr* (remembrance of God), for due to the negligence of the remembrance of God, Satan gets a chance to do his work in the human heart and sows the seeds (germs) of one or other disease in it.
- (d) Healing through voice, this is because of the fact that every disease has a living soul. Voice, by God's command, by putting pressure on it, can compel it to leave the body.
- (e) Healing through touch, the benefit of which is that if the one who touches the patient is very pious, a perfect *darwish*, a real *Ṣūfi*

and is full of subtle particles, God willing some of these particles transfer to the patient through touch, and can kill the germs of disease or put them to flight. It was this method of healing which Ḥaẓrat-i ʿĪsā^(c) used to practise and it was in this sense that he was called *Masīḥ* or Messiah, i.e., the one who cures by the touch of the hand (3:45). This name is mentioned in eleven places of the glorious Qurʾān.

3. In the Godhead of God, where there are universals there are also particulars. Thus if Ḥaẓrat-i ʿIzrāʾīl^(c), by God's command can make a perfect person or a *Ṣūfī* or a *mu'min* revive in the true sense by martyring him in this very life before the physical death (57:19), then such people while living in this physical life attain the status of martyrdom in the sight of God and they attain reward and light, not only in the Hereafter, but also in this life. This bliss is also partially attainable by other *mu'mins*, since every great work can be accomplished all at once and certainly in stages, too. Thus the sacrifice of life, that is, the act of Ḥaẓrat-i ʿIzrāʾīl^(c) (39:42) is in stages as well as all at once.

4. The work of Ḥaẓrat-i ʿIzrāʾīl^(c) is extremely miraculous and full of wisdom. He seizes the soul on five occasions:

- (1) As a result of successful *ʿibādat* and *ẓikr* of God in the heart of a *mu'min*, his soul is partially seized in the sense that some worn-out particles of the soul are expelled and some fresh particles are brought in.
- (2) The same event takes place when a *mu'min* sheds tears, implores and prays in the court of the Lord of Honour due to a calamity, hardship or sickness.
- (3) It happens during the state of sleep. That is, during sleep the exchange of the particles of soul, or seizing of soul, takes place repeatedly. Therefore, in order to attain good soul, it is necessary to wake up on time, lest it goes away in this exchange (39:42).
- (4) When a *darwīsh*-like *mu'min*, in his spiritual progress, enters the station of the death causing resurrection, he experiences a complete spiritual death (3:143).

(5) When the time of the external and physical death comes the soul is seized finally and completely.

5. Regarding spiritual science and healing, these verses of Ḥaẓrat-i ʿAlī^(c), should be reflected upon:

“Your medicine is hidden in you but (alas!)
you do not understand it,

And your sickness is from yourself but
you do not see it.

And you think that you are a small body,
while the greater universe is contained within you.

And you are that speaking book,
from whose letters reveal the hidden secrets”

(*Dīwān-i Ḥaẓrat-i ʿAlī^(c)*, p. 64)

Explanation: You can cure yourself, but true knowledge is necessary for it. It is extremely necessary to know that sickness, in fact, is not external but internal. You have understood that you are an ordinary and small body, due to which your sense of responsibility has become limited and therefore you have suffered great loss. Contrary to this, if you were sure that there is a universal kingdom hidden in you, all your potentialities would have actualised and you would not have suffered this loss. Unless someone realises the importance and benefit, worth and value of a thing, they do not pay attention to it nor do they struggle for its progress and upliftment. If you had died spiritually before the physical death, you would have become the speaking book of your deeds, which abounds in the secrets of recognition (*maʿrifat*).

6. The verse: “When the heaven is skinned” (81:11), indicates that from the dense (body) appears the subtle (body) and one has to go from the outer to the inner. In this verse, heaven means the entire universe and the things contained in it and skinning means the appearance of the subtle body or the subtle world from the dense body. This means that one day, from beneath the shirt of the body of the present human being, a subtle miraculous man will appear, just as a moth appears from a silk

worm. Thus, if this event happens to a *Ṣūfi* before his physical death, it is his great success and it is the experience of spiritual science. Now he should hope that he will be enriched with the treasure of the intellectual and spiritual health.

7. Ḥaẓrat-i Ādam^(c) is the first and last unity of all human beings, for he is the single soul (*naḥs-i wāḥidah*) (6:98; 31:28). That is, all human beings in their origin are his spiritual copies. These countless living pictures of the soul of Ḥaẓrat-i Ādam^(c) were taken by Ḥaẓrat-i ʿIzrāʾīl^(c), by God's command. However, they gradually moved away from their origin and reality. In other words, they fell sick. The holy Qurʾān is revealed for their cure so that everyone may gradually return to their origin and become the true picture of Ḥaẓrat-i Ādam^(c). In other words, leaving behind multiplicity and duality, they may merge themselves in the unity of the single soul.

8. Think about this *Ṣūfi* interpretation of verse (31:28): “Your (first) creation and your raising alive (from spiritual death = *in^mbiʿās*) is like that of a single soul (*naḥs-i wāḥidah* = Ādam)”. When Ḥaẓrat-i Ādam^(c) was created spiritually, as many copies as the numbers of his children who had to come to this world were made of him, by casting the universal soul in the mould of his personality. Thus, when the *in^mbiʿās* of Ḥaẓrat-i Ādam^(c) took place, their *in^mbiʿās* also took place with him and through his representation. Otherwise, his personal world and his recognition (*maʿrifat*) would have been incomplete.

9. The universe as a whole is called space, and time comes into existence from its movement. However, there is neither space nor time in spirituality, rather it transcends them both. That is, it is non-spatial and non-temporal, so that the luminous picture of every space and time, whatever it may be, which is living and perfect in every respect may appear according to the will of “Be (*kun*)”. This shows that spiritual science is the name of the act of angels, which is accomplished according to the Divine law. It should also be remembered that angel is created from the knowledge and deeds of a *muʾmin*. Further, in the record of spirituality, namely, the record of deeds, there is everything as mentioned in point 5 above, where it has been explained that it is

a speaking book. Now what is this speaking book? It is a great soul, an arch-angel, a living and wakeful world, a paradise, a quintessence of the universe, a complete light, a personal world, an example of \bar{A} dam^(c), an image of the Compassionate (*ṣūrat-i Raḥmān*), and thus it is everything.

10. In connection with spiritual science, what kind of miracles will appear in the future? This question is extremely interesting and also extremely difficult. Nonetheless, in the light of the holy Qur'ān and spirituality, we will write a few points as follows:

- (a) Since the time of spirituality has now come, therefore it is my humble request to Islamic countries throughout the world to establish institutions of spiritual science.
- (b) Some material scientists of a great country will progress in material science and will hear the astonishing voice of soul and will see the particles of soul.
- (c) The inner senses of man will start to work, such as to observe a luminous world within oneself, to hear extraordinary voices, to smell fragrances, etc.
- (d) Through spiritual science, U.F.O's will be conquered, whereby planetary travelling will be very easy.
- (e) People of the east and the west will converse with each other without an instrument.
- (f) At the same time, all the instruments of material science will become redundant, for spirituality will work better than them.
- (g) War will come to an end and the people of the world will come closer to each other in the sense of peace and harmony.
- (h) All this will happen by the power of the light of Islam, because it is only this religion which is the religion of nature and which lasts from the beginning to the end.
- (i) This will be the age of secrets, for during it many secrets will be revealed.
- (j) At that time people will realise that (previously) they were sick.

- (k) At that time people will be convinced of the spirituality of the holy Prophet, his grandeur and exaltedness and his system of guidance.
- (l) Qur'ānic wisdoms will come to light due to the manifestation of spirituality.
- (m) People will see the subtle body and will try to be transferred into it.
- (n) Gradually every kind of evil will be extinct, for the respite given to Satan will come to an end and he will be disgraced publicly.

11. The wise Qur'ān is such a vast miraculous and unfathomable ocean of the light of knowledge and wisdom that the waves of manifold subjects are always surging out of it. It is extremely astonishing that every such wave of it reaches from one shore to the other. Thus the glorious Qur'ān is full of the subject of spiritual science, which is, spirituality.

14 Rajab, 1406 A.H.
26th March, 1986 A.D.

Divine Love (*‘Ishq-i Ilāhī*)

1. Divine love makes every severe hardship easy. It is the panacea or the universal remedy for hundreds of diseases. Nay, it is the spiritual water of life by drinking which, human beings become immortal. Otherwise no fountainhead of the water of life other than this exists on the planet earth, and the story (about the water of immortality) which is in vogue can only be an example of it. Physical death is necessary, but spiritual perdition is the extreme limit of punishment.

2. Divine love is the supreme bounty among the bounties of the Sustainer of the world. Therefore, if we look with the inner eye we will find that Divine love is mentioned everywhere, from the beginning to the end of the holy Qur’ān. For instance, take the *Sūratu’l-Fātiḥah*:

- (a) The word “Allāh” implies the meaning of bewilderment, for there is nothing but bewilderment for lovers and *‘ārifs* in the lights of Divine manifestation.
- (b) The interpretation of the name “*Rabb* or Sustainer” from the point of view of Divine love is that the Sustainer of the world sustains every creature according to its needs, and accordingly He strengthens His pure-natured lovers with the nourishment of Divine love.
- (c) The very heavenly affection and love is mentioned in the names *Raḥmān* and *Raḥīm* (Compassionate and Merciful).
- (d) In “*Māliki yawmi’ d-dīn* (Master of the Day of Resurrection)”, the allusion is that, *mu’mins* will be enriched with the everlasting wealth of Divine love on the Day of Resurrection.
- (e) “*Iyyāka na‘budu wa iyyāka nasta‘in* (You alone we worship and from You alone we seek help)”, means that we worship You with love and *ma‘rifat* (recognition) and therefore, we seek help from You only.
- (f) “*Ihdina’š-ṣirāṭa’l-mustaqīm* (Guide us on the right path)” means:

Guide us on the straight path of love, for it is the easiest and the shortest path.

- (g) The explanation of “*Şirāta’l-lazīna an’amta ‘alayhim* (The path of those upon whom You have showered favours)” is that we want to follow those to whom You have granted the supreme bounty of Your love, which is superior to any other bounty.
- (h) In “*Ġayri’l-mağzūbi ‘alayhim wa la’z-zāllin* (Not the path of those who have been the object of Your wrath)” is taught that those who have become the object of Your wrath or those who have gone astray, are those who, in reality, have failed to attain the luminous wealth of Your love.

3. Further, in the light of the wise Qur’ān, you may know who are the chosen ones, whom God by guiding on the straight path has granted the bounty of His wisdom-filled love. Yes, they are the Prophets, the truthful (*şiddiqin*), the martyrs (*shuhadā*) and the righteous (*şālihīn*) and among them can also be included those who follow God and the Prophet in true sense (4:69). How can such a great feat be accomplished in one day? It requires continuous hard work and great sacrifices, so that the animal soul may die in a way and as a result the holy love may be experienced.

4. Divine or heavenly love is mentioned in the wise Qur’ān both explicitly and implicitly. Among those words in which it (*‘ishq*) is explicitly mentioned is *ḥubb* (= *maḥabbat*). Although according to some scholars *maḥabbat* and *‘ishq* are two separate things, according to others they are two names of the one and the same reality. This latter view is more correct. This means that Divine love is possible, not directly, but through the Prophet. It is the teaching of the holy Qur’ān (3:31) that unless someone obeys the Prophet with love, God does not love him. This means that people can be illumined with the light of the love of God and His beloved Messenger through knowledge and good deeds.

5. The following *Ḥadīs* is mentioned in *Bukhārī* (IX, 105), and *Muslim* (IV, 1776), in *Kitābu’r-ru’yā*: “*Man ra’ānī fa-qad ra’a’l-*

ḥaqq”. According to revered *Ṣūfis*, it is translated as: “He who saw me, saw God.” However, an intelligent person may ask the question: Is it a matter of wakefulness, or dream? The answer is, whether it is a matter of wakefulness or dream or of spirituality, in any case the vision of the Prophet is considered the vision of God. This is because the comprehensiveness of the words of the *Ḥadīṣ* requires this kind of interpretation. Thus, this leads to the conclusion that love of the Prophet is the love of God and similarly, the vision of God is also possible through His *mazhar* (locus of manifestation).

6. Another example of Divine or true love is fire. Fire is both light and fire (27:8) in Qur’ānic language. The sun, every kind of electricity and fire are both light and fire. Thus, the universal light, namely the sun not only has the capacity of growing and ripening, but also of burning and also of reviving certain things. It is also known to all that fire causes some things to melt. Thus, if *mu’mins* have to cure themselves by the current of spiritual electricity, or to burn carnal germs, or to melt and mould in the Perfect Man’s mould, then with the feeling of utmost indigence, they have to implore and shed tears in the presence of Divine love, so that after purification of every kind, the soul of love (*rūḥu’l-‘ishq*) may enter them.

7. Study verses (82:6-12) carefully, where in the sixth verse is mentioned the way the Benevolent Lord favours man according to the nature of His attributes and his negligence of Him. In verse seven, the completion of the physical creation of man is alluded to, then his equalisation (*taswīyah*) and straightening (*ta’dīl*) in his spiritual progress. In verse eight, “*fi ayyi ṣūratⁱⁿ mā shā’a rakkabaka* (Into whatsoever form He wills, He casts you)” are mentioned the spiritual form and the intellectual form, that man is given all possible forms by casting him in spiritual and intellectual moulds. This is the supreme reward of melting in the fire of Divine love. Thus, it is possible for every human being to be moulded in the mould of the Single Soul (31:28) and to adopt its form and of all its copies. If they achieve this supreme bliss, they attain their own whole (*kull*) and perfection.

8. Love or friendship of God gives the concept of the extremely great

favour of God, the Exalted. Undoubtedly the concept of such favour is also found in many other words; and after all these exalted meanings, comes the level of “*fanā’ fi’llāh* (merging in God)”. This is the last and most effective treatment for the eternal health and soundness of human beings. Further, it means entering the abode of peace where there is nothing but peace, nor is there any fear and danger of any sickness.

9. In *Aḥādīs-i Maṣnawī* (p. 134), this sacred *Ḥadīs* is recorded: “He who loves Me, I kill him; and he whom I kill, I become his blood money”. (*Al-Manhajū’l-qawī*, IV, 398). There is a very great secret hidden in this *Ḥadīs*, that a positive secret is revealed in a negative way. This is the same favour and bounty of God which is mentioned in verse (57:19), that in one respect, He grants His friends the death of martyrs in the greater *jihād*, and in another in His sacred love while they are still physically alive. They are granted great reward and light in return for such martyrdom. When someone attains light, it is understood that he finds God as a hidden treasure. Thus, this is the meaning of the above-mentioned *Ḥadīs*.

10. In *Iḥyā’u’l-‘ulūm*, (IV, 295) the following prayer of the holy Prophet^(s) is recorded, which is extremely wisdom-filled: “O God! Bestow upon me Your love and the love of the one who loves You and the love of that which makes me closer to Your love and make Your love to me more palatable than cold water”. This prayer comprises all basic and fundamental beauties of religion, therefore it requires detailed explanation.

11. We have already mentioned the *Ḥadīs-i nawāfil* (*Bukhārī*, VIII, 336-37), which is also called “*Ḥadīs-i taqarrub* (*Ḥadīs* related to the proximity of God)”. This *Ḥadīs* is also recorded in *Majma’u’l-baḥrayn*, under the title of “*fanā’ fi’llāh*”. The gist of it is that, as a result of the accomplishment of the obligatory duties and supererogatory services, the faithful servants attain the special proximity of their Lord, the sign of which is that God actually loves them in such a way that His sacred light shines in their heart, and their internal senses and external senses become illumined to the extreme degree. This is their effacement and merging.

12. What kind of pleasure and attraction is found in the pure love of God, the Exalted, the Sublime, and what kind of tenderness, gentleness and humility is created in the heart under its influence, or what are its wonders and marvels and its miracles? Although due to human beings' shortcomings it is extremely difficult to experience them, yet the way His mercy works overwhelmingly and abundantly it is not impossible. Moreover, it is also an extremely great favour of God that He, the Knowing, the Wise, has created His love not all at once, but in different stages so that everyone may progress gradually.

13. Friendship of God has been praised and described in verse (10:62) of the Qur'ān, whose expression is extremely miraculous: "Behold! The friends (*awliyā'*) of God have neither fear, nor do they grieve". Common people are afraid of the dangers of the future and grieve for what is past. However, for the friends of God there is neither future nor past, nor is there any fear and grief, because in the non-spatial and non-temporal world they have observed the reality that all things of the space (universe) and time remain safe and secured and everlasting in the fist of God (21:104; 39:67). Therefore, they are not afflicted by the disease of fear and grief.

14. Regarding the external (physical) martyrs and those of Divine love, the wise Qur'ān has passed the universal judgement that they despite being slain in a way do not die in reality, rather they become immortal. It is as if they are given the water of immortality of love, therefore they are honoured with eternal life. Thus, every wise person accepts this clear fact that there is no remedy for physical death, but spiritual death can be cured with the water of immortality of Divine love.

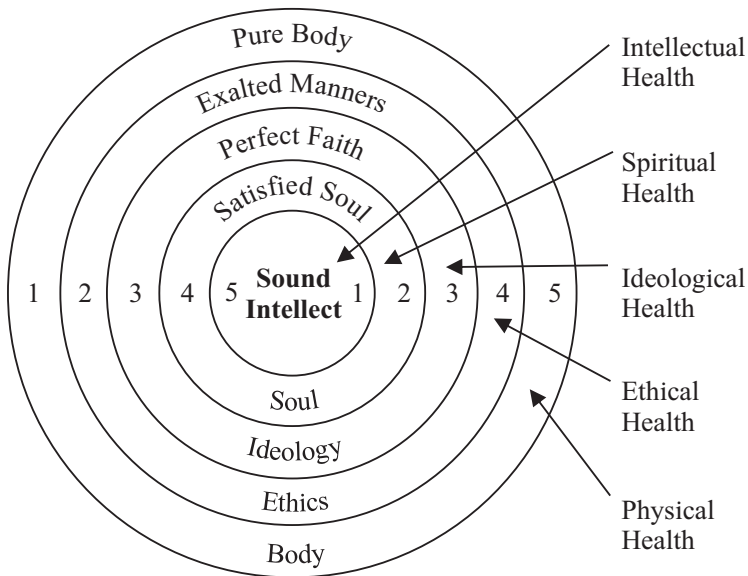
26 Rajab, 1406 A.H.

7th April, 1986 A.D.

Standard of Health

1. There is a standard to test everything, or in other words there is a fixed meter, measure or weight to weigh and measure things. In some modern machines, there are many meters to check their inner condition, whether there is any increase or decrease, or whether the machine is functioning as desired or not. Similarly in the world of Islam, the pure life, the sacred *sunnat* and the ideal character of the holy Prophet is made such an all-inclusive standard or the universal of universals, in whose light the people of insight can, not only diagnose inner sickness and health, but also attain the treasure of knowledge and recognition. A diagram of his perfect health in every respect is presented here as an example:

Diagram of Excellent Model



2. In connection with the creation and completion of human existence, the body is created first, then the vegetative soul, animal soul, human

soul and ethics respectively. Then comes into being his ideology, by which is meant belief, school of thought (*mazhab*) and religion, then the soul of faith (*rūḥu'l-imān*) and finally intellect, by which is meant an intellect which recognises God.

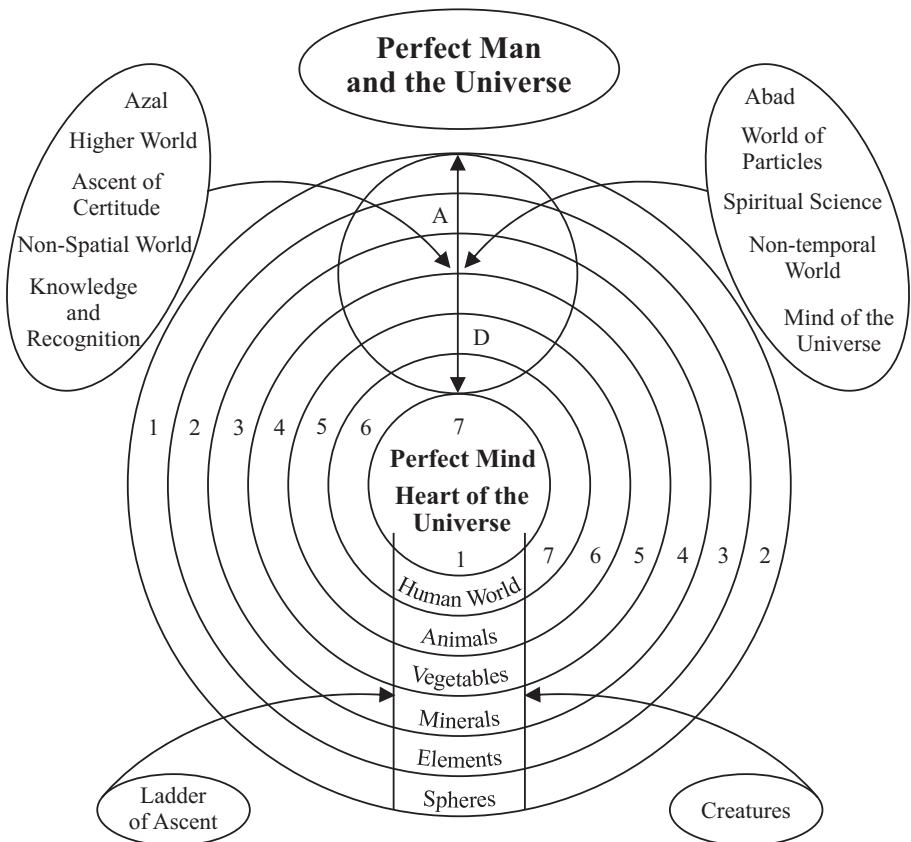
3. The above-mentioned order of creation is absolutely correct with respect to physical creation. However, with respect to excellence, the rank of intellect comes first, next the soul of faith, then ideology, namely, belief, then ethics and the fifth is the body and accordingly is the intellectual health, spiritual health, ideological health, ethical health and physical health.

4. The path of the esteemed *Ṣūfis* is quite logical, that first the successful *sālik* (one who walks on the spiritual path) merges himself, in his *shaykh* (= *murshid/imām*), then in the holy Prophet and finally in God. Since this is the case, we have to examine the diagram of the “Excellent Model” of the Prophet more carefully. For it is possible for a *sālik* on the spiritual path (*sulūk*) to pass through merging in the *shaykh* (*fanā' fi'sh-shaykh*), merging in the Prophet (*fanā' fi'r-rasūl*) and merging in God (*fanā' fi'llāh*) then inevitably, the *shaykh* himself has already merged in the Prophet and God, because without this, the concept of merging becomes meaningless. From this point, it becomes clear that in this diagram, after the Prophet, the *shaykh* or the Perfect Man and also the *sālik* are mentioned.

5. The pure body of the holy Prophet is referred to in verse (33:33). This purity is both external and internal, in which the Perfect Men are with the Prophet. Further, the best manners (*khuluqⁱⁿ 'azīm* = an exalted standard of character, 68:4) are also a model for the people. We must say without any hesitation that these manners or habits are those of God, which the Prophet, the mercy for the worlds, had adopted. Therefore, it is said: “*Takhallaqū bi-akhlāqi'llāh* (Adopt the manners of God!)”. Perfect faith (*imān-i kāmil*) implies that belief and ideology are common, but perfect faith is special. The satisfied soul is the developed form of the soul (89:28). The Qur'ānic name of the sound intellect, is the sound heart (26:89; 37:84).

6. The wise Qur'an has called all inner diseases the diseases of the heart or intellectual diseases (2:10), because if the intellect falls sick, the soul, ideology, ethics and body, all automatically fall sick. The reason for this is that intellectual sickness is nothing but ignorance, whose influence causes many physical and spiritual diseases. Contrary to this, if the intellect is sound and healthy, the health of other things is possible. It is not strange for the wise people that vegetables depend on the vegetative soul, animals on the animal soul and the edifice of the human existence is founded on the basis of intellect.

7. Those who have attained the extremely exalted rank of merging in the Prophet and in God, are called the Perfect Men. Such Divinely guided *shaykhs* or *murshids* have become like the centre or the heart of the universe. Study the diagram below and its explanation carefully.



8. In my opinion this diagram can prove extremely useful in the understanding and the teaching of realities and recognitions. In the light of Qur'ānic allusions and spiritual knowledge, it has been explained in this diagram that the Perfect Man, in fact, is like the heart and mind of the external world. That is, he is the centre of the universe as well as the circumferential circle of it. In the upper part of these seven circles, you can see a small circle. What is this? This is the universal mind of the Perfect Man. It is also the mind of the universe or the cosmic mind. It is also called *azal* and *abad*, which in fact is the same place. It is also the higher world and the world of particles. It is also the place of the ascent of certitude (*mi'rāj-i yaqīn*) and the fountainhead of spiritual science. It is the non-spatial and non-temporal world. Here is found the knowledge and recognition of the entire universe, for it is the mind of the universe. It has many more names, but a few only are mentioned as examples.

9. A - D is the symbol of ascent and descent and the link between the heart and mind. The mind is the heaven of the personal world and the heart is its earth. It is the natural link and order of heaven and earth that some things descend and some others ascend (34:2), so that the law of ascending of prayer from below and the descending of mercy from above may last and continue forever. This is the explanation of the perpetual ascent and descent. Note also the law of inclusion and exclusion that the entire universe and all things in it enter the blessed personality of the Perfect Man and become confined in him and from here they also spread throughout the universe (57:4). In point number seven you can see the position of the personal world in the diagram of the universe. The universe, which revolves on the supreme circle of annihilation (*fanā'*) and survival (*baqā'*), in many ways continues to pass through the wisdom-filled personality of the Perfect Man (21:33).

10. With respect to spatial and bodily position, the Perfect Man is not the centre and heart and mind of the universe, rather he has this position due to his being the fountainhead of intellect and soul. The honour and preference which God has given to the children of Ādam^(c) (over other creatures) is based on the reality of this intellect and soul, in which after the holy Prophet, the Perfect Man is the first and foremost

among others. It is in his personality that recognition of what and how the superiority of the children of Ādam^(c) is over other creatures (17:70) can be attained.

11. The rank of perfection of humanity preceded others and will outlive others. Therefore in the diagram, the Perfect Man is both the seventh and the first. Now it should be asked: why is there a ladder in the diagram? It should be remembered that the heaven is both above and below. Thus this is the ladder of ascent, at the first step of which are the spheres, at the second the elements, at the third the minerals, at the fourth the vegetables, at the fifth the animals, at the sixth the world of humanity and then is the Perfect Man who has climbed the ladder and reached the highest point of ascent and honour, where he has become the standard of health, and invites others to that exalted place.

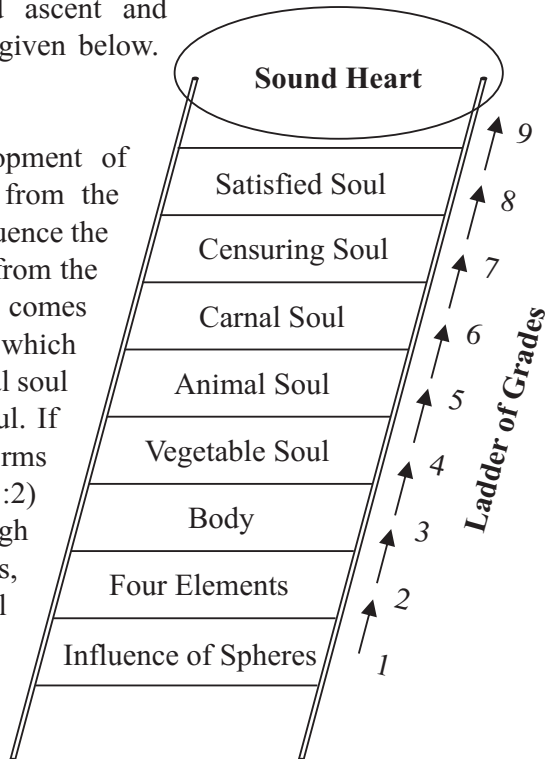
9 Shā°bān, 1406 A.H.

19th April, 1986 A.D.

Real Health

1. As has already been explained, according to the wise Qur'an, the worst and the most fatal spiritual disease is unbelief and hypocrisy, which is in the hearts of the unbelievers and hypocrites. In contrast to this, the best and most salutary health which has pure life, is in the form of submission, faith, light of knowledge and recognition, which in the holy Qur'an is mentioned as the sound heart (26:89; 37:84). Such a pure and illumined heart, perfectly healthy according to the standard fixed by God, the Exalted, is the blessed heart of the Prophets and *awliyā'*, which the people of faith can also attain through complete obedience. That is, such a sound heart, with its paragon of beauty and grace, can be attained only in the last station of the spiritual journey, or after climbing the ladder of ascent. A diagram of physical and spiritual creation and completion and ascent and elevation of human beings is given below. Look at it carefully.

2. The creation and development of the human personality starts from the spheres, which continue to influence the elements. The body is created from the elements. The vegetative soul comes into being in the body, upon which rests the animal soul. The carnal soul rests (12:53) on the animal soul. If this soul is improved, it transforms into the censuring soul (75:2) and the censuring soul, through knowledge and good deeds, becomes the satisfied soul (89:27); and thereafter, comes the sound heart, which is the ultimate and real health of



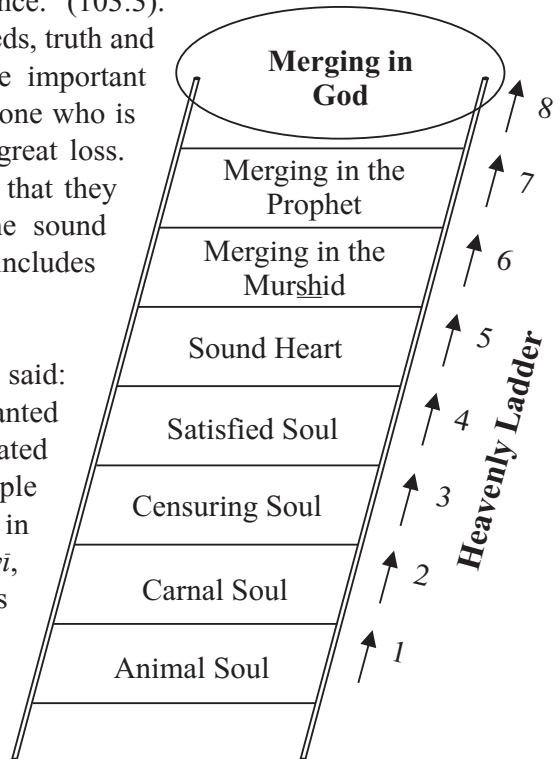
human beings and also the goal of their creation and completion.

3. The wise Qur’ān has used many examples in order to make the human reality understandable. One of these examples is a ladder, which is extremely important. It is such a clear and understandable sign that by this, the human ascent and elevation can be definitely understood, not only by the intelligent but by everyone. Thus, if you look at it carefully and judge realistically about yourself, then in the heart of hearts, you can be convinced at which step of this ascending ladder you have been blocked and why? This obstacle, in reality, is a hidden disease which you can cure yourself, by the grace of God.

4. It is the usual habit of human beings that they always think of the body and forget the soul, due to which they suffer a very great loss. The noble Qur’ān has emphatically drawn attention towards this loss in the wisdom-filled verse: “By the time, verily man is in loss, except those who believe and do good deeds and exhort one another to truth and exhort one another to patience.” (103:3).

Here, in perfect faith, good deeds, truth and patience are contained all the important meanings of religion, and the one who is without these attributes is in great loss. The first and foremost loss is that they will not be able to attain the sound heart, the attainment of which includes everything.

5. In a sacred *Ḥadis*, it is said: “I was a hidden treasure, I wanted to be recognised, so I created the creatures (i.e., the people of recognition (*maʿrifat*), in particular) (*Aḥādīs-i Maṣnawī*, p. 29).” The purpose of this creation cannot be complete without the *ʿarīfs*. An *ʿarīf* is the one who attains the



recognition of God through effacement and merging by two means:

- (a) He merges himself in a perfect *murshid*, who has become merged in the Prophet and God.
- (b) Then he, by becoming merged in the Prophet, becomes merged in God, and finds God as a hidden treasure. If someone, due to his self-created diseases, cannot attain this extremely great and everlasting treasure, it is his greatest loss, which has been mentioned in reference to verse (103:1-3). Think about the diagram of the ladder of spiritual progress which is before you.

6. Which knowledge and wisdom does not exist in the Qur'an? It is a Book, perfect and complete, which explains everything (16:89). Thus in verses (28:88; 5:27), there is the wisdom-filled allusion to merging in God (*fanā' fi'llāh*). It is true that the means of merging in the Absolute Light is the *Ṣūfī* merging, which besides these verses is also mentioned in other verses of the holy Qur'an.

7. Another Qur'ānic name of ladder is *sullam* (6:35; 52:38). It is called *sullam* because man reaches the higher (world) with safety through it (*Luḡātu'l-Qur'ān*, III, 226). This is its literal analysis. Now, on the basis of this example, we can say that there is also a heavenly (spiritual) ladder, which is the means of ascending towards the real health and peace, which is the level of merging in God. Merging in God has many synonyms or explanations, such as, to merge in the truth, to enter the abode of peace (10:25), which is Paradise, to attain the hidden treasure through the recognition of God, be martyred in the love of God and become immortal (57:19), to go to the presence of God all alone (6:94), to return unto God (2:156), ascent of the angels and Spirit (70:4) and according to a sacred *Ḥadīṣ*, God becoming the ear, eye, etc., of His close servant. All these realities are related to merging in God.

8. The subtle existence of Ādam^(c) and human beings is a unique thing. Even if you use all the similitudes of the world to explain whatever is unique, they will still fall short. As water does not have a fixed form of its own, therefore it will have as many different forms as the different containers in which it is poured. Thus, one of the

innumerable examples of man is a ladder. That is, the Perfect Man in actuality and every ordinary human being potentially, are like a ladder, which is set up to climb to the heaven of spirituality. Certainly in this sense it is said that God, the Blessed, the Exalted, is the Lord of the ladders (70:3). This becomes known to a *sālik* only when he attains the practical recognition of the three mergings (i.e., merging in the *murshid*, merging in the Prophet and merging in God).

9. It is appropriate to ask an important question here for the sake of understanding, which is: “What is the salient difference between external or physical health and sickness?” The answer is:

- (a) A healthy person feels peace and comfort, while a sick person suffers pain and discomfort.
- (b) A healthy person always receives great pleasure and happiness from each and every bounty of life, while the sick feels displeasure and deprivation in every kind of bounty.
- (c) A healthy person accomplishes all his work diligently, but the sick cannot accomplish any work.

Now the same is the case of the internal or spiritual health and sickness. However, there is one more problem about the spiritual aspect of human life, which is that the one whose thinking is confined to animal life and who is unaware of the spiritual and intellectual bounties of Islam cannot feel his internal diseases.

10. What is the difference between a worldly and a truly religious man? The difference between them is not external, it is internal. That is, the religious person has the soul of faith (*rūḥul-īmān*), while the worldly one does not have it. Thus the fortunate one, who has been revived in the soul of faith feels or realises his inner diseases, always searches for real health. Although real health is in Paradise, it is from this world that one has to go with a healthy intellect and soul (*qalb-i salīm*) (26:89) to the presence of God, otherwise there will be great disappointment and regret.

11. It is a fact that, unless a sick person feels pain, the doctor does

not give him any medicine. But how is it possible to see or know or feel one's own inner diseases? It is possible to do so in the light of faith and knowledge. That is, when Muslims and *mu'mins*, in the light of knowledge of certainty, begin to know about the possible progress of the spirit and spirituality and about abundant inner spiritual wealth, they can also realise why there has been a delay in attaining the hidden treasure. In short, it should be understood that confession of disobedience and repentance by a faithful servant is the feeling of sickness and having recourse to a remedy. However, [in order to gain spiritual health] it is necessary to act upon repentance in a true sense.

12. The purpose of what has been explained in this book is to make the readers realise vehemently, that in comparison to external diseases, internal diseases are far more dangerous and fatal, for they are neither seen nor felt. They attack like a dangerous arch-enemy, who is engaged in eradicating someone day and night through extremely secret movements. On the other hand, external diseases cannot harm faith, soul and intellect. Rather, it is possible that God, the Knowing, the Wise, may make such an unjust enmity extremely beneficial for the *mu'min*, whereas in the case of inner diseases, there is nothing but countless losses and perditions. Therefore, it is the duty of every individual Muslim to struggle strenuously, day and night, to reach the spiritual place of real health.

17 Shah°bān, 1406 A.H.

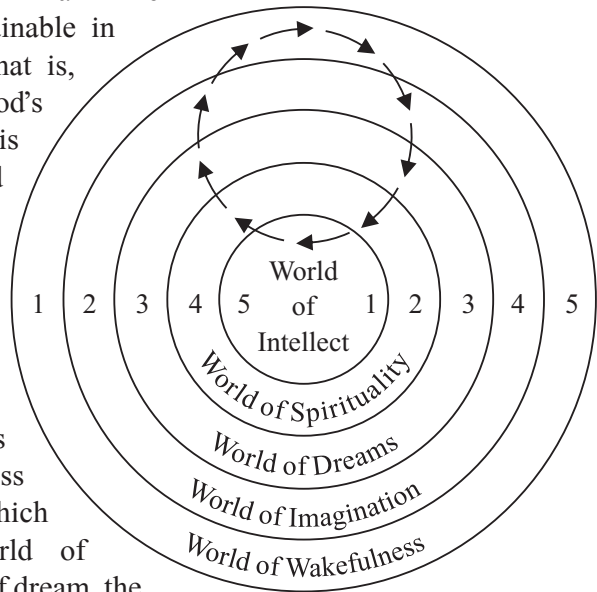
27th April, 1986 A.D.

Man in the World - World in the Man

1. It is known to all that physically man resides in and is confined to this material world. However, very few are aware that this world, in a subtle form, is containable in man. Let us see how it is so. It should be known that the external universe is called macrocosm and man, microcosm. The latter, which we can also call the personal world is in fact the compendium of the five worlds: the world of wakefulness, the world of imagination, the world of dream, the world of spirituality and the world of intellect. The diagram of this personal world is shown here.

Personal World

2. Remember well that the external world is containable in man in many ways. That is, man, according to God's command, through his word and deed and feelings, first of all creates an individual and personal world out of this collective world, which is called the microcosm or the personal world. This is the world of wakefulness of each individual, in which are included the world of imagination, the world of dream, the world of spirituality and the world of intellect.



3. The external senses, (i.e., sight, hearing, smell, taste and touch) are granted by God, the Exalted, for the purpose that every religious person, according to the requirement of religion, may create a pure and

pleasant personal world of perceptible things, which is free from every kind of disease and is perfectly healthy. Thus the five senses are as five doors through which an endless chain of subtle things of the external world enters the personal world. This is the caravan of life and also its hustle and bustle.

4. In the personal world, where a great and unique kingdom is going to be established, among the countless services and meritorious deeds of the external senses rendered for it the sense of seeing surpasses the services of all the other senses. The eye, through its informative study, which together with religious and worldly books, is based on the book of the universe, continues to send the invaluable treasures of knowledge and information to the heart and mind. Everything by nature is developing. Accordingly, a true *mu'min* through abundant *zīkr* develops his eye to such an extent that for a particular time, it unites with the inner eye and becomes one with it. This is true not only of the eye but of the other senses also. In that state, there is such a resplendent and magnificent manifestation of supernatural wonders and marvels, that the *sālik* is drowned in bewilderment. It is a fact that in this state the eye of a true *sālik* becomes the telescope of spirituality and the microscope of reality.

5. The rank of the ear follows that of the eye. The way it works from the material world to the spiritual or supernatural world is extremely amazing. It is the gate of the souls of creatures. It can hear the voice of angels (41:30). If the spiritual revolution of someone has taken place, what cannot he hear! If the light of God becomes the eye and the ear of a close servant of God, what cannot they see and what cannot they hear! In short, when the veil between the external and the internal senses is lifted or the wall demolished and they unite and become one, and start to work for the construction and completion of the personal world on a large scale, the great treasures of knowledge and wisdom are obtained.

6. You know that from the world of wakefulness is created the world of imagination. A bright proof of this is that those things which they had seen in their wakeful state are seen in their imagination. This means that things, being stripped of the material attire, fly into the world of

imagination. The world of dream is created when the imagination, due to inactivity of the senses, becomes suspended for a while. Spirituality is created if dream is dissolved by enough *‘ibādat* and spiritual exercise. Initial spirituality is like a peaceful, pleasant dream, one of whose Qur’ānic names is *nu‘ās* (slumber) (3:154; 8:11). Finally, from the essence of spirituality is created the world of intellect or the world of Command. However, this point should be remembered forever that what is the last is also the first and what is in *azal* is also in *abad*.

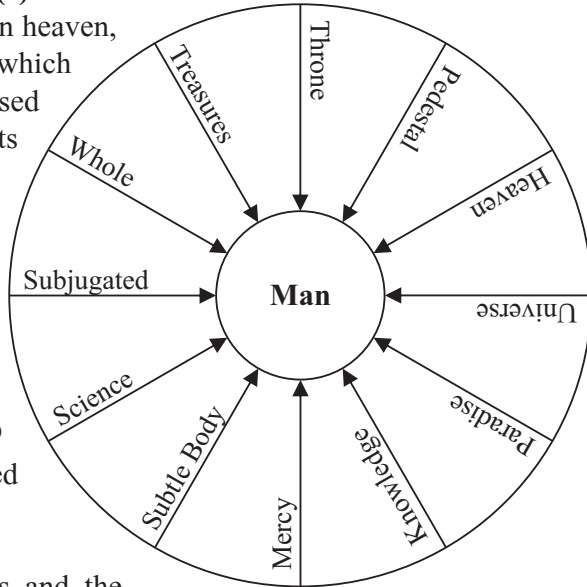
7. In the external world, a successful diver by diving into the ocean can with great difficulty bring out only a few material pearls, but the *‘ārifs* of the personal world, by God’s command, have attained not only the pearls of secrets, but have also poured the ocean of the universe itself in the receptacle of their existence (namely, personal world). All this, in fact, becomes accomplished by the Hand of God (21:104; 39:67). Thus, this is the meaning of “Man in the World and World in the Man”.

8. God, the Omnipotent, in His Godhead and Kingdom, has on the one hand extended such a spacious and extensive universe and has created so many things in it that *jinn* and humankind can neither comprehend it, nor can they enumerate the things in it. But the Powerful King (54:55) Himself, on the other hand, has not only folded the heavens and the earth in His blessed Fist (21:104; 39:67), but has also enumerated them all, one by one, in the number one (72:28) in this state, namely, in the luminous Fist. It should be remembered that this supreme miracle of knowledge and recognition takes place in the personal world or the universal heart and mind of the Perfect Man.

9. The universe has countless meanings, but for the sake of brevity and ease only twelve of them whose benefit man receives or is going to receive, are mentioned in the diagram on the next page. For instance, take the example of: **(a)** The Throne (*‘arsh*) - if someone merges in God, the Elevator of ranks and the Lord of the Throne (40:15), they practically become like a ladder and benefit from the secrets of the treasure of the Throne. **(b)** Throne is also the Divine Pen (96:4) and the Dais (*kursī*) is also the Guarded Tablet (2:255, 85:22). Thus, in this sense, their favours

and blessings are directed towards humankind. **(c)** There is not only sustenance in heaven, but also everything which has been promised (51:22). **(d)** Existents (*kā'ināt* = creatures of God) are created for the sake of the children of Ādam^(c), the proof of which is the honour and superiority of the children of Ādam^(c) over others, mentioned in verse (17:70).

Universe and Man



10. **(e)** The heavens and the earth, namely, the entire universe has a subtle body, which has the fifth nature that is neither dry nor wet, neither warm nor cold, and whose breadth and vastness is equal to the universe (3:133, 57:21). The same is the universal Paradise, which is for man and can also be brought closer (50:31). **(f)** There is knowledge in the exterior and interior of everything (6:80, 7:89), and the universe or *‘ālam* is the compendium and whole of all things. Therefore, it is nothing but knowledge. Further, even with respect to its root and measure, *‘ālam* is the means or instrument of acquiring *‘ilm* or knowledge, as *khātam* is the instrument of putting a seal (*Qāmūsul-Qur’ān*, p. 344). Thus, a complete model of the fountainhead of knowledge, which is in the macrocosm, is also in the microcosm, namely, human being.

11. **(g)** The world is the ocean of mercy, as it is the ocean of knowledge, (21:107, 40:7), and its flow is towards the world of humankind through the holy Prophet^(s), the mercy for the worlds. **(h)** The subtle body, which is also called the body of similitude (*jism-i miṣālī*) (19:17, 17:99, 36:81) is among the wonders and marvels and tremendous things of the universe. This is the *ibdā‘ī* shirt (16:81), through which Paradise is

brought closer. **(i)** There are innumerable natural resources of worldly and religious science in the exterior and interior of this universe and the benefit of all of them is directed towards the personal world.

12. **(j)** The holy Qur'ān says that all things in the heavens and the earth, without any exception, are subjugated to real men (45:13). This subjugation is both external and internal. The internal subjugation is that the living quintessence of the universe and the existents, namely the astral body (which is linked with the Universal Intellect and the Universal Soul), acts as the other "I" of man. Further, the representative souls of all things work in the personal world of the Perfect Man, the example of which is the Kingdom of Sulaymān. **(k)** Universal or whole (*kull*) means the compendium of the universe, as well as the Perfect Man, who is the copy of the universe and he also has many copies. Thus, God, by giving one of his copies to every *mu'min*, has given him everything (14:34).

13. **(l)** If you study deeply the "Law of Treasures" in connection with the laws of the Qur'ān, you can certainly find a satisfactory answer to each of your difficult questions. See how systematic and wisdom-filled is the law that all things are in the treasures of God's proximity. You can receive the things and bounties of the treasures of God according to your knowledge and recognition (15:21). I understand that this struggle (for the dissemination of) knowledge is an effective persuasion, which by being based on reality, can draw the attention of the people of wisdom towards inner health.

26 *Shahbān*, 1406 A.H.

6th May, 1986 A.D.

Who does God love and who does He not love?

1. As has already been mentioned in this book, in the light of a luminous and wisdom-filled sacred *Ḥadīṣ*, eternal salvation and complete health and peace from all inner diseases are attained only in the desired destination, namely, the destination of merging (*manzil-i fanāʾ*). This supreme and ultimate bliss is attained by those close servants of God whom He loves and upon whom He showers the rain of His pure light, until they are merged in it. Now it is most necessary to mention here the attributes of those close servants of God whom He loves and also to mention the disease and vices of those whom He does not love. In order to know this, the study of the diagram and its explanation can be extremely useful.



2. In the diagram opposite, the outermost circle shows *nāsūt* (the world of humanity = the physical world = this world), in which are written twenty eight words, which are directly or indirectly from the wise Qur’ān. Fourteen of these words have positive meanings and the other fourteen have negative meanings. The questions which are posed in the very beginning (i.e., in the title) of the article are answered through affirmation or negation in these words. You see that here the direction of positive meanings is towards *malakūt* (the world of angels, the higher world), whereas the direction of the negative ones is not so. The clear indication of this is that if a *sālik* really wants to reach the desired destination he has to necessarily adopt the higher qualities.

3. **(1-2: Obedience and Disobedience):** In verses (3:31-32), the obedience of the holy Prophet^(s) is considered the single condition of God’s love, as the perfect faith lies in it, and also it has been emphasised that disobedience of his command is unbelief and God does not befriend and love unbelievers. Thus, this Qur’ānic purport is not only the main purpose of this diagram, but also the very essence of this article. The rest is only its explanation.

Regarding **(3-4 Goodness and Badness):** God says: “And do good. Lo! God loves the ones who do good” (2:195). But which good? Due to the different standards of the religions of the world it is possible that one person may consider a thing good, whereas another may consider the same thing bad. Thus, to do good will be valid only under the obedience of the Prophet. Whatever may be contrary to this will be bad, for it will not be like the goodness which Islam approves. (51:34).

4. **(5-6: Peace-making and Mischief):** Peace-making and mischief are contrary to each other. Thus, when the noble Qur’ān says: “And God loves not mischief” (2:205), this means that God does not love mischief-makers, rather He loves the peace-makers. For here the meaning (i.e., love) is applied to the antonym (i.e., peace-making) of the original word (i.e., mischief).

(7-8: Purity and Impurity): God loves those who live clean and pure lives externally and internally (9:108) and those who are not clean and

pure (9:28) cannot attain this bliss. You know that the existence of humankind is a compendium of three things: body, soul and intellect and accordingly, there are three kinds of purity and impurity - physical, spiritual and intellectual.

5. **(9-10: Repentance and Sin):** Among those whom God loves are also those who repent in true sense (2:222) but God never loves those who persist in their sins (2:190).

(11-12: Faith and Unbelief): All the beauties of Islam are gathered in faith and there is nothing but vice in unbelief. Thus, when God says: "God does not love the unbelievers" (3:32), it means that God certainly loves the faithful, for faith is loved from both sides (49:7), from the side of God and the side of (His) servants.

6. **(13-14: Justice and Injustice):** God loves those who judge with equity (5:42), but those who do not judge with equity are not worthy of this most pure friendship (3:57). Both equity and inequity are of two kinds: with respect to oneself and with respect to others.

(15-16: Piety and Impiety): There is piety on one side and impiety on the other. Piety contains all the meanings of religion. Therefore, God loves the pious (3:76) but no impious and immoral person can be a friend of God (38:28).

7. **(17-18: Patience and Impatience):** Patience is among the great virtues of the Prophets and *awliyā'*. It is related to both physical and spiritual kinds of calamities. Thus the virtue of patience cannot be perfected unless a *mu'min* is afflicted by manifold calamities. This is extremely necessary, for God does not love the one who is not religious, patient and grateful (3:146). If someone during a trial shows anxiety, fear and panic, this deprives him of the supreme bounty, namely, the friendship of God (70:20).

(19-20: Trust in God and Mistrust): True trust in God is at the level of perfection of faith, where every perfect *mu'min* considers God his *wakil* (the one whom he trusts), and God loves and befriends such

mu'mins with the utmost kindness (3:159), but the unbelievers have no *wakīl* (47:11).

8. **(21-22: Observance of limits and Transgression of limits):** Glad tidings in any religion other than Islam is something meaningless, whereas glad tidings for the faithful in the Qur'ān is practical glad tidings in which is mentioned the meeting with the souls and angels and the attainment of the love of God in this life (41:30, 9:112). The same glad tidings is for those *mu'mins* also who observe the limits, namely the laws of religion, whereas God never loves those who transgress them (5:87).

(23-24: Humility and Pride): In this world, poison is the most dangerous and lethal thing for every living creature, similarly pride is the deadly poison for ethical and spiritual life. This deadly poison has no remedy. There is but one thing which can destroy it, and that is humility. Thus God loves the humble, but does not like the proud (22:34, 16:23).

9. **(25-26: Spending wealth in the path of God and Extravagance):** The wise Qur'ān says: "He (God) does not love the extravagant" (7:31). The clear indication of this verse is that God loves and enriches those *mu'mins* who do not hesitate to spend their wealth in His path (2:261), with the everlasting wealth of His wisdom-filled love.

(27-28: Jihād and Refusal to do jihād): As you know *jihād* is in many senses. That is, there are many kinds of *jihād* and each one in its own place is important. One of these is when, in order to meet the needs of the country and nation, the collective struggle of the people for progressive activities becomes like a leaden wall. God likes such a united effort. Those who do not participate in such works without a reason are like those who stay at home during *jihād* (61:4, 4:95).

10. What a great ingratitude and negligence is on our part that we hear a lot about the light of love of God, the Holy, the Exalted, but we neither melt nor do we do any revolutionary work to attain it, although the entire inner healing and health lies in it, and all diseases are due to the

absence of this supreme elixir. Thus, these fourteen exalted attributes related to heavenly love are the signs of true health, and in contrast to them, the blameworthy attributes are certainly the inner diseases.

11. Divine light is a soul-nourishing and faith-illuminating light by whose effulgence the darkneses of ignorance vanish. This light is the fountainhead of pure life, namely, real life (16:97). Thus the faithful servant whom God loves becomes merged in this light and attains a new life. This is an explanation of merging in God (*fanā' fi'llāh*). All Prophets were in the rank of merging in God and they used to invite and exhort all human beings towards this final destination without any discrimination and difference, for the guidance of every great guide is till the final destination. In other words, every Prophet makes the true *mu'mins* of his cycle merge in God before their physical death. It is obvious that God Himself is the final destination of all.

12. There have been many great personalities in Islam who had attained the rank of merging in God, but the world did not know who they were. According to “The one who recognizes their soul, recognizes their Lord.” the one who cannot recognise himself, cannot recognise God and His friends (*awliyā'*) also. Yet in the religion of nature (Islam) there is no despondency from the mercy of God, for there are all the means of knowledge and recognition in it.

4 Ramazān, 1406 A.H.

14th May, 1986 A.D.

Recognition of Prophets and *Awliyā'*

1. It may occur in the hearts of some of you that some of the material in this book is not related to the subject. However, it is not so, because where the wise Qur'ān, in one of the numerous aspects of its miracles of knowledge is medicine, remedy, healing and “subject of healing”, how can something which is from the Qur'ān, or is said in the light of the Qur'ān, be out of the context of “*Qur'ānic Healing*”? Thus, I would like to say a few words regarding the recognition of Prophets and *awliyā'*, so that through their recognition the wise people may know where the real place of inner (spiritual) health is and what its fruit is. For they, the Prophets and *awliyā'* are the embodied path, the guide as well as the best model of reaching the final destination.

2. You may know this fact that every Prophet is a *wali* also, but every *wali* is not a Prophet. First, prophethood is superior to *walāyat* (friendship of God). Secondly, *wali* means a friend of God, which does not imply the meaning of prophethood, whereas, every Prophet is God's friend. Thus wherever *awliyā'* are mentioned in the Qur'ān, the Prophets are also included. As the Qur'ān says: “Behold! Surely for the friends of God, there is neither fear nor do they grieve” (10:62). In this wisdom-filled verse, since the Prophets and *awliyā'* are mentioned together in the same place, excepting the responsibilities of prophethood and messengership, the rest of the treasures of the *azali* and *abadi* secrets are gathered (in them) and nothing of knowledge and recognition is outside of them.

3. *Awliyā'* or friends of God, with respect to *walāyat* are alike, but with respect to prophethood and messengership are in two groups. The first group is called Prophets and the second *ṣiddiqīn* (the truthful) (4:69). Whatever the Prophets have seen, the *ṣiddiqīn* also see it. They, on the basis of the observation of the truth of certainty (*ḥaqqu'l-yaqīn*), testify and verify the Books brought by the Prophets and their miracles. Togetherness of the *ṣiddiqīn* with Prophets can also be seen from the

fact that after them are the *shuhadā'* (martyrs, witnesses) and after them are the *ṣāliḥīn* (the righteous) and finally the *tābi'īn*, those who follow them (4:69). You may say that apart from the *ṣiddiqīn* and the Prophets, the rest mentioned above are also among God's friends. You are quite right. However, there are levels of friendship of God and hence the chosen friends of God are the Prophets and *ṣiddiqīn*, who have been mentioned above.

4. One of the Qur'ānic names of Ḥaẓrat-i Ādam^(c) is *nafs-i wāḥidah* (7:189, 39:6), on the measure of *fā'ilah*, which means "one" and also "the one who makes one". Thus if you search carefully in the above verses, you will come to know that in the world of particles of Ḥaẓrat-i Ādam^(c), the Father of humankind, the particles of the souls of all human beings had come into being while the peace-giving existence (*wujūd-i sakīnat*) of Ḥaẓrat-i Ḥawwā'^(c) was not yet made from him. The spirit (light) of God which was breathed into Ḥaẓrat-i Ādam^(c), the vicegerent of God, had with it a huge world of souls and angels. This is the definition of *nafs-i wāḥidah*.

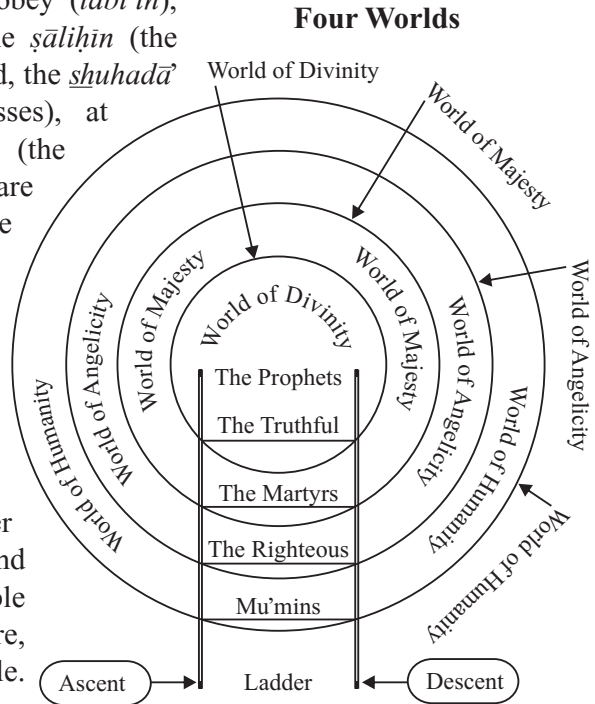
5. Every Prophet and Perfect *walī* is the *nafs-i wāḥidah* in his own time, for the spirit or light of God and the world of particles have to be there forever. A clear proof of how all human beings are in the Perfect Man can be found from the blessed personality of Ḥaẓrat-i Ibrāhīm^(c). He was not only a believer in one God and a great Messenger, but also a community obeying and recognising God (16:120). The community which has been praised by God Himself was the spiritual community of the Prophets and *ṣiddiqīn*, in whose representation Ḥaẓrat-i Ibrāhīm^(c) became the Imam of humankind in the past, the present and the future (2:124). Further, in this wisdom-filled successive representation, the holy Prophet is not only the Imam of the people, of the first and the last, but also the Imam of all Prophets and *awliyā'*, as he has been sent by God as a mercy for all worlds (21:107). It is obvious that this mercy is for every age. Thus, it is true to say that this universal mercy has continued to be spread through the chain of the Prophets and *awliyā'*.

6. A special form of (Divine) mercy is the Qur'ān and the light of the Qur'ān (10:57, 5:15). The spirit and spirituality and knowledge

and recognition of the Qur'ān were also in the Scriptures of the earlier communities (26:196), and now all of them are, in a way, in the Qur'ān (5:48). For, according to the law of unity, as all the teachers of the Scriptures, being transferred from one into another are linked to their supreme luminous centre, namely the holy Prophet, all Scriptures being transferred into one another are gathered in the great Qur'ān. For no system can survive without the existence of a centre and central pull.

7. How dear is the word “*ṣidq*” (truth, true, truthful)! It is particularly so, as it is one of the names of the holy Qur'ān (39:33). By “*ṣidq*” is meant *ṣādiq* (truthful), by which is meant the one who knows and explains the verities and realities of the Qur'ān and verifies them by word and deed. *Ṣiddiq* is the emphatic form of *ṣādiq*, which means extremely truthful, truthful from top to bottom and the one who knows the verity and reality of religion from the very root and foundation of it. By this *ṣiddiq* is meant the *wali* whose rank is after that of the Prophet. Thus according to verse (4:69), at the first step of the ladder of spiritual progress, are those who obey (*tābiʿin*), at the second step are the *ṣālihin* (the righteous ones), at the third, the *shuhadāʾ* (the martyrs, the witnesses), at the fourth, the *ṣiddiqin* (the truthful ones) and then are the Prophets^(s), who have climbed the ladder (see the diagram).

8. (a) Whereas all people live in the world of humanity (*nāsūt*), only the *mu'mins* have reached the first step of the ladder of spiritual progress and development. It is possible for them to remain there, but deviation is impossible.



(b) *Ṣāliḥīn* also live in this external world (world of humanity) with other human beings, but spiritually they have reached the world of angelicity (*malakūt*), at the second step of the ladder, where they see the manifestations of light and the earth of their personal world is improving. (c) *Shuhadā'* (martyrs, witnesses) are of two kinds: external and internal. The state of external or physical martyrdom is not hidden from anyone. The internal or spiritual martyr is the one who is slain in the path of God (spirituality) in his life time. Or, in other words, he passes through the station of ^oIzrā'īl^(c) (*manzil-i 'Izrā'īlī*) and starts to attain recognition of Resurrection. The *shuhadā'* have reached the world of majesty (*jabarūt*), where there is the luminous manifestation of the Divine attributes. (d) *Ṣiddīq (walī)* reaches the world of divinity (*lāhūt*), where he becomes merged in the essence of God and where he finds the greatest treasure enfolded and rolled up in the Hand of God, in which there are the key secrets only. Now when such a person explains knowledge, he will speak most truly, for his knowledge is in the light of those *azalī* and *abadi* secrets, which he has seen in the world of divinity. Thus he is the *ṣiddīq* (the most truthful) in this sense. (e) The Prophet first attains the rank of *walāyat*, then he succeeds to the rank of prophethood. The Prophet is commanded by God to proclaim his prophethood and to invite the people unto Him. But the *walī* does not receive such a command, he (only) works under his Prophet. Prophethood came to an end with the holy Prophet, but the chain of *walāyat* is perpetual and everlasting.

9. The place of Ḥaẓrat-i Jibrā'īl^(c) is the world of majesty (*jabarūt*) and he cannot go beyond that. For Jibrā'īl^(c) is an angel who accompanies a Prophet or a *walī* in his journey of ascent. However, since the world of divinity is the world of unity, the duality of two persons cannot enter it together. Therefore, only one individual can go there being freed from everything in every respect, alone and having become merged, as it ought to be.

10. One of the mentions of Ḥaẓrat-i Idrīs^(c) is made in the noble Qur'ān in this way: “(O Prophet!) And make mention in the Scripture (Qur'ān) of Idrīs. Lo! he was a *ṣiddīq* and a Prophet” (19:56). Such a mention is also made of Ḥaẓrat-i Ibrāhīm^(c) (19:41). These examples

show that every Prophet first becomes a *wali*, and then a Prophet. Now, in the light of the above-mentioned diagram, an important question is answered. The question is: “To what extent is the spiritual progress of a woman possible? Had a woman become a Prophet at any time? If not, what was the reason for it?” The answer is that there is no difference between the spiritual progress of a man or a woman, for their place of return and destination of merging is the same, which is the world of divinity, where all have to become merged individually. A bright example of the spiritual progress of women is Ḥaẓrat-i Maryam^(c), that she was a *ṣiddiqah*, namely, a female *wali* or *waliyyah*. That is, she was among the perfect *awliyā’*. See in the above-mentioned diagram that the final destination of *ṣiddiqīn* is the destination of divinity. Thus certainly the pure soul of Ḥaẓrat-i Maryam^(c), a *ṣiddiqah* (5:75) and other fortunate women like her can reach the world of divinity. In my opinion, due to this bright proof of the equity of the Compassionate (*musāwāt-i Raḥmāni*), the remaining part of the question should cease automatically.

12 Ramaẓān al-mubāarak, 1406 A.H.

22nd May, 1986 A.D.

Physical Healing in the Qur'ān

1. The wise Qur'ān is the incomparable wisdom-filled Book of God, the Blessed, the Exalted. This heavenly guide Book, which being based on complete and clear guidance and teachings related to the religious and worldly betterment and success of human beings, is full of wisdom-filled secrets of every kind of health and soundness. It is not only a belief, but also a fact that the great Qur'ān is the eternal speech and eternal treasure of God, the One. That is, where this exalted Book is as the primordial light and secret of secrets in the Word “Be (*kun*)” and in the Divine Pen and the way it is in the Guarded Tablet with grandeur and luminosity (43:4, 85:22), it is a priceless treasure at every level. Definitely you are aware of the law of treasures (15:21) which, due to its paramount importance, is mentioned time and again as extremely necessary laws are frequently mentioned. Since everything comes down from the treasures of God, the Exalted, therefore, from the beginning of the history of humanity till today, the way all religious and worldly sciences and arts came into existence initially and the way they expanded and progressed, are all due to the luminous sources of the holy Qur'ān.

2. We would also like to mention here that one bright proof of the wise Qur'ān, being incomparable and comprehensive of all the sciences, is that it has been revealed from the higher world, perfectly adorned with the characteristics, virtues, realities and recognitions of the Command “Be”, the Divine Pen, the Guarded Tablet and the Treasures of God. Thus, truly speaking, the holy Qur'ān is the greatest favour of God to humankind, for it contains the most perfect guidance for the betterment and health of soul and body and religion and the world of human beings (16:89).

3. Now we come to the core of the subject in which we have to explain, supported by evidence, how along with spiritual healing, the secrets of physical healing are also contained in the wise Qur'ān. In this

regard, first of all, it is necessary to believe that the thing which the Qur'ān has ordained unlawful, is harmful to the health of both body and soul or to one of them. That which the Qur'ān has ordained as lawful and which is also within the limitation of moderation, does it guarantee the safety of both body and soul, or not? Although the supreme purpose of each and every command of the Qur'ān and Islam is nothing but the pleasure of God, the great reward which is accrued from this sincere act is not only in the Hereafter, but also in this world. The soul and body share together in every reward of this world. For instance, think in the light of science about the importance of purity in Islam, or look at the postures of the prayer (*namāz*), such as standing and sitting, bowing and prostrating from the medical point of view, or similarly, think about fasting in the month of Ramazān. In short, there is not a single aspect of Qur'anic teachings, in which in addition to the betterment of the intellect and soul, physical health is not kept in view as much as possible.

4. The physical healing and its great importance in the wise Qur'ān can also be estimated from the noble verse in which God, the True Wise and the Absolute Doctor, regarding the medicinal efficacy and benefit of honey, says: "In it (honey) is healing for humankind (*nās*)."
(16:69). It should be remembered that here the word "humankind" is used in an absolute sense. That is, there is no restriction and condition of time, place, age, etc. This means that it works like an elixir, not only for every kind of sick people, but is also extremely beneficial for the healthy people of every age, whether they live in hot countries or in cold regions, whether they belong to the ancient times or to the modern scientific age. Without any discrimination and difference, it is extremely efficacious and beneficial for all human beings. This also shows that it is a remedy for all diseases, for in the above noble verse, it challenges every disease. Further, this point should also be mentioned here that (in the above verse), attention is drawn to the medicinal efficacy and benefit of all kinds of fruits and flowers, when God, the Knowing, the Wise, commanded the bee: "Then eat of all fruits" (16:69).

5. If you reflect in the light of the Qur'ān about the word *barakat* and the subject of *barakat*, God willing, your precious knowledge will increase greatly. The greatness of *barakat* is such that it is used for

God Himself and (His) Supreme Name (7:54, 55:78). *Barakat* means abundance of blessings and favours and their perpetuity and continuity. Then the word *mubārak* (blessed) (3:96, 6:92) is used for the Ka'bah and the noble Qur'ān. Physical *barakāt* (blessings) are kept by God, the Sustainer of the world, in mountains and in the water of rain (41:10, 50:9). God has not called a tree, fruit and oil *mubārak* directly, except the olive tree and its fruit and oil (24:35). Certainly its allegorical meaning can be something else, but literally it means nothing but the olive tree. Thus its *barakat* is entirely different from that of the mountains and water, and that is the abundance in its medicinal efficacy and powers, which you can also see in the pharmaceutical books.

6. There are certain secrets hidden in those things by which God has sworn in the wise Qur'ān, such as, the fig and the olive (95:1). Several secrets are hidden in this verse. One of them is that two treasures of health are hidden in the fruit of fig and in the oil of olive.

7. All fruits contain physical healing, therefore they can be used for healing and cure. The proofs of this fact are:

- (a) All fruits are revealed from the Divine treasures of Paradise (15:21).
- (b) They receive the *barakat* of the rain of mercy (50:9).
- (c) In a sense they are *tabarruk* (benedictory gift) of the peaceful sanctuary (enclosure of the Ka'bah) (28:57).
- (d) It is also a great merit of the fruits that the bounties of Paradise are compared with them (47:15).
- (e) As God rolls up the universe and makes it a hidden pearl (21:104, 39:67), similarly, in the external world the Divine Hand, by squeezing the tasteless wood of the tree makes it a fragrant and tasty fruit. This is a great miracle for the people of insight. Thus, that pearl is medicine for the intellect and soul and this fruit is medicine for the body.

8. There are manifold *barakāt* (pl. of *barakat*) in the exterior and interior of mountains. Among these *barakāt*, there are countless medicinal herbs, whose wealth cannot come to an end as long as the

world exists. Perhaps you may have seen an attractive spring and the freshness and succulence of wild flowers in the meadow on a mountainside. In fact, this attractive scenery of colourful flowers invites us to reflect that in each of them there is a very precious medicine, such as the wild rose, which through its language of pleasant colour and smell says: See there is a wealth of healing hidden in the treasure of my existence.

9. The holy Qur'ān says: "We cause to grow with it (water) well planted orchards full of beauty and delight" (27:60). God be praised! The heart-soothing beauty of gardens, whether it is newly sprouted verdure or the emerald floor, flower-scattering trees and scent-sifting pleasant breeze under the cool shade, the singing of melodious birds, the swinging of the branches of the weeping willow, the swaying of the poplar, all these and many other alluring scenes are included in the beauty of a garden, seeing which the melancholy of the heart disappears. This is an essential remedy.

10. In order to prevent physical diseases, work, exercise and movement is extremely necessary, for the law of the Qur'ān implies that the external and internal creation and completion of man is impossible without hard work and toil (90:4). No soul is charged beyond its capacity (2:233). When man is in the womb of a mother, the law of nature compels him to move and when he is born, this movement, which is seemingly disorganised, increases day by day and becomes stronger and stronger. In short, the great secret of health and success is hidden in constant movement and hard work.

11. Some people are afraid that, if they have less time to sleep at night, they will fall sick. In their case, this may be true due to their habit, but the reality is what the Qur'ān teaches, that those *mu'mins*, who cherish religious and worldly progress and success, have to sleep very little (25:64, 51:17). The same way is taught by the pure *sunnat* of the holy Prophet that, particularly in the beginning hard work is indispensable. In any case, there cannot be any disease in whatever the holy Qur'ān ordains. There is but health.

12. What is the greatest obstacle in the path of spiritual progress? It is

the animal soul or the carnal soul, which you cannot remove but you can purify and dissolve it by trampling on it and its desires. There are many ways of trampling on it, but the most effective method is rising at night (and doing *‘ibādat*) (73:6). This method, in addition to being effective in trampling the animal soul, is also effective in straightening the speech. Here, by speech, first is meant *‘ibādat-ū zikr*, and secondly, every kind of speech. Not only does pronunciation become clear by the vigil of the night, but by its blessing every kind of speech and expression also becomes purified from all kinds of slips and becomes acceptable to and understandable by all.

13. When you brush your teeth well, take a bath, wear clean clothes and do *‘ibādat* in a pure and clean place, this helps you to concentrate and attain more and more pleasure from it. What is the secret of such a spiritual sweetness and pleasure in which the help of material things is sought? The secret is that, so long as the soul is in this world, it is linked with the body and so long as the body is alive, it is with the soul. Thus it is necessary that the body in all its work should receive help from spiritual health and purity and the soul from physical health and cleanliness.

14. The physical and spiritual health and spiritual wisdom lie in that you should remember God in the evening and sleep on time and be grateful to God, the Great, the Exalted, for the great favour that He, the Benevolent, in His infinite mercy, has appointed Ḥaẓrat-i ‘Izrā’īl^(c) to make you sleep and Ḥaẓrat-i Isrāfil^(c) to wake you up. If you obey God and the Prophet in true sense, you will certainly see how miraculously they become your friends (21:103, 41:30-31). You should work hard in the beginning and according to the *Sūratu’l-Muzzammil*, you should get up at midnight or a little before or after. It (should be noted) that tenderness of the heart is extremely necessary in order to forget things other than God and to be lost in His name. According to the proverb “a handful out of a heap”, we have confined ourselves to citing only a few examples of “physical healing in the Qur’ān”.

Wa’s-salām.

18 Ramaẓān al-mubārak, 1406 A.H. / 28th May, 1986 A.D.

Some Important Suggestions

1. Every Muslim believes in and is certain of the sublime Paradise, the way it has been praised and described in wisdom-filled words in many places in the wise Qur'an. Yet, there is still a supreme rank which is far better and greater than Paradise. Can you tell us what that rank is? Yes, it is the pleasure of Allāh (*Rizwān*) (9:72). How can the pleasure of Allāh be attained? [It can be attained] through acting upon every command of God and the Prophet with such a pure intention that, except the pleasure of God, no other purpose has been taken into consideration. This is called the purity of intention, namely, the purity and soundness of the will of heart. Indeed, according to a *Ḥadīṣ* of the holy Prophet, the rightness and wrongness of actions depend on the intentions. Thus the root and foundation of every good deed is intention, followed by speech and then action.

2. In order to attain good success and guidance of the heart from God (11:88, 64:11), you should pray not only after every *namāz* (daily prescribed prayer), but also all the time. During the prayer, extreme humility and expression of indigence is necessary, so that no trace of ill-will may remain in the heart and then recourse may be taken to the Divine court. You can also pray in your own tongue, so that the heart may melt due to the painful supplication according to your state and God, the Benevolent, may have mercy upon you due to this condition. However, the point that as far as the sacred essence of God, the Exalted is concerned there is no change in it should be remembered. It is not the case that sometimes He becomes angry and sometimes He has mercy. This change according to the states of the people takes place in those rays of the light of God which continue to fall on the heart and mind of every human being. Thus during prayer, if you have serious *giryah-ū zāri*, or your heart becomes softer and softer, then you should be sure that God, the Exalted, casts the glance of mercy upon you.

3. If people praise you for certain virtues, then shedding tears of

gratitude, you should drown yourself in the ocean of the safety of humility, so that you may not suffer from the disease of pride and vanity. If people oppose you, you should follow the path of (having) patience. In every circumstance you should remember God abundantly, for it is He, in Whose Hand is everything and it is He Who is the Wise. As there is the proverb: “God may create an evil in which lies our goodness”. That is, God is so powerful that if He wills, He can create good even from evil.

4. You can cure your intense anger in several ways:

- (a) The anger which hurts the heart and is severe and futile is dangerous. The cure of such anger is necessary, which you should do by learning tolerance. Otherwise, its consequences can be bad.
- (b) Ire and fury is like a bitter medicine which you should continue to swallow every time, as it is said: “If you wish to be cured then drink bitter medicine.” You should study verses (3:133-134) carefully that the Paradise which is equal to the universe is prepared for the righteous, some of whose prominent qualities are: “Those who spend in ease and in adversity, those who control their wrath and are forgiving towards humankind; God loves those who do good.” In this manner you should continue the course of cure of your anger for forty days, God willing, your anger will be appeased to a great extent. If the goal is not achieved in one course, you can repeat it.

5. Number forty has immense importance in the religion of Islam and in the noble Qur’ān. One reason for its importance is that the entire human body is renewed in the duration of forty days. That is, each and every particle or each and every cell is made anew. This process of dilapidation and construction of human existence is life long. Thus, if a faithful servant, in addition to fulfilling obligatory duties, remembers God abundantly in a special manner, or does *ītikāf*, or does some hidden *‘ibādat*, it is hoped that some (kind of) change will occur in him. For in these forty days both body and soul become cleansed.

6. He whose knowledge is limited becomes the well-wisher of a few

people, but he whose knowledge is extensive can be the well-wisher of all people, such as the great angels, who are living treasures of knowledge and wisdom. They are the well-wishers of all the people of the earth, without any difference and discrimination. For, they seek forgiveness for all of them (52:5) and intercede for them (53:26), although this law stands in its own place that the final decision is made by God Himself. In short, you should keep extending the circle of well-wishing with the increase of knowledge.

7. You should be the well-wisher of Muslims in particular, for they believe in the holy Prophet with soul and heart and also believe in the command of the holy Qur'ān that he has been sent by God, the Great, the Exalted, as a mercy for all worlds (21:107), by which are meant all human beings. This means that the holy Prophet, through the mediation of all prophets, is the mercy for the human beings of all ages. Yet, you may ask this question: "Without differentiating between believers and unbelievers and despite the eternal existence of Paradise and Hell, how is it possible for him to be a mercy for all people equally?" My answer to this question is that, there cannot be any doubt for a Muslim in what God has said about believers and unbelievers and Paradise and Hell. Yet, it is also a Qur'ānic proof that the holy Prophet is a mercy for the entire world of humanity. It is my suggestion that you should reflect profoundly on verses (11:107-108), God willing, you will find the answer to your question to the fullest satisfaction.

8. An accurate translation of the above wisdom-filled verses is: "They will always abide in it (Hell) so long as the heavens and the earth endure save for that which your Lord wills. Lo! your Lord is doer of what He wills. As for those who will be blessed they will be in Paradise, abiding there so long as the heavens and the earth endure save for that which your Lord wills. (They will be granted) a gift which shall never be cut off." (11:107-108).

9. In order to reflect and ponder on the above-mentioned verses, it will be more appropriate if we use the method of question and answer. For instance:

(a) Is God's command in the verses in question, applicable to the

macrocosm, or to the microcosm, or to both? It is applicable to both of them. Why? Both are under the same law of God, the One.

- (b) If that is the case, then we have to take into consideration the realities and recognitions of the personal world also. For whatever symbol (*miṣāl*) is in the personal world or microcosm, the object (*mamsūl*) of it is in the macrocosm.
- (c) What is the duration of Hell in this noble verse? So long as the heavens and the earth will remain, Hell will remain.
- (d) Is there any such allusion in this verse which implies that the external and the internal universes will be annihilated one day, or it will be rolled up in the Hand of God? Yes, such an allusion is there.
- (e) Will the age of Hell not come to an end in such a case? Yes, it definitely will.

10. In the example of the personal world, when God, the Great, the Exalted, rolls up the heavens and the earth in His right Hand (21:104, 39:67), it is the day in which Hell becomes extinct and Paradise is brought near (50:31). For whatever is in the Hand of God, is the good and the kingdom of Paradise (3:26, 36:83). He does not hold Hell in His blessed Fist, for it is evil. Thus He eventually destroys evil and falsehood (21:18).

11. If we understand this law of the glorious Qur'ān, that the journey of everything is circular (21:33, 36:40), we have to accept that as the people were one community sometime in the past (2:213), similarly, they will be united again in the future. Further, as they were a single individual in *azal*, they will be the same in *abad* also (6:94). Furthermore, there is also a great wisdom hidden in this point that the word “*insān*” in the wise Qur'ān, which is singular is revealed (usually) in this form except in verse (25:49) in which it is revealed in the plural form as “*anāsiyy*”, where all human beings are exhorted making them liable to one habit and attaching them to one single “I” (*anā*). Islam is a universal religion perhaps because of the fact that human unity has paramount importance in it. Thus, the well-wishing of all human beings is among the higher qualities of *mu'mins*.

12. The great secret of well-wishing of all people is in the blessed verse (4:85): “Whoso makes a good intercession will have a share in it, and whoso makes a bad intercession will have a part of it.” What is a good intercession? It is well-wishing of people, prayer for betterment and service of humanity, namely, intention, speech and action. If such an intercession is made in the light of knowledge, it can be more profitable. It is obvious that whoever will make such an intercession, will benefit from it. What is a bad intercession? It is malevolence, taunts and curses, brawling, imprecation, mischief and destruction. Whoever will be guilty of making such an intercession will suffer from it.

13. May God save us from ethical diseases, such as jealousy, enmity and rancour! Every such disease is a heavenly punishment which befalls due to disobedience. Thus wise *mu'mins* are those who make their heart the abode of Divine remembrance and well-wishing. No bad thought can enter such a heart. If by accident it does enter, it cannot stay there. For Divine remembrance is the torrential source of blessings (55:78, 29:45), with whose inundating flow, everything is swept away and nothing can cross these waves and reach the heart. This happens only when the Supreme Name of God, the Great, the Exalted, due to abundant remembrance causes Resurrection.

14. As long as you live, keep the mighty Book (Qur’ān) of God, the Exalted, close to your heart with faith and respect, act upon its teachings with heart and soul, continue doing spiritual exercise as it ought to be done to understand its wisdom-filled secrets (wisdoms) and thus be aware of the secrets of Qur’ānic Healing! If you attach yourself to the holy Qur’ān and serve it in this tormented age, it is not strange that God, the Exalted, may shower His favours upon you in both worlds as a reward of this good deed. The reward of the service of the Qur’ān is extremely tremendous.

15. There are as many subjects in the wise Qur’ān as there are different meanings of words with respect to root. Even if a word is not frequently used and is used only once or twice, still it is a complete subject for every Qur’ānic word has synonyms relating to its form and meaning. Thus it is a great miracle of the noble Qur’ān that it contains the explanation of

everything (16:89). My last suggestion is that you should consider the holy Qur'ān to be a wisdom-filled and unprecedented university of God and continue to study its realities and recognitions, step by step, with the concept of progression so that you may attain complete healing!
Āmin!

28 Ramaḏān al-mubāarak, 1406 A.H.

7th June, 1986 A.D.

Spiritual Healing and Firm Belief (*‘Aqīdah*)

1. The first and basic condition of spiritual or Qur’ānic healing is firm belief. That is, only those fortunate people who believe in all the blessings of the holy Qur’ān and its spirituality can benefit from Divine medicine. Those who have no belief in it and no love for it are far away from its treasures. Every bounty of religion and spirituality depends on the belief in the oneness of God and messengership (*risālat*) and without it, in true sense there is no bounty anywhere else. Now consider carefully the point that in order to recognise every great thing and to benefit from it, there are several stages or grades. Thus the first stage of Qur’ānic favours and blessings is correct and firm belief, the second is knowledge of certainty (*‘ilmu’l-yaqīn*), the third is the vision or the eye of certainty (*‘aynu’l-yaqīn*) and the fourth and last is the truth of certainty (*ḥaqqu’l-yaqīn*). Thus, in the light of this explanation, not only do we know the endless treasures of Qur’ānic cure and healing, but also the spirit and spirituality of the Final Book of God, the Blessed, the Exalted, and its greatness and majesty.

2. Firm belief, in fact, is another name of the initial and basic faith (*īmān*), which gradually progresses and becomes the light of faith at the level of perfection (49:7, 57:12). On the other hand, it should also be remembered that faith is called certainty when it reaches the level of knowledge, such as, knowledge of certainty, the eye of certainty and the truth of certainty. Further, certainty becomes recognition (*ma’rifat*) when the eye of the heart opens. Thus, on the highest level, light of faith, light of certainty and light of recognition are one and the same reality.

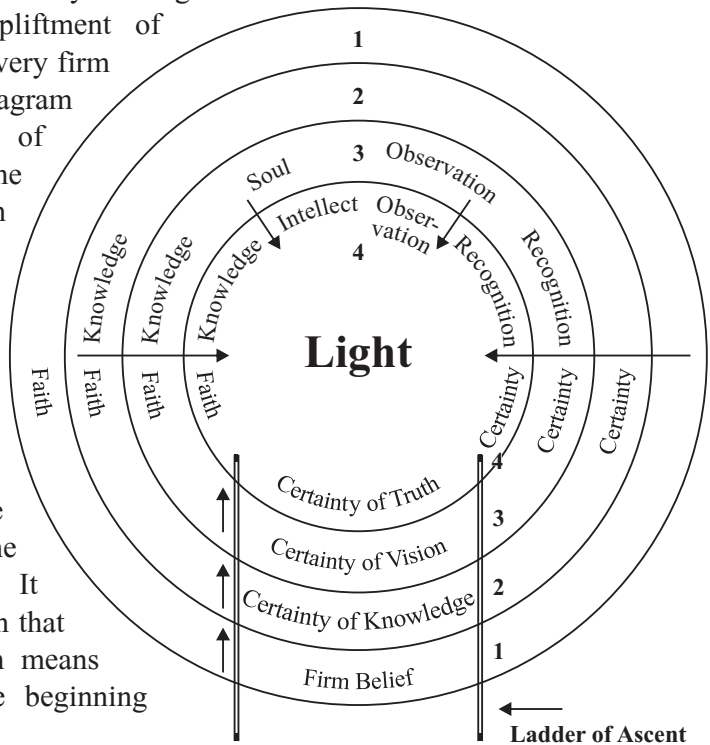
3. Here we need to mention a Qur’ānic example, which shows that faith initially means belief and trust and the same faith after progressing through the stages of knowledge and practice, is also called certainty and recognition, for there is the direct observation of realities in the stage of the vision of certainty. That example is: “And when Ibrāhīm

said (unto his Lord): My Lord! Show me how You give life to the dead, He said: Do you not believe (*awa lam tu'min*)? He said: Yea, but (I ask) in order that my heart may be satisfied (*li-yaṭma'inna*).” (2:260). This shows that, although from the beginning to the final stage, there is nothing but faith (*īmān*) it has several stages, in which first is firm faith and the last is certainty and recognition, as it is said about the certainty of Ḥaẓrat-i Ibrāhīm^(c): “And thus We continue to show Ibrāhīm the (spiritual) kingdom of the heavens and the earth that he may be of those who possess certainty (*mūqinīn = “ārifīn*)” (6:75). Thus, this is a bright (Qur’ānic) proof that firm belief is the basic faith and the perfect faith is both perfect certainty and recognition.

4. In order to reflect upon the fundamental importance of firm belief and the usefulness of its ascent and upliftment, a diagram is presented below.

5. This is the “Diagram of the Ascent of Belief”, namely the diagram of ascent and upliftment of faith and soul of every firm believer. In this diagram there is a ladder of ascent also, on the first step of which is firm belief, on the second the knowledge of certainty, on the third the vision of certainty and on the fourth step, where there is the centre of light, the truth of certainty. It should also be seen that firm belief, which means faith, is from the beginning

Diagram of Ascent of Belief



to the end in all the stages, but knowledge and certainty start from the second stage and reach the last stage (light). As for observation and recognition, they start only from the third stage. It should be remembered that observation and its fruit (i.e., recognition) are in two grades. The first belongs to the soul and the second is related to the model of intellect.

6. Firm belief is necessary and important, because the root and foundation of religion is based upon it. Therefore, belief should be free from any defect and no room should be left in it for crookedness. As Mawlawī-yi Maʿnawī says:

“If the mason lays crooked the first brick
The wall becomes crooked till the Pleiades”.

Thus to believe in the noble Qurʾān and to have love for it, means to have recourse to this heavenly hospital where there is every kind of healing.

7. *ʿIlmuʿl-yaqīn* (knowledge of certainty) and *ʿaynuʿl-yaqīn* (vision of certainty) are mentioned in verses (102:5-7) and *ḥaqquʿl-yaqīn* (truth of certainty) in verses (56:95, 69:51). The purpose of quoting these references is that it is extremely necessary to see correct beliefs in the light of knowledge of certainty otherwise Satan can cause the disease of doubts. The defeat of Satan lies in your becoming well-equipped with the arms of knowledge of certainty. Further, knowledge of certainty is also extremely necessary because without it, you cannot enter the stage of vision of certainty. The knowledge which has been praised in the holy Qurʾān starts from the knowledge of certainty (102:5). This means that it is this knowledge through which all external doubts and ambiguities disappear.

8. *ʿAynuʿl-yaqīn* or the eye of certainty is the name of the eye of the heart or the inner eye. If as a result of Divine mercy and knowledge and good deeds, the eye of your heart opens and you see light, then you should never consider it an ordinary bounty. This is like your birth in the spiritual world, where all great spiritual bounties are gathered. As when a child is born in the external world, he has access to many

material bounties, similarly at this place of spirituality you have access to Paradise and every bounty of it. Thus congratulations to you! This is the opportunity to attain happiness and healing from many diseases. Nonetheless, you should not forget the point that the extremely dazzling colourful light which is in this stage is not only bright guidance, which indicates that you should go further, but also the greatest trial and the final obstacle (67:5, 72:8). Therefore, you should pray with utmost humility that, may God, the Great, the Exalted, help and guide you and make you reach the desired destination! *Āmin!*

9. What and why are these wonders and marvels, these torrential clouds of light, these shining waves, these trees from each of whose leaves bursts rainbow-like light, these luminous flowers whose manifestation changes every moment, these sun-like particles, these paradise-like pleasant scenes which change their manifestation momentarily, this brilliant and radiant but silent world of secrets and these innumerable great miracles of the world of imagination of your personal world? This is the spirit and spirituality of the holy Qur'ān, and these miracles have appeared by God's command, so that you may be healed from the numerous diseases of doubts and ambiguities at the place of the eye of certainty, and go further ahead of this stage with sincere gratitude.

10. *Haqqu'l-yaqīn* or the truth of certainty, namely, the fundamental reality of certainty, by which is meant the light of the Qur'ān (56:95, 69:51). *Haqqu'l-yaqīn* is everything, such as, light of intellect, light of recognition, light of certainty, light of knowledge, light of faith, light of *azal*, light of Muḥammad^(s), etc. Since truth of certainty is the centre of the subtle (non-material) existents and quintessence of the external world and as well the wisdom-filled model of the blessed fist of God giving and taking, hence it is the *azali* fountainhead of all things on the one hand, and on the other, the *abadi* compendium, rather the unity of all things (realities). Thus, it is this pearl which the Divine Hand unfolds in the form of heaven and earth and everything, and then rolls it up.

11. Taking pride in our partial intellect, we say that everything, except

light, has a shadow. However, the wise Qur'ān alludes that light also has a shadow of its kind. By this we come to know that the shadow of light is reflection, as the reflection of the sun takes place in a mirror. Thus see carefully in these two wisdom-filled verses (25:45-46), where exoterically, it is the mention of the shadow of body, but esoterically it is the mention of the shadow of light. That is, God, the Blessed, the Exalted, by extending the reflection of the light of *azal*, created the heavens, the earth and all creatures. If He wills, He makes it still, so that the secret may not be divulged or if He wills, the sun of light rises and things are recognised in its light. Then He very easily rolls up to Himself, the collective shadow which, in fact, is one reflection (25:45-46, 21:104, 39:67), so that it may be recognised how everything, other than the Essence of God, perishes (28:88, 55:26-27).

12. In verse (16:81) God says: “And God has made for you shadows from His creature (of *azal*)”. That is, He has created for each one of you a personal world and in this personal world, an image of His living light, so that when the time comes this hidden treasure may prove itself to be the “higher I (*anā-yi ‘ulwī*)” of the *mu'min* who recognises God. The proofs of this reality are:

- (a) First of all, it is necessary to know that the people of faith are addressed in this noble verse, therefore, the favour which is mentioned here is not common but special, for God, the Knowing, the Wise, does not speak of a thing as a favour given to believers in which the unbelievers and animals also share.
- (b) Although every creature has a shadow, there are higher and lower grades of creatures, and therefore, the most useful shadow for the Muslims is the one which is related to the highest creature, which is the light of *azal*.
- (c) Although from one aspect, we can say that minerals, vegetables and animals, etc., are also creatures, but the Absolute Creator praises Himself (23:14) only when He creates a thing on the perfect level of creation, because He has created such a thing in true sense and as the first and last creature. This means that the creature in whose shadow of affection, the intellect and the soul find peace and comfort, is the most perfect and the supreme and

also the means of absolute healing.

13. If an *ʿazīz* asks what is the nature and reality of *azal* with reference to the Qurʾān and the personal world, or how can it be conceived, I would say with reference to both, *azal* is the name of the negation of external time. It is contrary to the external time, for, in it there is not the movable time, namely, past, present and future. It is immovable time, where there is always such a demonstration in it, in which *azal* and *abad* are one reality, and *ibdāʿ* and *inʿibāʿ* are one manifestation, as if the folding and the unfolding of the universe always and everytime happens together in the twinkling of an eye, which is the act of the Word “*Kun* (Be!)” (54:50). Read this book carefully and minutely and try to understand the diagrams well, God willing, you will attain healing!

9 Shawwāl, 1406 A.H.

17th June, 1986 A.D.

The Concept of the Waves of Light

1. It has already been mentioned that belief, namely, the faith of a staunch Muslim, turns into light when it reaches the level of perfection. Thus to imagine light or to conceive the waves of light at any initial stage is a part of faith. It should be remembered that there are many potentialities hidden in the human existence. Among them, the faculty of imagination and conception is extremely important, because of the fact that it is linked to the observation of light after making certain progress. Thus the conception of the waves of light is an extremely useful *shuġl* (contemplation of God). Further, this highly important *shuġl* should be made through a *ma'sūrah* (a prayer which has been transmitted from the Prophet or the Imams) related to seeking light, in the light of knowledge and wisdom. Take for instance the following prayer, which Imam Ja'far aṣ-Ṣādiq^(c), used to recite after every morning prayer (*ṣalāh*):

“Allāhumma’jal li nūr^{an} fi qalbī, wa nūr^{an} fi sam‘ī, wa nūr^{an} fi baṣarī, wa nūr^{an} fi lisāni, wa nūr^{an} fi sha‘rī, wa nūr^{an} fi bashari, wa nūr^{an} fi laḥmi, wa nūr^{an} fi damī, wa nūr^{an} fi ‘izāmī, wa nūr^{an} fi ‘aṣabī, wa nūr^{an} min bayni yadayya, wa nūr^{an} min khalfi, wa nūr^{an} ‘an yamīni, wa nūr^{an} ‘an yasāri, wa nūr^{an} min fawqī, wa nūr^{an} min tahtī.”

“O Allāh! 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 nerve, 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”. (*Da‘ā'im*, I, 167).

2. The above-mentioned blessed prayer, on the one hand reveals how great the need of the waves of light is for the health and soundness of the human intellect, soul and body; and on the other hand it can

be estimated that this wisdom-filled prayer, although initially it is like a belief, hope and concept, gradually becomes a practical reality for a *mu'min*. As it reveals from verse (57:12), when the light of faith becomes perfect, it runs in front and on the right side of the *mu'min* men and *mu'min* women. In that state, every such *mu'min* becomes a proof of the above prayer. That is, he becomes surrounded from six sides by the circle of the waves of light. The appearance of light from the front is the sign of perfection. It is the wisdom-filled principle of the wise Qur'an that it mostly covers lower and subsidiary teachings by speaking about the highest teaching.

3. When the glorious Qur'an says: "Allāh is the light of the heavens and the earth" (24:35) according to the people of wisdom, by this significant verse the concept of the entire universe wherein man is also necessarily included, becomes like a large ball of iron, which has become red in the glowing fire. If this concept can be understood only at the place of truth of certainty (*ḥaqqu'l-yaqīn*) then let us give you a concept of the vision or the eye of certainty (*ʿaynu'l-yaqīn*): Consider that the Divine light is an endless and unfathomable ocean in which everything of the heaven and the earth is immersed and man swims in it like a fish. There is a great difference between these two examples. In the former, the iron which has become hot and red, in a sense, has become merged in the fire, whereas in the latter, the fish which swims in the water has not become merged in the essence of the water.

4. Now let us explain the same point in the light of knowledge of certainty (*ʿilmu'l-yaqīn*) so that it may be easily understood. In this connection, first and foremost, it is extremely necessary to understand the nature and essence of light. For light does not mean only the one which is for the inner eye, rather its form and action are in accordance with the need of each of the external and internal senses. A small example of it can be given from a power house which does not only provide electricity for a city, but also does many other important and useful works. Thus the light of guidance, which is required by the heart and brain, is in the states of intellect and understanding, and knowledge and wisdom. The light which is ordained for the external and internal ear is in different states of the blessed voice. The light of the external eye and

internal eye is undoubtedly the light which is related to observation. The light which the tongue needs is in the state of extraordinary power of speech. This is the description of the waves of light.

5. There cannot be any doubt and ambiguity about the authenticity and wisdom of the above-mentioned prayer of light. Certainly, it is extremely coherent and systematic and an excellent example of comprehensiveness and perfection. On the whole, the health and peace of intellect, soul and body is sought in this prayer. Here an important question arises: Is there need of separate lights for the hair, skin, flesh, blood, bones and nerves of man also? Yes. Why not, since the structure, action and need of each of the parts of a body are separate and specific. Since hair is a conspicuous sign of the existence of the vegetative soul in the human body, therefore, the vegetative soul is in need of the light of guidance separately. It has to work in the entire body with sound health and cleanliness, it has to grow a certain substance in the form of hair, and also there is an indication to botany in it.

6. The description of the light which is fixed for the skin is extremely interesting. Thus one of the waves of this light has frozen at the outer part of the human skin. This frozen light is particularly found on the face. Had this light of face not been there, Ādam^(c) and his children would not have had any relation with the Form or Image of the Compassionate (*ṣūrat-i Raḥmān*). When the faithful servant smiles, being pleased by the good news of the Qur'ān and Islam, then you should understand that there is a wave of light on his face. If he becomes serious, being concerned about religion, then this is another wave of light. If a fortunate (*mu'min*) sheds tears in the love of the holy Prophet and for the sake of spiritual progress, this is a third wave of light. This wave is very powerful and it is expected that it may cause a revolution [in his personal world]. Moreover, look in verse (39:23) so that you may be sure of the miracles of the light of skin and may attain the wealth of external and internal healing.

7. Flesh is the main source of physical strength, therefore, it needs the light of guidance so that it may remain safe and sound from every evil, wickedness and sickness and a preponderance and inclination towards

patience, worship and goodness may be created in it. There are many signs of the running of the waves of light in the flesh of a true servant of God, such as, feeling of a spiritual current, overpowering ecstasy or tenderness of the heart due to the influence of the remembrance of God and the discourse of knowledge of certainty, ecstasy due to Divine love, the purifying quake (*zalzalah-yi tuhūr*) as a result of the successful abundant remembrance of God. The purifying quake is a bodily miracle which is mentioned in five places in the holy Qur'ān. This agitating light (i.e., quake) continues to occur long before the stage of 'Izrā'il^(c) (*manzil-i 'Izrā'ili*) and full-fledged spirituality, when a *darwish* or *Ṣūfī* after abundant remembrance of God, lies down in the state of half sleep. It should also be noted here that flesh is the soil and the earth of the personal world, skin its surface, hair its vegetables, blood its water, nerves its waterways (i.e., streams, canals etc.) and the bones its mountains.

8. One extremely important and wisdom-filled example: How is the wheat ground and turns into flour in the water mill? The grindstone revolving with its weight grinds it. What makes the grindstone revolve? The machinery which is set up under it. What is the moving force of this machinery? Water-fall which falls on the wheel. What pushes the water-fall? The water of the canal. What is the source of the water of the canal? The water of the stream. What is the source of the stream? Reservoirs of water in the mountains. What are their sources? Snow, rain, clouds, ocean and the sun. What is the cause of this amazing and wonderful act of the sun? The pressure of the All-encompassing Soul (Universal Soul, Supreme Soul), which constantly falls on the universe and causes the ether of the centre of the universe to dissolve and transform into a candescent gas, called the sun. By whose command does the Universal Soul or the Soul of souls perform this act? By God's command, the Blessed, the Exalted. From this example, the law becomes clear that God is the Causer of causes, that is, He has created many causes for the completion of every act. In this chain of causes, after every cause, appears another greater cause until the people of insight become sure of the higher causes and the Causer of the causes.

9. The purpose of the above example is that all the causes and means

of cure and healing are created by God. It is necessary to see in this how we can remember God more and more and what are the means through which we can recognise Him. However, despite this fact, His all-embracing mercy allows that each individual, according to his knowledge and capacity, can use any of these causes and means.

10. The need of the continuous waves of light for the movement and circulation of blood is because of the fact that, without them, its system of circulation does not act according to the internal health. An external example of which is the way water revolves on a circle, such as the chain of the meeting of rivers with ocean, creation of vapour from the ocean, the creation of the clouds from the vapour and the creation of rain from the clouds and the creation of rivers from the rain, all this is due to the power and energy of the material light, i.e., the sun. Similarly, through the help of the waves of the internal light, blood can circulate in the human body without any defect and sickness. The sun of the personal world is the heart, and the wisdom of the prayer of light says that the circulation of spiritual blood, i.e., light is possible only if there is light in the heart.

11. There can be a disease in the bones too, therefore, to prevent or cure it they also need the light of health and healing. One of the numerous great miracles of the light through which the Perfect Men pass is related to the bones. That is, they recite the *tasbiḥ* (glorification) of God in harmony with them as the mountains of their personal world, as mentioned in the Qur'ānic story of Ḥaẓrat-i Dāwūd^(c), (21:79, 34:10, 38:18). Moreover, the bone of the forehead is the Mount Sinai of the personal world, which is the place of the truth of certainty, where there is nothing but miracles.

12. The importance of nerves is that they, in addition to being like the water-ways, are also the means of communication through which the cells and parts of the entire body receive every message and command of the heart and mind. Thus the need is to generate a source of light in the heart, so that, from it the healing waves of light may run in the entire body through the nerves. In order to attain this goal, according to the guidance of the Qur'ān, God is remembered abundantly. For while

acting upon the commandments of religion by doing the *‘ibādat* of the heart day and night in the light of the knowledge of certainty, the waves of light are conceived automatically, in which lies the secret of the health of intellect, soul and body.

22 Shawwāl, 1406 A.H.

30th June, 1986 A.D.

Healing through the Movement of Feet

1. In this material world no such miraculous or talismanic medicine has been invented, which despite being one only, can cure man from all kinds of physical diseases. For, physically it is impossible to cure numerous kinds of diseases, unless numerous kinds of medicines are available. However, it is only the wise Qur'ān, each of whose alchemic prescriptions is so miraculous that in it, in addition to complete healing of all the intellectual and spiritual diseases, there is also complete healing of a great many physical diseases. Therefore, each of all those prescriptions which have been recorded in this book of “*Qur'ānic Healing*” should be taken as a universal healing, so that this sacred and blessed way of healing may be understood extensively.

2. Let us discuss the way of “Healing through *rakʒ* or the movement of feet”, in the light of Qur'ānic and spiritual science. *Rakʒ* is a Qur'ānic word which has several meanings, such as, to run, to move feet, to repel or remove, to spur a horse, to flutter, to run away swiftly, to trample earth or a cloth with feet, etc. (*Miṣbāḥu'l-Luġāt, al-Munjid, Maddu'l-Qāmūs*). Since it is among the wisdom-filled words of the wise Qur'ān, therefore, it is not strange that in its external and internal meanings, there are allusions to the medicinal exercises of feet, etc. It is certainly so.

3. It has been mentioned in the subject of the “Concept of the Waves of Light” that there is a dire need of light for the feet of every *mu'min* too. Thus, accordingly a spiritual current enters through the feet also. A clear allusion to this reality is in the verse (5:66) that, in the particles of the soul which enter the body through the feet, there is subtle nourishment as well as spiritual medicine. Study carefully the Qur'ānic story of Ḥaẓrat-i Ayyūb^(c) (38:42) that, by God's command, he struck the earth with his foot and a spring of cool water gushed out, not only externally but also internally, by using which his disease disappeared. The internal cool water which is for the heart and mind (*bāḥin*) is the

light of complete health.

4. There are many kinds of movement of the feet. If you wish, you can adopt any systematic exercise, but in order to perfect and benefit from any exercise it is extremely necessary to accomplish five acts together: remembrance of God, movement of feet, listening to the remembrance with the ear, observing the movement with eye-sight and doing all these in harmony. That is, these things should not be separate, rather they should be harmonious with the melody of the Divine remembrance, so that this state may create humility and tenderness or it may create ecstasy. You must never do this exercise with half-heartedness and uncertainty, rather do it resolutely and with complete certainty. God willing, you will be successful.

Rakʿ 1. Sit comfortably on a chair or sofa in such a way that most of your weight should fall on the chair or sofa and the soles of your feet touch the floor easily, both hands on the knees and the eyes on the feet. Now seeking the success and help from the exalted court of God, may His glory be exalted, with utmost humility start to recite this extremely sacred remembrance, which is an angelic melody of Divine love and the means of the flight of angels, in the heart of hearts:

Hū	Ya hū	Yā hū	Ya hū	+	Hū	Ya hū	Yā hū	Ya hū
1	2	3	4		5	6	7	8

It should be remembered that in the boxes 2, 4, 6, 8 the “a” of “ya” should be pronounced short, but in the boxes 3 and 7 it should be pronounced long. Thus you should start to recite this most beautiful name of God, the Great, the Exalted in the heart and mind with thousands of hopes and let your feet participate in this Divine love with you and do this sacred and wisdom-filled remembrance with a special *Ṣūfic* and ecstatic movement, until the wave of light or the additional soul (*rūḥ-i izāfi*) begins to come to them, whose signs you will definitely realise. After some days, or weeks or months, with respect to your exercise, you may think that a Muslim *Jinn* has entered your feet and has become intoxicated and enraptured in this animating, convivial assembly of this

wisdom-filled remembrance and in this state of ecstasy and rapture is doing strange movements. If an inexperienced and ignorant person sees you in this state, he will immediately think that here is a person who is engrossed in dancing unexpectedly. Although it is not at all a worldly dancing, it is rather the state of *rakʒ* and ecstasy. If someone wants to call it dancing of *bismil* (*raqs-i bismil*, i.e., writhing of an animal being slaughtered), he can say so. If this actually happens to you, then you are very fortunate.

Rakʒ 2. While continuing your spiritual exercise in the above-mentioned way, this time let the fingers of both your hands participate in this sacred and blessed *zīkr* of movements, so that the twenty fingers of both hands and feet, which are four groups of five, sway to and fro by being intoxicated and enraptured by this cry (*naʿrah*) “*Yā-Hū*”, whose echo comes back from the heaven. Since the fingers of hands can easily move in every direction, therefore, those innumerable cells, which are in deep sleep like a rabbit, can wake up and stretch, which enraptures the *zākir* with pleasure and happiness. The pleasure attained by healthy stretching is due to the breaking of the rigidity of cells. If this happens by the remembrance of God, indeed you are lucky!

Rakʒ 3. Lie down on your back comfortably in a sleeping position on a bed or on the floor and start the same exercise and move all the fingers of hands and feet in harmony with this special and systematic *zīkr* and try to cause the current of spiritual electricity to run through them. It is obvious that in this position, you will not be able to easily see the feet. It does not matter. In this position keep your eyes on the hands. If there is the darkness of night or due to the cold, you have to hide your hands under a blanket, etc., you should observe your exercise with the eye of imagination. God willing, due to this extremely beneficial exercise, in addition to improvement of the physical and spiritual health, every difficulty will also be easy.

Some of our dear trainees or readers may ask why feet are so important? How can their body and soul attain such great benefits from the above-mentioned exercise? Do the feet also need a *zīkr* apart from walking after good deeds, even to the extent of getting blisters or cracking?

The answer to this important question, from the physical point is that a cart has two wheels, a boat has two oars, one on each side, a bird has two wings and an aeroplane has two engines; the importance of these things is obvious. The human feet however have far more importance than these things. For man is the most noble of creatures. If the wheel of a cart comes off, it does not matter, it can be replaced, but if a disease attacks a human foot, then this causes a great problem, rather a great danger. The fear of the disease of feet can be because they, in comparison to the other limbs, are farther from the heart, due to which the speed of circulation of blood becomes slow and the natural heat and oxygen decrease. This happens only to those who do not have any opportunity of walking and running. Thus for them this is not only an exercise of the feet, but also an extremely excellent *‘ibādat*. Thus there is a specific *zīkr* ordained for every limb.

The answer from the spiritual point of view is that light can enter the human body from six sides. The higher souls enter from the side of the head, which are all beneficial and the lower souls enter from the side of the feet (5:66), some of which are beneficial and some are harmful, such as germs, evil spirits and devils. Thus foot is such a gate through which a good soul as well as a bad soul can enter. Thus if a *mu’min* does physical exercise for the sake of *zīkr* and *zīkr* for the sake of physical exercise, then he is very wise. It is obvious that this exercise is extremely necessary for the feet so that the body and soul may remain safe and sound in every respect.

Rakʿ 4. The head of the bed should be as usual, but at the foot of the bed put three or four pillows in such a way that your feet can remain raised without any difficulty. Then lie down on your back and stretch your feet and place them on these pillows and chant this wisdom:

al-ḥaqq, al-ḥaqq, huwa’l-ḥaqq + al-ḥaqq, al-ḥaqq, huwa’l-ḥaqq

Now harmonising with the speed of *zīkr* and low and high notes of the chant, continue to move your hands and feet in an ecstatic way. There should not be the slightest hardness and despondency in temperament. This exercise can be accomplished by qualities such as hope, certainty, kind-heartedness and humility. In this and other such exercises you

should also try to whirl the toes of the feet. God willing, many physical and spiritual diseases will be removed, for both the law of religion and the law of science work together in this unprecedented exercise.

Rakʿ 5. In this connection, strolling is one of the best exercises. Garden, courtyard, home and outside, wherever it may be possible, you can stroll while remembering God, the Knowing, the Seeing. However, it is extremely necessary that there should be harmony in speech and speed, as if the heart is doing *zīkr* in the foot-step and the foot-step in the heart and they say:

ḥaqq, ḥaqq, hū ḥaqq + ḥaqq, ḥaqq, hū ḥaqq.

During this time you have strolled eight steps, think that by this exercise the animal soul is being beaten and trampled on. Thus try to create force in every *zīkr* and that is possible by humility, rhythmic *zīkr*, harmony, attention, continuity, strenuous hard work and Divine love.

Rakʿ 6. Stroll according to the above-mentioned method, but this time you should lift the heels and try to walk only on toes. In order to achieve the purpose of this exercise, it is necessary that with every such step, the knee is straight. However, the Divine law should always be remembered that the creation and progress of man, whether physical or spiritual, is only in hard work and toil, as God has mentioned it by swearing in verses (90:1-4). Thus you should do both physical and spiritual exercise together and attain the maximum benefit of both kinds of health.

27 Shawwāl, 1406 A.H.

5th July, 1986 A.D.

Germs and the Power of ‘Izrā’īl^(c)

1. Germs [bacteria, bacilli and microbes] are those micro-organisms which cannot be seen without a microscope. They are both good and bad. An easily understandable example of good germs is the germ of life. Germs also have soul and a short span of physical life, therefore they cannot be excluded from the fixed law of life and death. Further, the way they enter a body, they can also be expelled from it by some means, for the sovereignty of God, the Exalted, has sway over everything, small or big.

2. Although apparently Ḥaẓrat-i ‘Izrā’īl^(c) is the name of a single angel, but in fact, he is a tremendous army. He is made *mu’akkal* (in charge, guardian) over humankind (32:11, 6:93), so that he may seize the soul during partial death, complete death, spiritual death, physical death and sleep, etc. It is not the case that the angel of death meets us only at the end of our lives, rather his being *mu’akkal* or *wakil* means that he is always with us. Day and night, he is occupied in his activities in the personal world, by which countless needs of man are fulfilled.

3. As all the necessary subjects are prominently mentioned in the wise Qur’ān, similarly the subject of subjugation is also mentioned. It is said: “And He has subjugated to you whatsoever is in the heavens and whatsoever is in the earth; it is all from Him”. (45:13). To understand the correct purport of this subjugation is extremely difficult, rather impossible, except if it is viewed with the Perfect Man’s eye. It is only he who is the real standard of humanity. That is, unless we are merged in the *murshid*, then in the Prophet, then in God, there will be no observation and experience of the subjugation of the angels and souls of the heavens and the earth. If this is too high to understand, at least at the level of knowledge of certainty it is necessary to know that according to the allusion of the holy Qur’ān (41:31), the friendship and help of great angels is attainable and hence using the power of ‘Izrā’īl^(c), the germs of disease can be destroyed or expelled.

4. Why is “*Allāhu akbar*” (God is greater) prescribed as the greatest slogan of the *mujāhids* of Islam from the time of Prophethood till today? Why is there no substitute for it? Why is it recited when a sheep is slaughtered? Why is it in the beginning of the *tasbiḥ* of Ḥaẓrat-i Fāṭimah^(c)? The answer to all these three questions is one and that is “*Allāhu akbar*” is the *ism-i a‘ẓam* (Supreme Name) for Ḥaẓrat-i ‘Izrā’īl^(c). The *mujāhids* of Islam call out this slogan in order to bring the power of ‘Izrā’īl^(c) which lies in them, into action against the enemies of Islam. The purpose of saying *Allāhu akbar* when slaughtering a sheep is to invite Ḥaẓrat-i ‘Izrā’īl^(c) to participate in this act, or to represent him in it. The purpose of its being in the *tasbiḥ* of Ḥaẓrat-i Fāṭimah^(c) is that by the blessing of this great name, the particles of soul, which are worn out due to work, may leave the body and fresh ones take their place, so that fatigue may be removed and one may feel fresh.

5. From the above explanation, it is clear that the entire work of Ḥaẓrat-i ‘Izrā’īl^(c) is accomplished through the great names of God, the Blessed, the Exalted. Thus the wise *mu’mins* are engrossed day and night in the remembrance of God, so that Ḥaẓrat-i ‘Izrā’īl^(c) may befriend them and work for them or the power of ‘Izrā’īl^(c) may awaken in their personal world. That is, everything is in man in the sense in which he is a microcosm.

6. Not only ‘Izrā’īl^(c), but all other angels also, always and constantly remember God, (21:19-20) and Prophets and *awliyā’* are like them in doing abundant *zīkr-ū ‘ibādat*. In them the light of *ism-i a‘ẓam* and other beautiful names of God always repeat themselves automatically. In such a state, every great name works like a great angel.

7. The *sakīnah* (= *taskīn*, peace), which is mentioned in (48:26), is the name of complete spirituality and *kalimah-yi taqwā*, which is mentioned here means the *ism-i a‘ẓam* which is related to Ḥaẓrat-i ‘Izrā’īl^(c), which is other than *Allāhu akbar*. This great name either remembers itself automatically, or the angel of death, namely ‘Izrā’īl^(c) continuously recites it. In this sense, this name (*ism = kalimah*) is adhered to the ear of the chosen fortunate *mu’mins*, so that, in this stage of ‘Izrā’īl^(c), they should experience spiritual death prior to physical death. There

are countless wisdoms in this death and it is the perfect *taqwā*. During this, the act of seizing the soul is repeated for several days, in which the lower end of the thread of the soul remains linked with the brain and the rest of the body becomes dead every time. Man at this time is neither in the body, nor in the heart, but he finds himself in the brain.

8. In this state, cells and the souls of bacteria cannot escape the deluge of this spiritual death, nor can any disease remain there. From this clear example, it reveals that the power of ʿIzrāʾīl^(c) is that means through which one can get rid of bacteria of every kind of disease. It is not surprising that in future spiritual science may progress to such an extent that all people may pay attention to it and thus cure the incurable diseases. Just as man is in dire need of material science, he is more so in that of spiritual science.

9. This excellent point should be well remembered that Jibrāʾīlī cure is done by knowledge, Mikāʾīlī by wisdom, Isrāʾīlī cure by *giryah-ū zāri* and Divine love and ʿIzrāʾīlī cure by effacement and merging. The last one is the most effective cure. The perfect *taqwā* and complete purification lie only in that a magnificent death happens to soul in this very life. This is a very great miracle, for not only the scene of death, but also a glimpse of the next life is observed in it.

10. To use an example of the act of Ḥaẓrat-i ʿIzrāʾīl^(c) it is like the wisdom-filled poison of spirituality by taking which, evil becomes extinct and the good becomes clear and distinct. However, you will definitely say that such a great success and such a great feat is extremely difficult. I agree and say with utmost humility (that if you cannot bear this), then you should keep using the germicidal medicines made with the mixture of the above poison, so that the germs of the carnal soul may die away gradually. What are those medicines? They are every word and act, which is extremely bitter for the carnal soul but extremely useful for religion, so that the carnal soul may die partially. Death is both partial as well as total.

11. Angel is the name of a pure soul. He can appear embodied (in human form), in imagination, dream, spirituality and wakefulness, but

in reality, is free from form and limbs. He uses Divine remembrance as his necessary organs. His hands, feet, tongue and wings are of the same *zīkr* and *‘ibādat*. Thus if you do abundant *zīkr* and *‘ibādat*, according to the purport of the wise Qur’ān and the religion of Islam, as it ought to be done, which creates Resurrection in your personal world, then due to the abundance of such *bandagī* angels will be created in your personal world, and the power of *‘Izrā’īl*^(c) will always continue to work for your benefit, because you have helped him through your *‘ibādat* of day and night. He who helps an angel in this way, the angel also helps him in the best way.

12. See verse (39:42), in which you can clearly see that the seizing of soul during the death and sleep of man, is mentioned. Who does this? It is Ḥaẓrat-i *‘Izrā’īl*^(c) who does this by God’s command. Thus the wisdom-filled allusion of this verse is that in all diseases, we must remember God abundantly, with the sincerity of intention and perfect certainty that Ḥaẓrat-i *‘Izrā’īl*^(c), by causing the state of sleep will seize the soul of disease or alleviate it. Similarly, he also pulls out the grief and anger of *mu’mins* in the state of sleep provided they are in the habit of constant *zīkr*.

13. If an ordinary person lies down at night to sleep and he cannot sleep for a long time, then this is the disease of sleeplessness, which in medical science is called *agrypnia*. It is an extremely tormenting disease. Whatever may be its cause physically, in reality, it is the chastisement which occurs due to negligence from the remembrance of God and annoyance of Ḥaẓrat-i *‘Izrā’īl*^(c). Such a futile and wisdomless wakefulness is a form of Satan, as the holy Qur’ān says: “And he whose sight is dim to the remembrance of the Compassionate, We appoint for him a devil who becomes his comrade”. (43:36). The importance and necessity of the work of the power of Ḥaẓrat-i *‘Izrā’īl*^(c) can be well estimated from this.

14. The patterns of all great things which are in the macrocosm and all those events which take place there are found in the microcosm (personal world). For instance, if there are Throne, Dais and seven heavens, then here are the head like the Throne, neck like the Dais,

shoulder like the seventh heaven, arm like the sixth heaven, wrist like the fifth heaven, palm and its back like the fourth heaven, phalanx of the finger rooted in the palm like the third heaven, the middle phalanx like the second heaven and the phalanx with the nail is the first or nearest heaven. Thus, as the nearest heaven of the macrocosm prevents devils from going upwards by throwing flames upon them (67:5, 72:8), similarly, during *zīkr-ū ʿibādat*, the first heaven (i.e., phalanx with nail) repels those devils and bacteria, which come from the side of the feet, by casting flames upon them. This is because there are the lamps of protection in them (37:6-7, 41:12).

15. This old belief has begun to be proven in the light of modern science also that there is the constant manifestation of the halo of light around the pure body of every Prophet and every *walī*. In fact, it appears from other human beings also, but the halo of light of the Perfect Men is definitely very superior, for as is clear from article No. 22, “Concept of the Waves of Light”, Prophets and *awliyāʾ* are surrounded by light from all sides, so that they may be protected and kept safe from every evil. The aura or halo which emits from the fingers acts like the shooting star of the above-mentioned nearest heaven and destroys the bacteria of devils with the flames. But how can this be possible without faith, *ʿibādat* and knowledge?

1 *Zuʿl-ḥijjah*, 1406 A.H.
8th August, 1986 A.D.

Healing through Breathing

1. Air, water and food are among the essential and fundamental necessities of human life and survival. Yet thirst and hunger can be endured for some time, but to dispense with fresh air by holding the breath for approximately half a minute, becomes an extremely bitter experience. The importance and necessity of respiration can be well estimated from this. On the one hand, all the cells of our body are supplied with oxygen through respiration, and on the other, they are relieved of carbon dioxide.

2. In our body, which is a compendium of innumerable living cells, namely, particles of soul, why is there always a dire need of oxygen for them? What is hidden in the oxygen? Can there be an animal or a vegetative soul hidden in it? Are the words *rūḥ* (soul) and *riḥ* (air) from the same root? Is it true that there is no air on the planet moon, therefore it is dead in a sense and the planet earth is surrounded by the atmosphere or the sphere of air, therefore it is living? In short, by reflecting upon these questions appropriately, we come to know that there is a soul in air just as there is a soul in food.

3. As separate laws of religious wisdom and external medical science are prescribed in order to attain good health, pleasure and happiness from eating and drinking things, similarly, there are many external and internal rules and regulations to benefit fully from breathing, on which many scholars have shed light, both from the religious and scientific points of view. You can benefit from these kinds of books and this article is one such attempt. God willing, in this article also, there will be some useful points. May God, the Sustainer of the world, for the sake of the benign prayers of the people of faith, help this insignificant servant! *Āmīn!*

4. As the words *rūḥ* (soul) and *riḥ* (air) are from the same root, similarly *nafs* (soul) and *nafas* (breathing) are also from the same root.

Thus, a very great wisdom and a great secret are hidden in this. The languages of the nations of the world have not come into existence by themselves, rather the Creator of the universe has created them in an extremely systematic way, particularly the Arabic language, which is the language of the wise Qur'ān. The brightest proof of this fact is in the holy Qur'ān itself. Open the holy Qur'ān and read carefully verses (30:20-27), in which six times attention is drawn towards the Divine signs, as it is said in this connection: "And of His signs is the creation of the heavens and the earth and the difference of your languages and colours." (30:22). From this, the reality rises to the level of the light of certainty and becomes clear that, whatever may be the external and historical causes, every language is created by God Himself. Without this, a language cannot be counted among the Divine signs.

5. God, Who is alone and has no partner, is only One; He has only one law (*sunnat*) and He, according to the law of oneness, created only one human being (i.e., Ādam^(c)) and from him brought into existence his spouse (7:189, 39:6) and from both of them He spread forth all human beings. In the same way, in the world of language (*'ālam-i lisān*), God first uttered only one Word, which is the fountainhead of all meanings, as Ḥaẓrat-i Ādam^(c) was the source of all human beings (4:1). And from the meaning of the first Word, created another Word which is blessed like Ḥaẓrat-i Ḥawwā'^(c). Then other words were made, as the children of Ādam gradually spread in this world. This means that whichever the language, the mutual semantic link of its words is like the relation of the families, tribes and nations of the children of Ādam. Thus, if you wish, even now in your conception you can see all human beings in Ḥaẓrat-i Ādam^(c).

6. The gist of the above explanation is that there is a very close semantic link between *rūḥ* and *riḥ* and *nafs* and *nafas*, for *riḥ* or breathing is the sign of life and *rūḥ* or soul is that which is breathed. Breathing is used both in the form of giving permission (*iẓn*) or command and in the state of knowledge and *'ibādat*. That is, when the vicegerent of God (the holy Prophet) or the vicegerent of the Prophet, grants someone permission or teaching and guidance, then his blessed breathing proves itself to be the breathing of soul. However, the condition of this is that

the believing servant should spend all the breaths of his life in the obedience of God and His true Prophet and should continue the chain of *z̤ikr* incessantly, every moment.

7. Wherever in the noble Qur'ān, air of any kind is mentioned, spiritual air and breathing are also mentioned there. One special law of the laws of the wise Qur'ān is to mention many similar things together. For example, the winds which are mentioned in the beginning of the *Sūratu'z-Zāriyāt* (51), are external as well as internal winds and also the breathing *z̤ikr* (*dam-z̤ikr*), namely, that Divine remembrance which is performed hidden in the breathing. This *z̤ikr* is extremely sacred, effective and fruitful. By this *z̤ikr*, the dust of negligence disappears from the heart and mind of the servant who does *z̤ikr*, he feels light and the ship of *ibādat* starts to sail very easily (51:1-3). This sign is the prelude to spiritual health.

8. The spiritual winds are living and by these are meant the angels, as mentioned about them and the breathing *z̤ikr*, in the beginning of the *Sūratu'l-Mursalāt*, in verses (77:1-5). The *azkār* (pl. of *z̤ikr*) of breathing, which are of various kinds, are examples of different angels. Therefore, there is healing in them for many diseases. Thus you should continue the hidden *z̤ikr* of the name “*Yā Hū*” in such a way that with “*Yā*”, you inhale normally and with “*Hū*”, exhale. Do not move the tongue so that gradually, the tongue of soul may get an opportunity to speak. This *z̤ikr* is like the morning breeze. If you wish, you can progress in it and do loud *z̤ikr* (*z̤ikr-i jalī*) also, i.e., the most powerful *z̤ikr*, which is the *z̤ikr-i āṣīfah* or *z̤ikr-i ṣarṣar*, which is fast like the wind (21:81). This *z̤ikr* was subjugated to Ḥazrat-i Sulaymān^(c).

9. It should be remembered that every great spiritual power has two aspects. In one, there is reward for the friends of God and in the other there is punishment for His enemies. Thus it is the *z̤ikr-i āṣīfah* or the *z̤ikr-i ṣarṣar*, which had destroyed many people, like the nation of *Ād*, who had become extremely disobedient, (see verses: 41:16, 54:18-20, 69:6-7). In the spiritual journey of the personal world, when the stage of *Izrā'īl*^(c) comes, a very great spiritual revolution, which is beyond description, takes place. One point related to this event is that seven

consecutive nights and eight days of it are ominous on the one side and auspicious and blessed on the other. During this time the enemies of Islam, like the nation of *Ād*, perish spiritually and the doors of mercy open for the people of faith.

10. Although the real *zīkr-i šaršar* is an automatic spiritual power, nonetheless, breathing *zīkr* is an example of it. Therefore, he who does this *zīkr-ū ibādat* for seven nights and eight days, with sincerity of intention, God willing, he will be healed from every kind of disease and will be protected from every kind of evil. The conditions of this *zīkr* are almost like those of the *itikāf*. That is, he can have an interval according to need. Nevertheless, one important point is that the *zākir* (one who performs *zīkr*) must have complete faith in the blessed name of God, the Exalted. Further, an understanding of the Qur'ān or at least those verses which are related to the subject, is necessary for this (purpose) so that his certainty may increase.

11. Breathing is an unfathomable ocean which you have seen from the surface, but have never experienced its depth. At least once, try to dive to its bottom, so that you may know what precious pearls are hidden in it and then perhaps you may continue to search for them, forever. In short, there are many wonders and marvels of Divine power in the *zīkr* of breathing, in order to duly observe them you have to exercise more and more.

12. In the beginning of *Sūratu'l-Ādiyāt* (100:1), the things by which God, the Great, the Exalted, has sworn are exoterically the snorting horses of the *mujāhids* of Islam, but esoterically they are the fast breathing *azkār*, due to whose rapid speed, sparks of light fly. As a result of this spiritual *jihād*, the spoils of light and happiness are attained in the morning. By these spoils are meant knowledge and wisdom, which remove every impurity and disease of the intellect and soul (of the *mujāhids*), so that they may penetrate the group of the enemies of Islam through spiritual fighting and strike them a fatal blow.

13. Where the shirt of Ḥazrat-i Yūsuf^(c) is mentioned in the wise Qur'ān (12:94), there the word *riḥ* (air) is used in the sense of smell

or fragrance. Similarly, in verses (7:57; 25:48; 27:63; 30:46) also “*ar-riyāḥ* (winds)” are used in the sense of fragrances. This means that Islam is a living religion, and by coming closer to the soul, the winds of higher Paradise start to blow. In these winds, there are various kinds of fragrances, which with their mute expression (*zabān-i ḥāl*) give glad tidings of the torrential rain of full-fledged spirituality. Thus the breathing *zīkr* advances towards these fragrances, by which the diseases of the intellect, soul and body are cured.

14. During the time of the revelation of the Qur’ān, an extremely significant revolutionary prophecy was made, which is related to the manifestation of the Divine signs in the external world and in the internal world (41:53). That time has now come. In fact, after the signs, i.e., the miracles of the external world, the miracles of the internal or personal world have also started to manifest. The way and the door of observing and experiencing them, God willing, is the breathing *zīkr*. So let us do the wisdom-filled *zīkr* of “*Yā-Hū*” or of any other name in our breaths, so that, through the oxygen, the fragrances of Paradise may permeate each and every cell and particle of our body. It is not only a cure of spiritual science for every disease, but also an exalted *‘ibādat*. Here it should also be remembered well that the manifestations of the spiritual things are according to the five senses in the subtle state and one of them is related to smell, in which are subtle nourishments in the form of various fragrances.

8 Zū’l-ḥijjah, 1406 A.H.

15th August, 1986 A.D.

Healing through Quake (Shivering)

1. Can there be any healing through quake or shivering? Yes, a very great wisdom is hidden in this state, rather it is more appropriate to say that there are many secrets and allusions to know which is extremely useful, although apparently when it happens by itself it is considered a disease, let alone used as a cure and medicine. You might perhaps be surprised that some physical diseases are useful, because due to them many fatal diseases can be prevented. As for example, in order to prevent small-pox, vaccination is given, which protects man from this dangerous disease by causing a temporary and useful disease.
2. Shivering or quake is of many kinds, spiritual and physical. Thus if an oppressed person is trembling due to the fear of an oppressor, this trembling is not free from wisdom. This is a practical complaint, which rises without any obstacle towards the court of the Lord of Honour, so that the law of justice and equity of the real King may come into action. If such a trembling is due to severe cold, then also it is a natural remedy, for, by this movement, the natural heat of the animal soul increases and the system of the circulation of blood continues. In short, no shivering is without meaning and wisdom.
3. In *Da‘ā’im*, in the beginning of *Kitābu’l-Janā’iz* (I, 217), it is narrated from the holy Prophet, that he said: “Fever is a purification from God, the Forgiving”. That is, sin is cleansed by it. Since sin is a spiritual disease, therefore, it is true to say that it is removed by the external and internal fever. Thus, by this noble Tradition, it is established that fatal diseases are cured by some temporary diseases. However, the condition in this cure is definitely faith, certainty, knowledge and good deeds.
4. Which blessed verse of the wise Qur’ān is not a treasure of knowledge and wisdom? The difficulty is that we have a partial intellect, therefore we need to think and reflect more, in order to understand the

Qur'an. Thus if you read verse (9:52) carefully, you will certainly be happy, for it contains the wisdom-filled allusion that the betterment of the *mu'mins* in this world is both directly and indirectly. That is, if he has comfort, then this is undoubtedly a direct goodness, and if there is a calamity, then this is called an indirect goodness. This law of mercy is called "One of two good things (*iḥḍa'l-ḥusnawayn*)" in the wise Qur'an (9:52). Thus it is obvious that a great wisdom is certainly hidden in every such difficulty which comes from God. And it is only wisdom which is in the position of abundant goodness.

5. Quake of spirituality and resurrection or the astonishing quake is related, not only to the external world but also to the personal world. Thus, it is prominently mentioned in these four places of the noble Qur'an (2:214, 22:1-2, 33:11, 99:1-8). In addition to these, there are many other verses which describe the secrets and allusions of this superior subject in the language of wisdom, such as in verse (39:23): "God has revealed the most beautiful speech which is equivocal and repeated, whereat do creep the skins of those who fear their Lord, then their skins and their hearts do soften for the remembrance of God". If we look at this quake or shivering with respect to the personal world, it is an extremely great spiritual miracle of the holy Qur'an and *ism-i a'zam*. However, an important question arises here that, if according to the profound wisdom of the Qur'an, all meanings of related and necessary fear are contained in the fear of God, then why is shivering mentioned separately? What wisdom is hidden in it?

6. Spiritual quake or shivering is the final trial as well as the result and fruit of the fear of God, for Prophets, *awliyā'* and the *mu'mins* with high ambitions. Further, it also purifies and sanctifies people, so that they may enter spirituality and Paradise after this stage. Furthermore, it is a proof of awakening from the sleep of negligence and becoming closer to real life.

7. When the earthquake occurs in a part of the earth, its real power is in its depth. Similarly, whether it is physical fever or the spiritual quake, its factors and motives lie in the heart and cells of man, although an initial movement and effect may be superficial and external. It is

strange that, man and animal are different in the awakening and moving of cells of the body, caused by sending a message from the heart and mind. For instance, if a horse has a wound on its back and a fly sits on it, the horse is able to shake that particular part. The same can be done by many other animals: when a cat becomes angry it can move the cells of the entire body and cause its hair to stand on end; when a hen protects its chickens, it alerts the cells of its body and keeps all the feathers inflated. Man, by his own will, cannot make his hair stand on end, nor can he shake a particular part of his back. It is however a different matter if a successful body builder, due to constant exercise, can move his cells and flesh in an extraordinary way.

8. If we look with the eye of wisdom, this universe which is an open book can teach us many things. Animals are the most important chapter of this symbolic book, for they are alive and due to life, they are very close to us and there are many positive and negative allusions for us in their nature. Therefore, you should make a habit of reflection and thinking and in addition to reflecting on the wise Qur'an, reflect also on your own self and the universe, so that you will come to know what man can and cannot do. In my opinion, man by using God-given capacities, if not today will be able to do everything tomorrow.

9. Strolling in this rose garden of conversation, we have somewhat gone away from the main place, although the direction of the conversation is towards the main subject. Anyhow, after the mention of the above examples, we have to explain that, although the real and spiritual quake with its miraculous effects is on an extremely high place, yet according to the Divine law, with every height, there is an ascending ladder also (70:3). That is, you should do different exercises of quake and shivering readily and without feeling ashamed: sometimes shake your hands and sometimes your feet. You can also do this exercise, with the shoulders and the knees. And in this exercise, always continue to breathe the soul of Divine remembrance, so that you may ascend step by step. God willing, you will have success.

10. Among the righteous servants of God, there are some who, in the form of prayer, shake their hands and after a while, the state of natural

quake, in which there is the spiritual cure and healing, occurs to them. In that state, those fortunate servants do abundant *giryah-ū zārī* which, with reference to the Qurʾān, has already been mentioned in this book. This means that you can do two kinds of *ʿibādat*. In one you are all alone. In the other, which is extremely full of virtues, the innumerable souls of the cells of the body wake up from the sleep of negligence and participate with you. This is the result of the special quake and *giryah-ū zārī*. Thus, “Healing through Quake” can be extremely effective.

11. See point 5 in this article, where verse (39:23) is mentioned. This verse means that under the influence of the holy Qurʾān and *ism-i aʿzam*, the bodies of the chosen *muʾmins* shiver and this shivering is such an extremely useful miracle that their bodies i.e., all the cells and heart, become tender by it, and turn to the remembrance of God. Since the body is a compendium of cells and they contain innumerable particles of soul, therefore, softening of the body and remembering God together with the heart, means that the cellular souls wake up and become engrossed in Divine remembrance. Thus, it is evident that, by the quake or shivering of an *ʿarīf*, each and every cell of the body wakes up and by the favours and blessings of the great name of God, the Great, the Exalted, the body remains safe and secured from all diseases and afflictions.

12. Medical science says that disease takes place in the cells. The Qurʾān alludes that you, who are a compendium of cells, remain in the protection of the Sustainer (113:1-5, 114:1-6) in order to escape from every evil and disease. Science says there are bacteria in the body of the sick; the Qurʾān in the language of wisdom, says that every useful thing and every medicine of this world has been revealed from the treasures of God (15:21). Further, the Qurʾān says that *ʿIzrāʾīl*^(c), who is your guardian (*muʾakkal*) (32:11), can seize the souls of bacteria. Science considers that every kind of external cleanliness and purity is extremely necessary. The Qurʾān clearly endorses this and further it says that not only is external purity important, but more than this is the purity of soul. For, the salvation of man lies in it (91:9). Science gives very great importance to physical exercise and considers it useful for health. The wisdom-filled allusion of the Qurʾān is that the secret of

creation and progress and health of man lies in hard work (90:4). Hard work or exercise has two aspects: spiritual and physical. Thus according to the Qur'ān, together with physical exercise, spiritual exercise is also extremely necessary.

13. Question: What are the great benefits hidden in the quake, if it is in its real sense? Answer: In it there is the practical fear of God and the fruit of it (39:23), it is the indigence, restlessness and cry (for help) of true love (27:62), it is the reward of humility and hidden supplication (7:55), it is natural purification and sanctification (9:103), it is a great miracle of spirituality (41:53), it is a mercy that the earth of the soul moves to thrive (22:5), it is an inner revolution and an example of the great Resurrection (22:1), it is a great sign of the eternal life (8:24), it is an experience of communication with the Supreme Soul (58:22), it is the quake of the minor Resurrection of the personal world (99:1-8), it is the trial of the final stage (33:11), it is the sweet and pithy fruit of patience and prayer (2:153), it is the beginning of the heavenly succour and help and waking up of the cellular souls (2:214), and it is the spirit of the Qur'ān which comes with medicine and healing for the fortunate *mu'mins* (17:82).

18 Zu'l-ḥijjah, 1406 A.H.

25th August, 1986 A.D.

Healing Through Knowledge

Preface

By the Name of God, the Compassionate, the Merciful

1. The people of faith, who mention or allude to the great favours of God, may He be blessed and exalted, with sincerity of intention and with ardent love are very fortunate, because they are striving for the worship of the expression of gratitude and appreciation (of the favours of God) by which His pleasure can be attained. It is a fact that, the True Bestower of bounties does not bestow only one or a few great bounties, rather innumerable and limitless bounties, therefore all of them should be mentioned. All these bounties are contained in every individual's existence as the compendium of body, soul and intellect and this is known as the microcosm or the personal world.

2. A special name of the personal world is the world of particles (*‘alam-i zarr*). It is the extract and quintessence of the macrocosm. This means that the macrocosm or the external world is a wonderful, magnificent and unprecedented kingdom. All the treasures of its sovereign and its capital are in the personal world. It is in this sense that God, the All-powerful, enfolds the external world in the Perfect Men (51:21; 41:53). In another example, the external world is a huge garden with countless fruitful trees, whose tender branches with their varied and extremely sweet fruits, are bent over the personal world or the world of the heart (76:14).

3. In a third example, the macrocosm is a vast rosarium with fresh, attractive and alluring flowers like those of the Supreme Paradise. The Eternal Perfumer (*‘attar-i azal*) collects these in His workshop, which is in the personal world, so that from these beautiful and fragrant flowers He may create such a miraculous perfume, that every flower may be annihilated and may blossom anew like the flowers of Paradise and may remain fresh for ever. Thus, man is both the perfume as well as the root of the rose bush of the rosarium of the universe.

4. In a fourth example, the macrocosm is an unfathomable ocean, the unique pearl of its beautiful oyster being Ḥaẓrat-i Ādam^(c) and his son. According to one estimation, since the pearl is unique, its value is greater than the macrocosm. The reasons for this are: (a) This is the unique pearl, as well as the pearl-producing ocean itself. (b) It is this pearl only which the True King makes His own and nothing else. (c) This is the mirror of Divine beauty and majesty. (d) The major and minor vicegerencies are for him. (e) This is the perfect and complete creature of God, who is given honour and excellence over all other creatures. (f) At the level of spirituality he is a living and speaking book in which every secret speaks by itself. (g) This is the secret of God and God is his secret.

5. If man has such great importance and if his real status is so lofty and sublime, then it is extremely necessary for him to pay attention to his spiritual improvement and progress at all times and work hard day and night. The kingdom of Ḥaẓrat-i Sulaymān^(c) is hidden in his personal world, I have therefore mentioned it [several times] in this book, so that every *mu'min* with high ambition may progress through remembrance and worship (*ẓikr-ū 'ibādat*), knowledge and action. God willing, they will attain this Sulaymānian “kingdom” of their personal world.

6. It is mentioned in a noble *Ḥadis*: “There are 124,000 Prophets of God from the children of Ādam ...” (*Sarā'ir*, p. 200) so that, by God's command, in order to actualise the world of particles from its potential state, they may awaken all the dormant faculties of man and activate all his hidden abilities. Thus the benefactor of humanity, the seal of Prophethood, may the peace of God and His salutation be upon him and his progeny, through a wisdom-filled, perfect and complete book such as the Qur'ān and through the bright instructions and teachings of a natural religion such as Islam, made the ethical, religious and spiritual progress of man very easy. It is mentioned four times in the *Sūrah* (54): “And indeed We have made the Qur'ān easy for remembrance, but is there anyone who remembers?” (54:17). One meaning of the verse is that God has linked the Spirit of the Qur'ān to His Supreme Name, so that its remembrance may be the remembrance of the quintessence of

the Qurʾān. What a great miracle and favour of God, may He be blessed and exalted, this is!

7. Although, in reality, the hidden sciences belong to God alone, He is free from niggardliness and is the Custodian of favours and bounties. Thus His greatest benevolence and providence appeared in the form of the revelation of the Qurʾān. The noble Qurʾān came to this world having amassed the countless gems of the secrets of the invisible world in its spaciousness. Verse (81:24) indicates that in connection with the revelation of the Qurʾān, He has never been niggardly in divulging the secrets of the invisible. Despite all this, if we are not able to take sufficient benefit from the knowledge and wisdom of the holy Qurʾān, perhaps we are sick and accepting our sickness we should act in accordance with its curative and hygienic laws, so that we may attain the sound heart (26:89; 37:84).

8. Although the unprecedented and unique style of expression of the wise Qurʾān is beyond the domain of praise and description by humankind, yet the people of wisdom know that the Qurʾān presents one and the same reality in varied examples (17:89; 18:54), in order that people may reach the real purpose by one or the other example. Thus, religion is likened to a long journey, a profitable trade, horticulture and agriculture, war, peace and victory. Religion is God's slavery, His friendship, a spiritual kingdom, the Divine vicegerency, a Divine school, an elevation and progression, an extremely magnificent hospital. Thus there are countless examples of the reality of religion.

9. In the example of Ḥaẓrat-i Ādam^(c), the centre of religion is the school of angels; in the allusion of Ḥaẓrat-i Nūḥ^(c), the light of Islam is the Ark of salvation; Ḥaẓrat-i Ibrāhīm^(c) is the model of Imamāt; the unprecedented feat of Ḥaẓrat-i Ismāʿīl^(c) gives the lesson of every kind of sacrifice; Ḥaẓrat-i Yaʿqūb^(c) used to weep for the *didār* of his luminous son, not for the *didār* of the physical son. The answer to the question of how beautiful a successful soul is and what can be its achievements and virtues in knowledge, is Ḥaẓrat-i Yūsuf^(c). Ḥaẓrat-i Mūsā^(c)'s Mount (*Tūr*), with all its miracles, is both in the spirituality and intellectuality of Islam. Ḥaẓrat-i Dāwūd^(c) is the voice of the world of particles, the

musical instrument of Ḥaẓrat-i Isrāfil^(c) and the inviter to Divine love. Ḥaẓrat-i Sulaymān^(c) is the model of perfection of humanity and the spiritual kingdom. Ḥaẓrat-i Ayyūb^(c), through his meritorious work, gives the lesson of patience and steadfastness. Ḥaẓrat-i Yūnus^(c) warns us of the danger of a great whale (*nafs-i ammārah*, the carnal soul). Ḥaẓrat-i Maryam^(c) is the example of that *Ṣūfi* or *mu'min*, through whose ear light enters by the mediation of knowledge and name. Ḥaẓrat-i ʿĪsā^(c) is the light which is in the knowledge and the name. Thus the light of the personal world is like the son of a *mu'min*, although it has many other relations too. In the holy and pure personality of the last Prophet^(s), there were all the virtues and achievements of all the Prophets and all their excellent examples and he is the endless mercy for every personal world.

10. The wise Qurʾān, like the pond of Kawṣar, is a great pond which abounds with the luminous water of knowledge and wisdom and the outlets of varied examples are made around it. Open whichever outlet of examples you like and the water of the entire pond will slowly start to come towards it. It is in accordance with this principle that, in this book I have discussed the example of healing through knowledge, because the mighty Qurʾān has openly declared that it is revealed for the healing of *mu'mins* (17:82). Although I am not a doctor or a physician, I would like to do a very small and a very limited service of the Qurʾān, Islam and humanity, provided there is God's pleasure and His help in it.

11. In some of the mountains of the area to which I belong there are some red ruby mines. Therefore, I have observed minutely that the red ruby is incredibly beautiful, extremely attractive and alluring, particularly when it is brought out fresh from the mine. At this time, if it is together with white stone, it is extremely wonderful. It is obvious that those who find such precious gems are unable to contain themselves (for joy). Now let me discuss about other kinds of rubies and gems, which are the rubies of knowledge and the gems of wisdom. They are extremely high, more exalted and more precious than the gems and pearls of the external world. The status of the mountain from which they are brought out is certainly great, since it is like mount Sinai. Can you ever estimate the state of happiness and joy of those who, in order

to spread these beautiful gems, render every kind of highly important service? I understand that we cannot easily describe their delight and happiness.

12. Now, first of all, I would like to express in pure and elegant words of sincerity and truthfulness my gratitude to the highly respected and world-renowned, daily “Jang”. It has splendidly introduced some of my books in the pleasant and agreeable writings of a learned scholar, an experienced and skilled writer and great literateur such as the respected Ra’is Amrohvi, in order to spread knowledge and love for progress. Thus, I and all my friends are grateful and indebted to the renowned and respected daily “Jang” and to respected Ra’is. These introductory writings indeed, reflect manifold dimensions of love for knowledge, Islamic brotherhood and beneficence.

13. The principles of an institution and history demand that those who render meritorious and useful services should be recorded on the pages of history. Nonetheless, the most wonderful and unique thing in this connection is a *mu’min’s* own record of deeds, by seeing which he will become extremely happy and delighted. It will be a living and speaking book (23:62; 45:29), whose writings will be so extremely amazing, that they will speak automatically in the form of human beings, spirits and angels. A small example of the book of deeds is shown in a luminous dream which is not in worldly writing. Although there is as much difference between dream and spirituality (or the Hereafter) as between the earth and the heaven, yet the example of the dream is very good, for it can be easily understood and even an illiterate person can grasp its ordinary meaning.

14. Mr. Faṭḥ °Alī Ḥabīb, the President of Khānah-yi Ḥikmat, his begum Mrs. Gulshakar, Advisor, Mr. Muḥammad °Abd al-°Azīz, President of Idārah-yi °Ārif, his begum Yāsmīn, Secretary and other respected office-bearers and members in the east and in the west (Pakistan, London, America, Canada, France, etc.), all of them were first fortunately immersed in the light of Islam and *Īmān* (submission and faith) and now by Divine grace they are also immersed in the light of knowledge. This is an extremely great favour of God. I am most

sincerely grateful to all of them from the soul of soul and the heart of heart. This is only my verbal expression of gratitude. I also ardently yearn that may my works of knowledge (books etc.) also express this gratitude and always pray for them in the best way. “Every good work is a charity (*kullu maʿrūfⁱⁿ ṣadaqah*)” according to a noble *Ḥadis*, and if a good work continues forever, it is called perpetual charity (*ṣadaqah-yi jāriyah*) and is counted among the ever-lasting good works (*al-bāqiyātuʿ-ṣ-ṣāliḥāt*, 18:46). It is therefore hoped from the sacred court of the Sustainer of the world that He will bestow upon them the fortunes and blessings of both the worlds. *Āmin!*

Naṣīr al-Dīn Naṣīr Hunzai,
Saturday, 20 Muḥarramu'l-ḥarām 1409 A.H.
3rd September, 1988 A.D.

How is Healing through Knowledge Possible?

By the Name of God, the Compassionate, the Merciful.

Question: Knowledge is neither medicine nor nourishment it means only ‘to know’. Yet it is amazing that you say that it can be used as a healing and a cure. Please tell us how healing by knowledge is possible?

Answer: A cogent, detailed and complete answer to this question is in the following proofs. Please study them carefully:

Proof 1: Knowledge is both medicine for spiritual diseases and nourishment for the intellect and soul. There is no curative method in this world which is not indebted to knowledge and wisdom, and which can continue without knowledge, the book and the teacher. Thus it is obvious that among the means and resources which are required by any kind of curative method, the most important is knowledge.

Proof 2: One special name of knowledge is light and observing in its illumination one becomes aware of the bounties of the realities and recognitions of religion and the world. Above all it becomes clear which words and deeds attain God’s pleasure, so that it may be easy to follow Divine pleasure all the time. For those who follow Divine pleasure, He guides them on the ways of peace (5:15-16), and the word “peace (*salām*)” contains the meaning of spiritual and intellectual health.

Proof 3: It is known that the greatest secret of recovery from spiritual diseases and attainment of spiritual health lies in weeping and crying (*gīryah-ū zārī*). This virtue in its perfect form is the prerogative of those who are granted the treasures of the given knowledge (*‘ilm-i ladunni*, 17:107).

Proof 4: The fear of God is a panacea, the use of which certainly destroys all the germs of ethical and spiritual diseases. However, those who truly fear God are those only who possess real knowledge. (35:28).

Proof 5: Paradise is the abode of health, peace and delights (6:127), but Hell is the place of disease, perdition and death (25:13-14). Thus it is necessary for everyone to have the knowledge of certainty in this world, so that they will be able to see and recognise not only Paradise (47:6), but also Hell and protect themselves from falling into it (102:5-6).

Proof 6: The devils from among humankind and *jinn* do not only throw stones, but also spread all kinds of diseases. Thus, in order to protect *mu'mins* from this battle and these diseases, God has taught His Prophets and Friends (*awliyā'*) the art of making the attire of spirituality and knowledge (16:81; 21:80).

Proof 7: Knowledge embraces and comprises everything. That is, God has kept everything in the grip and control of knowledge. Thus there is no doubt that it also dominates and controls diseases (6:80; 7:89).

Proof 8: There were *jinns* and human beings as well as birds (27:17) in the army of Ḥaẓrat-i Sulaymān^(c), but the most powerful was proven to be the one who had the knowledge of the Heavenly Book, the book of the universe and the personal book. He brought the throne of the Queen of Sheba to the presence of Ḥaẓrat-i Sulaymān^(c) in less time than the twinkling of an eye (27:40). The overwhelming power and effect of knowledge can be well estimated from this miraculous work.

Proof 9: There is nothing whose treasures are not with God, may He be blessed and exalted, and He reveals not a thing, except according to the knowledge and deeds of individuals and nations (15:21). That is, the greater the knowledge and deeds of a person, the greater the Divine bounties granted to him. Thus the great bounties of spiritual health are granted as a result of true knowledge.

Proof 10: Knowledge comes from the fountainhead of the intellect, regarding which, it is said in a noble *Ḥadis*: “When God created the intellect, He granted it speech and then said to it: Come forward! It came forward. Then He said: Go back! It went back. Then He said: By My honour and majesty! I have not created a thing more beloved than you and I will perfect you in him whom I like.” (*Kāfi*, I, 10-11)

Proof 11: “God, may He be exalted, takes him who walks on a path in search of knowledge on one of the paths of Paradise, and the angels spread their wings for the pleasure of the seeker of knowledge. And all the creatures of the heavens and the earth, including the fish under the water, seek forgiveness for the people of knowledge” (*Tirmizī*, II, 244).

Proof 12: “The supremacy of the learned (*‘ālim*) over the devotee (*‘ābid*) is like that of the full moon over the stars, and the learned are the heirs to the Prophets” (*Tirmizī*, II, 244).

Proof 13: The holy Qur’ān is indeed medicine and healing. But it should be remembered that its special and higher healing is related to the soul and the intellect, although physical cure can also be attained from it.

Proof 14: The holy Prophet was the spiritual physician in the time of Prophethood. He used to cure the patients of ignorance through the Divine prescriptions of knowledge and wisdom (2:129,151; 62:2).

Proof 15: According to the purport of verse (10:100) stupidity and ignorance are impurity and disease, which can be cured only by the intellect and knowledge.

Proof 16: In verse (22:46) it is said: “Have they not travelled in the earth (of the personal world) so that they should have hearts with which to understand, or ears with which to hear? For surely it is not the eyes that are blind, but blind are the hearts which are in the breasts.” In this sacred teaching there is the mention of the disease of the blindness of the heart, which can be cured by spiritual exercise, inner observation, intellect and wisdom.

Proof 17: Hell is the punishment of adopting ignorance. Which of their sins do the inmates of Hell confess? “And they shall say: Had we but listened or used our intellect, we should not have been among the inmates of the burning fire” (67:10). From this it reveals that intellect, understanding, knowledge and wisdom have extremely great importance and esteem in Islam. All good works depend on them and it is through these that every kind of spiritual disease can be cured.

Proof 18: A great virtue of knowledge is also that, for those who have been granted it, the mirror of their heart becomes so cleansed that the holy Qur'an reflects in it intellectually and spiritually. The question is how? Answer: In the form of luminous signs and miracles (29:49).

Proof 19: Another bright proof of the grandeur and exaltedness of knowledge is those great angels who bear the Throne. They see only knowledge in the exterior and interior of everything of the universe and the existents, because of which they say: "O our Lord! You embrace everything in mercy and knowledge" (40:7).

Proof 20: The greatest praise of the people of intellect is that they know the modes of the Qur'an and follow the best of them, as it is said: "Therefore give good news to My servants, who listen to the word, then follow the best of it; those are they whom God has guided, and those it is who are the men of understanding." (39:17-18).

Proof 21: As the light of the sun appears in two levels: first in the ocean of light, and secondly in the scattered rays, similarly the light of knowledge also has two places: The first is the fountainhead of light, which is the origin and the Pearl of Intellect, and in which the *azali* and *abadi* realities and recognitions are gathered together. The second place is where it works as scattered light, because in the world of multiplicity there is scatteredness instead of unity. Nonetheless, the perfect guidance of God and the Messenger^(s) is that which can guide the people of faith on the straight path and make them reach the fountainhead of the light of knowledge. "*Healing through Knowledge*" is being discussed with this zeal and enthusiasm, accepting the supremacy of knowledge over everything with perfect certainty.

Sunday, 2 Zu'l-Hijjah 1408 A.H.

17th July, 1988 A.D.

Laws of Spirit and Spirituality

1. The knowledge of spirit and spirituality is not common and easy, rather it is very special and extremely difficult. Nonetheless, it is not impossible in Islam for the Holy Spirit of the wise Qur'ān, which is also called Light, to be the generating source of spirituality. If, for the sake of knowledge, you want to ask: What is meant by a living spirit of the noble Qur'ān? The answer to this question is that whenever a verse of the Qur'ān used to be revealed to the holy Prophet, it used to be in the form of spirit and light. Then he used to recite it and let the scribes of revelation write it down. This means that real spirit and spirituality is linked with the wise Qur'ān (42:52).

2. If a fortunate Muslim attains an experience of spirituality, this bounty, wealth, guidance, knowledge, wisdom and recognition is due to the external and internal blessings of the Qur'ān. One name among the names of the Qur'ān is “*Mubārak*” (38:29), which means blessed Book. The essential prerequisite of attaining Qur'ānic blessings is that the people of wisdom should reflect upon it (38:29). He who loves the beauty of the meaning of the Qur'ān should understand the examples of its blessings properly. The material example of a blessing (*barakat*) is a thing which continues for ever and never ceases, such as the resources of a huge mountain which always continue, namely, the constant flow of water, the perpetual growth of trees and herbs, the chain of the beasts of prey, abundance of minerals, etc. (41:10).

3. Now with recourse to the holy Qur'ān time and again, we will try to explain the human soul. Soul is the most amazing and most incomparable thing in God's Godhead. The greatest wonder of soul is that, at its supreme rank, it acts as the mirror of Divine beauty and majesty, in which the reflection of the blessed Divine attributes have a new mode in every moment. This infinite chain of the Divine manifestations and theophanies is mentioned in the wise Qur'ān as: “Every day He is in a mode (manifestation)” (55:29). Among the various exegeses of this

noble verse, there is also a *Şūfic* exegesis, that among the days of God, the Omnipotent, there are the shortest as well as the longest days. This is because of the fact that it is God Himself Who enfolds and unfolds temporal and spatial distances. Thus, one of the several meanings of this sacred verse is that the luminous manifestation, which is observed in the mirror of soul, shines every moment with a different beauty. After all, what are these Divine manifestations and theophanies in the mirror of the heart and the soul? Why? They are the countless similes and similitudes of the Reality of the realities.

4. Is it true that a successful *Şūfi* can see his soul? Yes, it is true that a Muslim, who has been adorned with knowledge and action, a true *mu'min* and a pure-hearted *Şūfi* can see his soul. With which eye can the soul be seen - the external eye or with the eye of the heart? Answer: First with the eye of the heart and then with the physical eye as well. What is the shape and form of the soul? Or, what is the creature in whose form the soul appears? Since the human soul is created from the quintessence of the universe and the existents, or in other words, man or soul is the microcosm or the personal world which contains each and every thing of the macrocosm in a subtle state or in the state of particles, therefore, in spiritual observation the soul appears in the shape of every thing. Yet, it has a special form of its own as well, which is the human form, which in reality is called the Divine Form or Image (*şūrat-i Raḥmāni*) in which external and internal beauty is found in its most consummate and perfect form.

5. Soul is a self-subsistent substance, therefore, originally it is free from every thing, yet it is also embodied. There are four stages of its abstract or immaterial state, which are: imagination, dream, spirituality and the place of intellect. It also has four stages of embodiment which are: dense particles, dense body, subtle particles and subtle body. Here it should be remembered that the place where the souls are in particles is called the world of particles (*‘ālam-i zarr*).

6. Soul is indivisible. That is, soul in itself does not have particles and parts, but through the mediation of subtle and dense body, it can appear in innumerable manifestations. The example of this reality is

the sun, which in itself is not divisible, but becomes divisible where it reflects in pure and transparent things. This means that in the Supreme Soul or the Single Soul (*nafs-i wāḥidah*) there is only a single reality of all the human souls. Thus what Mawlā-yi Rūm says is absolutely true: “Who says we have come to this world! This existence of ours is only a shadow of the original existence.” He is quite right, for according to the Qurʾān, the fountainhead of the sun of souls is in the world of command (17:85), but its countless luminous shadows continue to reflect in the mirrors of human existence. Thus, although the human soul in the physical body is like a shadow as mentioned above, at least unconsciously if not consciously it is linked with its whole (i.e., the Universal Soul) and this link continues. In such a case it should not be surprising if a Perfect Guide transmits his voice to another human being through the mediation of the Universal Soul, just as the voice and picture of a television can be heard and seen in front of you through a satellite, despite being in a distant country.

7. According to the purport of verse (35:10), the supreme grandeur of human soul lies in that its pure word and good deed may ascend to and reach the Divine Court, so that after attaining the honour of acceptance and annihilation, it may tend towards building a new world by means of His Command (*amr*).

8. If you wish you can see the details in my book “*What is Soul?*” in which it is said that in plants, animals and man there is not a single soul, rather the soul of every level is a compendium of the spiritual particles of its own kind. Thus leaving aside the total departure of the soul from the body by which a total death takes place, partially the coming-and-going of the particles of soul always continues. According to this principle the coming-and-going of good and bad souls in the town of existence becomes possible. Good souls are like angels and bad souls are like the devils. In addition, there is also the law that from among these opposing souls, man can invite and retain whichever soul he likes and expel whichever he does not like.

9. From the preceding explanation, it clearly results that in every individual person there can be two kinds of soul: one is his own soul

and the other an additional soul, whether good or bad, or an angel or a devil, namely, a believing *jinn* or a non-believing *jinn*, just as in a house besides the members of the family there can be some other people from outside. In this example, anyone can come home: On the one hand a king, a vizier, a rich person, a poor person, a *pīr*, a dignitary, and on the other a tyrant, a thief, a wicked person, etc.

10. *Jinn* is also spirit, therefore, it will be discussed here as well. *Jinn* is in the subtle body. God has created *jinn*s in various small and big ranks. The smallest *jinn* is in the smallest particle, so that such *jinn*s may cleanse our cells, and they may come and go through the pores. The greatest *jinn* is equal to a robust and tall young man. If he is *ʿIfrit*, then he is a *muʿmin* and extremely powerful and does tremendous work. Since *jinn* is created from fire, in the current parlance we can say that he is an electric or atomic creature. He can appear and disappear instantly. It is amazing that he has the ability to converse with everyone in their respective languages.

11. There are many misunderstandings among the masses regarding the *jinn*. *Jinn*s are regarded as ugly creatures separate from *parīs* (fairies) which are considered beautiful creatures, which is not true. The truth is that “*jinn*” is an Arabic word, whose Persian translation is *parī*. That is, the subtle being which is called *jinn* in Arabic, is called *parī* in Persian. God knows why the story writers have divided one kind of creature into two groups.

12. Everything is mentioned in the wise Qurʾān (16:89), therefore *parīs* are also mentioned in it. They are mentioned in the subject of *jinn*, which is spread over fifty different places. The longest description of *jinn*s i.e., *parīs* is in the *Sūratuʾl-jinn* (72). In this *Sūrah*, in verse (72:6) the following words are also mentioned: “*Rijāl^{un} minaʾl-jinn* (some men from among *jinn*s)”. This means that there are men as well as women among *jinn*s. A male *jinn* in Arabic is called *jinni* and a female *jinniyyah*. (See *al-Munjid*, *al-Mawrid*, *Madd al-Qāmūs*, etc.).

13. Every wise person fails to praise and describe the wise Qurʾān, because it is the unique Heavenly Book, in which all the secrets of the

Universe and the existents are mentioned in the language of wisdom. In connection with the spiritual kingdom of Ḥazrat-i Sulaymān^(c), there are many subtle and profound allusions to *jinn*s. By duly reflecting upon them, it is revealed that *jinn*s are mostly related to the construction and progress of the personal world (microcosm), and very little to the external world. Thus, the one who wishes to subjugate a *jinn* in order to attain wealth, fame and honour and to subdue his enemy, is utterly wrong. [In fact] this work is extremely dangerous for the body, soul, religion and faith.

14. If the *chillah* (the constant *ibādāt* of forty days) is in the sense of *itikāf* in order to attain the pleasure of God, it is an extremely noble act. God willing, by this act there will be some spiritual progress. Otherwise, practice of the opposite kind of *chillah* is contrary to the law of spirituality. It is among the Divine favours that if somewhere in the stages of spirituality you observe and experience *jinn*s, a secret has been revealed to you and you have seen the subtle creature. God willing, such an experience will be a great source of blessings for you.

15. It is said that the inhabitants of the mountain *Qāf*, which surrounds the world, are all *jinn*s and *paris*. However, you know that such a mountain where there are the habitations of *jinn*s only, does not exist on the planet earth. Therefore, by the mountain of *Qāf* is meant spirituality in which every kind of subtle creature is seen, namely, *jinn*, spirit, spiritual beings, etc. This is because in spirituality the veil is removed from one's eyes.

16. We, you and all other people, whoever and however they may be, are interlinked and interrelated like a thousand-beaded rosary, in the sense that the bodies of all of us are threaded on the string of the Single Soul (*nafs-i wāḥidah*). The beads of the rosary are separate, but its thread is one. In the light of this meaningful example our bodies are separate, but if we conceive the soul, undoubtedly all of us are one. Or we should say that there is only one and that is the Single Soul. The most important point in this is that from this thread of unity and integrity neither angel, nor *jinn*, nor devil is excluded. Thus this thread of soul works faster and better than a telegraph wire by which everyone

receives the telegrams of good and bad thoughts.

17. Referring to the *Sūratu'n-Nās* (114:1-6) I would like to say that if *khannās* (sneaking devil) who is from among both the *jinn* and humankind was not threaded with all others on the string or wire of soul, i.e., were he not threaded on this all-embracing string, how would it have been possible for him to insinuate wicked thoughts in the hearts of people? Although this example is related to evil, the wisdom which lies in it is very amazing and invites the people of wisdom to reflect upon it. One point in this is that the devil was first an angel, now he is a *jinn* as well as a man. The other point is that a person can sink in evil to the extent that he can on his own insinuate wicked thoughts in the hearts of the people of the whole world. Angel, *jinn*, devil and man all have a soul, and the soul is like the string of a rosary, or a string of pearls, or a telephone wire, through which one can transmit a good or a bad current to many people. It is obvious that the command of God has precedence over everything and every law.

18. Read the blessed verse (45:13) in which the subjugation of the universe is mentioned in a wisdom-filled way. That is, God in His infinite mercy has subjugated the heavens and the earth to man externally and internally. Today man is struggling to reach the stars by the help of material science, which is in accordance with the will of God, because it is He Who has provided all these means. Similarly if through the help of spiritual science he subjugates the spiritual aspect of the universe, which is hidden within his self (personal world), this will also be in accordance with that law of subjugation, which He has made possible and granted to man.

19. God is All-wise and All-merciful. Through His perfect power and profound wisdom He has transformed the external world into a spiritual and intellectual form in the person of man and has made it an everlasting great, unique, perfect and consummate kingdom in every respect. How can it be possible that in order to attain and protect the external kingdom, treasures are spent lavishly and thousands of human souls sacrificed, but there should not be any *jihād* and sacrifice for the acquisition of the spiritual kingdom? It is impossible. Therefore, in

order to acquire the spiritual kingdom an essential prerequisite is that every individual should either make an infidel *jinn* a Muslim, or kill him. This infidel or disobedient *jinn* is the carnal soul (*nafs-i ammārah*) of every individual. However, it is extremely strange that to fight against one's carnal soul is extremely difficult as well as extremely easy.

20. It is an extremely interesting, productive and beneficial question to ask: What are the occasions on which it is possible for angels to descend to the people of faith? You can see this as a special subject in the wise Qur'ān. For instance, during the battle of *Badr*, by God's command, the angels descended to help the army of Islam (3:125). They also descended in the battle of *Aḥzāb* (Allies) or *Khandāq* (Ditch) (33:9), battle of *Hunayn* (9:26), etc. Since this was the external *jihād*, therefore, the armies of angels did not appear to the Muslims. In spiritual *jihād* however, when they descend for the succour and help of the *mu'mins* they definitely appear, just as when the spiritual *mujāhids* become *shahīd* (martyr) in this lifetime the angels talk to them (16:32; 41:30-32).

21. The people of wisdom, if they wish, can see all the descriptions and allusions of spirituality in the noble Qur'ān. Among them there is also the mention of the wisdom-filled blessed death before his physical death, which happens to a *mu'min* who has high ambition and is in constant *zīkr*. This death is called the spiritual death. Thus the companions of the Prophet used to yearn not only for physical martyrdom (*shahādat*), but also for the bliss of spiritual death. If in the light of verse (3:143) it is accepted that some great companions of the Prophet were blessed with the honour of spiritual death and spiritual martyrdom in this life, we should ask ourselves what is meant by spiritual death and spiritual martyrdom? The correct answer to this question is that, by this death is meant the minor or personal resurrection, without which such an honourable death cannot take place, as it is said in a *Ḥadis*: "He who dies (spiritually or physically), his personal resurrection takes place." (*Iḥyā'*, IV, 64)

22. Whose martyrdom were the great companions of the Prophet, may

God be pleased with them, yearning for, their own or that of others? They were yearning for their own spiritual death. Who is addressed in the above-mentioned verse: the living martyrs of spirituality or the physical martyrs? Those *mu'mins* who have experienced the spiritual death, but are still alive, who are mainly addressed in this verse, whereas those who are martyred physically are not addressed by this command. Thus, it should be known that in “So indeed you have seen it” in the above verse, the seeing of the details of the exercise of [°]Izrā'īl^(°) (*°amal-i °Izrā'īli*) is mentioned, and in “and you look (at it)” there is the mention of the opening of the inner eye and benefitting from the observation of spirituality as a result of it.

23. It has already been mentioned that the human soul is a compendium of innumerable spiritual particles, in which not only the people of the whole world, but each and every thing of the universe and its parts is hidden. To elaborate on this point further, man is a subtle world and all people together are called worlds (*°ālamīn, Qāmūs*, p. 344). Thus in every person there is everyone and everything. This means that for everyone the subjugation of the self (personal world) is the subjugation of the universe. This needs both knowledge and stringent action, so that human beings may conquer themselves, open the eye of the heart and recognise their own soul. The recognition of God, the Lord of honour lies in the recognition of one's soul, and this recognition is that everlasting and eternal wealth without acquiring which, nobody can acquire the hidden treasure.

24. If according to the *Ḥadis*: “The one who recognizes their soul, recognizes their Lord” (*Aḥādīs-i Maṣnawī*, p. 167) the recognition of a *mu'min's* soul is the recognition of the Lord, then can the recognition of the Qur'ān be excluded from this recognition, or is it also included in it? If someone thinks that the recognition of His speech is excluded from His own recognition, how can this be possible? From this explanation it is clear for the wise people that the recognition of the soul is the recognition of God, as well as the recognition of the Qur'ān. When it is established in the light of this proof that the recognition of the glorious Qur'ān is possible, the recognition of all those things which are mentioned in the Qur'ān is not outside the domain of this recognition.

Now for the sake of observation, study and recognition, there are three places: the level of intellect, the stages of spirituality and the Qur'ān. That is, the mention and recognition of all events which have taken and take place in the world of intellect and in the world of soul are also in the wise Qur'ān.

25. Among the mineral soul, vegetative soul, animal soul, human soul (rational soul), and the Holy Spirit, it is only in the Holy Spirit that the greatest treasure of the recognition of the Lord lies, and after the holy Prophet, this extremely pure Spirit is in the Perfect Guide. In order to attain the favours and blessings of the Holy Spirit one has to struggle arduously according to Islamic teachings, and it is only then that a revolution takes place in one's soul.

26. The discussion of an extremely important subject, such as the laws of spirit and spirituality requires the most beautiful words and the best examples. However, I know how weak I am in this respect. Therefore realising the lack of literary embellishment and adornment of this article, I request the erudite and experienced writers to ignore these shortcomings.

Wa's-salām (Peace).

30th May, 1987 A.D.

Note. This article is written on the request of my old friend, intimate companion, esteemed brother, ^cĀlijāh Ra'īs Amrohvī Ṣāhib. The other ^cazizān should read it as usual and comply with the necessary references.

Cure of Sleeplessness or Insomnia

1. Sleeplessness or insomnia is called *sahar* (in Arabic) and agrypnia (in English) in ancient medicine. The one who suffers from this disease usually goes to a physician or a doctor who treats him according to his respective principles. Sometimes the patient is given sleeping pills which cause him to sleep, but the root of the disease remains unchanged. That is, the patient always needs the sleeping pills without which he cannot sleep. Thus it turns into a chronic disease and adversely affects the patient's mental and physical health.

2. Let us analyze or investigate the background of this disease in the light of the wise Qur'an and the *Hadis*. For it cannot be a physical disease, but is in fact a mental and imaginary disease, to prove which, several clear proofs can be furnished here. One of them is that when a poor person all of a sudden receives a huge sum by winning bonds or a lottery or by any other means, a kind of a flood of disturbing thoughts of happiness and delight inevitably gushes forth in his heart due to which he cannot sleep at night. Similarly, disturbing thoughts also occur to a person due to a major or minor grief. Also you know that disturbing thoughts can be insinuated only by the devil from among *jinn* and humankind (114:4-6). Since the devil is the religious enemy of man, therefore on such occasions he repeatedly attacks the children of Ādam^(c), makes them forget Divine remembrance and makes them fall ill. Thus the sneaking devil (*khannās*) constantly insinuates disturbing thoughts in their hearts and minds and never tires of this act.

3. According to the Divine law and the law of wisdom, every individual not only has a personal devil, but also a personal angel, who acts as his guardian. Thus, when a man forgets God and chooses blindness, the angel cannot help him at all, and the devil instantly fires a volley of disturbing thoughts (43:36). (See, *Mishkāt*, I, 42).

4. The wisdom for *mu'min* lies in that they should remain engaged

in good deeds and devote themselves day and night to obligatory and supererogatory acts and should not forget the remembrance of God even for a moment, so that the devil may become silent and disappointed and the angel may have the full opportunity to exercise his role. The law of equity requires there to be as much benefit in paving the path for the angel as there is loss in giving in to the devil. Thus the angel, by God's command, kindles the lamps of hope, certitude, success and guidance in the heart and mind of a believing servant.

5. You cannot call every wakeful state agrypnia, for the need of sleep becomes less and less due to both age as well as *zīkr-ū 'ibādat*, to the extent that a pious *mu'min*, who is in constant remembrance of God, needs very little sleep. You can see the mention of such *mu'mins* who sleep very little in the Qur'ān (32:16; 51:17; 73:20). The purpose of sleep can be fulfilled in a very short time. This is because man who is the son of Ādam is given honour and excellence over all other creatures by God (17:70). Thus, the more a *mu'min* advances in the stages of spirituality, the more wonders and marvels of human capabilities are revealed to him, as well as many secrets related to sleep.

6. If you go to bed on time in the evening and cannot sleep as you would like, it is not the disease of agrypnia or sleeplessness, nor is it a disease to wake up before the usual time. But if you consider it a disease and become sad and do not benefit from the remembrance of God, it undoubtedly turns into a mental and psychological disease. This means that in not falling asleep in the evening and in waking up before time, there is the trial of whether you will make it a disease for yourself or make it the light of Divine remembrance and reflection.

7. Reflect carefully on verses (3:190-191) in which the key to the hidden and locked secrets of the universe and existents, is the reflection of the people of intellect. The key to reflection is Divine remembrance, which comprises three states, namely: standing, sitting and lying on their sides, in which the people of intellect remember God, the Great, the Exalted. There are many wisdoms in this order of remembrance. Here we will take into consideration only those wise people who remember God in the state of lying on their sides, who are: (a) A *mu'min* who

is in constant remembrance, and has laid down to take rest. (b) The religious man who is very tired. (c) The ill person who cannot get up. (d) The old man who is very weak. (e) The one who has laid down to sleep. (f) The one who has opened his eyes from sleep. (g) The one who cannot fall asleep. (h) The one who has become extremely weak due to starvation and long *i'tikāf* (sitting in constant *'ibādat*). (i) The one who dies spiritually. (j) The one who is in the state of physical death, etc.

8. Ḥaẓrat-i 'Izrā'īl^(c) is not only the angel of death, but is also the angel in charge of sleep (39:42). Similarly, Ḥaẓrat-i Isrāfil^(c), who is the custodian of the *ṣūr* (*ṣāhib-i ṣūr*), is also appointed to wake people up, both today and tomorrow (36:52). Thus the greatest bliss of a person is in piety and abundant remembrance of God, so that the angels may make him sleep on time and wake him up on time, with high hopes concerning religion and the world. However, the friendship and support of angels cannot be obtained without knowledge and good deeds.

9. Here the question arises: What is the purpose of sleep? Namely, why is it so necessary, and what are its benefits? This question apparently seems to be quite easy, as some may instantly say that the mental and physical fatigue is removed by sleep and what is eaten becomes properly digested. But we will say that every kind of fatigue can also be removed without sleep and food can also be digested during the day without sleeping. For instance, take domestic animals such as the ox, the horse, the mule and the donkey; how much work do these poor animals do, yet they do not sleep. They only need to rest after work. Thus I would like to say that the main purpose of sleep is the exchange of some particles of soul (39:42) which can take place even during a short sleep.

10. The noble Qur'ān does not impose a duty upon a person if he does not have the natural capacity to accomplish it (2:286). If this is a Qur'ānic fact, let us see in the light of verse (73:20) how many hours some of the great companions of the Prophet, who used to get up for *'ibādat* with him, used to sleep. When did they get up at night and for how long did they do *zīkr-ū 'ibādat*? The answer to this question is in the same *Sūrah* that, sometimes they used to spend two-thirds of the

night in *zīkr-ū ʿibādat*, sometimes half of it and sometimes one third of it. This difference is related more and more to the season and less and less to their different conditions. Season in the sense that in the whole year, day and night increase and decrease constantly. Anyhow, according to the Qurʾānic programme the time for sleep is very limited.

11. Although sleep is the name of a thing during which the senses of a person stop working, nonetheless, there are different degrees of it, and the supreme kind of sleep is the sleep of the Prophets and *awliyāʾ*, in which the body and the senses sleep, but the glorious chain of the remembrance of God continues. The wise Qurʾān praising this sleep says: “And We made your sleep a thing of repose (*subāt*)” (78:9). By this sleep is meant the sleep of a supreme kind, in which by the blessings of the remembrance of God, not only do the intellect and soul attain peace, but also the body.

12. When the believing servant (*bandah-yi muʾmin*) who is pious and is in constant remembrance of God, sleeps after abundant *zīkr-ū ʿibādat*, he sometimes immediately receives a sweet jerk from the sole of the foot to the top of the head, by which he wakes up all at once. In this jerk it is alluded to him that the purpose of your sleep has been achieved, now if you wish you can do more *ʿibādat*. Here the question arises: What is this pleasant jerk or delightful current? The answer is that it is a miraculous act of the angels and the exchange of the particles of soul.

13. The gist of the points of this article is that if someone cannot sleep despite having sound health, he does not need to worry. If he worries, this blessing of waking up may turn into a burden and into the form of a psychological disease. Thus the wise *muʾmin* is the one who does *ʿibādat* in such a wakeful state and reflects upon the realities and recognitions of the universe and the existents (3:190-191).

Note. After “*Qurʾānic Healing*”, now, God willing, such articles will be devoted to “*Healing through Knowledge*”. Please pray all of you.

11th June, 1987 A.D.

Cure of Bad Dreams

1. In connection with the discussion of this extremely important, interesting and useful subject, first of all it is necessary to mention what good dreams are and what the bad ones are, so that the difference and distinction which exists between them may be clear. The greatest benefit of this, God willing, will be that every intelligent person after the deep study of his own health and illness, will be able to cure himself. For, both the primary fundamental cause of disease and its real medicine is found in man. As Ḥaẓrat-i Amīru'l-mu'minīn ʿAlī, says: “Your medicine is with you, but you are not aware of it; And your illness is generated from you, but you do not see it”.

2. It is said in *Bukhārī* (IX, 96-97): “Good dream is a part of the forty six parts of Prophethood”. Further, the holy Prophet has said: “Good dream is from God and bad dream is from the devil” In the same chapter, there is also the *Ḥadīs*: “Good dream of a *mu'min* is a part of the forty six parts of Prophethood”. Let us examine some of the conclusions of these wisdom-filled *Aḥādīs*.

- (a) Good dreams are those special favours of God which, after the Prophets, are also granted to the *mu'mins*.
- (b) A good dream of a *mu'min* is an experience of spirituality and also the rank of merging in the Prophet (*fanā' fir-rasūl*).
- (c) Since it is among the parts of Prophethood, therefore there is knowledge, wisdom, rectitude and guidance in it.
- (d) If a *mu'min* becomes *dā'imuz-zikr* (one who is in constant remembrance) and imposes upon himself a wisdom-filled sleep, in which all his external and internal senses fall asleep and only the remembrance of God continues, the level of the dream which he will see in such a state will be extremely high.
- (e) A good dream in Arabic is called *ru'yā* (vision), the root of which is *rā'*, *hamzah* and *yā'*, and from the same root is the word *mir'āt*

(mirror). Thus it is absolutely correct to say that *mu'mins'* good dreams act as the mirror of their spirit and spirituality. It has always been a practice to keep a mirror in front to adorn oneself.

3. In *Muslim* (III, 1773), there are also many Prophetic Traditions regarding the dream. One of them is: "Dream is of three kinds: one is good, which gives glad tidings from God, the other is painful which is from the devil, and the third is the imagination of his heart (i.e., the conversation of the soul)". When someone among you sees a bad dream, he should get up and pray, and should not tell it to people.

4. In the same book this noble *Ḥadīṣ* is also recorded: "*Man ra'āni faqad ra'a'l-ḥaqq* (He who saw me, saw the Truth)" (*Muslim*, IV, 1776). In view of the extreme comprehensiveness of the *Ḥadīṣ* of the Prophet, the following *Ṣūfī* translation is also correct: "He who saw me, it is as if he saw God". For, if we accept the manifestation (*jalwah, tajalli, zuhūr, maẓhariyyat*) of God, then we have to accept that the first *mazhar* is the exalted personality of the holy Prophet.

5. Here it is very pertinent to ask this question: During the time of Prophethood, those *mu'mins* who used to see the holy Prophet in their dream, used to recognise him and were sure that they had seen him, but how will the *mu'mins* of all other ages be sure that they have the holy *didār* (vision) of the holy Prophet, while they have never seen his blessed countenance in a wakeful state? The correct answer to this question can only be that the wisdom-filled *didār* of the holy Prophet will be in the form of the Perfect Guide (*murshid-i kāmīl*). For vicegerency and representation is a fundamental principle in Islam.

6. In *Bukhārī* (IX, 98), the *Ḥadīṣ* is recorded: "From Prophethood only *mubashshirāt* are left". The people asked the Prophet: "What are the *mubashshirāt*?" He said: "They are good dreams". One of the meanings of this *Ḥadīṣ* is that all good dreams mean glad tidings. Another meaning is that, for a *mu'min* good dreams can prove to be an experience of merging in the *Shaykh* (*fanā' fi sh-shaykh*) and merging in the Prophet, as it happens in spirituality. The third meaning is that where the good dream is from God, it is through the holy Prophet and

the Perfect Guide. It is in this sense that the miracle of luminous dream is among the forty-six miracles of Prophethood.

7. Now in the light of these wisdom-filled Traditions of the holy Prophet, the cure of bad dreams is not difficult, because now it has become quite clear that bad dreams are from the devil. Thus, the only cure of this disease is that *mu'mins*, by their word and deed, i.e., knowledge and action, should escape from the devil and seek protection in the presence of God, the Sustainer of the world, as the glorious Qur'an says: "He indeed is successful who purified it (his soul)" (91:9). For, if the soul is polluted with dirt, the devil gets a chance to attack it, and if it is pure, he does not get a chance to attack and remains disappointed.

8. In order to understand this subject with wider implications, you should also study the "Allusions of Dreams" in "*Qur'anic Healing*", so that it may be quite clear that in reality the bad dream is not at fault, it is only the result of the natural photographic x-ray machine of the hidden diseases of man. The fault is that of human beings themselves, who due to their negligence in remembering God in a wakeful state provide opportunity to the devil to insinuate disturbing thoughts in their heart.

9. Bad dreams are definitely from the devil, but the question is, what is the cause of this act of the devil? Can he force someone? Is man helpless and compelled? If not, he has to accept all his responsibilities and fight against the devil, and give a crushing defeat to this enemy of religion and faith. For this the *mujahid mu'min* needs the supreme kind of knowledge through which all the snares of deception which the devil has spread may be torn to pieces like a cobweb. Further, it is necessary to have actions which are in accordance with the Divine Command and against the desire of the carnal soul and the devil, so that one may rescue oneself from the evil of the devil forever, and benefit from the wonders and marvels of good dreams and the secrets of *ma'rifat* every night.

10. It is a great injustice to ascribe blame to others and in addition to curse them. Ettiquette, modesty, justice and wisdom require that a *mu'min* should consider his own carnal soul the root of evil (12:53).

Due to this useful knowledge, he may always be able to watch the real enemy, which is his carnal soul and concentrate and unite all his powers concerning knowledge and action which are scattered due to different and contradicting thoughts, and fight against his carnal soul until it surrenders and becomes a Muslim. Thus, it is this which is the fundamental and permanent cure of bad dreams.

11. The law of nature works equally in all things of the universe and the existents. Thus every gigantic body initially is an extremely small particle. Every huge tree at first is a seed; in the seed is a kernel, in the kernel is a nucleus and in the nucleus the particle of the vegetative soul is dormant. It is also possible that the creation of the planet earth started from an atom (particle). Zoologists say that from one bacterium are generated innumerable bacteria in a short time. Therefore it is also in accordance with the law of nature that, one bad thought of the human soul may give birth to thousands of bad thoughts. God forbid, if it happens, the carnal soul becomes very strong, arrogant and like an intractable horse.

12. In order to attain salvation from bad dreams, and to see the divine miracles of good dreams and above all, for the sake of the friendship of and love for God and His beloved Prophet, remember God abundantly, shed tears, choose the path of piety and make a habit to serve people.

25th June, 1987 A.D.

Secrets of *Malakūt* and Medicine

1. *Malakūt* is mentioned in four places in the wise Qur'ān, which are: 6:75, 7:185, 23:88 and 36:83. *Malakūt* means a magnificent kingdom, sovereignty, rule, the world of angels, angels and the place of spirit and spirituality. This title of “Secrets of *Malakūt* and Medicine” begs the question: How can the *maʿrifat* of the secrets of the magnificent kingdom of God, the Exalted, be attained? Is there any link between medicine and sovereignty and the rule of God, Who is the Creator, Master and King of the universe and the existents? If so, how?

2. When man recognizes himself, he also recognises the Sustainer of the universe, and in this recognition, there is the recognition of the secrets of *malakūt* as well. As for the question regarding medicine and its factors: Does it have any link with the law of *malakūt* or not? The answer is that if the kingdom and sovereignty of everything in the heavens and the earth is in the Hand of God (23:88; 36:83), how can medicine be excluded from this universal law? Thus from this simple logic, it is as clear as broad daylight, whether someone is aware of this secret of *malakūt* or not, that medicine cannot show its effectiveness without Divine permission always and everytime.

3. The efficient power or soul which exists in every kind of medicinal herb and in every kind of medicine is only for a fixed time, and when the soul leaves it, it becomes ineffective. Thus we have to check whether an effective soul of its kind exists or not in every medicine, since there is no cure or healing in soul-less medicine. Similarly, this Qur'ānic secret should be mentioned here that it is necessary for the soul of *malakūt* and the world of command to be in both prayer and medicine. Without this, neither is prayer accepted nor does medicine become effective and useful.

4. Here, it is very appropriate if someone asks for the sake of knowledge and awareness: What is meant by the soul of *malakūt*

and the world of command? The answer is that, when something is brought down to this world from the Divine treasures of *malakūt* and the world of command (15:21), and is given a physical form, not only is the spiritual film of its story in the higher world being recorded in the Universal Guarded Tablet, but its descent and every event in the physical world is also amended, if God wills (13:39). This subtle and non-material picture, which is living, is the soul of everything, which is generally understood. The upper end of this soul is in the Hand of God (23:88, 36:83) and the lower is linked to a thing of this world. Now if the Master of *mulk* (kingdom) and *malakūt* (i.e., God) by His holy command, causes a fresh spiritual current to run from the upper end of the soul to its lower end, this is the soul of *malakūt* and the world of command, which works in the soul as an additional or new soul.

5. The Sustainer of the world is the True Lord and the Absolute Sovereign. He can spread as well as seize (2:245) the soul of permission (*izn*) and healing in anything of the world of prayers and medicines. The power of seizing and spreading of the universe and all its small and big things are in His Hand (39:67, 21:104), and it is He Who gives a kingdom to whom He wills, and takes it away from whom He pleases (3:26). Thus in order to enrich and improve his profession with the blessings of Islam, it is extremely necessary for every Muslim physician and religious doctor to have, not only verbal conviction of heavenly help, but they should also attain the success, guidance, help and support of God, the Exalted, through complete piety, knowledge and good deeds, so that by the grace of God they may attain success and honour in both the worlds.

6. At this point, I would like to answer a question before being asked it, which is that two kinds of people live in this world: the religious and the non-religious. Those who have a religion, particularly Muslims, although they want the betterment of both this world and the next (2:201), give preference to the next world over this world (17:18-21). Therefore, the people of faith seek help from God, may He be blessed and exalted, not only in religious matters but also in worldly matters. This is according to the teachings of Islam, for even the worldly progress of Muslims is conditional on piety, fear of God, knowledge

and good deeds. Whereas for the non-believers there is respite (73:11), therefore, the world is given to them without any religious conditions.

7. Divine grace and benevolence, generosity and munificence are such that the Divine Hand is open (5:64) and reaches everything everywhere in the heavens and the earth. This shows that there is a kind of soul even in those things which are apparently called inanimate, as it is said in verse (31:16): “O my son! Though it be but the weight of a grain of mustard-seed, even though it is in (the heart of) a rock, or (high above) in the heaven or (deep down) in the earth, God will bring it forth”. Here by the mustard-seed is meant the soul, which exists even in things such as stone, space and the earth.

8. The brightest proof of the fact that each and every particle is illuminated by the light of the soul is that, all the things of the heavens and the earth are immersed in the light of God externally and internally (24:35). According to this concept, it becomes certain that every creature and everything is immersed in the ocean of light. Thus in view of this wisdom-filled light-verse, every individual and everything has a simultaneous link with two souls. One is the individual soul and the other is the collective, i.e., the Universal Soul, just as in a huge fire there are many cinders. There is no doubt in the unity and integrity of the fire, but at the same time there are different cinders within it. Thus, whatever is in the fold of the Universal Soul, it inevitably dissolves in this eternal light and becomes soul, as when a thing is thrown into a huge fire it instantly turns into fire.

9. Nonetheless, nobody by merely understanding the above bright example can become the light which is ordained for the rank of humanity, because this is only knowledge, and we have not yet discussed good deeds at all. By God’s command the smoke of the personal world (microcosm) turns into the heaven of light only when the believing *mu’min* strictly practises the commandments of religion (41:11). The way the creation of the universe is mentioned in the Qur’ān has a double meaning. First God, the Supreme Creator, created the macrocosm, and the second meaning is that, by His command and *ta’yid* (help), spiritual construction and progress was made in the microcosm and the heaven

was created.

10. Ḥaẓrat-i ʿĪsā^(c) was the spiritual physician in his time. One of his great miracles was to revive the dead physically or spiritually, or in both ways (5:110). But with every prayer with which he used to revive them, he used to say “*bi-izni’llāh* (by the leave of God)”. This shows that, no matter how excellent the prayer or the medicine may be, unless the fresh soul of permission comes from the *malakūt*, no pain or disease can be cured.

11. There is no doubt that God is the light of guidance for all creatures and things of the heavens and the earth (24:35), but since the existents are not equal, there are different levels of guidance according to their state and need. Thus, with respect to two great divisions of guidance, there is the voluntary guidance for man, and involuntary or forced guidance for the other creatures. Then in the subsidiary divisions of guidance, there is generative guidance for the minerals, the guidance of growth for vegetables, the sensory guidance for animals, and the conscious or rational guidance for human beings. Nonetheless, at every level of guidance, there is a dire need of fresh currents, and this is the central and pivotal point of this subject.

12. In all the *sūrah*s of the glorious Qur’ān, in their beginning and end there are Openings (*fawātiḥ*, sing. *fātiḥah*) and Endings (*khawātim*, sing. *khātimah*). The attributive name of “*Yā-Sin*” is the “Heart of the Qur’ān”. Regarding the effects of the *Sūrah-yi Yā-Sin*, see the effects of the Qur’ān in *al-Itqān* (IV, 141-42) and attain great benefits from it. The Ending of this *Sūrah* is: “Therefore, glory be to Him in Whose hand is the kingdom (*malakūt*) of all things, and to Him you are caused to return (*turjaʿūn*)” (36:83). Since this is the Ending of the “Heart of the Qur’ān”, therefore, gems of great wisdoms are gathered in it, and there is also medicine and healing for both the body and the soul in it. Reflect carefully about what does not exist in the Hand of God, while all intellectual, spiritual and material things are in His hand and in His power! It should be remembered that “*turjaʿūn*” is a passive aorist, therefore it implies two kinds of return (*rujūʿ*), namely after death and during this life. That is, causing to return to God is not only after

death, but also in this life there are many things which cause the *mu'min* to return to God, such as diseases, difficulties, knowledge, *bandagi*, repentance, good deeds, love of God, etc.

7th July, 1987 A.D.

An Extremely Healing Quake (Shivering)

1. Let us today study deeply the “verse of movement” in the wise Qur’ān, in the universe and in our own self. Movement is not only a sign of life, but is life itself. Yes, movement is the fountainhead of blessing, it is both in concepts and thoughts, as well as speech and actions. It is the means of progress. It works in the universe as the Supreme Soul. If you want to see the need, importance and usefulness of movement closely, then examine the palpitation of the heart, the beat of the pulse, the circulation of blood and the respiratory system, and reflect upon the continuous action of the external and internal senses. In short, movement is indispensable for the subsistence and survival of every creature and existent. It is for this reason that nothing from among the intellectual, spiritual and physical things can survive without a movement of its own kind.

2. The mine of gold transforms the things within itself into gold; mountains generate gems in their bosom; the ocean gives birth to precious pearls, the earth grows every kind of plant and beautiful flower, birds create alluring and attractive melodies from the dead air, lawful animals use the workshop of their stomach to transform an ordinary thing like grass into meat and milk. Whose power, in reality, works in all these marvellous examples? It is the power of God. Remember that this is an extremely tiny example of the unbounded creation of God.

3. God has given the children of Ādam^(c) honour and excellence over all His other creatures (17:70), similarly, He has made the intellectual, spiritual and physical movement of human beings sovereign over the movements of other things, due to which everything is subjugated to them. Thus, God has elevated the movement of the people of faith and made it blessed, to the extent that He, the Compassionate, the Merciful, created an extremely healing quake from the quintessence of the good works and deeds of a believing servant, in which there is extreme purity as well as complete healing (2:214; 33:11).

4. The spiritual quake, which is mentioned above, is extremely wisdom-filled and full of blessing. It is a sacred fever of spirituality. Alluding to this fever, it is said in a noble *Ḥadīṣ*: “Fever is a healing from the Sustainer, the Forgiving” (*Da‘ā’im*, I, 217). This quake or fever is of three kinds: spiritual, physical and artificial or by exercise and each of them has many sub-divisions.

5. The holy Qur’ān says: “And in the earth are signs (of the Divine Power) for those who have certainty, and in your own souls (too); Will you not then see?” (51:20-21). This means that those things, which exist in the external world physically, also exist in the personal world spiritually. Thus, as there is a quake hidden in the earth, so is the above-mentioned sacred quake hidden in the soul of man, which linked with spirituality, continues from the time of Ḥazrat-i Ādam^(c) till today (2:214).

6. This blessed and sacred quake occurs at a higher level of spirituality, the purpose of which is extreme sanctification, purification and healing, as well as apparently being a trial as the noble Qur’ān says: “There the believers were tried and they were shaken with severe shaking” (33:11). Thus, there is no trial in religion and the world except to elevate someone. This quake is therefore extremely blessed.

7. There is the concept of spiritual revolution in this miraculous quake therefore, destruction by it is not for the sake of destruction, but rather for the sake of new construction. Annihilation by it is not for the sake of annihilation and demolition, but for survival with God (*baqā’ bi’llāh*). Take an example of this world: if we are living in huts and hovels, which are destroyed by a heavenly or earthly calamity, what a wonderful opportunity to ask the government for the construction of a new house. When we will live in a decent house, we will be grateful for that calamity which delivered us from that rotten hovel.

8. In fact, the quake of spirituality and the quake of Resurrection are the same thing. Thus, until we include all related noble verses in this subject, many of the secrets of this blessed quake will remain in the veil of concealment. It should be known that verses (22:1-2;

99:1-5) are certainly related to the Resurrection. Nonetheless, all such secrets are as a common denominator between both spirituality and Resurrection. Thus, we should benefit from the deep wisdoms of the quake in whatever context it may be mentioned in the wise Qurʾān, so that we may be able to explain spiritual medicine.

9. In this connection see the articles “Healing through Quake” and “Healing through the Movement of Feet” in “*Qurʾānic Healing*”. God willing, these will help you to understand the wisdoms of movement and quake.

10. Those, who in order to earn their lawful daily bread, accomplish such work daily which involves physical movement, walking and ample hardship, are fortunate. For, due to physical movement and hard work, they are protected from many diseases. Health is a bounty, which is not the lot of everybody. Very often it is given free of cost to farmers and labourers, whereas the rich spend millions to have it, in which they sometimes succeed and sometimes they do not.

11. It is certain that when material science will progress and join spiritual science, all diseases will cease to exist in the world of humanity. Why not, while all the things of the heavens and the earth prostrate to and obey God (16:49)? Thus, diseases can be controlled by spiritual science and the remembrance of God, which is included in spiritual science. For, if science means knowledge and wisdom, how can Qurʾānic wisdom not be spiritual science?

12. When the believing servant does *giryah-ū zārī* in the presence of God, the Merciful, a serious quake affects him. Have you not listened to the *munājāt* (supplication) of a humble *darwish* in whose voice there is intense ardour and a tremor? In this state, if he also shakes his hands, his whole body may also be affected by the natural quake or shivering. This exercise can be done by every *muʾmin*, so that by God’s command, it may heal many external and internal diseases. According to the description of the Qurʾān, the more intense, powerful, wisdom-filled and effective the spiritual quake is, the more a germicide and a healing it is.

13. It is written in *Muslim* (IV, 2183-84): “God, the Lord of honour and majesty, created Ḥazrat-i Ādam in His own image...”. Further, it is said: “Whoever will go to Paradise, will be in the form of Ḥazrat-i Ādam.” It is necessary to reflect on this Prophetic *Ḥadīs* that, although the absolute Paradise is after death, nonetheless, is it not appropriate to ask: Are not a pious servant’s spiritual progress and closeness to God, a kind of Paradise? Why not? Definitely, they are Paradise. Thus it should be remembered that by the closeness of God, the form of the soul improves and becomes the form of Ādam^(c), which is the form of God (*ṣūrat-i Raḥmāni*). This *Ḥadīs* is an interpretation of the verse (64:3): “He formed you, then shaped you well”. Its implied meanings are that God created the form of your soul, then (at the place of proximity) adorned it with the colour of light and granted it the status of the form of Ādam^(c) (2:138). This explanation shows that there is great scope for the spiritual progress of *mu’mins*.

14. Take the *Ḥadīs* of *taqarrub* (Divine proximity) which is mentioned in “*Qur’ānic Healing*”, the concise purport of which is that God becomes the hand of a believing *mu’min*, by which he seizes. This means that His light works in the hand of the one whom God loves. Thus, the luminous blessings and wisdoms of the Hand of God come to the one who keeps his hand pure. Thus, with this firm certainty and hope, seek the help of the movement of the hand in spiritual exercises. God willing, you will have the experience of a level of spiritual quake, in which there is healing from every disease.

14th July, 1987 A.D.

Hunger - A Divine Cure

1. Although God, the All-Knowing, the All-Wise, the Creator of the universe, has created innumerable things in the world of humanity, yet by His profound wisdom He has selected five things to try His servants in the field of patience and steadfastness. These five things are: every kind of fear, every kind of hunger, every kind of loss of wealth, every kind of loss of life, and loss of every kind of fruit (2:155). You must study verses (2:153-159) minutely and carefully, so that it may be quite clear to you that, where “God is with those who have patience”, what kind of act is patience? What are the states and conditions under which the existence of patience is created and what are its means, sources and occasions?

2. Some of the wisdom-filled purports of the above-mentioned blessed verses are: First of all, it is patience and prayer which are the source of heavenly help; then the greatest virtue of patience is mentioned, which is that God is with the patient. And for those with whom God is, there is no real bounty which they do not have. Now reflect and ask: What real bounty is lacking from those who are with God? Then the clear meaning is mentioned that a higher stage of patience is to give life in the path of God in an intoxicated and enraptured state, then are mentioned the above five kinds of trials by God and also the glad tidings and His favours to those who have patience. It is extremely amazing that hunger is praised by the wisdom-revealing tongue of the Qur’ān on such a high level and to such a lofty degree. It is in the sense that, those *mu’mins* who bear the hardship of wisdom-filled hunger become among those who have patience.

3. The Sustainer of the world has granted the hunger of Muslims and *mu’mins* such a high rank and such a great excellence that the human intellect is astonished. Here this appropriate question arises: What is the reason for giving hunger such great importance? The answer is that hunger has three basic benefits: (a) it is an excellent *‘ibādat* (b) it is

piety and austerity (c) it is a healing cure externally and internally, and each of these three benefits is a fountainhead of countless bounties and benefits.

4. Gluttony and a full stomach are the cause of many defects of human health. The easiest and best way of its recovery is to fast or starve, so that the defective digestive system may function properly again, as the holy Prophet says: “Fast! so that you may be healthy”. In this noble *Ḥadīṣ* not only is physical health mentioned, but also ethical and spiritual health. The wisdom-filled words of the Qur’ān and the Prophetic Traditions are extremely comprehensive, complete and perfect in meaning, purport and logic.

5. One kind is called *naṣīḥat* in which someone is advised directly concerning his well being and the other is called *‘ibrat*, in which someone is advised indirectly through the examples of others. The wise Qur’ān abounds in both *naṣā’ih* (pl. of *naṣīḥat*) and *‘ibar* (pl. of *‘ibrat*). In verse (47:12) it is said: “And those who disbelieve enjoy themselves and eat as the beasts eat”. In this verse, on the one hand, there is *naṣīḥat* (exhortation) and on the other there is *‘ibrat* (warning). The example of animals, such as cow, goat, camel, horse, donkey etc., is given, and layer upon layer of marvellous wisdoms are hidden in this wisdom-filled example, which cannot be fully explained. Nonetheless, a brief exposition of this example, from the viewpoint of Qur’ānic medicine, is as follows:

6. It is worth pondering on the following: Can the wise Qur’ān object to the many shameless habits of animals? Certainly never, for animals act exactly according to the domain of their nature. If that is the case, who are the ones mentioned in this sacred verse? They are the disbelievers. If the disbelievers are mentioned, what is the main reason for doing so? The reason is that they have turned their face away from sweetnesses relating to the reality and recognition and have confined themselves only to the animal ones, due to which they suffer from many internal diseases, such as intellectual diseases and spiritual diseases, etc. It is obvious that disbelief and hypocrisy is nothing but a disease of the heart.

7. How can the disbelievers, whether they belong to the time of Prophethood or to the present day, be considered intellectually sick and man-like animals, while with respect to knowledge and wisdom or intellectually they are not backward? Although apparently wisdom is of two kinds: one real and religious and the other, metaphorical and worldly, yet according to the Qur'ān, anyone who does not accept Islam (5:50) is foolish and ignorant. Take the example of the time of Ignorance (*jāhiliyyah*, 3:154, 48:26). Were many of the people before Islam considered ignorant (*jāhil*) because they did not have worldly knowledge? It is not so. In no way were they left behind their contemporaries in the knowledge of worldly matters. But it is true, that they were deprived of the everlasting wealth of the intellect, through which the supreme rank of the recognition of religion (*din-shināsi*) and the recognition of God (*khudā-shināsi*) is attained.

8. The digestive power of animals is extremely strong and fast, which works constantly day and night. Indeed, one main reason for this is that some animals regurgitate, and those which do not regurgitate, such as the horse or donkey etc., do extremely hard work. However, it is amazing that when an animal is allowed to eat some human food excessively, such as grain, bread etc., the poor animal can neither regurgitate, nor do hard work. It suddenly falls sick and sometimes such an animal may also die. It can be deduced from this how delicious and powerful human food is! Thus for every wise *mu'min*, it is extremely necessary to always follow the path of caution and balance concerning food, and to consider the wisdom-filled hunger of intervals an *'ibādat* and a Divine mercy for oneself.

9. The importance and usefulness of hunger among the religions of the world is such that it is given the status of a supreme *'ibādat* (2:183). The dire need of hunger is also felt in medical science, in the form of diet, starvation, prevention, etc. In addition, as long as there is no comfort or rest and silence in the stomach of a person, he can neither do any mental work peacefully nor any successful *'ibādat*.

10. By observing in the light of the Qur'ān, it appears that man does injustice first to himself and then to others. The reason for this is that

man is composed of three things: intellect, human soul and animal soul. Thus everyone is enjoined by God and His Prophet to always do justice to all three parts of his personality, according to their ranks. Each one of them should be given a due share and be nurtured according to the nourishment which is fixed and appropriate for it, so that complete health may be attained. That is, they should provide the intellect with knowledge and wisdom, the soul with *zīkr-ū ʿibādat* and the animal soul with limited lawful subsistence. If someone forgets the noble and sublime things, such as the intellect and soul, or they do not give them any special importance and always follow the command of the animal soul, this is the greatest injustice to oneself.

11. According to an example, there are three creatures hidden in every human being. One is an intractable horse, namely the arrogant animal soul, the other is a man (human soul), and the third, an angel (intellect). In this regard, the greatest attention and services should be devoted to the angel, for he has come to teach the man who is hidden in you, to fly to the higher world. However, as long as you are involved in the intricate problems of your intractable horse, you will not be able to learn a lesson of wisdom from the angel of intellect, therefore as soon as possible try to cure the rebelliousness of your intractable horse. The cure is that you should reduce its fodder to a great extent. If it still does not become tractable, keep it hungry and thirsty, and see how intractable it can be!

12. There are great wisdoms hidden in the great act of God, that He has created all things in pairs (36:36, 51:49). The wise Qurʾān, in its different examples, has also repeatedly drawn attention to the importance and advantage of the law of contraries (3:27, 39:5). This means that satiety and hunger are integral parts, like husband and wife. Thus for perfect health, pleasure, happiness and to accomplish the purpose of life, it is not enough to eat food, but complete hunger before and after it is also necessary, so that according to the law of pairs, every kind of external and internal happiness and every kind of benefit may be attained from both.

13. Finally, regarding hunger I would like to repeat that it is an

excellent *‘ibādat*, as well as piety and prevention, and also a healing cure both externally and internally. The collective benefits of it are countless. May God, the Blessed, the Exalted, illumine the world of Islam and the world of humanity by the light of the Qur’ān!

The humble servant,

27th August, 1987 A.D.

Cure of *Ġuṣṣah* (Anger)

1. First of all, let us see the literal meaning of the word “*Ġuṣṣah*”. *Al-ġuṣṣah* in Arabic literally means that which causes choking, a lump in the throat, mortal distress, torment, agony, ordeal, choking sound, suppressed moan, as it is said in verse (73:13): “*Wa ṭa‘ām^{an} zā ġuṣṣatⁱⁿ* (and food that chokes)”. There is no doubt that *ġuṣṣah* or anger, all of a sudden creates such a temper in the state of man that he chokes by it, the heart sinks in grief and sadness and the darkness of despair covers him. This shows that anger is a kind of intense ethical disease, whose cure is necessary as soon as possible, so that its roots may not grow stronger with the passage of time.

2. God, may He be blessed and exalted, has created Ḥazrat-i Ādam^(c) in His own image. It is because of this that a moral smile of the children of Ādam is far more beautiful and attractive than the smile of a flower. It is the sign of the blossoming of the bud of the heart. Or in other words, in such a state a current of light radiates off the face of the children of Ādam, because smiling is the property of man alone. But who is to blame when they are angry due to some matter, they are beside themselves with rage, and the attractive spring of a smiling countenance is destroyed and ruined, and darkness overcasts the face due to the extinction of light?

3. Qur’ānic wisdom requires that the wise people should study the law of contraries deeply and thoroughly, for there are many key secrets in them. For instance, justice and injustice are recognised by each other, and by decreasing one the other increases. Justice is like the bright day and injustice is like the dark night. It is a fact that night takes the place of day and day is created from night. Similarly, if a person rages with unwanted anger, then it is also possible for them to suppress it.

4. When believing servants control their anger, then by God’s command, a permanent attribute of forgiving is created in them.

Although in reality the attribute of forgiving belongs to God (4:43, 99; 22:60), but according to “*Takhallaqū bi-akhlāqi’llāh* (Create your manners according to the manners of God!)” the Divine attribute can, to some extent be reflected in the mirror of humanity, as is said in verses (3:133-34): “And hasten to forgiveness from your Lord; and a Paradise, whose extensiveness is (equal to) the heavens and the earth, it is prepared for those who are pious, who spend in ease as well as in straitened circumstance and those who restrain their anger and pardon men; and God loves the doers of good (to others)”.

5. The interrelated and collective allusion of the above-mentioned wisdom-filled words and teachings is that when someone restrains his anger, then according to the law of contraries, it turns into the eminent attribute of forgiveness, which subsequently turns into good deed. The extremely sweet fruit of good deed is the love of God, which is unique and everlasting. What does the one whom God loves, not have? He has everything. Thus only such people can hasten to the forgiveness of God and Paradise and can become among the pious and enter Paradise forever.

6. In verse (42:37) referring to the *mu’mins* who have attained the rank of *tawakkul* (reliance on God), it is said: “And those who shun the great sins and indecencies, and whenever they are angry they forgive (*yaḡfirūn*)”. Thus how praiseworthy is an attribute of forgiveness by a believing servant, for this act is spiritually linked with the name *Ġafūr* (Forgiver) and *Ġaffār* (Oft-forgiver). Although the Divine act comprises both the worlds and the human act is confined within the limits of human access, nonetheless their relation and link is a universally accepted fact. In short, the best medicine and cure for the disease of anger is to create the habit of forgiveness in oneself, which requires not only knowledge, but also good deed.

7. Divine wrath is mentioned in numerous sacred verses of the Qur’ān, but it is surprising that among His attributive names, there is none which signifies wrath. Thus, in this connection, it is my personal conviction that it is the Vicegerent of God, who is His Embodied Name, from whom His wrath sometimes appears. As for the names, such as

Qāhir and *Qahhār*, they do not signify anger and wrath rather they mean overpowering, vanquishing, force to conquer, as it is said about the Day of Resurrection: “To whom belongs the kingdom this day? To Allāh, the One (Unifier), the Subduer” (40:16).

8. Now we have to see among the levels of minerals, vegetables, animals, human beings and angels, where the power of irascibility or wrath is created? It is obvious that stones and trees do not have the capacity of wrath or irascibility; animals are those which are endowed with this faculty so that they may use it in their own defence. Since man also has the animal soul, therefore it became necessary in him too. Nonetheless, since the animal does not have intellect, but man does, it became necessary for man to refine his anger. The lower powers or faculties which are found in man due to the animal soul are like raw material for the workshop of the intellect, the purpose of which is to make higher and precious things from them.

9. There are two major divisions of things which are used as medicine: Toxic and non-toxic. The toxic things are not used by the expert doctor in their original state rather they are first refined and then used as medicine. Arsenic, stramonium, blue vitriol (copper sulphate), bitter almond, etc. are toxic, but when refined they become extremely effective medicines. Similarly if the power of irascibility is also refined, the substance of forgiveness is created from it, by which in turn anger can be cured in the future.

10. There are many kinds of anger: for instance sagacious anger, superficial anger, artificial anger, childish anger and deep anger. Among these deep anger is bad and dangerous. It is a foolish rage in which the lava of sorrow and despair erupts and destroys all surrounding things. There is the fear of causing a heart-attack and blood pressure by such anger, because anger and grief affect the movement of the heart very badly.

11. Those Hindus who till today strictly practise their faith do not eat meat. One reason for this is that according to their faith, to kill an animal is a sin. Another reason is that perhaps by eating flesh anger

increases, as among the carnivora, the dog, the tiger, the lion etc. are extremely wrathful and irascible, whereas the grazing animals are not. This is Hindu philosophy. But in Islam there is no harm in eating lawful meat without transgressing the limits, and there is no wisdom in eradicating the opposite powers of the animal soul, such as anger, rather the wisdom and contingency lie in refining them. It is in this sense that there is no monasticism in Islam.

12. If a *mu'min* has too much anger, they should not be disappointed, for despondency is a sin (39:53). Rather they should try to clearly understand the indication from God that for the sake of the greater *jihād*, they have to fight against their anger every time, that is, they have to suppress their anger. If they do so forty times, God willing, they will be victorious and successful in this field, and God, may He be blessed and exalted, will confer upon them the rank of His sacred friendship.

13. *Aḥādīs*: “When anyone of you is raging with anger, he should remain silent”, because in this state the intellect does not function. “The supreme wisdom is the fear of God”. How can they who fear the wrath of their Lord, be angry with others? “The Compassionate has mercy on those who have mercy [on others]” (*Tirmizī*, I, 694). “The charity of good deed appeases the anger of the Lord”. That is, to restrain wrath and anger is charity and good deed, by which the wrath of the Lord is appeased. “By forgiveness the honour of man is elevated”. “The strong is not the one who throws someone down, rather, the strong is indeed the one who controls himself in wrath” (*al-Muʿjam*, III, 79).

Note: If someone has intense anger, he should read this article time and again. God willing, he will have many benefits.

3th September, 1987 A.D.

Cure By Goodwill

1. Goodwill is such an unprecedented and miraculous medicine by which many inner diseases can be cured, since it is goodwill which is the root and foundation of every good deed. Contrary to this there is ill-will, whose germs are extremely destructive. In other words, on the one hand there is goodwill in which there is only good, i.e., there are only good works, and on the other there is ill-will, in which are gathered all evils. God willing, we will try to explain here some of the wisdoms and benefits of goodwill in the light of the noble Qurʾān and the noble *Hadis*.

2. One of the blessed names of the holy Qurʾān is *Mawʿizah* (10:57) which means exhortation, goodwill and well-wishing. This reveals the secret that goodwill is the supreme virtue. It is because of this that it is one of the names of the wise Qurʾān. Another name of the glorious Qurʾān is *zīkr* (21:50), which also means exhortation and goodwill. Further, since goodwill is a characteristic of the Prophets (7:68), it is necessary for it to be the characteristic of the *muʾmin* as well (9:91).

3. In both *Muslim* (I, 74) and *Bukhārī* (I, 48), it is narrated from Tamīm Dārī that the Prophet said: “Religion is goodwill. We said: Goodwill to whom. He said: To God, His Book, His Messenger, the Imams of Muslims and Muslims in general”. There are many other noble *Aḥādīs* regarding goodwill. (see *al-Muʿjam*, which is in seven volumes and has 3750 pages)

4. If the subject of goodwill is the subject of religion itself, let us make our heart aware of this great wisdom, so that it may extend the domain of goodwill as much as possible. The meaning and purport of religion looks extremely easy and pleasant under this title (i.e., goodwill). How excellently the holy Prophet has condensed the countless teachings of religion into the meaning of goodwill with the comprehensiveness of knowledge and wisdom. Glory be to God! This is none other than

heavenly help (*ta'yid*).

5. No word and act of religion is acceptable without good intention and good intention is another name of goodwill. Thus, the heart which has goodwill becomes the dwelling place of angels. The devil can neither enter nor stay there. The devil can only stay in a heart where there is the dirt of evil, just as flies buzz only where there is filth and dirt, but cannot remain in the place which is extremely clean.

6. The holy Qur'ān indicates that among the characteristics of the great angels, one is to pray (40:7-9) and prayer is a conspicuous form of goodwill. This characteristic of the great angels is due to their pure-heartedness and knowledge. It is also mentioned in the Qur'ān (53:26) that many an angel intercedes for *mu'mins*, for the great angels due to their vast knowledge are always well-wishers. However, it is a different matter whether man can benefit from this heavenly intercession or not. The *mu'min* who always has goodwill is like an angel, which indeed is the praise of goodwill.

7. Every wisdom is not only one good, but also abundant good (2:269). Thus, there is every great wisdom and abundant good in goodwill for *mu'mins* and Muslims. Goodwill for all people in the light of higher knowledge is the supreme wisdom which can be obtained after knowing and being convinced that as a result of the goodwill and intercession of *mu'mins*, even the people of Hell will ultimately go to Paradise. The reason being as they were one in *azal*, the people are going to be one in *abad*.

8. What does not exist in the Hand of God! There is everything in His Hand. In His wisdom-filled fist, all things have together become a Monoreality. Monoreality has countless names. One of them is "*Khayr* (Good)" (3:26). Thus *mu'mins* who are the well-wishers of people in the light of knowledge will be granted "*khayr*" by God with His blessed Hand, in which lies the spiritual kingdom and they will be protected from the numerous diseases of ill-will.

9. Many a disease of ill-will are created in the heart in which there is

no all-inclusive goodwill, due to which they always suffer from mental torment; the peace of heart and mind is wrested from them due to ethical diseases such as, jealousy, rancour, malice and enmity, and they become deprived of spiritual delights and the pleasures of knowledge.

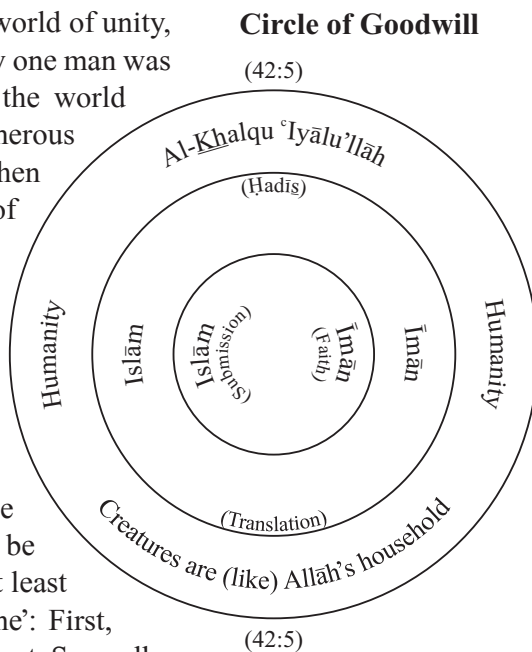
10. It is through knowledge and recognition that the scope of your goodwill expands until it comprises all human beings. According to the law of the personal world, it is by expanding your own soul that all people are created, therefore without their being enfolded in you (17:104), neither can you be perfect and complete, nor can you reach the presence of God. Thus it is necessary for every *mu'min* in the light of knowledge and recognition to have goodwill for all humankind.

11. Why are human beings a compound or compendium of three things: intellect, soul and body? It is due to the fact that they belong to the three worlds: the physical world, the spiritual world and the intellectual world. Thus, in the language of *Ṣūfism*, we can say that man in Reality (i.e., the world of oneness or the world of intellect) is one only; in the spiritual world he is both one and many and in the physical world, he is scattered in his numerous manifestations (*mazāhir*). Thus when a wise person wishes good for all, in reality he wishes good for himself, since all people are his parts.

12. Qur'anic wisdom shows that when the holy Prophet, the mercy for the worlds, experienced *mi'rāj* (ascent), at the place of soul, all souls were with him, but at the place of intellect, all intellects were merged in his exalted personality. You know that 'to merge' means to become one. It is the glory of the practical guidance of the holy Prophet that potentially he made all people reach God. Now it is obligatory upon every individual to walk on the straight path and attain the recognition of merging himself in the Prophet by entering through the door of knowledge and wisdom. The best example of the unification of all people is walking in the light of the exemplary model of the holy Prophet.

13. In order to escape ill-will and to adopt goodwill completely it is extremely necessary to understand thoroughly the unity and integrity

of humanity. That is, in the world of unity, namely the rank of *azal*, only one man was created, although today in the world of multiplicity he has numerous manifestations, therefore when he will return to the world of unity he will only be one as in the beginning, and all the people of the world will be merged in and united with him in the intellectual state, as it is said in the Qur'an that they have to go to the presence of God one by one (6:94). However, it should be remembered that there are at least three ways of 'becoming one': First, to take one and to leave the rest. Secondly, to take all one by one, and thirdly to take one externally but to unite the rest with him internally, (i.e., intellectually). It is the third way which is fixed for human unity and it is this unity which is mentioned in the Qur'an.



14. For the one who has ill-will for people, due to malice and whose heart is never free from rancour, it is an ethical disease and mental torment and this is the punishment for his bad intention. Contrary to this, the one who has good thoughts for people in the light of religious guidance is indeed in the paradise of goodwill. Such a person is very fortunate to have good opinions about the Creator and the creatures, as it is implied in the Qur'an, that God is He under Whose law of mercy, people are ushered into paradise in two ways: Those who know are ushered in willingly and those who do not know, are ushered in by force (3:83, 23:115). A bright example of this fact is the *da'wat* or preaching of Islam in which people entered not only willingly, but they were also made Muslims forcibly through *jihād*. This shows that the way God has willed will ultimately be fulfilled accordingly, when some people will enter among the people of paradise even after being punished in the hell

of ignorance. This is the meaning of the cure of many spiritual diseases through goodwill. Praise be to God, the Sustainer of the worlds!

Karachi

23rd January, 1988 A.D.

Kinds of Zikr (Remembrance)

1. Although there is no limit to the favours of God, the Exalted, yet His fundamental and greatest bounty and supreme favour, indeed the greatest bounties and favours are centred in the profound wisdom that He, the Knowing, the Seeing, the Merciful, in His infinite mercy, has made His blessed zikr (remembrance) of many kinds, so that His sincere servants may enrich themselves with the favours and blessings of its various kinds at different times and in different states. Had there not been this ever-reaching, all-inclusive and all-comprising favour of God, and had His zikr been only of one kind, it would have been very difficult rather impossible for *mu'mins* to benefit from it.

2. There is no doubt that among Islamic *'ibādāt* (types of worship), *namāz* (prayer) is the first, which is of many kinds. Indeed each kind of *namāz* by itself is the remembrance of God. (20:14). Then there are other *azkār* (pl. of zikr) such as zikr-i fard (individual remembrance), zikr-i jamā'at (collective remembrance), zikr-i khafi (hidden remembrance), zikr-i kaṣīr (abundant remembrance), zikr-i qalil (little remembrance), zikr-i lisānī (remembrance by tongue), zikr-i baṣarī (remembrance by the eyes), zikr-i sam'ī (remembrance by the ears), zikr-i badanī (remembrance by the body), zikr-i khwāb (remembrance in dream), zikr-i munfaṣal (remembrance at intervals), zikr-i musalsal (constant remembrance), zikr-i tanaffus (remembrance by breathing), zikr-i 'ilmī (remembrance through knowledge). In addition to these there are other *azkār*, such as *ḥamd* (praising God), *tasbiḥ* (purifying God), *munājāt* (supplication), *shukr-guzārī* (expression of gratitude), *gīryah-ū zārī* (weeping and shedding tears), prostration, prayer, recitation of the Qur'ān, recitation of *ṣalawāt*, etc. Each of these kinds has many more kinds so that the believing servants, in whatever condition they may be, should do zikr accordingly.

3. **Zikr-i fard (Individual remembrance):** Although the collective zikr has greater virtue and its reward is very great, this opportunity is

not available at all times and in all conditions, nor is it possible to have a congregation the whole day. Further, man has to travel sometimes. Thus, due to these reasons, the individual *z̤ikr* becomes necessary so that the *mu'min*, according to their time and condition, may perfume and illumine their intellect and soul with the remembrance of their Lord.

4. ***Z̤ikr-i jamā'at* (Collective remembrance):** Many blessings and benefits are hidden within the collective *z̤ikr-ū 'ibādat*. Thus it is wise for believing servants that they should always and on every occasion remain linked with the *jamā'at* for this sacred and pure act, so that they, in addition to personal reward, may be granted that special reward which amounts to the reward of the whole *jamā'at*. That is, on the day of Resurrection, they will be revived in the collective and national spirit. This is the greatest success. You may certainly have experienced several times that there is the feeling of abundant and unbounded delight, pleasure and happiness in collective *z̤ikr-ū bandagī*.

5. ***Z̤ikr-i jalī* (Open remembrance):** The main and special means and source of proximity and closeness of God is hidden remembrance. Open remembrance helps it to progress. Since the path of the spiritual progress of man starts from the outside and penetrates inwards, therefore, unless the disease of the callousness of the heart vanishes by external remembrance and *giryah-ū zāri*, the spiritual miracle of the internal or hidden remembrance is not possible.

6. ***Z̤ikr-i khafī* (Hidden remembrance):** This *z̤ikr* is the special *z̤ikr* which is fixed specifically in order to follow the Prophets and *awliyā'* and to observe spiritual miracles. If the conditions and preparations of this *z̤ikr* are accomplished, it works with extreme rapidity and in a revolutionary way.

7. ***Z̤ikr-i kaṣīr* (Abundant remembrance):** By this *z̤ikr* is meant to remember God abundantly whether with one kind of *z̤ikr* or with different *azkār* (pl. of *z̤ikr*). In any case, the wise Qur'ān has repeatedly drawn attention to the importance of abundant *z̤ikr* and it is commanded to do abundant *z̤ikr*. Therefore it is an emphatic command. Thus,

countless wisdoms are hidden in abundant *zīkr*.

8. ***Zīkr-i qalīl* (Little remembrance):** It is not a good sign if little remembrance is merely due to laziness. There is nothing wrong if there is any other reason and it is definitely intended to add to it. However, what is necessary is that the little plus little plus little plus little should turn into abundant *zīkr*.

9. ***Zīkr-i lisānī* (Remembrance by tongue):** God, the Exalted, has granted man a tongue and expression in order to always keep it busy in reciting His pleasant name and soul-nourishing remembrance and benefit himself and others from this spiritual sweetness. The special benefit of remembrance by tongue is attained when it causes the state of ardour and melting in the heart.

10. ***Zīkr-i qalbī* (Remembrance in the heart):** If this *zīkr* is in the true sense, it does not take long to awaken the inner senses. Since the heart is the centre of the personal world, therefore, remembrance by the heart is extremely important. Thus, if the miraculous tongue of the heart has opened up and God's Supreme Name has entered it, you are blessed that, the great miracles of the hidden remembrance and the remembrance of the heart are going to appear at this place.

11. ***Zīkr-i baṣarī* (Remembrance by the eyes):** This *zīkr* means to observe and study the Divine signs with the external eye and the eye of the heart. Both sight and insight are granted in order to remember God by observing the wonders and marvels of His creation and art.

12. ***Zīkr-i samʿī* (Remembrance by the ears):** This blessed *zīkr* is related to the ear. For instance, if someone is engaged in *zīkr* and others are listening with zeal, they are engaged in auditory remembrance. Similarly, to listen to the recitation of the noble Qurʾān and the extollation and glorification of God is also auditory remembrance. However, it should always be remembered that complete attention and passivity are extremely necessary in *zīkr*.

13. ***Zīkr-i badanī* (Remembrance by the body):** This *zīkr* has

several aspects but here, it suffices to mention only that every kind of hardship that is borne for any kind of *zīkr-ū ʿibādat* is borne by the body therefore, this is a part of bodily *zīkr*. In particular, service for the nation and community is the soul of the progress of *zīkr*, without which there cannot be any spiritual progress.

14. ***Zīkr-i khayāb (Remembrance in dream):*** This *zīkr* should, in fact, be mentioned among the wonders and marvels in that sometimes it also takes place in dream. Since it is beyond the control of man, therefore it is short and brief only as a symbol and sign, in order that the believing servant should know whether they are punctual or lazy in *bandagī*.

15. ***Zīkr-i munfaṣal (Remembrance at intervals):*** It is not without benefit to mention that among these *azkār*, one is also the “Remembrance at intervals”, which is the *zīkr* after short intervals. The example of this *zīkr* can be given from the *zīkr* of an honest and pious shopkeeper who, while working in the shop, even though he cannot perform constant *zīkr*, nonetheless can benefit from remembrance at intervals. That is, he can remember God in many ways and at the same time continue the necessary conversation with his customers. This work is not very difficult for a *muʾmin* with high ambition. There are many such *muʾmins* who are seen among the people during the day, but who continue to remember God by every means. The existence of such pious servants of God is the source of blessing in this world.

16. ***Zīkr-i musalsal (Constant remembrance):*** This is the name of a *zīkr*, the chain of which continues for a longer time, as if you have to make a chain or an armour whose links are properly linked one to another, just as Ḥaẓrat-i Dāwūd^(c) was ordered by God to make spiritual armour by constant *zīkr* (34:11). For, in order to fight against the devil, the valiant *muʾmin* has to be clad in armour.

17. ***Zīkr-i tanaffus (Remembrance by breathing):*** This *Ṣūfic zīkr* is performed by breathing. Every *zīkr* has a special benefit. Thus this *zīkr* also has a special benefit, one aspect of which is spiritual and the other, physical.

18. **Zikr-i ‘ilmī (Remembrance through knowledge):** This is a *zikr* of a higher degree which is related to remembering God through the Qur’ānic verses, the miracles of knowledge of the internal world, the external world and the Perfect Words (*kalimāt-i tāmmāt*).

19. **Other azkār:** Among the other *azkār* are the praise of God, the Exalted, His glorification, supplication in the court of He Who provides for all needs, expression of gratitude to Him for His favours, *giryah-ū zārī* (weeping and shedding tears), prostration before Him, prayer, recitation of the Qur’ān and the recitation of *ṣalawāt*, etc. Each *zikr* is on various levels, so that the true servants should have a *zikr* ready according to their condition; and every *mu’min* at different times may benefit from different *azkār*, so that on the whole they may remain in constant *zikr*.

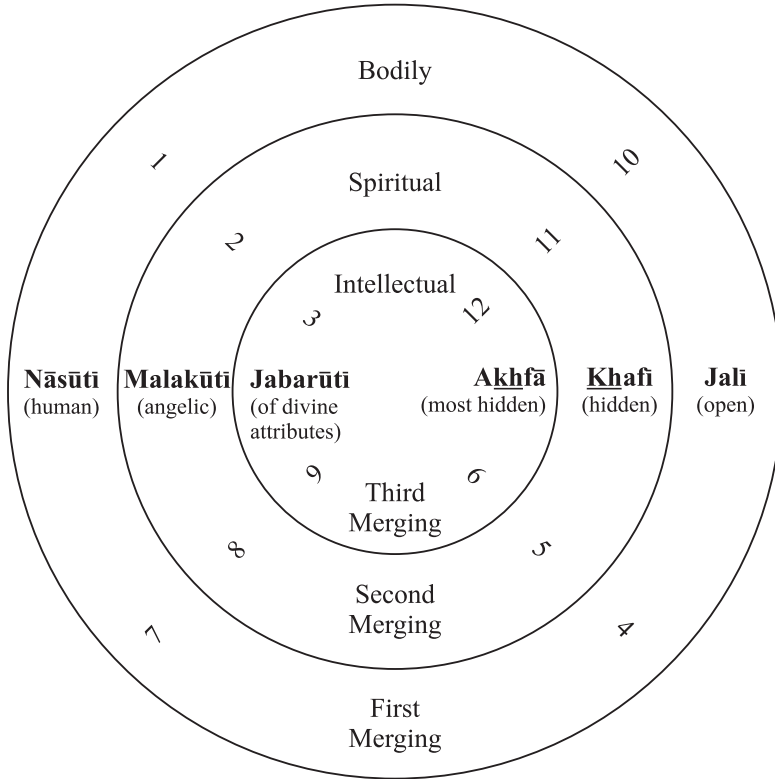
20. **The Main Purpose:** The main purpose of all these *azkār* is one only, and that is the proximity and closeness to God, so that the *mu’min* may attain the first merging, the second merging and the third merging, in which there is not only the supreme paradise, but also the supreme *Riẓwān* (Pleasure of God). This is the extreme health and eternal peace, to guide towards which God, may He be blessed and exalted, has revealed His light and the Qur’ān (5:15). Praise be to God, the Sustainer of the worlds!

Note: For details of *zikr* see also my book: “*Zikr-i Ilāhī*”.

Karachi

20th Febrauary, 1988 A.D.

Diagram of *Azkār*



- | | |
|------------------------------|---|
| 1. Little <i>zīkr</i> | 7. Verbal <i>zīkr</i> |
| 2. Abundant <i>zīkr</i> | 8. <i>Zīkr</i> of meaning |
| 3. More abundant <i>zīkr</i> | 9. Real <i>zīkr</i> |
| 4. <i>Zīkr</i> by word | 10. <i>Zīkr</i> of standing and sitting |
| 5. <i>Zīkr</i> by deed | 11. <i>Zīkr</i> of bowing |
| 6. <i>Zīkr</i> of knowledge | 12. <i>Zīkr</i> of prostration |

This diagram comprises these and all other *azkār* and no *zīkr* is left out. The three stages of merging are also mentioned here: merging in the *murshīd*, merging in the Messenger and merging in Allāh.

The Path of the Prophets and Spiritual Health

1. The straight path and the desired destination, for the guidance of which we pray (1:5-6) is the path of the Prophets and the guidance is their guidance (4:69), which in reality is the Manifest Religion, namely Islam (42:13). Religion in reality is one (9:36) and that is the Religion of God (6:161), in which all Prophets^(c) were one (6:90). Also in the beginning, people whether in this world or in the world of particles or in *azal*, were one community (2:213) and the original book of all Prophets, called “the Book (*al-kitāb*)”, was also one (2:213). “The Book or *al-kitāb*” is the wise Qur’ān (3:3), for this blessed heavenly guide-book is perfect, complete, most comprehensive and the guardian (5:48), (i.e., guardian of the previous heavenly scriptures) in every respect. Therefore, the wise Qur’ān comprises the states and conditions of all Prophets. Thus here, in the light of the wise Qur’ān, we want to mention the example of the six great Prophets who, in their cycles, were like the criteria of the spiritual health of the people.

2. **Criterion of Ḥazrat-i Ādam^(c):** Every Prophet, by God’s command, guides his community on the straight path, due to which, those fortunate ones who are obedient and pious, continue to progress gradually. The true religion is the path to the closeness of God. The sincere and pure intention, speech and action of a believing servant are the movement on this path, and it is also the religious life. By reflecting on numerous wisdom-filled verses of the Qur’ān, you can study and see the reality that the supreme purpose of Islam is the closeness to God, for which, to move and to walk is extremely necessary. This is the underlying meaning in the countless words of the Qur’ān, such as *ṣirāṭ*, *sabīl*, *ṭarīq*, *qurb* (proximity, closeness), *mazhab* (37:99), *maslak*, *sharī‘at*, *ṭarīqat*, *minhāj* (5:48) which also mean path or way, and *hidāyat* (guidance), *hādī* (guide), *ittibā‘* (following), *sīqa* (was driven), *sa‘ā* (he ran), *tamshūna* (you walk), *sābiqū* (vie, outstrip, excel), *sāri‘ū* (rush!), *sābiqūn* (those who excel), etc.

3. See “*Qur’ānic Healing*” for the reference to the sacred *Ḥadis* concerning the closeness of God which is: “My servant always seeks my closeness through 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”. It is obvious that these additional prayers, movement, progress, closeness and pure love are possible simply and only when progressing on the straight path. The rest of the miracles of light which are related to the ear, eye, hand and foot of a believing servant are possible at the desired or ultimate destination. Thus those who attain this rank of closeness and merging are completely cured from all spiritual and intellectual diseases.

4. The concept that God first creates His friends physically, then He creates their spiritual form and then He becomes their ear and eye and makes them aware of the secrets of His recognition (*maʿrifat*), and they, in the radiance of His light, see the great event of how and in what sense all angels prostrate themselves to Ādam is in the light of verse (7:11). Although apparently the story of Ḥazrat-i Ādam^(c) is a story of the past, but when God opens the inner eye of the *muʿmin* in his personal world, every past and future event comes in front of him in the form of the present. Thus in the example of Ḥazrat-i Ādam^(c), the standard of spiritual health is to see Ḥazrat-i Ādam^(c)’s event in the personal world.

5. **Criterion of Ḥazrat-i Nūḥ^(c):** If I am permitted, I would like to say with due humility and respect that, in the perspective of the above-mentioned sacred *Ḥadis*, how can a true *muʿmin* and a true lover claim that he is not spiritually sick, his inner ear and inner eye are open and the work of knowledge and recognition progresses smoothly, while his inner senses are still inactive? When the spiritual creation of the friends of God becomes complete, they see themselves in the form of particles in the Ark of Ḥazrat-i Nūḥ^(c), in the deluge of the world of particles. God mentions His supreme favour and this spiritual miracle in the holy Qur’an in verses (17:3; 36:41) that He bore the particles of souls in the laden ship; at that stage such fortunate *muʿmins* become enriched with the lasting wealth of spiritual health.

6. **Criterion of Ḥaẓrat-i Ibrāhīm^(c):** The holy Prophet says: “The one who recognizes their soul, recognizes their Lord.” (*Zādu’l-Musafirin*, p. 287). In this luminous teaching of the Prophet on the one hand, there is the mention of a *mu’min’s* recognition of his own soul and the recognition of God, and on the other, the mention of the different ranks of recognition. Thus it is a clear fact that, in this complete recognition, the recognition of the Prophets and the Messengers is also included, since recognition is not possible without following the footsteps of the Prophets and *awliyā’* in the stages of spirituality. This act has many names, such as guidance, obedience, following, proximity, etc. Thus Ḥaẓrat-i Ibrāhīm^(c) said: “Then he who follows me will be from me” (14:36). That is, he will be a part of my existence. In other words, he will attain the rank of merging in the Prophet. This is an example of the criterion of the spiritual health which is related to the cycle of Ḥaẓrat-i Ibrāhīm^(c).

7. **Criterion of Ḥaẓrat-i Mūsā^(c):** The place of the human soul is extremely high. Its upper end is in the world of command, where there is the sovereignty of the word “Be (*kun*)” (17:85). Thus the explanation of the rank of soul is very amazing and astonishing. Soul is a simple substance and a complete picture of the light of God like the world-illuminating sun and its radiant reflection in a cleansed mirror. Although this reflection in comparison to the sun is an insignificant thing, nonetheless, it is not separate from the sun. Rather, a little deliberation will reveal that to consider the reflection separate from the sun is an illusion. There is nothing in the mirror, it only directs our sight towards the sun, which is in the sky.

8. According to the above-mentioned example, *mu’mins* are kings in the higher world, but in the lower world they are poor. Regarding the *mu’mins* of the time of Ḥaẓrat-i Mūsā^(c), it is said in the Qur’ān: “And when Mūsā said to the people: O my people! remember the favour of God upon you when he raised Prophets among you and made you kings (in spirituality) and gave you what He had not given to any other among the nations” (5:20). This is the glad tiding of becoming merged in God and being protected from every kind of spiritual disease.

9. **Criterion of Ḥaẓrat-i ʿĪsā^(c):** The Prophets are the intellectual and spiritual physicians of the people on behalf of God, the clear example of which can be found in the pure life of Ḥaẓrat-i ʿĪsā^(c). He used to cure spiritually more than physically, for in comparison to physical health, spiritual health is more important. Thus, it is a fact that spiritual miracles are hidden in the background of all physical miracles of Ḥaẓrat-i ʿĪsā^(c). For instance, in the journey of spirituality when a *mu'min* used to reach the stage of merging (stage of ʿIzrāʾīl^(c)), he used to see how, by God's command, Ḥaẓrat-i ʿĪsā^(c) used to revive the dead. This supreme miracle used to take place in the personal world under the effect of the Supreme Name. In such a state, a *mu'min* is relieved of all spiritual diseases.

10. **Criterion of Ḥaẓrat-i Muḥammad Muṣṭafā^(s):** In the holy personality of the beloved of God, the most noble of the Prophets, the king of Messengers, the guide of paths, the mercy of the world, the pride of the children of Ādam, Ḥaẓrat-i Muḥammad^(s), are gathered together all the Prophets and Messengers and all their virtues, achievements and miracles as well. If religion has a beginning and an end, all the virtues of all the Prophets are found in Ḥaẓrat-i Ādam^(c) potentially, and actually in the holy Prophet^(s), the seal of the Prophets. God enfolds not only the universe, but also all souls and intellects in the personal world.

11. It was clear in the knowledge of God, the Exalted, that humanity has suffered from the disease of ignorance. Therefore, He sent the holy Prophet, so that he with the panacea of the wise Qur'ān, may cure it. Thus the light of the manifest religion Islam spread during the time of the holy Prophet directly and after him indirectly, and the love for the Prophet and the *Ahl al-bayt* and merging in the Prophet continued forever due to the blessings of which, the door of recognition (*maʿrifat*) never closed and complete healing remained attainable.

12. Sometimes points of wisdom are easily understood in the form of questions and answers. Therefore, I ask myself: What is the the straight path and the ultimate destination of guidance on it? The answer is, it is God (11:56; 75:44). If people have to go to the presence of God one by one (6:94), how are all of them enfolded (17:104)? By this act of

God all become one (31:28). The holy Prophet had gone to the place of *mi'rāj* (ascent) all alone. What is the secret in it, while he had to take all the Muslims with him and make them reach God? Indeed, the holy Prophet had gone to *mi'rāj* alone, but within his exalted personality there was the world of particles, in which all those who loved him were hidden in the form of particles. That is, they were merged in the holy Prophet potentially, and later on they became merged in him actually and attained sound health forever.

14 Rajabu'l-murajjab 1408 A.H.

4th March, 1988 A.D.

***Jism-i Miṣālī* (Body of Similitude)**

1. For some time now, I have been writing short and long essays on *jism-i miṣālī* or the body of similitude. God willing, here I intend to add some necessary details to the subject. *Jism-i miṣālī* has many names, such as *jism-i falakī* (celestial body), *jism-i nūrānī* (luminous body), *jussah-yi ibdā'īyyah* (*ibdā'ī* body), *qurtah-yi ibdā'ī* (*ibdā'ī* shirt), *badan-i barqī* (lightning body), *jāmah-yi bihiṣhtī* (paradisal attire), *payrāhan-i Yūsufī* (Yūsuf's shirt), the fifth element, etc. and each of these names has an appropriate reason for it.

2. In connection with “*Qur'ānic Healing*” and “*Healing through Knowledge*”, it is extremely necessary to discuss the highest subjects so that in view of the highest, unique and everlasting bounties, the zeal of *mu'mins* for knowledge and good deeds may grow stronger, and at the same time they may realize that in order to obtain spiritual health a lot needs to be done as yet. What we consider to be the perfect health of the intellect and soul is not so. Intellectual and spiritual health has special meanings and its miracles and wonders cannot be estimated.

3. ***Jism-i miṣālī***: The second shirt of man is called *jism-i miṣālī* (body of similitude), because each individual's *jism-i miṣālī* is like themselves. Nonetheless, God has endowed it with innumerable capacities therefore it can appear in any form. Thus the Queen of Sheba was shown her *jism-i miṣālī*, making it strange in order to test her in its recognition. One Qur'ānic name of *jism-i miṣālī* is throne (*‘arsh* 27:41-42), and thus it was this throne or *jism-i miṣālī* of Bilqīs (i.e., the Queen of Sheba) which was brought to the presence of Ḥaḏrat-i Sulaymān^(c) (27:40). Thus the wisdom-filled mention of *jism-i miṣālī* is found in numerous Qur'ānic verses.

4. ***Jism-i falakī* (Celestial body)**: This is different from the elements of the earth, water, air and fire. It is the fifth element, prime matter (*hayūlā*), the luminous figure, ethereal body, astral body, *nasamah*

(spiritual body), *jinn*, lightning body and luminous body, which is able to fly throughout the universe. It is both visible and invisible. In reality, it is called the world of particles and the personal world, which is the subtle attire of paradise. The same is also the shirt of Yūsuf (12:93) in which all souls are gathered together as armies (“*al-arwāhu junūd^m mujannadah*”, *Bukhārī*, IV, 348).

5. ***Jism-i nūrānī* or *Paykar-i nūrānī* (luminous body):** Do all human beings have a luminous body or only some of them? All human beings have a luminous body potentially, but the *awliyā’*, i.e., the Friends of God have it actually. The luminous body of the *awliyā’*, by the permission of God, accomplishes great feats. The luminous body, which in the language of the wise Qur’ān is called light (6:122), can reach all the people in the whole world, just as the *jinn* or the devil through the lightning body can, not only reach their friends, but also penetrate them. This is an example of evil and in contrast, the example of good is that the Friends of God, in their luminous body, can also go to their friends. This is not only a secret, but it is an extremely great treasure.

6. ***Jussah-yi ibdā’iyyah* (*Ibdā’i* body):** This is the same *jism-i miṣālī* which is also called the *ibdā’i* shirt. This name is given to it in relation to *ibdā’*, which means the appearance or disappearance of a thing through the command of “Be (*kun*)”. This miracle is mostly related to the intellect, soul and the subtle body. There are many means, manifestations and interpretations of the *ibdā’i* body, because the place of *ibdā’* is that state of unity and integrity in which all great bounties are gathered. Thus the *ibdā’i* body or shirt is sovereign, and within it there is a kingdom as well.

7. **Paradisal attire:** In verse (16:81) two kinds of shirts are mentioned which are for the protection of *mu’mins* from heat and war. These are celestial bodies and like U.F.O.’s, they are not affected by heat, cold, dryness, wetness and war. These are the same living forts, and their innumerable armies of souls which were prepared for Ḥazrat-i Sulaymān^(c) (34:13). These are the heavenly and earthly armies of God (48:4), and these are also the silken attire of Paradise, namely the subtle

bodies, which are adorned with attributes of intellect and soul.

8. **Shirt of Yūsuf:** By the shirt of Ḥaẓrat-i Yūsuf^(c) is also meant the *jism-i miṣāli* (12:93) with which a living world of fragrances is linked. These fragrances work as the nourishment of the subtle body. It is really amazing that when man is in the womb of the mother, he absorbs his nourishment through the navel and when he is born, the path of the navel closes and the path of the mouth, i.e., throat, is used for food. When he experiences the subtle body he receives subtle food in the form of fragrances through the nostrils and he enjoys the pleasure of spiritual and intellectual bounties through the ear whenever he wishes to.

9. **Jinn or Parī (fairy):** *Jinn* is an Arabic word, which is used for invisible creatures. Its translation in original and old Persian is “*parī* (fairy)”. Some people have accepted *jinn* as male and *parī* as female, or as two different creatures, but the truth is that they are the same creature. Thus it is correct to say male *jinn* and female *jinn* (*jinniyyah*) or male *parī* and female *parī* and this is the concept of the wise Qurʾān (72:6). It should be remembered that true knowledge concerning *jinn* or *parī* is extremely useful. You should study verses (72:1-15) and other related holy verses of the Qurʾān minutely. *ʿIbādat*, spiritual exercise, observation and collective experience are the first condition of recognition (*maʿrifat*).

10. **Kingdom of Sulaymān^(c):** God, the Exalted, had elevated the status of the progeny of Ḥaẓrat-i Ibrāhīm^(c) with the gift of the Book and wisdom and the great kingdom of spirit and spirituality (4:54). Thus, Ḥaẓrat-i Sulaymān^(c)’s kingdom is a prominent example of this kingdom. His real kingdom was in spirituality. For Ḥaẓrat-i Sulaymān^(c), the violent wind (*riḥ-i ʿāṣifah*, 21:81) was made subservient, by which is meant the *jism-i miṣāli*, and the same is the spiritual throne. He used to calm his external senses through *zīkr*, *ʿibādat* and the Supreme Name, and establish a link with the subtle body. In such a state the soul does not leave the body entirely, rather only one end of it leaves the body, linked with the *jism-i miṣāli*, and the rest of the soul is centred in the brain.

11. **Personal world:** Qāzī Zaynu'l-^cĀbidīn in his *Qāmūsu'l-Qur'ān* (p. 344), referring to Ḥazrat-i Imām Ja^cfar al-Šādiq^(c), writes that by “*‘ālamīn* (pl. of *‘ālam*, world) are meant only human beings, for each of them is an independent world”. (See also *Mufradāt*, p. 357). Thus, each individual is certainly a microcosm or personal world, in which all the examples of the things of the external world exist in the form of subtle particles, soul and intellect. This means that all the states of what had happened in *azal*, that is, the events of this world from the beginning to the end, and the states from the Resurrection to *abad* are confined, enfolded, treasured and hidden in the personal world. The crown of recognition (*ma^crīfat*) can be conferred upon a fortunate Muslim by the spiritual observation of these great secrets. It must be remembered that it is the *jism-i miṣālī* or the subtle body which is the personal world, for the physical body is not everlasting, rather it is transitory. Therefore the recognition of *jism-i miṣālī* is extremely important.

12. **Dāru'l-ibdā^c** (Abode of *Ibdā^c*): *Juṣṣah-yi ibdā^ciyyah* or the personal world within its limits is the abode and place of the manifestation of all the miracles of “Be (*kun*)”. That is, a new world of wonders and marvels appears in it every moment, for the infinite chain of the Word “Be (*kun*)” always continues, without which the existence and observation of the things of the world of command is impossible. Therefore it is said that the Words of the command of God, the Blessed, the Exalted, never cease, nor is there any end to their favours and blessings (18:109; 31:27).

13. **Attributes of the *Jism-i miṣālī* or Subtle Body:** God, the supreme Creator, through His perfect power, has created the subtle body perfect, majestic and everlasting in every aspect. It is the luminous body and paradisaal attire, therefore it is pure and subtle like the rays of the sun. It does not eat like us the inhabitants of the earth, rather it receives various kinds of spiritual substances, i.e., spiritual fruits, which are in the form of fragrances and subtle particles. Your subtle body speaks in your own mother tongue, it does not speak through respiration, but by its substance. It never sleeps; it appears as well as disappears, its aura is in its own control. Although it is subtle and no wall can prevent it, yet it is very amazing that it comes through the door and all closed doors,

instantly open and then close perhaps due to the miracle of its lightning power.

14. **Flying Saucer:** What is that creature which the inhabitants of the earth have named the flying saucer? Is it an extremely developed man? Is it an angel? Is it a *jinn*? Is it *jism-i misāli*? Can it be the Throne of Sulaymān^(c), or the *ibdāʿi* shirt, or the paradisaal throne, or the paradisaal attire, or the flying vehicle of the fairies, or the personal world? What is it after all? It is the *ibdāʿi* body and therefore it is everything; it is the source of the manifestation of the creatures and the treasures of Paradise. It is also among those signs (miracles, 41:53) of God, the manifestation of which was predicted during the revelation of the Qurʾān. In short, God willing, the greatest revolution of scientific and spiritual progress is going to take place as a result of the subjugation of flying saucers.

The humble and insignificant servant,

Karachi

19 Rajabu'l-murajjab 1408 A.H.

9th March, 1988 A.D.

Cure of *Waswasah*

1. What is *waswasah*? *Waswasah* in Arabic means the jingle of an ornament; a light footfall; to speak softly; to speak nonsense due to insanity; an evil suggestion which occurs in the heart; a bad or useless thought which occurs in the heart. In the technical language of the *shari'at*, it means seduction, temptation, dissuasion from good and persuasion to bad by the devil. From this, it is certainly clear that *waswasah* or insinuation of the devil is the root of all diseases, and therefore to cure it means to prevent all physical and spiritual diseases.

2. **The main cause of *Waswasah*:** There is no doubt that it is the sneaking devil (*khannās*) who is from among the *jinn* and humankind (114:4-6) who instils *waswasah* in the hearts of people. However, this matter does not end here, for it has a background and also a main cause, which is the *nafs-i ammārah* or the carnal soul. It is the carnal soul which, in reality, creates the *waswasah* and always commands one to do evil (50:16; 12:53). There is such a hidden power in this carnal soul, which acts as the personal devil of each individual. This is alluded to in verse (43:36) which has been explained in a noble *Ḥadis* (*Mishkāt*, I, 42). The gist of the explanation is that every individual has a personal devil, whose reformation is possible and also very necessary.

3. **Purification of the soul:** The wise Qur'ān has not only warned man of *waswasah* and the deception of the carnal soul and the devil, but has also taught the method through which a *mu'min* can be cured from this disease, as indicated in: "He indeed is successful who purified it (soul), and he indeed failed who buried it in debauchery." (91:9-10). It is understandable that so many good deeds of religion are enjoined for the sake of the purification of the soul, because without it, there is no success for a *mu'min*. It is clear in the noble Qur'ān that the spiritual and intellectual purification of *mu'mins* is possible through knowledge and wisdom (2:129,151; 3:164), and in order to attain this exalted place, the true obedience of God and the Prophet is indispensable, without which

nobody can conceive true knowledge and wisdom.

4. **Ranks of the Soul:** There are many stages with respect to ethical and spiritual reformation, refinement, progress and elevation of soul. According to the law of comprehensiveness, the holy Qur'an has mentioned three great ranks which comprise all these stages. Thus in the first few stages, soul is called *ammārah* or commanding (12:53) which implicitly means the one which persistently commands the gratification of one's desires. Fortunately, if enough progress is made in the reformation and purification of it (*nafs-i ammārah*), it transforms into *nafs-i lawwāmah*, or the censuring soul (75:2), which comprises the intermediary stages. By *nafs-i lawwāmah* is meant the soul which rebukes itself again and again. That is, in view of the subtleties, niceties and intricacies of the path of God, the Kind, the Aware, the soul has been able to reprimand itself time and again in its heart of hearts. In the benevolent sight of God, this perfect awareness, complete realization, ardent yearning, strenuous struggle, and constant endeavour for His proximity is highly pleasing, and therefore He swears by this soul (*nafs-i lawwāmah*) in verse (75:2).

5. ***Nafs-i Muṭma'innah* (Satisfied Soul):** If by Divine providence this (Divine) help and guidance continues, then comes the third stage, which consists of the final stages of spiritual progress, in which the soul of the *mu'min*, who walks on the path of spirituality, becomes transformed into the satisfied soul (89:27). Such a soul has attained satisfaction according to the standard of God (3:126; 8:10; 5:113; 13:28; 2:260; 17:95), as God says: "O the satisfied soul! return to your Lord, well pleased (with Him), well-pleasing (Him), so enter My (chosen) servants, enter My paradise" (89:27-30). This final and supreme bliss is attainable by the friends of God, not only after death in the next world, but can be perfectly experienced in this world. In this connection, please refer to an extremely useful diagram in "*Qur'ānic Healing*", (p. 105).

6. **Abundant *Zikr* and *Giryah-ū zārī*:** *Ibādat* is the wisdom-filled slavery of God, the Exalted. In connection with this unprecedented and unique slavery nothing much can be said about a person who does not

sacrifice his “I (*anā*)” for the True Master, does not struggle to attain the pleasures of the remembrance of God by effacing himself, does not become the dust of humility in the path of love and fidelity, keeps hiding the idol of conceit under the armpit and does not understand the extremely great wisdom of shedding tears (*giryah-ū zārī*) in ardent love. However, all *mu’mins* with the attributes of a *darwīsh* will certainly pray that may God grant them all the high ambition and success of humility and submission in His *‘ibādat* and protect them from the insinuations of the devil and keep them all in His refuge!

7. By abundant *zīkr* and *giryah-ū zārī* not only are the insinuations and disturbing thoughts (*wasāwis*) best cured, but, God willing, spiritual progress also becomes certain. The precious pearls of tears are created in the heart, soul and eyes with a single purpose only, that they should be scattered, again and again, in the path of God with ardent and consummate love. You can reflect on the verses of the Qur’ān relevant to *giryah-ū zārī*, and their interpretation and wisdom-filled allusions, particularly on verses (17:107-109; 19:58). Here the grand, exemplary and imitable deed of the Prophets and *awliyā’* has been praised that they used to prostrate in the exalted court of God with humility, effacement and annihilation, letting torrential tears flow down their chins.

8. **Fear of God:** When there is no fear of God in the heart of someone who is engaged in *ṣalāt*, *‘ibādat* and *zīkr*, they necessarily encounter insinuations and disturbing thoughts in their heart. This is called the hidden *shirk* (associating someone with God). In such a case, the *‘ibādat* cannot be so pure and sincere that it becomes extremely delightful and soul nourishing. Thus it is extremely necessary for every Muslim to have fear of God in his heart, so that due to its blessing, his *‘ibādat* may be sincere and free of *shirk* (7:29; 98:5). When the heart of a person, abandoning every disturbing thought and false imagination of worldly fear and danger, temporarily becomes attentive of God (10:22; 29:65; 31:32), how glorious is the miraculous effect of the greatness of the fear of God and the result of *zīkr-ū ‘ibādat*! It should be remembered well that the main constituent of the electuary of God’s fear is knowledge (35:28).

9. **Love for God, the Prophet and the *Murshid*:** How can the darkness of the insinuation of the devil remain in the pure heart, in which the lamp of the blessed love of God is burning and shedding light. However it is true that love for God is not possible without a means and without an intermediary, and therefore the only means of it is the holy Prophet Muḥammad⁽⁶⁾. Similarly, the love for the holy Prophet can be attained through his noble representatives. Although the scope of Islamic love and brotherhood is very vast, nonetheless, the love for the *Shaykh*, or *Murshid*, or Imam, occupies the central position. For, it is only after merging in the *Shaykh*, that the path to merging in the Prophet is found. These stages can be traversed only through ardent love and obedience.

10. **Ardent Love or *‘Ishq*:** God, the Omnipotent, has enriched man with the treasures of limitless and countless potentialities and powers. One of them is love, which is the most intense and most powerful, and is the chief of the powers. According to the *Ḥadis* “He who belongs to God, God also belongs to him”, it is the special power, through which when the believing servant belongs to God, He too specially belongs to him. Further, it is the means through which *mu’mins* attain the rank of “*‘ashaddu ḥubb^{an} li’llāh* (stronger in love of God = *‘ishq*, 2:165)” of the lovers of God. Here we should stop for a while and think seriously as to how great may be the bliss and happiness of those true servants of God, in whose heart the sacred love of God dwells! How difficult this Heavenly and Divine love which seems so easy, can actually be! Yes, it is very difficult, but not impossible. Further, when it is attained, all difficulties and diseases vanish.

11. **How to hold fast to God or His Rope?** In verse (3:101) we are commanded to hold firm unto God and in verse (3:103) to hold firm to His Rope, but the intellect is perplexed about what power man has, through which he can in any sense, reach God and hold unto Him firmly? Indeed, there is the Divine love which is a great power revealed by God and granted to His servants, one end of which is in the Hand of God and the other in the hand of His servants like the Rope of God. Since the Qur’ān, Islam, and each and everything of religion is revealed to the holy Prophet, therefore, it is a fact, that the luminous rope of true

love can also reach the hand of a fortunate Muslim through him, so that all spiritual diseases may be cured through Divine love.

Wa's-salām (Peace)!

24 Rajabu'l-Murajjab 1408 A.H.

14th March, 1988 A.D.

Cure of *Kābūs* (Incubus)

1. *Kābūs* in the Arabic language literally means the one who presses or squeezes. In the technical language of medicine, it is a disease in which the one who is sleeping feels that some strong and heavy thing is sitting on his chest, or he is buried under a burden. In this state he is suffocated. He can neither speak, nor move. In this state being terrified he wakes up. In English it is called incubus as well as nightmare.

2. Spiritual experience clearly shows that incubus or nightmare, in reality is not a dangerous spiritual disease, provided its allusion and purpose is understood and acted upon properly. Its allusion and purpose is that the one who suffers from a nightmare should not forget to fulfil his religious duties. He should remember God, the Exalted, day and night, recite or listen to the noble Qur’ān with extreme yearning, take keen interest in true and useful knowledge, make a habit of serving people and doing every kind of good deed, always take piety into consideration, recite *ṣalawāt* a hundred times and the two chapters about seeking protection, namely the Dawn (*sūrah* 113) and the Humankind (*sūrah* 114) and blow on his chest. God willing, the *mu’akkal* or spiritual guardian will be subjugated or become a friend.

3. Since a nightmare is merely the fear which occurs to a person during sleep, we should have recourse to the priceless treasures of the Qur’anic knowledge and wisdom, so that we may know what kind of fear this is. Is it imposed by God, or is it created by man himself? What is God’s will in it and what will be its result? Thus here we mention three wisdom-filled verses of the Qur’ān, in which five kinds of trial by God are mentioned, among which the first is fear, as follows:

4. “And We will most certainly try you with something of fear and hunger and loss of property and lives and fruits; and give glad tidings to the patient, who, when a misfortune befalls them, say: Surely we belong

to God and we have to return to Him. These are they on whom are blessings and mercy from their Lord, and these are the rightly guided” (2:155-157). God, the most Just of judges, tries Muslims by five kinds of tests, which can happen to every *mu'min* individually. Among these, first is mentioned the test of fear. Fear has four places: Wakefulness, i.e., external world, imagination, dream and spirituality, and at every place there are many kinds of fear. Thus God can test any of His servants with whatever kind of fear He wants. The bliss for *mu'mins* lies in that they should remain patient and grateful to God in any of the above-mentioned calamities, and say in the light of knowledge and wisdom: “We belong to God, therefore, we return to Him not only after death, but also in every trial of this life with heart and soul”, so that the Prophet^(s) may give glad tidings to them, as God commands him in this Qur'anic teaching: “And give glad tidings!”

5. Every word of the noble Qur'an, in its place is a bright reality. Therefore it is extremely useful to know in the very light of the holy Qur'an, whether the glad tidings which is given by God and the Prophet is related to the collective state of *mu'mins*, or is it possible individually, according to their trial? The answer is that the real glad tidings is received individually, in a spiritual form or in the state of dream. (Read “Allusions of Dream” in *Qur'anic Healing*). For, the great glad tidings is received as a result of the major *jihād*, which is to fight against one's carnal soul. The great companions of the Prophet used to receive the collective glad tidings in the time of Prophethood as a result of the minor or external *jihād* (3:124-26; 8:9-10) in the form of the descent of angels. This shows that glad tidings is an extremely great thing.

6. The holy Prophet says: “The *mujāhid* is the one who fights against his carnal soul (*nafs*).” (*Tirmizī*, I, 606). Thus in this spiritual *jihād* the great miracle of dying before death occurs in this life to the fortunate *mu'min* who kills his carnal soul in a specific sense, and he attains the status of a living martyr (57:19). If this is true, then let us see the Qur'anic glad tidings in the light of the concept that undoubtedly many glad tidings are given in the form of practical spirituality. For, the purpose of the glad tidings is to satisfy the *mu'min* once in the form of faith and spirituality. Qur'anic wisdom alludes that the real place of satisfaction

and glad tidings is very high, which is none other than spirituality.

7. An excellent example of the level of loftiness at which the glad tidings can be received and what its majesty and grandeur are can be seen in the following *Ḥadīṣ*: “He who sees his Lord in the dream enters paradise.” (*Dārimī*, II, 126). This is a very great glad tidings. But here it should be remembered that this great feat is impossible unless “Die (spiritually) before you die (physically)” (*Aḥādīṣ-i Maṣnawī*, p. 116) is put into practice. This clear instruction is also in the *Ḥadīṣ*: “And you will never see your Lord until you die.” (*Ibn-i Mājah*, II, 1360). In this *Ḥadīṣ* are mentioned both the spiritual and the physical death. That is, if you wish, by His help you can attain His *didār* (vision) in this very life, but for that as mentioned, the greatest condition is the killing of the carnal soul (*naḥs-i ammārah*). Nonetheless, the *didār* which is granted in a dream and spirituality is the practical glad tidings. However, if it is not possible to die before death, by accomplishing good deeds, you should await the fragrance of the bouquet of physical death, *al-mawtu rayḥānatu'l-mu'min*, i.e., death is the bouquet (of fragrance) for the *mu'min*, (i.e., both physical and spiritual) (*Da'ā'im*, II, 221).

8. Great wisdom is hidden in a nightmare. For it is among the tests of God and contains wisdom-filled allusions. It does not harm the intellect, the soul of faith or the body, it harms only the carnal soul. In this act, on the one hand it alludes to do abundant *zīkr-ū 'ibādat* and good deeds, and on the other, it signals that the present carnal soul is rebelling time and again, therefore it should be killed in the path of God, as Ḥazrat-i *Khizr* had done (18:74, 80) so that God may replace it with a pure soul, called the satisfied soul (*naḥs-i muṭma'innah*).

9. Every Prophet's laws are free from giving a command that a person who is as yet innocent, but there is a fear that he may commit a crime in the future, should be killed physically. This shows that the killing of the boy (18:74, 80) was not in a physical sense, but it was the killing of the carnal soul in the personal world, whose parents were the intellect and the soul of faith. The killing of the carnal soul and “Die (spiritually) before you die (physically)” is also implied by God in the spiritual aspect of the story of the killing of the cow, which is mentioned in the

Qur'ān in verses (2:67-73).

10. According to the people of insight, there is no doubt in the reality that the magnificent feat of spiritual death, which is full of spiritual secrets and treasures of recognition, has continued from the time of Ḥaẓrat-i Ādam^(c). First and foremost, this is the path of the Prophets and *awliyā'* and then of those fortunate ones who follow their footsteps. Finally, in the ultimate destination (4:69), the Prophets (*an^mbiyā'*), the truthful (*ṣiddiqīn*), the martyrs (*shuhadā'*), the righteous (*ṣāliḥīn*), the obedient (*muṭī'īn*) or the followers (*tābi'īn*) in their respective order, live together in companionship.

11. Perhaps we have not properly reflected on the Divine teaching which is: "Guide us on the right path, the path of those upon whom You have bestowed favours." (1:5-6). This is the same right path, walking upon which, the Prophets and *awliyā'* had attained the favours of knowledge and recognition. Thus those fortunate *mu'mins* who will walk on this path in the companionship of these guides of religion will receive ample spiritual favours, for in *mubashshirāt*, that is, good dreams there is a complete world of spirituality.

12. The wisdom-filled Qur'ānic words are full of the allusions of wonderful meanings. Thus when Ḥaẓrat-i 'Izrā'il^(c) is mentioned in the Qur'ān, it is said about him: "He is made in charge of you" (32:11). That is, he is always with you. For the microcosm or the personal world is a complete world of its own, in which there is everything. Therefore, there is also the power of 'Izrā'il^(c) (*quwwat-i 'Izrā'iliyyah*), due to which man sleeps on time. Not only this, but after enough progress in spirituality, 'Izrā'il^(c) appears in the same power and a complete experience of the seizing of the soul is attained. By God! There is an extremely great treasure of the secrets of recognition in the stage of 'Izrā'il^(c). Thus this article, in fact the whole book, which is based on the allusions of Qur'ānic wisdom, is like a successful medical advice, in acting upon which (God willing) there can be many benefits.

Karachi,

14 *Shā'ibānu'l-Mu'azzam* 1408 A.H.

23rd March, 1988 A.D.

Sleep of *Awliyā'*

1. Is it true that the sleep of Prophets and *awliyā'*, under the influence of the light of “the Ever-living, the Ever-lasting”, is extremely pleasant, sweet, miraculous and between sleep and wakefulness? Is it true that their eyes sleep, but their hearts do not? Is it also true that they are in constant *zīkr* day and night? Are all the individuals of the world of humanity alike with respect to need and the state of sleep, or do they differ? If you accept that there are different levels of sleep, what is their cause? Does a child sleep more in the womb of mother or after birth? What happens to sleep gradually after birth? Does it decrease or does it increase?

2. The wise Qur’ān, in numerous of its noble verses, invites us to reflect upon everything of the universe and the existents and says that there are signs of God for the wise people in everything (2:164). You might have noticed that even in the animal kingdom there are many patterns of sleep which differ entirely from one another, such as the sleep of the rabbit, which is infamous because of the dominance of sleep. In extremely cold areas there are certain small and big animals who remain asleep or half dead for months in the holes of the earth or the cavities of hollow trees. On the other hand, the amazing thing is that the horse and the ox, despite strenuous work do not feel the very need of sleep. You might have also seen birds which roost on trees. Do you think that the sleep of negligence overtakes them? No. Not at all. Had it been so, the branch of the tree would have been released from the grip of their claws and they would have fallen down on the ground in the darkness of the night. The most amazing thing is that the bat which flies the whole night for the sake of prey, remains hanging upside down from a ceiling or a branch of a tree during the daytime. Tell me, does it sleep in this state, or does it not? It is difficult to believe that it sleeps.

3. The highest ranks of the world of humanity and the world of religion are held by the Prophets and the *awliyā'*, therefore the recognition of

their secrets is extremely difficult. However, it is not impossible. There is no despondency from Divine mercy (12:87) in Islam, because in it the soul-nourishing miracle of the means of guidance works amazingly. Thus in the light of the wisdom of the Qur'ān and *Ḥadis*, it is possible to discover the great secret of the nature of the sleep of *awliyā'*. How does it affect the senses? Is it included in the world of wakefulness or in the world of dream? Or is it a line of demarcation between the two? God willing, many such questions will be automatically solved by this article, so that the readers of this book may estimate the real standard of spiritual health and peace.

4. The holy Prophet^(s) says: “My eye sleeps but my heart does not sleep” (*Bukhāri*, IV, 495). Glory be to God! See the glory of the sanctity of the holy Prophet^(s), the owner of the diadem of *mi'rāj* (spiritual ascent). In such a case, the light of *zīkr* automatically speaks without any interruption and this miraculous chain continues constantly, every moment. From the wisdom-filled words of this *Ḥadis*, it is evident that this sleep of the Prophets and *awliyā'* is extremely pleasant, peaceful, animating, gladdening, amazing, miraculous and luminous. It is a state which takes place between sleep and wakefulness and is called half-sleep. Similarly, the holy Prophet^(s) says about all the Prophets: “The Prophets are those whose eyes sleep but their hearts do not sleep”. (*Bukhāri*, IV, 495-496; *al Mu'jam*, VII, 48). Not only are the *ṣiddiqīn*, i.e., *awliyā'*, with the Prophets in spirituality, but undoubtedly the *shuhadā'* and *ṣāliḥīn* also have this bliss. Further, the obedient *mu'mins* can also attain the companionship of this august group (4:69). That is, it is possible to attain the recognition of one's self and every kind of recognition.

5. The wisdom-filled words of the wise Qur'ān are multi-dimensional. That is, they have more than one meaning. (*al-Itqān*, II, 121-139). For instance, among these words, one is *majma' u'l-baḥrayn* (the confluence of two oceans), which has many meanings. One of these meanings in the personal world is the place which is the confluence of the ocean of wakefulness and the ocean of sleep. A brief description of this place is that, if a *mu'min* who is engaged in *zīkr*, reaches and stays there, all their disturbing thoughts are washed away and their *zīkr* starts to

become miraculous. This is due to Ḥaẓrat-i ʿIzrāʾīl^(c) who leaves only the soul which is engaged in *ẓikr* in the heart and seizes the rest of the carnal soul and its thoughts, as it is implied in the holy Qurʾān: “God takes the souls at the time of their death, and those that die not, during their sleep”. (39:42). Thus the sleep of the friends of God is dissolved into spirituality. In the Qurʾān, where sleep is mentioned in laudatory terms, it is not the sleep of negligence, rather it is the greatest and most special bounty which has been praised and towards which *muʾmins* have been invited and guided in a wisdom-filled way. Therefore, first and foremost, this sleep, which is the sleep of spirituality or the miraculous sleep, is granted to the Prophets and the *awliyāʾ*.

6. In the battle of Badr and the battle of Uḥud, some of the companions of the Prophet had experienced this sleep, which is mentioned as “*nuʿās* (slumber, 8:11; 3:154)”. This was not an ordinary kind of sleep. They used to have glimpses of the miraculous sleep and the given knowledge. It was due to this that they used to have peace [even in the midst of war]. Study the relevant noble verses carefully.

7. It is mentioned in the holy Qurʾān (3:190-91) that the people of intelligence remember God standing, sitting and lying on their sides. This heavenly praise is special for the *awliyāʾ* and it is only they who can stand the test of it. Otherwise, how can those people, who are trapped in trivial problems, be the people of intelligence in the sight of God, and how can they do a successful *ẓikr* in the state of half-sleep lying on their sides in which the eye sleeps but the heart and mind remain wakeful? But it is true that someone who becomes merged in the *Murshid* and merged in the Prophet, can undoubtedly become aware of these secrets of recognition.

8. *Sūratuʾr-Raḥmān* is called the Bride of the Qurʾān because of the fact that all spiritual bounties are tersely mentioned in it, and it is the quintessence of the beauty of knowledge and recognition, as the Qurʾān says: “He has made the two oceans (of wakefulness and sleep) to flow (so that) they meet together: Between them there is a barrier which they cannot pass. Which then of the bounties of your Lord will you deny? There come forth from them pearls and corals”. (55:19-22). This barrier

is the confluence of the two oceans and the place of spirituality, where the pearls and corals of *ʿaynuʿl-yaqīn* (certainty of vision) are obtained.

9. The treasures of the Qurʾān are in its wisdom-filled allusions, therefore, one is repeatedly invited to think and reflect upon them. It is extremely necessary to know that spirituality is not only a barrier between the ocean of wakefulness and the ocean of sleep, but also its own veil, therefore most of its names are used in the sense of its veil and barrier, such as *barzakh* (barrier, 23:100; 25:53; 55:20), *ḥājiz* (veil, 27:61), *ḥijāb* (veil, 19:17), *ḥijāb-i mastūr* (hidden veil, 17:45), *sūr* (wall, 57:13), *sadd* (wall, 36:9), etc.

10. It is mentioned in a noble *Ḥadīs*: “The Qurʾān is tractable and multi-dimensional, so take it on the best of its dimensions”. (*al-Itqān*, IV, 184). Thus the Qurʾān says in one of its wisdom-filled verses: “*Wa jaʿalanā nawmakum subātā* (And We made your *nawm* as a repose)” (78:9). *Nawm* here has two meanings: sleep and spirituality, and accordingly it can be translated as: “And We made your sleep a repose”, or “And We made your spirituality a repose”. In this verse the Qurʾān addresses both the *awliyāʾ* and the masses at the same time and accordingly it has different meanings; for one group it is spirituality and for the other it is sleep.

11. The real place of *mubashshirāt* is spirituality. As the holy Prophet has said: “Nothing is left from the Prophethood except *mubashshirāt*”. He was asked what are the *mubashshirāt*? He said: “The good dreams” (*Bukhārī*, IX, 98). If the good dream is a part of the forty-six parts of Prophethood, the *mubashshirāt* affirm the spirituality of the *awliyāʾ* of God, for their sleep is not like the sleep of the masses. They see the *mubashshirāt* or the good dreams in their spirituality. However, the *muʾmins*, as has already been mentioned, can follow them since the straight path is the same and the ultimate destination is also the same. Therefore, let us humbly pray that God, the Sustainer of the worlds, may enrich all with the everlasting wealth of spiritual and intellectual health. *Āmīn!*

Karachi

10 *Shahānuʿl-Muʿazzam* 1408 A.H. / 29th March, 1988 A.D.

Service to Humankind

1. There is not a single injunction in the teachings of the wise Qur'an and the noble *Ḥadis*, which does not directly or indirectly shed light on some aspect of service to people and the rights of the servants of God. A clear example of this is that, all the injunctions of religion are gathered in two supreme commands or universals, which leave out none of them, namely, the rights of God (*ḥuqūqu'llāh*) and the rights of His servants (*ḥuqūqu'l-ibād*). Further, not only the rights of the servants of God, but the very rights of God are also ordained so that by fulfilling them humankind may accrue innumerable benefits both in this world and the next, since God is free from and above any kind of benefit and profit.

2. It is said in a noble *Ḥadis*: “People are God’s household, and the most beloved to God is the one who helps His household and makes them happy. And to walk with a Muslim brother in order to fulfil his need is dearer to God than the *i'tikāf* (consecutive *ibādat*) of two months in the holy Ka'bah.” (*Da'ā'im*, II, 320). For additional references see: *Majma'u'l-bahrayn*, p. 70).

3. The comprehensiveness of the above-mentioned *Ḥadis* of the holy Prophet^(s) can by no means be duly praised and described. Nonetheless, according to the proverb “Musk is that which speaks of itself by its fragrance, not that which the perfumer describes” the way the Prophet, with his perfect, consummate, beautiful and majestic knowledge and wisdom, has given the example of the relation between the Almighty God and His humble creature, has dazzled the eyes of the particular intellect by its soul-nourishing and kind light and its radiance of knowledge and recognition. Glory be to God! Here the status and respect of man appears at the extreme height and elevation. By God! We need to reflect repeatedly on this unique and bright teaching of the holy Prophet, so that we may properly understand the hidden secret that, behind the veil, God loves His creation. Those who are the household

in this example are at the level of being loved by God. However, those fortunate ones who serve others can progress farther in being loved by God and in His friendship.

4. The condition of service in this luminous teaching is that it should benefit others and make them happy. In this respect, the holy Prophet has alluded to great and far-reaching services concerning religion and the world. An example of a small service is when a Muslim goes with another Muslim brother to fulfil his need, God raises it to a higher level than of *‘ibādat* and *‘tikāf* and loves it. From this you can truly estimate the importance and benefit of the sincere service of people.

5. In the glorious Qur’ān, the sweet fruit of good deed (*ihsān*) is mentioned time and again, and it is said: “And God loves those who do good deeds (5:93)”. And certainly service to people, as already mentioned, is the greatest good deed. Thus the service of people is the good deed whose greatest, unprecedented and everlasting reward is the friendship and love of God.

6. In this vast and unbounded field of service of humankind, those who surpass and excel others are the Prophets and *awliyā’*. On the one hand, they are the chiefs of the community and on the other, their servants, as it is said in the Prophetic *Ḥadīṣ*: “*Sayyidu’l-qawmi khādimuhum* (The chief of the community is its servant)” (*Majma‘u’l-baḥrayn*, p. 41). This clearly shows that it is only the Prophet and the perfect *walī* who can, in the real sense, serve the community universally, and then following their footsteps other servants according to their status.

7. The following wisdom-filled universal principle is also mentioned in the Prophetic *Ḥadīṣ*: “*Kullu ma‘rūfⁿ ṣadaqah* (Every good deed is a charity)” (*Bukhārī*, VIII, 30; *Da‘ā‘im*, II, 320). Thus to serve one’s country, community and humanity is a good deed, and hence a great charity. If the benefit of a service continues forever, then God willing, it will be a perpetual charity, and such services can be called “*al-bāqiyātu’š-ṣāliḥāt* (ever-abiding good works, 18:46)”. Thus, it is evident that if the service is unpretentious and sincere, it is everything. Therefore, God loves every sincere and true servant and His friendship

and love is the greatest bounty of religion and spirituality. In fact, it is the soul of all bounties.

8. Q: Who is most loved and chosen by God, the Exalted? A: The one who serves His household most, namely, His creatures. Q: Will a person who is loved most by God not be cured from all internal, spiritual and intellectual diseases? A: Why not? Definitely, such a person will attain the sound heart (*qalb-i salim*, 26:89). Since God is the Holy, He first purifies the one whom He wants to befriend and love from spiritual diseases and sins, and then He loves him.

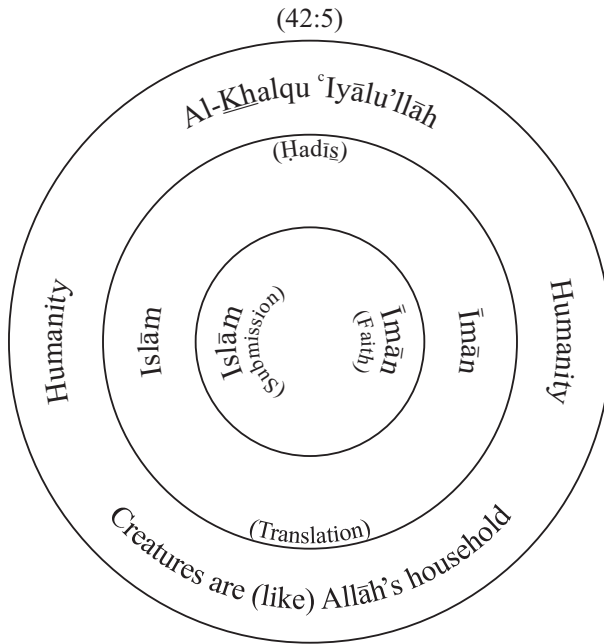
9. God, the Lord of the Worlds, grants all good manners and praiseworthy qualities to those sincere servants whose service He accepts, so that He may befriend and love them. These include goodness (7:196), beneficence (3:134), piety (3:76), patience (3:146), reliance on God (3:159), justice (5:42), purity (9:108), obedience and love (3:31), perfect faith and Divine love (= ardent love, 2:165), zeal for external and internal *jihād* (61:4), love for the holy Prophet (3:31, 9:24), repentance and pure-heartedness (2:222) and many more qualities, with which the Friends of God are adorned, as mentioned in the *Ḥadis*: “When God loves a servant, then Jibrā’il is ordered to love him and he loves him, then all those who are in the heavens and the earth, love him” (*Muslim*, IV, 2030).

10. It is also mentioned in a noble *Ḥadis*: “When God will raise a *mu’min* from his grave, he will come out in a state in which there will be a luminous figure (a subtle entity = *miṣāl^{um} ḥasan*) with him. When the *mu’min* will pass through those difficulties, he will tell him: Do not be afraid! You will never be harmed. Thus he will continue to set his mind at rest and give him glad tidings until he will bring him to God, the Exalted. God will take from him an easy account and will command him to go to Paradise. The *mu’min* will then ask him: Who are you? May God have mercy on you! You not only promised me, but also fulfilled it and turned my fear into peace. He will say: I am a creature, which my Lord created from the (collective) happiness which you used to give to *mu’mins* (from your services and good deeds). So today I make you happy”. (*Da‘ā’im*, II, 320-21).

11 . In *Kāfi* (III, 296) regarding the “service of a *mu'min*”, there is a Prophetic *Ḥadis* transmitted by Mawlānā °Alī°, which says: “A Muslim who serves a Muslim community, God will grant him as many servants in Paradise as he had served (in this world)”.

12. Efficacious medicines alone are not sufficient in connection with physical cure, but nourishment rich in vitamins is also essential. Similarly, in this book on “*Healing through Knowledge*”, we have to sincerely endeavour to provide some nutritious foods of knowledge and recognition in the light of the Qur’an and the *Ḥadis*, as well as logic and tradition and in the light of some spiritual experiences and knowledge. “And I have no success except by God.” (11:88).

Circle of Service to Mankind



Karachi,
 18 Sha°bānu'l-Mu°azzam 1408 A.H.
 6th April, 1988 A.D.

Black Magic and Its Remedy

1. Magic is the science of producing unnatural events. It has been part of the belief of individuals of every nation and various people have continued to claim to know it. In ancient times, the Egyptian priests used to base their worship and religion on this claim. They used to offer sacrifices on the basis of magic. In ancient Egyptian, Babylonian, Vedantic and other traditions, magic was also considered to be the source of the power of gods. In Europe, despite the spread of Christianity, it continued and in Africa there are still witch doctors who cure through magic.

Black magic or black science is the means of communicating with *jinn*s and bad spirits and white magic or white science is the means of communicating with good spirits and angels. In addition, natural magic enables man to control natural events. Geomancy, *Jaf̄r* and astrology are its branches which are based on superstition. Magic is also accepted by us in different forms, such as the amulet, charm, possession by *jinn* and demon and their exorcism, etc.

2. If the above-mentioned statement about magic is studied carefully, it will be an extremely useful compendium of knowledge related to magic. Therefore, it has been mentioned as an introduction in the beginning of this article. However, what Sāmīrī had seen in spirituality was free from being black magic, since it was a heavenly miracle, i.e., the miracle of Jibrā'il^(c) (20:95-96), but he used it as false or black magic. Also study the story of Bal'am, son of Beor or someone else in verses (7:175-76) and see how some people, due to their ingratitude, turn good into evil.

3. By reflecting upon the terms black magic, white magic and natural magic, it becomes certain that all these are included in spirituality in their respective grades, but due to their being higher and lower, true or false, *islām* (submission) or *kuf̄r* (unbelief), lawful and unlawful, there

is a world of difference between them. Natural magic, which is lawful magic, means the miracles of the Prophets and the *awliyā'* by which natural events can be controlled. However, natural magic although it is lawful, is used very seldom, as has been mentioned in the *Ḥadis*: “*Wa inna mina'l-bayāni siḥr^{am}* (And indeed some expressions are (lawful) magic)”. (*Muslim*, II, 594, also mentioned in other books of *Aḥādīs*).

4. God Almighty and His beloved Prophet, have pronounced black magic to be unbelief, unlawful and false. It is based entirely on the intention of evil and destruction and contains many ignominies and evils. Thus, it was the superstition and vanity of this magic which made Pharaoh so audacious and arrogant that he claimed to be God and resolved to compete with a glorious Prophet like Ḥazrat-i Mūsā^(c). However, in the battle of truth and falsehood, truth always becomes victorious and falsehood is defeated. Thus the magicians fell down in prostration and said: “We believe in the Lord of Hārūn and Mūsā” (20:70).

5. It is true not only of the inhabitants of villages, but also of the countless simple and guileless people in the cities, who do not have sound knowledge, and therefore suffer from false fear in many ways. It is a great psychological injustice that such people are considered to be possessed or bewitched. Although it is mostly baseless and false, yet the faculty of estimation in man is such that if he tends to it with intense fear, it can appear to him in a frightening form. Man, potentially, is a world which contains everything. In such a case, how can the dormant *jinn* and magic not be there! But it would be very foolish to irritate and awaken them. Therefore, wisdom lies in fearing only God and remembering Him abundantly.

6. Regarding the subject of “Black Magic and its Cure”, in reality, there were four things to be discussed: First, the background or analysis or definition or collective knowledge of it. Secondly, to remove the fictitious and estimative magic, which no magician has done, but is being created due to doubts and suspicions and which molests and darkens the heart and mind. It is a psychological disease which occurs due to the fear of baseless and false things. It can be cured by higher

knowledge and faith in God. Therefore concerning this, it is extremely necessary to teach the masses. Thirdly, where it can be believed in the light of intellect, wisdom and sanity, that there really is black magic, then it is necessary to tell them that Islam has taught the method of preventing such a magic and the way of seeking God's refuge from every evil. Fourthly and finally, we will discuss how it is possible to cure and heal a bewitched person.

7. You do not need to fear black magic. First of all, its acquisition is not as easy as it is thought. For the Qur'an alludes that real magic is learnt either from the *jinn*s, which are linked with the kingdom of Sulaymān, or from the two angels known as Hārūt and Mārūt. Further, even if someone from among millions of people attains it, he cannot harm anyone without God's permission (2:102). Thus those fortunate ones who sincerely believe in God and His law, come to His refuge for protection, not only from magic but from all evils. This refuge has four conditions: light of knowledge, intention, word and deed. These are the guarantee of prevention of every kind of evil and of Divine protection for all people.

8. The refuge of God which is His impregnable fortress for His servants, is the place of proximity, to enter which requires more knowledge and recognition. There are many people who practise good words and deeds, but due to lack of knowledge cannot achieve their goal. Thus, in every moment and at every step, the illumination and guidance of higher knowledge is extremely necessary to escape the magic and every evil of the devils from humankind and *jinn* and find refuge in the exalted court of God.

9. The holy Qur'an has many wisdom-filled names. Among them, one is *Shifā'* (Healing, 17:82) and the other is *ʿIlm* (Knowledge, 3:61). Thus the Qur'an = Healing = Knowledge. That is, the Qur'an is healing in every respect and also in the form of knowledge. Therefore, whenever a wise *mu'min* will have recourse to Qur'anic medicine, namely Qur'anic knowledge and wisdom, he will certainly be enriched with the gems of the bright teachings and guidance of the inner and spiritual health and protection. Thus, whoever will recite *Āyatu'l-kursī* (2:255) before

going to sleep, (God willing) will be protected from black magic and other evils. For it is the greatest of the verses (See: *al-Itqān*, IV, 102-127, 137-144).

10. These holy verses (10:81-82; 7:118-21) and verse (20:69) from “*innamā*” till the end, which are full of knowledge and wisdom, are for healing from magic. A person should recite them and blow over a bowl full of water, which should be poured over the head of the bewitched person. God willing, he will be healed. (*al-Itqān*, IV, 140).

11. By the command of Almighty God, if someone wants to put an end to some magic or to dispel the magic of a bewitched person or to protect himself from every evil of the devil, he should recite the *Sūratu'l-Falaq* (113) and *Sūratu'n-Nās* (114) with firm conviction. God willing, the miracle of Qur'ānic medicine will appear to him. With reference to the Traditions of the holy Prophet and his immaculate practice, this panacea is recorded in several authentic books, such as *al-Itqān* (IV, 143-44) and *Da'ā'im* (II, 138-43).

Karachi,
24 *Shā'ibānu'l-Mu'azzam* 1408 A.H.
12th April, 1988 A.D.

Cure through Rapid *Zikr*

1. Countless treasures of God's wisdom are without a doubt hidden in the wise Qur'an. Their keys are preserved in His hand. The wise people are sure that the most effective elixiric prescriptions, universal healing and everlasting bounties for the body, soul and intellect of the children of Ādam are hidden in these treasures. One bright example of these bounties is the wisdom of "Rapid *zikr*". Rapid *zikr* is the best and most effective remedy for negligence, oblivion, disturbing thoughts, conversation of the carnal soul, anguish, langour, dejection, laziness and dominance of sleep, etc. Every word of *zikr-i ilāhī* or Divine Remembrance, which in fact, is a spiritual *jihād* against the carnal soul (*nafs-i ammārah*) and the devil, is a blow of a sword or a spear. If such is the case, why should the sword and spear not be used against the enemy, who is the root of all diseases, with great rapidity and full strength?

2. Rapid *zikr* means to exterminate laziness and negligence from the heart and soul and to continue the chain of Divine remembrance with extreme rapidity, love and fear so that the devil should not get any opportunity to interfere. Certainly, this is the reason that the holy Qur'an praises the noble Prophets^(c), because they used to accomplish every good deed as soon as possible without any delay, as it is said: "Surely they used to hasten, one with another, in good deeds and to call upon Us, with longing (love) and fear" (21:90).

3. It is crystal clear that Islam is the religion of nature and the best example of nature is man himself. This means that the laws of religion and those of the personal world are alike. Thus, just as according to the experts of physical training every exercise, in which running or fast movement is involved, is extremely useful for physical health, in exactly the same way the secret of spiritual protection and inner strength is hidden in rapid *zikr*. The real life and standard of health of man depend on three kinds of organised, forceful and effective

movements, namely, physical movement which everybody sees and knows, spiritual movement which is in the form of *ẓikr-ū 'ibādat* and intellectual movement which is in the form of reflection and knowledge.

4. It is commanded in verse (51:50): “Therefore, fly to God”. That is, you should accomplish every religious work with great rapidity, for due to laziness and delay in religious works, not only is life wasted, but there is also the danger that the mean and wicked carnal soul or devil will ensnare (us) in a trap of deception. Therefore, it is commanded that the believing servant should fly to the proximity of God. To fly to the proximity of God is possible only through such a word and deed which is free from any trace of laziness and negligence. In order to create this kind of attribute in oneself, rapid *ẓikr* is extremely necessary, which in reality is flying to God.

5. As physical distances are traversed either on foot or on a mount, so in the internal world, the spiritual stages are covered by *ẓikr-ū 'ibādat*, knowledge and wisdom. Thus in verses (100:1-5) if on the one hand physical horses are mentioned, on the other the spiritual horses are mentioned, which are the rapid *azkār*, due to whose rapidity, force and continuity, the animal soul dissolves and scatters sparks. Then in the morning, the booty of spiritual wealth is obtained, by which the agony of the heart dissipates and the spiritual victories of Islam increase.

6. It is the purport of the noble Qur’ān that in verse (2:185), God desires ease, not difficulty for the Muslims. This means that, in the beginning they should bear some difficulties, so that after passing through them they may attain ease and spiritual peace (65:7; 94:5-6). Thus rapid *ẓikr*, i.e., fast and forceful *ẓikr* is in accordance with this law. It dissolves and purifies the carnal soul.

7. Sparks are produced between flint and steel, but how? Is it by rubbing them slowly and gently? No, not at all, rather it is by striking them forcefully one against the other. The same is the case of heavenly lightning which is produced due to the striking of clouds, in which the main thing is negative and positive electricity. Similarly, the carnal soul acts as negative electricity or flint and the rapid *ẓikr* as positive

electricity or steel. Due to their being struck together, the sparks of light and illumination become scattered in the personal world.

8. The following noble *Ḥadis* is extremely important and therefore attention is again drawn to it: “The Qur’ān is tractable and multidimensional, therefore, take it according to the best of its dimensions” (*al-Itqān*, IV, 184). According to this injunction, reflect on this holy verse: “Man is created of haste” (21:37). Here by haste is meant the rapidity of *zīkr* and the running of light which are among the basic means of the spiritual creation of the Perfect Man. In this verse, it is not a reference to any immature and imperfect human being.

9. For the fortunate *mu’min* who dies spiritually before physical death, resurrection takes place related to their personal world and recognition. Without this resurrection or revolution, the door of the recognition of the self and that of the Lord never opens, as the holy Prophet says: “He who dies, his resurrection takes place” (*Iḥyā’*, IV, 64). The holy Qur’ān clearly alludes that some great companions of the Prophet, may God be pleased with them, had the experience of dying spiritually in their lifetime (3:143), which is possible in every age. After this I would like to explain how the light runs or works rapidly. In order to understand this sublime wisdom, it is necessary to study verses (57:12; 66:8). These verses show that this light is the light of recognition (*nūr-i ma’rifat*). It has innumerable names, due to its innumerable representations and there should not be any surprise in this. It is also called the light of intellect, which represents all realities and recognitions.

10. The above-mentioned light does not run like a human being, rather it rises and sets with extreme rapidity. The east and west of this light are the same. Its rapidity is in two senses. First, the time between one rising and one setting can be about five seconds. Secondly, this extremely short span of time, according to one example covers the events of a thousand years of the external world, and according to another, it is equal to fifty thousand years. The purpose of this is to traverse the stages of the personal world.

11. All these realities and recognitions are mentioned to make it

evident that, although there is a world of difference between the rapid *zīkr* and the running of light, nonetheless, there is compatibility and unity between the two. Their goal is the same. The former is the first stage and the latter is the last one, and both are for the perfection of the personality. Thus it is wise for *mu'mins* that, in addition to fulfilling all obligations, they should use the panacea of rapid *zīkr* in order to cure all their spiritual diseases, so that they may attain the light of recognition in which lies their perfection and completion (66:8).

12. In the wise Qur'ān commandments such as, "And Hasten!" (3:133), "Vie with one another" (57:21), "Hasten!" (62:9), "And the foremost in the race" (56:10), "And fly to!" (51:50) are enjoined to accomplish good deeds with rapidity, diligence and devotion. Thus it is a sure fact that rapid *zīkr* is a spiritual remedy through which, God willing, many diseases can be removed.

18 Shawwāl 1408 A.H.

4th June, 1988 A.D.

Cure through the Honey of Wisdom

1. It becomes evident and clear from the injunctions of God in the verses of healing (*Qur'ānic Healing*, pp. 46-50) that the entire wise Qur'ān is healing for spiritual diseases. This means that this blessed heavenly Book is that single, most perfect, unprecedented miraculous university of Divine medicine and a spiritual hospital, in which there is not only the unique teaching and training of Divine medical science, but also the stores of the medicines of the world of *Jabarūt* (the world of Divine attributes) and every kind of miraculous prescriptions of Divine cure. One extremely sweet, delightful, effective and useful medicine from these Qur'ānic medicines is known as the honey of wisdom.

2. In this connection, one special invitation to reflection is in the verse: “In it (honey) there is healing for the people” (16:69). Certainly this injunction is with regard to both the physical as well as the spiritual honey, which is evident from the following proofs:

- (a) It is utterly against the law of Divine benevolence and mercy that there should be sweet honey for the dense body, but no honey of their own kind for the subtle soul and the noble intellect.
- (b) The law of the noble Qur'ān is that of the Supreme Paradise, because it is an intellectual Paradise full of the fruits and bounties of knowledge and recognition, and all the fruits of Paradise are in pairs (55:52).
- (c) All the things of God's Godhead and kingdom of God are in pairs (36:36). Thus, it is inevitable that there be internal honey to correspond to the external honey.
- (d) One of the four rivers of Paradise is of honey, by which is meant the river of wisdom, since intellectual honey is nothing but wisdom (47:15).
- (e) Almighty Allāh gives similitudes of realities and recognitions, to the extent that He does not spare Himself from giving His

own example (24:35). Thus, physical honey stands for the pure (spiritual) honey, namely wisdom, in which there is healing for every kind of spiritual disease.

3. It is necessary to reflect with complete attention on the verse in which the excellence of wisdom is mentioned with great comprehensiveness, which is: “He gives wisdom to whom He wills, and he to whom wisdom is given, is indeed given abundant good” (2:269). That is, abundant good depends on wisdom and where there is no wisdom, there is no good. Wisdom is not only one good, but it comprises all good. Just as in physical honey are gathered the colour, fragrance and nectar of countless flowers, similarly, abundant good is gathered in spiritual honey (i.e., wisdom).

4. According to the above explanation, wisdom is that universal good which is in the Hand of God (3:26) and whatever is in the blessed hand of God, what can it not be! It is both *mulk* (physical kingdom, 67:1) and *malakūt* (spiritual kingdom, 36:83). Thus undoubtedly, one end of Qur’ānic wisdom is in the Hand of God and the other is in the Qur’ān, so that He, the Knowing, the Wise, may grant wisdom to and confer His favours on whoever He wants.

5. Wisdom (*hikmat*) in reality is the name of knowledge, the reality of everything and the light of intellect. Therefore all spiritual diseases are cured by it. It is particularly necessary for those which are caused by ignorance, for they can be fatal for the intellect and the soul of faith. Death, with respect to the human existence, is of three kinds: physical death, spiritual death and intellectual death. Among these physical death is known to all people, but unfortunately most of them do not understand the perdition of the intellect and soul, although it is mentioned in the Qur’ān as “cattle”, which means to fall down from the rank of humanity and faith and to become like cattle (7:179; 25:44; 47:12). Such people, by dying the death of the disease of ignorance, have neither the intellect of religion nor the soul of faith.

6. Ḥaẓrat-i Ibrāhīm^(c) had a special prayer in the court of the Lord of honour, which is: “Our Lord! and raise up in them (i.e., Muslim

ummah) a Messenger from among them who shall recite to them Your verses (*āyāt*) and teach them the book and the wisdom and purify them. Indeed, You are the Mighty, the Wise (2:129)”. This prayer was for the well-being of Muslims, and nothing related to the well-being of religion and of the world can remain outside its comprehensiveness. The sacred advent of the holy Prophet is asked for in this prayer. Observing through the light of this prayer, the fruit of Prophethood and the purpose of Messengership become clear as shown in the following diagram:

Diagram of Order

Messengership	Recitation of verses	Teaching of Book	Teaching of Wisdom	Purification
1	2	3	4	5

Ultimate Purpose

7. The first and foremost purpose of the holy Prophet^(s)'s coming to this world was to invite people to the religion of Islam, then to recite the Signs of God to them, further to adorn them with the teaching of the Book, then to teach them wisdom exoterically and esoterically, and finally to purify them in every respect as a result of all good deeds, particularly knowledge and wisdom. This shows the paramount importance and excellence of wisdom, without which the spiritual and intellectual purification of the people of faith is impossible.

8. One important subject of wisdom in the glorious Qur'an is in the story of Ḥazrat-i Luqmān^(c), in the light of which first of all, it is alluded that although wisdom is one word, in reality it is abundant good and a world of spiritual bounties. Therefore, the expression of gratitude becomes incumbent on receiving wisdom. In fact the expression of gratitude and appreciation is possible only in the language of wisdom. The most important aspect of wisdom is the knowledge of the unity of God from which the light of God's recognition radiates and shows the path of His unity. It is because of this that Ḥazrat-i Luqmān^(c), exhorting his son, first discussed the “question of polytheism and unity of God”, because wisdom specifically demands the discussion of this matter.

9. Every principal word of the wise Qurʾān has several synonyms of its own. Thus the meaning and purport of wisdom (*ḥikmat*) are not only confined to the word wisdom, but it has many synonyms too, such as knowledge (*ʿilm*), for wisdom is the quintessence of knowledge; certitude (*yaqīn*), for wisdom itself has the place of the truth of certitude (*ḥaqquʿl-yaqīn*); recognition (*maʿrifat*) which is a special name of wisdom; light (*nūr*), for wisdom cannot stay in darkness; guidance (*hidāyat*), because there is guidance in wisdom; spirit (*rūḥ*) and intellect (*ʿaql*), etc. because the end of wisdom, which is in God’s blessed Hand, cannot be without soul and intellect due to its extreme proximity to Him.

10. It is said in a noble *Ḥadīṣ*: “The best assembly is the one in which wisdom is spread”. (*Dārimī*, I, 87). Further, the holy Prophet has said: “When you find someone abstemious and taciturn, sit next to him, for wisdom has been revealed to him”. (*Ibn Mājah*, Vol. II, p. 1373). It is also said in a Prophetic Tradition: “I am the house of wisdom and ʿAlī is its door” (*Tirmizī*, II, 775).

11. (The holy Prophet^(s) said:) “Choose the Qurʾān, because it is the sharpness of intellect, the light of wisdom, the fountainhead of knowledge and the newest of all heavenly Books. And God has said in the Torah: O Muḥammad! I am sending you the new Torah which will open the blind eyes, the deaf ears and the closed hearts”. (*Dārimī*, II, 433-34).

12. With utmost humility and supplication, it is prayed that may God, the Blessed, the Exalted, according to the promise of the Qurʾān, prosper and illumine as soon as possible the planet earth with His light and completely heal all human beings from all physical and spiritual diseases! *Āmīn!*

25 Shawwāl 1408 A.H.

11th June, 1988 A.D.

Death before Death

1. Mawlawī-yi Maʿnawī (Mawlānā Rūmī) says:

*Ay khunuk ān rā kih pīsh az marg murd
Yaʿnī ū az aṣl-i īn raz būy burd*

Felicity be to the one who died before death!
i.e., he traced the origin of this vineyard.

(*Maṣnawī*, IV, 238).

This is a clear allusion to “Die before you die!”, as it is said: “Reckon your deeds before you will be reckoned with and weigh yourselves before you will be weighed and die before you will die” (*Aḥādīs-i Maṣnawī*, p. 116). The personal Resurrection related to recognition is alluded to in this command.

2. Why is the mention of “Death before Death” necessary in connection with “*Healing through Knowledge*”? It is necessary because all the obstacles to spiritual progress and upliftment and the roots of spiritual diseases are firmly rooted in the carnal soul. Only the death of this carnal soul can make all these defects disappear and it is the last means of the proximity of God and merging in Him (*fanāʾ fiʾllāh*).

3. You know that the wise Qurʾān is multi-dimensional. Hence, reflect on this Qurʾānic verse: “And (remember the time) when Mūsā said to his people: O my people! you have surely been unjust to yourselves by taking the calf (for a god), therefore turn to your Creator (penitently), so kill your (idolator) people (*faʾqtulū anfusakum*)” (2:54). Another meaning of “*faʾqtulū anfusakum*” is “die before you die physically” and exterminate carnal desires. (*Mufradāt*, p. 407). This shows that there is a wisdom-filled allusion to “Die before you die” in the glorious Qurʾān.

4. Since it has always been the *sunnat* (law) of God, the Knowing, the Seeing, that He does not speak to any human being without a veil

(42:51), how can the places where there are great secrets in the noble Qur'ān be without a veil? In the Qur'ān therefore the great secrets of knowledge, wisdom and spirituality are behind veils. Thus, the holy Qur'ān emphatically invites us to think and reflect. Among these veils, one is in the form of reprimand, just as the seventy men of the children of Israel were reprimanded (2:55), while in their story there is a great treasure of secrets (2:55; 7:155).

5. Today the people of the Book (Jews and Christians) are certainly very clever in worldly matters, but strangely enough they do not even know the alphabet of the Divine law, i.e., the law of religion. If they were wise, accepting the chain of Prophets, they would have believed in Prophet Muḥammad^(s), and tried to see the miracles of the Qur'ān, which is the guardian of the previous books or the Book (5:48) and accepted it at once, wholeheartedly and respectfully. The stages of spirituality and merging in God of those upon whom He has showered His special favours (4:69) are mentioned in this unique and blessed Book, namely the Qur'ān.

6. It has been decided by Divine law that those fortunate people who, walking on the straight path were overtaken by spiritual lightning, thunder and quake, etc., become dead with respect to the carnal soul, but are revived in a new life, with respect to the soul of faith and intellect. This is the meaning of dying with respect to the carnal soul before dying physically, numerous examples of which are mentioned in the glorious Qur'ān.

7. One of the easiest examples of how God, the Omnipotent revives the dead, is that He seizes the soul of each one of us during sleep and then by sending it back gives us life (39:42), which we customarily call wakefulness. Similarly, a true *Ṣūfi*, or *darwīsh*, or a true lover, being effaced and enraptured in Divine remembrance, also becomes merged for a while, just as someone who is possessed by a *jinn* or fairy loses his "I" partially or totally, as if he had died temporarily, and when the *jinn* leaves him he becomes alive again.

8. There is also a wisdom-filled allusion to self-mortification and

“Die before you die!” in the way, God, the Omnipotent, brought a dead person to life and demonstrated His perfect power, as a result of the slaughtering of an ox by the children of Israel. The ox or cow is the symbol of the soul of gluttony. Thus it is only after the slaughter of the ox of the animal soul with the dagger of spiritual exercise that a *mu'min* with high ambition, can enter through the door of spirituality with a pure soul.

9. Ḥazrat-i ʿĪsā^(c), says: “He who is not born twice will never enter the kingdom of heaven” (*Aḥādīs-i Maṣnawī*, p. 194). That is, after physical birth and maturity in this world, spiritual death and spiritual birth are extremely important, as Mawlā-yi Rūm says:

Chūn duwum bār ādamī-zādah bi-zād
Pā-yi khwud bar farq-i ʿillat-hā nihād

When man is born twice, he places his foot on the head of causes
(i.e., he subjugates the causes of nature)

(*Maṣnawī*, III, 3576).

10. As is known, *jihād* is of two kinds, the physical and the spiritual. Similarly, *shahādat* or martyrdom is also of two kinds, the physical and the spiritual. Thus where *shahādat* is mentioned in the Qurʾān, both kinds are meant by it, as is evident from verse (3:143): “And certainly you used to desire death before you met it; so indeed you have seen it and you look (at it)”. Reflect carefully that this is mainly addressed to the spiritual martyrs, who had seen the scene of their death.

11. The ultimate aim of this subject is that, every *mu'min* should be sure of the miracle of merging in God (*fanāʾ fi'llāh*) and attain this supreme rank progressing on the straight path, through knowledge and action, as it is said in verse (28:88): “Everything is perishable but His Face. To Him belongs the Command (*ḥukm*) and to Him you shall be returned”. If someone says that the wood is burnt out but the heat of the fire remains, then everybody can easily understand this. Thus the above verse, which is related first to the microcosm (personal world), says in the language of wisdom, that by true and ardent love, spirituality, vision and recognition, which are in the Face of God, the status of

merging in God is attained and after this merging is His Command, namely, the Word of Command and return.

12. Question: Where has the human soul come from and when it is successful, where will it go? Answer: It has come from the world of Command and the Word “Be (*kun*)” (17:85; 36:82) and it will return there, since it is the original abode as well as the stage of merging (*fanā*’).

13. Merging does not mean the extinction of a thing, rather, it means the changing of a thing from one state to another state. Thus merging in God means to die from the carnal existence and become eternally alive in God’s light, as implied in verses (55:26-27): “All those souls which are on the earth of the personal world are going to perish and only the Face of Your Majestic and Benevolent Lord will remain”. Man in himself is an independent world, in which, in the form of souls, dwell innumerable people, who have to perish in the Face of God and have to return to the presence of God, the Exalted, as a Single Soul (6:94; 31:28).

Friday, 2 Zū’l-Qa^ḍah 1408 A.H.
17th June, 1988 A.D.

Possible Progress and a Lesson of High Ambition

1. Have you reflected with complete attention and depth on the universal law of Divine favours mentioned in verse (14:34)? If not, let us do so now. By understanding the wisdom-filled allusions of this greatest universal law of its own kind, it can be evident what favours the true servants of God can attain from His innumerable bounties. What are those bounties which, despite His mercy and favour, cannot be attained due to some reasons? The verse runs like this: “And He has given you of all that you asked Him; and if you count God’s favours, you will not be able to number them; most surely man is very unjust, very ungrateful”. Explanation: Whatever you have asked Him with the tongue of speech or with mute expression, He has given you all of that actually and potentially. The favours of your Lord, which are conditional on knowledge and actions, are so numerous that you cannot count them. Is it not a great injustice and ingratitude then that man remains neglectful of and far away from these attainable, abundant spiritual and intellectual bounties?

2. The first lesson of high ambition of the wise Qur’ān is this: “Guide us on the straight path, the path of those upon whom You have showered favours” (1:5-6). This prayer, in whose comprehensiveness and wisdom all bounties are sought, is very eminent. Luminous guidance of God is sought in it, so that the people of faith, who are the Friends of God, may follow the footsteps of the Prophets, observing with their inner eyes all their bounties in the light of recognition and pass through the stages of spirituality until they attain the rank of merging in God (*fanā’ fi’llāh*). The meanings of guidance reach the Supreme Paradise traversing even the stages of Resurrection.

3. In order to receive luminous guidance, one specific condition is *mujāhadah* (spiritual exercise, self-mortification) as indicated in verse (29:69): “And those who strive hard (*jihād*) for us, We will indeed guide them in Our ways; and God indeed is with those who do

good deeds”. This spiritual and luminous guidance of God is possible through the Revealed Light (5:15), namely the holy Prophet Ḥaḡrat-i Muḡammad^(s), and the paths of the Divine secrets are in *malakūt* (the world of angels), *jabarūt* (the world of Divine attributes) and *lāhūt* (the world of Divinity). Further, the meaning of luminous guidance reaches *azal* and *abad*, for it is beyond and above the limits of time and space.

4. The microcosm is also called the personal world. Thus potentially you are a world. If you accept the real spirit of Islam (8:24), you save your personal world from the death of ignorance and by Divine *ta’yīd* you bring it to life from potentiality to actuality. The example of this feat is as though someone rescued the entire people of the world from an atomic destruction. Why is this feat so important and so great? It is so, because of the fact that the people of the entire world live in the personal world. It is in this sense that Qābīl assassinated and destroyed the inner world with all the people of the entire world of Hābīl, who was a personal world.

5. Read the story of Hābīl and Qābīl in the Qur’ān in verses (5:27-31) and then see verse (5:32): “For this reason (i.e., the assassination of Hābīl by Qābīl) did We prescribe to the children of Israel that whoever slays a soul, unless it be for manslaughter or for mischief in the land, it is as though he slew all men, and whoever brings it to life, it is as though he brought all men to life”. This is a Qur’ānic proof about the importance and excellence of the personal world, in which all the people of the world live in the form of spiritual particles. All these are, in reality, parts of your soul.

6. The familiar and unfamiliar people whom you see in your imagination and dream have always been there in your personal world. Every subtle world is contained within you and there is nothing outside this togetherness. It is God’s earth and His vicegerency (39:10; 24:55) and also the *mulk* (physical kingdom) and *malakūt* (spiritual kingdom) (3:26; 7:185). It should be remembered that Ḥaḡrat-i Ibrāhīm^(c) had seen the *malakūt* of the heavens and the earth in his own self i.e., personal world (6:75).

7. If a *mu'min*, due to the light of faith, were not made the possessor of a specific ability and had there not been a miracle of God in him, it would not have been said: "O you who believe! Be the helpers of God" (61:14). Certainly this means to help religion. Nonetheless the meaning of this command cannot be limited, for a *mu'min* has numerous responsibilities. He has to go further on the straight path until he attains the rank of merging in God, as it is said: "O you who believe! If you help God, He will help you and make firm your feet" (47:7). The revolutionary progress of *mu'mins* and their access to the ultimate destination are mentioned in this verse.

8. The chosen servants of God, through the help of the light of guidance, can reach the stations of *fanā' fi'llāh* and *baqā' bi'llāh* (survival in God). In the same way, it is also possible that their word and act may be merged in God's word and act. This is evident from the following proofs:

- a) To be coloured in the colour of God (2:138). This is like fire and iron. When iron takes the colour of fire, it becomes red hot like fire, externally and internally, and loses its own colour.
- b) "Blessed is whoever is in the fire and whatever is around it" (27:8).
- c) "To Him do ascend the good words; and the good deeds lift them up" (35:10) until the word and act of the believing and sincere servant reach and merge in the word and act of God.

9. Ḥazrat-i Maryam^(c), was a *ṣiddiqah* (truthful = *waliyyah*) (5:75). A clear mention of her selection, spiritual status, heavenly help (*ta'yid*) and the spiritual guidance of God through angels is found in verses (3:42-47; 19:16-26). This bright fact sheds light on the spiritual conditions of the *ṣiddiqin*, namely, the *awliyā'* (4:69) that they are aware of the secrets of revelation and the stations of *ma'rifat*. This is further substantiated by the title "*ṣiddiq*" of Ḥazrat-i Yūsuf^(c) that a *ṣiddiq* is truthful not only in external matters, but by the *ta'yid* of God, the Knowing, the Wise, also explains the inner realities truthfully and affirms the truthfulness of the Prophets in the light of *ma'rifat*.

10. The holy Prophet^(s) says: "Fear the insight of the *mu'min*, because he sees by the light of God". (*Tirmizī*, II, 484) Who can such *mu'mins*

be who can see by the light of God? It is the *awliyā'*, who can see with the light of God and after them, it is also possible for the *mu'mins* of the first rank. However, the point that the special and exalted purpose of this luminous sight is to observe the realities and recognitions of *malakūt* (7:185), should be borne in mind. In order to be enriched with this everlasting and spiritual wealth, it is extremely necessary to be merged in the True *Murshid*, so that one may attain the supreme bliss of merging in the Messenger and merging in God. In short, not only in this article, but in the entire book, the main purpose has been to draw attention to the spiritual nourishments and medicines of the wise Qur'ān. May God, the Exalted, make it useful to all! *Āmin!*

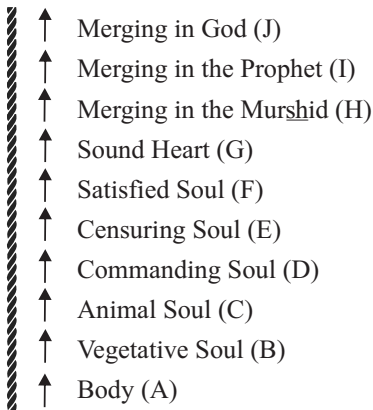
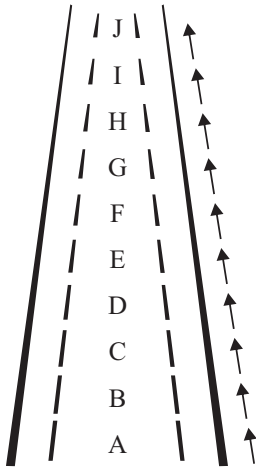
18 *Zu'l-qa'dah* 1408 A.H.

23rd June, 1988 A.D.

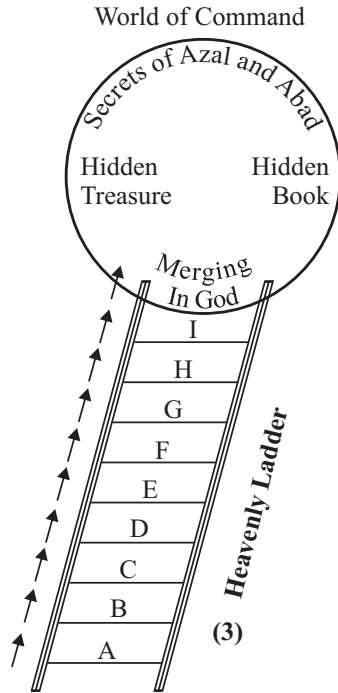
Three Examples of the Same Reality

The Spiritual journey and the intended destination are hidden within yourself. How great is Allāh's benevolence and favour that He has created you a living universe.

(1) Straight Path



(2) Heavenly Rope



Paired Fruits of Paradise

1. God, the One, the Self-subsistent, may He be glorified and exalted, is free from and above every kind of duality and plurality. He, by His perfect power and profound wisdom has created all creatures and existents in pairs. Nothing is exempt from this universal law, as mentioned in verse (36:36): “Purified is He who created pairs of all things, of what the earth grows, and of themselves and of what they do not know”. This is a law which has paramount importance after the law of unity, just as the number (2) is necessary after the number (1) for the existence of all other numbers.
2. At the end of the above verse, it is mentioned in the language of wisdom that things which belong to the intellect, knowledge and soul are also in pairs, as mentioned in verse (55:52): “In both of them (gardens) are every kind of fruit in two pairs (*zawjān*)”. That is, every fruit has two pairs, intellectual and spiritual, as well as the external and internal, for God has made all things of the entire universe subservient to His servants and has completed all His external and internal bounties for them (31:20).
3. A human being is like a three storey building, in which the body is the lowest storey, the soul is the second and the intellect is the third, just as the Ark of Nūḥ^(c), had three levels, the bottom, the middle and the top. It resembles human existence, for the spiritual ark is in the personal world. Thus in the above-mentioned three storey building, physical bounties are available on the ground level, spiritual bounties in the middle and intellectual bounties in the upper, so that those who strive hard (*jihād*) for God should be enriched not only with the everlasting wealth of the recognition of self, but also with the recognition of Paradise through these lofty spiritual and intellectual bounties (47:6), since in the light of recognition is found the unity of recognitions.
4. This book deals with a treatment of its own kind, therefore such

examples are required in it, which may duly describe the foods of knowledge and the medicines of recognition (*maʿrifat*). If this could be possible in the light of the wise Qurʾān, it would be a great bliss, for which the sincere prayers of all *muʾmins* are required.

5. He who derives pleasure only from physical bounties and has no sense of the pleasure of spiritual bounties, namely *zīkr-ū ʿibādat* and of intellectual bounties, namely knowledge and wisdom, frankly speaking, such a person suffers from spiritual diseases. He should therefore cure himself through *zīkr-ū bandagī*, contemplation and knowledge.

6. Man, in fact, lives in a palace in which the scenery of *nāsūt* (human kingdom) can be seen from the windows of the first storey; the secrets of the *malakūt* (angelic kingdom) are observed through the windows of the second storey, and the manifestation of the beauty of the *jabarūt* (kingdom of the Divine attributes) are observed through the windows of the third storey. However, man is always very negligent and lazy and hence he is in great loss (103:1). He confines himself to the first storey and does not take the trouble to climb the stairs to the second and third storeys. Or in other words he is ill and therefore is not able to use the upper storeys of his palace. Except what God wills!

7. An example of how a spiritual bounty is hidden in comparison to or behind a physical bounty is that all people are proud to be the children of a glorious Prophet, namely, Ḥaẓrat-i Ādam^(c), who was the Vicegerent of God and to whom the angels prostrated. The spiritual meaning of this is that the place of spirituality where God enfolds the spatial and temporal distances (39:67; 21:104) is also where He gathers Ādam and his children and renews their spiritual relationship (7:11). It is in view of this wisdom that the wise Qurʾān calls people Ādam's children, and not his grandchildren, despite the fact that the word for grandchildren (*ḥafadah*, 16:72) is also used in the holy Qurʾān where necessary.

8. Reflect and contemplate on verses (13:3; 43:12; 51:49) so that you will come to know that the fruits of the Paradise of knowledge are pairs of two things. In this, the main secret is that of the contraries or

opposites (*azḍād*), in which two opposite things are called a pair. There are many wisdoms of the law of opposites or pairs, for instance, where the physical ark is mentioned, the spiritual ark is also mentioned. The physical and spiritual are two opposites or a pair. Thus the ark of Nūḥ in the Qurʾān is a fruit of knowledge, but it is not single, it is a pair.

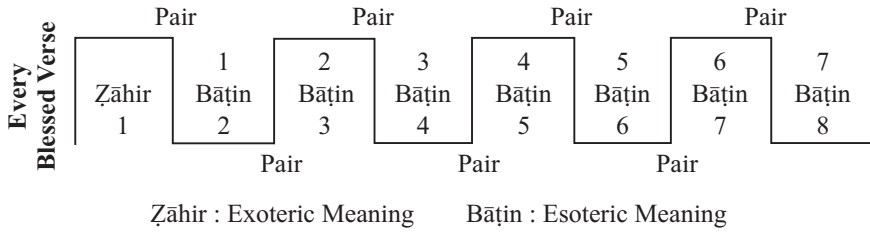
9. In verse (4:69) there is the mention of those upon whom God has showered His favours rankwise, and the ranks are not odd, they are in pairs. For example, the Prophets (*nabiyyin*) and *awliyāʾ* (*ṣiddiqīn*) are the spiritual parents of their respective communities. In this example, every Prophet is in the position of a father and every perfect *walī* in the position of a mother. This is because spiritual birth of *muʾmins* is from the womb (*baṭn* = *bāṭin* = stomach) of *walāyat* and the means of livelihood of religion are provided by the Prophethood, i.e., the exoteric and legal (*sharʿi*) bounties are provided by the spiritual father.

10. There are many examples of how every fruit of the spiritual Paradise and the Qurʾānic Paradise can be one externally and a pair, internally. One of them, which is the easiest and clearest, is human existence itself, on which God, the Supreme Creator, with His pen of power and wisdom, has written not only the signs of unity and integrity, but also the laws of duality and multiplicity.

11. Man's body is one, but it has two parts. Although seeing is one, yet the two eyes work for it, hearing is one, but the ears are two, smelling is one but the nostrils are two, speech is one, but the mouth has two parts, the power of holding is one but it is the function of two hands, walking is one but the feet are two, breathing is one but it is the combined function of two lungs. In short, there is no organ and part in the exterior and interior of man's body without the signs of unity, duality and plurality. Indeed, these are the three great laws. By plurality I mean the cells which are in trillions in the entire body of man.

12. The holy Prophet has said: "Indeed, the Qurʾān has an exoteric aspect (*zāhir*) and an esoteric aspect (*bāṭin*), and (each of) its esoteric aspect has (another) esoteric aspect till seven esoteric aspects" (*Maṣnawī*, III, 520; *Iḥyāʾ*, I, 99; *Aḥādīs-i Maṣnawī*, p. 83).

13. The holy Qur'ān is the Paradise of knowledge and recognition. All of its fruits are in pairs, one external and the other internal. As has been repeatedly mentioned in this article with Qur'ānic references, everything is in pairs and as the Qur'ān has an exoteric aspect and seven esoteric aspects, so all those fruits of Paradise are also in pairs. See for example in the following diagram:



14 Zu'l-Qa'dah 1408 A.H.
29th June, 1988 A.D.

Wisdom of *Giryah-ū Zārī*

1. It is said in a noble *Ḥadīs*: “Oh! And indeed there is a lump of flesh in the body. When it is good, the whole body is good, and when it is bad, the whole body is bad. Oh! And it is the heart” (*Bukhārī*, I, 44). The purpose of this sacred teaching and guidance of the Prophet is that, every *mu'min* should duly strive, day and night, to protect his heart from all defects and diseases. This arduous striving is possible only in accordance with the principles of Islam, among which *giryah-ū zārī* has central importance.

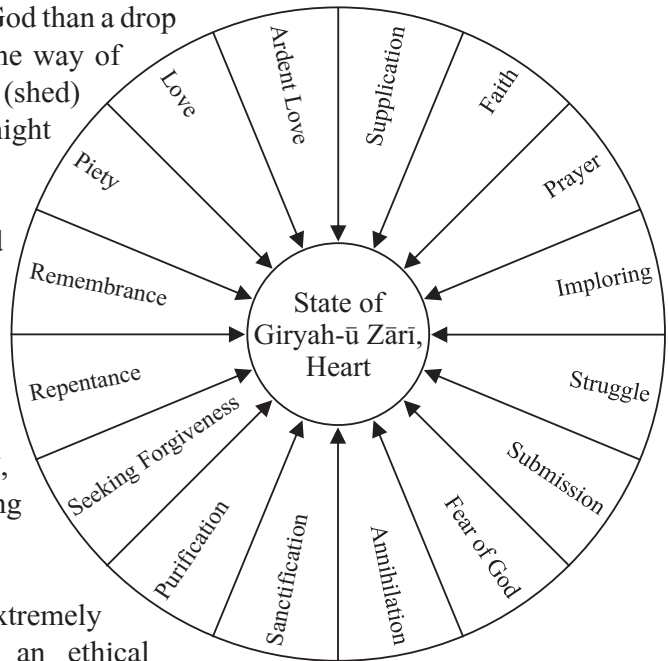
2. *Giryah-ū zārī* is the hidden and priceless treasure of hundreds of beauties of the perfection of humanity and characteristics of certitude, while the wise Qur'an itself, in connection with the praise-worthy manners and qualities of the Prophets^(c), praises it with the radiance of the pleasure of God. The verse in which it is praised is: “These (Prophets) are the ones on whom God bestowed favours, from among the Prophets of the seed of Ādam and of those whom We carried with Nūḥ and of the seed of Ibrāhīm and Israel and of those whom We guided and chose; when the verses of the Compassionate God were recited to them, they fell down prostrating and weeping” (19:58). This is the most exalted place of sacred tears, i.e., the pure eyes of the Prophets and *awliyā'*.

3. Study verses (17:107-109): “Say believe in it (the Qur'an) or believe not; surely those who are given the knowledge before it, fall down on their faces, prostrating when it is recited to them. And they say: Glory be to our Lord! Most surely the promise of our Lord was to be fulfilled. And they fall down on their faces weeping, and it adds to their humility”. According to this verse, *giryah-ū zārī* appears at the peak of knowledge, that is, profound knowledge is necessary in order to do *giryah-ū zārī*.

4. A Prophetic Tradition is mentioned in the *Da'ā'im*, (I, 343): “There

is no drop dearer to God than a drop of blood (shed) in the way of God, or a tear drop (shed) in the depth of the night for fear of God”.

5. To understand how all the good qualities and virtues of piety and pure-heartedness can be centred in the state of *giryah-ū zāri*, study the following diagram:



6. Pride is an extremely fatal disease from an ethical and spiritual point of view, and precautionary measures against it and its prevention are possible only through the tenderness of heart, humility and *giryah-ū zāri*. Callousness of the heart is also an extremely dangerous disease which, if not cured in time, becomes extremely difficult to cure in the future. In short, there is healing for many spiritual diseases in *giryah-ū zāri*.

7. When a child is born from the womb of the mother, Divine law instantly teaches him to weep, in which great wisdoms are hidden. Although initially the allusions and meaning of a baby’s cry are limited, their circle gradually expands as his needs and requirements increase. From this example you can certainly estimate that the spiritual vastness of the *giryah-ū zāri* of a believing *mu’min* is equal to that of the universe. The prospering population and progress of the personal world requires the vastness of the entire world (24:55; 39:10).

8. In connection with this, what does it mean when a baby cries? It means:

(a) I am hungry, give me milk.

- (b) I feel hot.
- (c) I feel cold.
- (d) Give me water.
- (e) Put me to sleep.
- (f) I am feeling ill.
- (g) Undo my clothes so that I may move my hands and feet.
- (h) I need light.
- (i) Put me in the cradle and rock me to sleep.
- (j) Where is my mother? Call her.
- k) My bed is not comfortable.
- (l) I am scared.
- (m) Feed me.
- (n) I have pain in my stomach, etc., etc.

9. As you know it is the world-illuminating sun which rarifies the dense water of the surface of the ocean and elevates it in the form of vapours and clouds, and then causes it to rain torrentially. Similarly, it is the miracle of the light of ardent love which casts its rays on the ocean of the existence of the true lover and rarifies it, moves the clouds of zeal and enthusiasm and causes the rain of mercy to fall with thunder and lightning, every drop of which is more precious and priceless than the unique pearl. This drop of tear is as dear to God as the drop of the blood of a martyr, and the main reason for this endearment is that almost all diseases are cured by such tears.

10. In those verses of the noble Qur'ān, in which God has sworn, and in the verses subsequent to them certain great secrets of spirituality are implied, as in verse (91:1-10): "... Then He inspired it (soul) its impiety and its piety; indeed succeeded he who purified it, and indeed failed he who buried it" (91:8-10).

11. An extremely important question may be posed here for the sake of reflection and comprehension: How does God, the Knowing, the Seeing, give the form of inspiration to both the impiety and piety of a person? Does this not affect human free will? The detailed answer to this question is given in the holy *Ḥadis*: "There is none among you but is put in charge of a companion for himself from among *jinn*s and a

companion for himself from among the angels. They (the companions) said: You too, O the Messenger of God? He (the Prophet) said: I too, but God helped me against him and he accepted Islam, so he does not command me except to do good” (*Mishkāt*, I, 42).

12. It is a fact that everything of the universe has been made subservient to man (45:13) and so are these two guardians. This is in the sense that man either contaminates or purifies the mirror of his heart by his optional words and deeds and they always observe the condition of his heart. If there is the dust of evil in one’s heart, the personal devil causes insinuation or disturbing thoughts (*waswasah*). If the mirror of the heart is cleansed and pure, the personal angel starts to speak of hope, certitude, knowledge and guidance. Therefore, there is a dire need of *giryah-ū zārī* again and again, so that the devil may be disappointed and the angel may get an opportunity to help (*ta’yīd*).

20 Zū’l-Qa’dah 1408 A.H.

5th July, 1988 A.D.

Tajaddud-i Amsāl

1. The above title, which is a *Şūfic* term, is literally derived from Arabic, but its meaning is based on the Qur'ān, Islam and the universe, the evidence of which can be found both in the external world and the internal world (41:53). Thus this subject is extremely interesting and useful with respect to knowledge and recognition. Many kinds of conscious and unconscious questions can be solved automatically in its discussion.

2. *Tajaddud* means renewal, novelty, innovation, revival. *Amsāl* is the plural of *maṣal* and *miṣl*, and means like-shaped, alike, resembling, homomorphic. Thus *tajaddud-i amsāl* means the constant renewal of the existence of a thing, while its form remains as before. Like the flame of a lamp which is renewed every moment without any change in its shape, or a water-fall which constantly falls in the same condition, or a river which constantly flows. Now, reflecting on these things the meaning of *tajaddud-i amsāl* can be understood to mean that life is not something frozen and static, but is like a lamp whose light continues every moment. (See my book: “*What is soul?*”).

3. Qāzī Sajjād Ḥusayn, referring to Mawlānā Bahru'l-^oulūm ^oAbdu'l-^oAlī, writes: “*Tajaddud-i amsāl* means that the forms of the universe continue to change every moment: one form disappears and the other takes its place, but the essence remains intact. Since the disappearing form is like the appearing form, therefore, the change is not realized. It apparently seems that the previous form remains intact.” As it is said in the *Maṣnawī* of Mawlānā Jalālu'd-dīn Rūmī:

Pas turā har laḥzah marg-ū raj'atist;
Muṣṭafā farmudah dunyā sā'atist.

Thus every moment you have a death and a return;
Muṣṭafā has said that this world is but an hour (a moment)
(*Maṣnawī*, I, 25).

4. The sun itself is the greatest among the Divine signs of the universe of the solar system, in which the planet earth and its inhabitants exist. If we interpret the Qur'ān in the light of the macrocosm, then we have to compare the verse of “*Miṣbāḥ* (24:35)” with the sun, the verse of “*Sirāj* (33:46)” with the moon and the other verses of light with the stars and we should think deeply, with peace of mind, whether or not the meaning of *tajaddud-i amṣāl* is mentioned, not only in these examples, but also in the very words *miṣbāḥ* (lamp), light upon light and *sirāj* (lamp).

5. The sun is not a solid substance, but an extremely tempestuous and stormy gas, to which the glorious Qur'ān in giving the name “*sirāj* (lamp)”, has indicated that the act of *tajaddud-i amṣāl* always continues in it. Further, its light which appears on the moon and stars, also continuously renews itself according to the law of origin (*qānūn-i aṣl*). Thus the chain of renewal always continues in the sunlight, the electric light and the flame of the lamp. Perhaps there is a great secret hidden in the background of this constant movement and renewal of all material lights. Yes, certainly all these examples are for the sake of the Light of Intellect and the word “Be (*Kun*)”.

6. Since man in himself, contains a priceless treasure of innumerable secrets of soul and recognition (*maʿrifat*), therefore he is called the “book of soul (*kitāb-i nafs*).” So let us see how the examples of *tajaddud-i amṣāl* are recorded in this practical book. First of all, observe the respiratory system, then the beating of the heart, the pulse and the circulation of blood. There is no doubt that, each of these signs and movements of life is a long chain of *tajaddud-i amṣāl*.

7. *Chillah* (the span of forty days) has great importance in the glorious Qur'ān and the religion of Islam. It is sufficient time in which, if a human likes, he can cure himself not only from all spiritual diseases, but also God willing, progress in spirituality to a great extent. During forty days (i.e., *chillah*), his previous existence wears out and falls apart totally and is replaced by a new existence. Usually this event is not noticed, for it takes place gradually without any feeling. Thus in one year, that is 360 days, a person passes through the process of *tajaddud-i*

amsāl nine times completely, in which it is usually not possible to feel the combined annihilation-and-revival (*fanā'-ū baqā'*) of the particles of existence, which is both continuous as well as complex.

8. You should note this secret with zeal and responsibility that, in the spiritual journey and the stages of *ma'rifat* when the stage of [©]Izrā'il comes, a special *tajaddud-i amsāl* of every Prophet and every *wali* (*ṣiddiq* 4:69) starts to take place. Innumerable subtle bodies and angels are created by God's command from the Holy Spirit which comes forth from them, and in the language of Qur'ānic wisdom they are called *sarābil* (shirts,16:81).

9. Although spatially Paradise is equal to the length and width of the universe (3:133; 57:21), non-spatially, in spirituality or in Resurrection, it is brought near (50:31; 81:13), that is, spiritually the Universal Paradise can be contained in every person. This means that like the Prophets and *awliyā'*, there is the *tajaddud-i amsāl* of Paradise as well, since all sublime things are very close to the Command of "Be (*Kun*)", therefore the instantaneous (*ibdā'i*) manifestations constantly take place in them.

10. Man is both subtle and dense. Where he is subtle, the *tajaddud-i amsāl* does not take much time, but where he is dense, it takes time to be renewed and changed. It is for this reason that the time of *chillah* is prescribed. For instance, Ḥaẓrat-i Mūsā[©], by God's command went to Mount Sinai to do *ibādat* for forty days, so that a complete spiritual change may occur in his blessed personality (2:51; 7:142).

11. If you want, you can practise the *chillah* (the spiritual exercise for forty days), but how and with what intention? Do you want to improve your *nafs* (carnal soul) and attain the pleasure of God by this exercise? If yes, start with the name of God and you should practise this in such a way that nobody should know it, otherwise there will not only be failure, but also loss. It should be remembered that for any successful prayer, *ibādat*, *zīkr*, and *ī'tikāf*, the holiest, most exalted, most blessed and the best place is the house of God, in which countless favours and blessings are available. Thus, how can a wise *mu'min* choose a

place other than the house of God for worship? The religious intellect demands that a *mu'min* should do anonymous *chillah* while living among other *mu'mins*. In this way, while performing his usual duties he should continue in the recesses of his heart the luminous *zīkr* of God abundantly and with utmost humility. After forty days he should examine his external and internal condition. God willing, he will progress by this exercise. This can be done repeatedly or constantly.

12. Arabic is the king of the languages of the world. Moreover, the beauties of the miraculous expression of the wise Qur'ān are so many that, they are beyond the capacity of enumeration of both *jinn* and humankind together. Let us ponder for a while over a short and wisdom-filled verse of such a magnificent, unprecedented and unique book, which is (81:11): "When the heaven will be peeled", that is when the external veil of the universe will be removed and that which is veiled in it is shown. Here is a question related to knowledge: when in a dream the sun, the moon and the stars are seen in the heaven, is it the spiritual aspect of these things or is it their material aspect? The correct answer to your question should be that, since dream is an example of spirituality, therefore the heaven which is seen in a dream is the inner and spiritual one. It is also the miracle of the special and instantaneous (*ibdā'ī*) *tajaddud-i amṣāl* as has been mentioned in points 8 and 9.

Sunday, 25 Zu'l-Qa'dah 1408 A.H.
10th July, 1988 A.D.

Examples of Qur'ānic Marvels and Wonders

Part One

1. **Şibġatu'llāh (Colour of God, 2:138):** Without any doubt these marvels and wonders are among the observations of certainty of vision (*ʿaynu'l-yaqīn*), as to how God, the Lord of honour, colours the souls of *mu'mins* and each and everything of the personal world in different lights, such as green, yellow, red and the white colour which is called the light of lights (*nūru'l-anwār*). These colourful lights are revealed from the Throne. (*Az-Zinah*, II, 153). Thus God says: “Colour of God, and who is better than God at colouring? We are His worshippers.” (2:138).

2. **Light of Faith:** God, the Supreme Creator, through His perfect power has made the light of faith extremely perfect, dear and beautiful. The delightful manifestations of the recognition (*maʿrifat*) of its beauty constantly appear in front of the eye of the heart in the above-mentioned colours, as God says: “God has endeared the faith to you and has beautified it (with lights) in your heart.” (49:7).

3. **Act of ʿIzrāʾīl^(c):** In verse (32:11) Ḥaẓrat-i ʿIzrāʾīl^(c), is mentioned as follows: “Say: The angel of death who is given charge of you (*wukkila bi-kum* i.e., he is made guardian of you all the time) shall cause you to die.” In this act of Ḥaẓrat-i ʿIzrāʾīl^(c) are included all kinds of death. Among these deaths, the *Şūfic* death is worth mentioning, in which many great miracles of spirituality and *maʿrifat* appear together. At that time the manifestation of the angel of death takes place in the form of a Supreme Name, which is one of the Beautiful Names of God (*al-asmāʾu'l-ḥusnā*). This Supreme Name remains in the head and continues to repeat itself, and his army of spiritual particles permeates the cells of the entire body and starts to bring the soul out.

4. **Four Birds of Khalil (Ibrāhīm^(c), 2:260):** In the four birds of Ḥaẓrat-i Ibrāhīm^(c), there are the examples of the power of Jibrāʾīl^(c), the

power of Mikā'il^(c), the power of Isrāfil^(c) and the power of 'Izrā'il^(c) of the personal world. Thus, when by the help of God, the Holy, four birds of the carnal soul are slaughtered these four powers are awakened and come alive.

5. **Ma'rifat (Recognition) of Prophets and Awliyā'**: *Man 'arafa nafsahu faqad 'arafa rabbahu* (The one who recognizes their soul, recognizes their Lord) (*Aḥādīs-i Maṣnawī*, p. 167). But the question is: which soul or essence? It is the Perfect Soul and the Single Soul (31:28) without which creation (*khalq*) and Resurrection (*ba'ṣ*) cannot be recognised. It is implied in verse (7:11) regarding the recognition of Ḥazrat-i Ādam^(c): "And We created you (physically), then We completed your (spiritual) form, then We told the angels: Prostrate yourselves to Ādam! And they prostrated themselves except Iblīs. (And all this happened before your inner eye)." Thus, the recognition of the Prophets and *awliyā'* becomes complete through the demonstration of the Single Soul.

6. **Sarābil (Shirts, 16:81)**: Why should the great bounties of God not be gratefully and repeatedly mentioned in that He, the Omnipotent, has created two kinds of living shirts, namely subtle bodies for the people of faith. One is for Paradise and the other in order to spread Islam in this world. In the living or subtle shirt which is for Paradise, the higher "I" (*anā'-yi 'ulwi*) or the higher end of the *mu'min* lives even now in Paradise, about which it is said in a Prophetic *Ḥadīs*: "The soul of the *mu'min* is a bird which is attached to the tree of Paradise." (*al-Mu'jam*, VI, 433; *Ibn Mājah*, II, 1428). If the bird of soul is attached to the tree of Paradise, it should be remembered that the tree is not without soul and intellect. That is, the tree is a Perfect Man as well as a Supreme Angel.

7. **Kayfa madda'z-zill (How he has extended the shade? 25:45)**: The collective soul of human beings which is spread in the entire world is the shadow of the Perfect Man and the Complete Person, which appears due to the rising of the sun of the true light. Thus, this shadow by God's command spreads farther and farther and also becomes centred. This means that, not only can every man be away from the

Single Soul, but also become close and attached to it. In this connection read verses (25:45-46) carefully.

8. **‘Ifrit^{um} mina’l jinn (An ‘Ifrit from among the jinn, 27:39):**

Question: Was the ‘Ifrit from among the *jinn*s a Muslim, who on the command of Ḥaẓrat-i Sulaymān^(c), had offered his services to bring the throne of the Queen of Sheba? Answer: Yes, he was a Muslim. He was among the chiefs (27:38) and his leadership was due to his religion and faith, otherwise how can a non-Muslim or a person who is weak in faith, be a chief in the army or the court of a Prophet? In fact, he and the one who had the knowledge of the Book (27:40) were both the miraculous shirts mentioned in verse (16:81), to which attention is drawn here.

9. **The Word of Command and the Mountain of Intellect (16:81):**

“And God has made for you of what He has created shadows, and He has made for you places of shelter in the mountains” (16:81). That is, God, the Knowing, the Seeing, has made the luminous shadow of every great creature in your personal world. First of all He has made the shadow of the Word of Command and that of the Mountain of Intellect in the personal world, due to which all spatial and temporal problems come to an end and only the realities of *azal* and *abad* come in front and the miracle of the *tajaddud-i amṣāl* continues to work.

10. ***Nūn wa’l-Qalam (68:1):*** God says: “*Nūn*. By the pen and what they write” (68:1). Ḥaẓrat-i Imām Ja‘far aṣ-Ṣādiq^(c) was asked about this verse. He said: *Nūn* is a river in Paradise which is whiter than snow and sweeter than honey. God said to it: Freeze! It froze. Then He said to the Pen: Write! It wrote what has to happen till the Day of Resurrection. Then He told it: Be Silent! It became silent (*Az-Zinah*, II, 144). There were the secrets of Divine knowledge in whatever the Pen had written.

11. ***Kutub^{um} Qayyimah (98:3):*** “*Fihā kutub^{um} qayyimah* (Therein are correct books)” (98:3). This means that the holy Qur’an contains the meanings of all the earlier heavenly books, for it is the fruit and quintessence of all of them (*Mufradāt* p. 629). Thus for a fortunate

person to be attached to the glorious Qur'ān with zeal and to love it, means to love all heavenly books. Love of the Qur'ān has remained in the heart and soul as a delightful and pleasant pain from the very beginning. By God! let it remain there, for many other diseases cannot attack in its presence.

12. ***Sha‘ā'iru'llāh* (Signs of God, 22:32):** “That (shall be so); and whoever respects the Signs of God, this surely is of the piety of hearts”. Thus the lasting wealth which one attains by reciting and listening to knowledge and wisdom of the Qur'ān and acting accordingly apart, just to respect it on the level of belief is also an easy piety of the heart. Although on the other hand, the piety of the heart is very difficult. Thus God will protect the *mu'min* from many evils and diseases if he accepts the wise Qur'ān as the speech of God and the greatest miracle of the holy Prophet^(s) and respects it with heart and soul. The mention of the “piety of hearts” alludes to this. In spiritual medicine, the piety of heart is the most important thing. If God, the Mighty, wills.

Friday, 7 Zu'l-ḥijjah 1408 A.H.
22nd July, 1988 A.D.

Examples of Qur'ānic Marvels and Wonders Part Two

1. **Subtle Nourishments:** It is the wisdom-filled command of God: “O Messengers! Eat of the good things and do good” (23:51). Had this command been only about the external and material good things, the *mu'mins* would also have been mentioned together with the Messengers in this command. However, it is not so, only the Messengers are addressed in it. This shows that in this command (only) the subtle nourishments which are available in the form of fragrances are mentioned. The holy Prophet used to like physical fragrance as well, which was as an example and a symbol of spiritual fragrances.

2. **Shirt of Yūsuf:** In verse (12:7), God says: “Certainly in Yūsuf and his brothers there are signs for the inquirers (*sā'ilin*)”. Here it is necessary to duly reflect on the word “*sā'ilin*” which means inquirers, beggars. Thus if a Muslim beggar (*darwish, faqir*) goes to the sacred door of his True Messenger, begging for the charity of the secrets of the *Sūrah* of Yūsuf, it is certain that he will receive this charity in the signs of knowledge and wisdom. This means that God wants to give spiritual charity to those of His servants who are beggars in the real sense. Whether a *mu'min* experiences the shirt of Yūsuf in this world or not, it is evident from this argument that it will be the attire of every *mu'min* in Paradise (12:93-94), which you can also call *jism-i miṣālī*; with which there are subtle nourishments full of fragrances.

3. **Flying Saucers:** Although at present scientists are unaware of the reality and recognition of flying saucers, in the future this great secret will be revealed that they are those living shirts for humankind, which are mentioned in verse (16:81). Although they have always been there, for some time now these Divine phenomena have been appearing in the sky. It seems that by subjugating them a great revolution will come about in the world. This subjugation is possible by some means. (31:20; 45:13).

4. **The Meat of Birds in Paradise (56:21):** Although bird meat is a delicious and nutritious food in this world, it is after all not a subtle nourishment for the people of Paradise. Dense nourishment is not eaten in paradise. If this is so, tell us what is the reality alluded to in the meat of birds? Answer: Birds mean angels and souls and meat means meeting with them and knowledge and wisdom, whose sweetness and spiritual and intellectual strength is unique (56:21).

5. **Şandūq-i Sakīnah (The Chest of Peace, 2:248):** There are nine places in the wise Qur’ān where those people who, due to their wrong-headedness, consider the stories of the Qur’ān the stories of the ancients, are condemned. This was the extreme ignorance of the unbelievers, for in the entire noble Qur’ān and in each of its stories, in addition to countless exhortations and lessons, there are also precious spiritual gems. For instance, take the story of the chest of peace: If the Perfect Guide has been appointed according to the will of God and the Messenger, the door of spirituality will open to some of his followers. He is the same chest of peace in which God, the Sustainer of the World, has kept the tranquillity of recognition (*taskīn-i ma’rifat*) and all the spiritual and intellectual relics of the Prophets and *awliyā’* (2:248). One can see that this story is related, not only to the past, but also to the present and the future.

6. **Divine Treasures (15:21):** “And there is not a thing but with Us are the treasures of it, and We do not send it down but according to the known measure (of the people)”. If we look into this heavenly teaching from an exoteric point of view, the question may arise: What are the things and bounties which can come down all the time? Is the holy Qur’ān on the earth or in Heaven? Is it not among the great treasures of God from which things continue to come down? Answer: The things which continue to come down from the treasures of God have neither enumeration nor estimation. They are not only external, material and worldly, but also internal, spiritual and religious. The glorious Qur’ān, with respect to space is on the earth, but with respect to honour and closeness to God is in heaven, and without any doubt it is an extremely great treasure of God. Thus, from the above-mentioned treasures, varied bounties continue to come down all the time according to the

knowledge and good deeds of the people.

7. **Various Examples of the Reality of Realities:** In the material world things come into being in two ways. First, when the sapling begins to grow, the seed is already dissolved, and when the chicken comes out, only the shell remains. Secondly, when a book is written with a pen, the latter remains intact, and when things are made in a mould or in a workshop, neither the mould nor the workshop disappears. In the light of these clear examples, we have to discuss whether the Pearl of Intellect from which God, the Supreme Creator, created the universe of the earth and the heaven, is extinct? No, no. Not at all, for the Pearl of Intellect can be compared neither with the seed of a tree, nor with the egg of a bird. However, there is no doubt that only the pen can be an example of the Pearl of Intellect. And it is for this reason that the Pearl of Intellect is called the Divine Pen. And the same is the Reality of realities, whose subsidiary examples are of various types.

8. **To Enfold the Universe (21:104; 39:67):** If you want to know a great secret of the Act of God related to the world of command, then reflect on this blessed verse (33:37): “And every Act of God has been accomplished (in *azal*)”. That is, even now the universe is enfolded in the hidden pearl, but the majority of people will be able to see the *tajaddud-i amṣāl* of this extremely great miracle only after death. It is in this respect that in the following verse, the Act of God is mentioned in the future tense, namely: “On the day when We shall roll up the heaven as a scroll for writings is rolled up” (21:104).

9. **Ascent (*Mī'rāj*) and the Divine Vision:** The concept of Divine vision (*didār-i ilāhi*) is as important as it is high. Let us therefore cure our intellect and soul by mentioning it. The concept of Divine vision has two aspects: from one aspect, it is impossible and from another it is possible, as the holy Prophet had attained it first in the world of creation and then in the world of command, i.e., in the Ascent (*mī'rāj*). The references to the Divine vision which the holy Prophet had in the world of water and clay i.e., the world of creation, are: ...*illā wahy^{am}* (except by the sign of manifestation, 42:51), ...*bi'l-ufuqī'l-mubīn* (on the clear horizon, 81:23), ... *bi'l-ufuqī'l-a'ālā* (on the highest horizon,

53:7) and the reference to the Divine vision which he had in the world of soul and intellect, i.e., the world of command, is: ...*inda sidrati'l-muntahā* (at the lote-tree of the utmost boundary, 53:14).

10. Divine Vision of Ḥaẓrat-i Mūsā^(c) and the Rank of *Fanā' Fi'llāh* (7:143): Ḥaẓrat-i Mūsā^(c) also attained the Divine vision in one sense, but not in another. Thus when God manifested Himself on the mountain of Intellect, from this manifestation of knowledge and wisdom, the mountain of Intellect was scattered into gems of knowledge and recognition and under the influence of this Divine vision he became effaced and merged.

11. Divine Vision (*ru'yat, didār*) is for the Sake of Given Knowledge (*ilm-i ladunnī*): The Divine vision which is possible is specified for the demonstration of the secrets of *azal* and *abad*. Thus those wise *mu'mins* and Muslims who protect themselves from intellectual diseases and continue to seek the secrets of knowledge and recognition, will God willing, gradually climb the ladder of certitude and recognition and will one day be honoured with this Holy vision. *Āmin!*

Tuesday 11 Zu'l-Hijjah 1408 A.H.
26th July, 1988 A.D.

Examples of the Secrets of *Wahy* Part One

1. Dear friends and companions! Come, let us do some *‘ibādat* of knowledge and mental exercise, with the intention of curing many of our diseases. Seeking succour and help from God, may He be blessed and exalted, let us try to attain the recognition of the Prophets^(c), and particularly, the seal of the Prophets^(s), so that we may have the practical experience of ardent love for him. *Āmin!*

2. **Literal meaning of *Wahy*:** *Wahy* literally means a fast indication or allusion (*ishārah-yi sarī‘ah*). Thus a matter which is very fast is called *amr^{am} wahy^{am}* (a fast matter). *Wahy*, on the whole, is based on the symbols and signs related to the external and internal senses. It is such a bright and vast universe that it gradually comprehends and comprises the external world as well as the personal world.

3. **Preparation for *Wahy*:** Spiritually and intellectually there is no change and alteration in the Divine law (*sunnat*, 17:77; 40:85), therefore, it is our firm conviction that, as God has granted the knowledge of Names (*‘ilmu’l-asmā’*), he has also granted the treasures of the knowledge of Names to other Prophets, particularly, our holy Prophet. The keys to the treasures are in the Supreme Name (*ism-i a‘zam*). Thus the holy Prophet used to remember God and do His *bandagī* through the Supreme Name. Consequently, he received not only the satisfaction of the heart, but also started to see the magnificent lights of the colour of God (*shibgatu’llāh*, 13:28; 2:138). This shows that, in connection with *wahy* the first thing which appears is an extremely bright world, whose intense and colourful light dazzles the inner eye. However, this cannot be the Prophetic *wahy*, for that stage comes after the experience of spiritual death.

4. **A Great Secret in the Word “*Ba‘ṣ*”:** *Ba‘ṣ* means to revive, to resurrect, to come to life, to send (*Qāmūsu’l-Qur’ān*). Thus *ba‘aṣa* means

‘he revived, he sent’. Now note (in the Qur’ān): “*fa-ba‘aṣa’llāhu’n-nabiyyīna* (Then God brought the Prophets to life (after the spiritual death), 2:213). Another meaning of this great secret is ‘He sent’. One can see clearly that a Messenger (who is sent by God) has to first pass through the experience of spiritual death, because a precious treasure of spiritual secrets is hidden in this wisdom-filled experience.

5. **Vocal Manifestation (*ṣawtī zuhūr*) of Four Angels:** According to the above-mentioned experience, when the great miracle of the death before death starts to happen to a Messenger, this extremely honoured death takes place through the vocal manifestation of Jibrā’īl^(c), Mikā’īl^(c), Isrāfīl^(c) and ‘Izrā’īl^(c), and their combined work in which the chain of death and revival continues for several days. In this way the blessed heart of the holy Prophet Ḥaẓrat-i Muḥammad^(s), the seal of the Prophets, became linked with the *malakūt* (world of angels) and was prepared for the Prophetic *wahy*.

6. **Five Intermediaries:** It is related in *Az-Zīnah* (II, 144), that the holy Prophet used to receive *wahy* from Jibrā’īl^(c), Jibrā’īl^(c) from Mikā’īl^(c), Mikā’īl^(c) from Isrāfīl^(c), Isrāfīl^(c) from the Tablet (*lawḥ*) and the Tablet from the Pen (*qalam*). Thus, there were five intermediaries between the holy Prophet and the Sustainer of the world, as mentioned above. However, it can be said with certainty that this narration is definitely related to his early Prophethood and ordinary state, but the question of progress, elevation and attaining the special state is different. A bright example of this latter state is the event of “Ascent (*mi‘rāj*)”.

7. **Wahy in Dream:** The Prophets also receive *wahy* in dreams. Such dreams are not only seen in the beginning, but also continue to be seen till the end. Good dreams are among the miracles of Prophethood. However, we should never think that the sleep of the Prophets and *awliyā’* is like ours.

8. **Angel in the Form of Man:** It is mentioned in the noble *Ḥadis* that sometimes the angel of *wahy* used to come to the Prophet in a human form and speak to him.

9. **Jingling Sounds:** One form of *wahy* is that, in the beginning the holy Prophet used to hear jingling sounds. This was certainly the example and indication of the opening of the doors of the heavens.

10. **Silence of the Angel:** The appearance of the angel in a human form and talking to the Messenger of God is called open *wahy* (*wahy-i jali*), to make an indication by hand is the hidden *wahy* (*wahy-i khafi*) and to remain silent is the most hidden *wahy* (*wahy-i akhfā*).

11. **Tajaddud-i Amsāl of Miracles:** When the holy Prophet entered the stage of ʿIzrāʾil^(c), he saw in his world of particles the *tajaddud-i amsāl* of all the miracles which belong to this stage of the Prophets prior to him (24:34), such as the prostration of the angels to Ḥaẓrat-i Ādam^(c) (15:29), the miracle of Ḥaẓrat-i Nūḥ^(c)'s Deluge (23:27), the revival of the four birds of Ḥaẓrat-i Ibrāhīm^(c) (2:260), the parting of the sea for the community of Ḥaẓrat-i Mūsā^(c) (2:50), the recitation of the *tasbīḥ* of God by the mountains and birds with Ḥaẓrat-i Dāwūd^(c) (21:79), the countless spiritual armies of Ḥaẓrat-i Sulaymān^(c), the making of birds (flying shirts) by Ḥaẓrat-i ʿĪsā^(c) for his *mu'mins* and the entering of the entire world into his own mission based on insight or the inner eye (*baṣīrat*) (48:28; 110:2).

12. **The Centre of Prophethood and Messengership:** Indeed, everything which is spread has a centre. Thus Prophethood and Messengership, which was spread among the chosen and favourite servants of God, also centred and gathered in the exalted personality of the holy Prophet, the mercy for the worlds and the pride of Ādam and his children. The clear purport of this is that all the spiritual and intellectual miracles of all Prophets gathered in the light of the holy Prophet, which reflects in the mirror of "Light upon Light". Note that among the Names of God He is both *al-Qābiḻ* (Seizer) and *al-Bāsiṭ* (Spreader) and this meaning is mentioned in the Qurʾān as: "And it is God Who seizes and spreads." (2:245) (*Mufradāt* pp. 43-44, 405). Does the Qurʾān not comprise all the miracles of knowledge of the early Scriptures and much more? If there is no doubt in this, why should the custodian of the Qurʾān, namely the holy Prophet, the leader of the Prophets, not comprise all the spiritual and intellectual miracles of the

previous Prophets and even more miracles and marvels and wonders in his holy personality?

13. Two Aspects of the Perfection of Humanity: Since the holy Prophet was the Chief of the Perfect Men, therefore his holy and blessed personality had two aspects. One was human and the other angelic. Thus, first as the Perfect Man, then as an earthly angel, he received every kind of *wahy* from the beginning to the end. It is therefore, extremely necessary to mention here the higher ranks of *wahy* and speech (*kalām*).

14. Speech from behind the Veil: There are many veils and they are divided into three kinds: physical veils, spiritual veils and intellectual veils (i.e., the veils of knowledge). All these are shadows which are cast on man, but no shadow can be cast on God. Observe the example of the sun, which is untouched by shadow or darkness. Thus God speaks to the great Prophets, who are very close to Him, from behind the veil.

15. *Wahy-i ru'yat* or *Wahy-i tajalli*: *Wahy* means an indication, sign, as mentioned in the beginning, and the supreme *wahy* is the holy meeting with God, which is called the *wahy-i ru'yat*, *wahy-i tajalli* or *wahy-i zuhūr* (*wahy* of vision or *wahy* of manifestation). This most significant and most wisdom-filled *wahy*, which is in the state of vision (*didār*), is the treasure of innumerable allusions of knowledge and recognition. This Divine vision, which is the first and last treasure, was attained by the Prophet, both in the world of creation and the world of command (i.e., the *mi'raj* or Ascent). However, the conspicuous difference between the two states is that, in the former he was a human being and in the latter, an angel. The latter is so high and so majestic and glorious that, let alone man, even an angel like Jibrā'il^(c) cannot go there. Let us pray that may God, for the sake of His beloved Prophet^(s), cure us all from every kind of disease!

Āmin!

Saturday, 15 Zu'l-Hijjah 1408 A.H.
30th July, 1988 A.D.

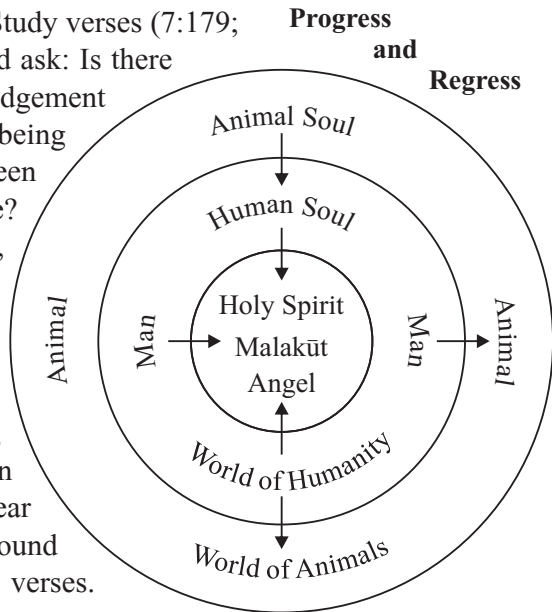
Examples of the Secrets of *Wahy* Part Two

1. **The Heart of a *Mu'min* is the Throne of God:** It is said in a sacred *Hadis*: “Neither my earth nor My heaven can contain Me, but the heart of my pious servant can contain Me” (*Aḥādīs-i Maṣnawī*, p. 26). Who can such servants of God actually be? They are the Prophets and the *awliyā'* (*ṣiddiqīn*, the truthful, 4:69). Further, this most exalted rank is also attainable by every *mu'min* with high ambition. Thus, it should be known that in the personal world the heart is the Divine Throne, in which the theophanies (*tajalliyāt*), namely, the Divine Vision and recognition of God are certain. The observation of miracles of revelation (*wahy*) and inspiration (*ilhām*) are inevitable on the path of spirituality. This is because for a *mu'min* who walks on the spiritual path, there is only one path to progress on and reach the ultimate destination and that is the path of the Prophets, known as the straight path (4:69), at each stage of which the secrets of Prophethood are found. The purpose of these secrets, i.e., the renewals of *wahy* is that the *mu'mins* may attain recognition (*ma'rifat*), so that they may be in the companionship of the Prophets, the *awliyā'*, the martyrs and the righteous, in spirituality as well as in Paradise (4:69).

2. **Foot-prints of Prophets:** This world is contingent. Therefore, the foot-prints of a false guide cannot last long. Contrary to this, the path of spirituality and Divine miracles is such that, in it through *tajaddud-i amsāl* the foot-prints of the Prophets (i.e., the speaking light) last forever, as Ḥaẓrat-i Mūsā^(c) prayed in the presence of God: “He said: They are close upon my track”. (20:84) In this verse there are exoteric as well as esoteric meanings. That is, every important example of the spiritual journey of the Prophets and revelation to them is preserved, so that the stores and treasures of knowledge and recognition may always remain available to those who travel on the spiritual path, and there may not be any scarcity of the real bounties in Islam.

3. **An Extremely Difficult Question and its Answer:** Is there any such allusion in the Qurʾān which can assure us that the true *muʾmin* or the Perfect Man, while living in the body can become an angel to a lesser or greater extent? Yes, there are many such subtle allusions in the Qurʾān. Nonetheless, in order to understand them it is necessary to know that after having been given the intellect and free will, man is kept above the animal and below the angel. Now it is up to man as to whether he wants to be an animal in the lowness of disobedience or an angel at the height of obedience. The example of this is in the following diagram:

4. **Man-like Animal:** Study verses (7:179; 25:44; 47:12) carefully and ask: Is there any doubt in the Qurʾānic judgement that some people, despite being in a human form, have been included among cattle? If there is no doubt in it, then according to the law of progress and regress, it is also possible for a few people, namely the *awliyāʾ*, the Friends of God, to be angels despite being in a human form. This is a clear allusion which can be found in the above-mentioned verses.



5. **Three Categories of Men:** By looking at the diagram, which is drawn in the light of the wise Qurʾān, it will be easily evident that human beings are divided into three categories: (a) Those who physically live in the human world, but whose links related to soul, knowledge, recognition, thinking and intellect are with the angelic world. They are therefore, like angels. (b) Those who live in the human world but have not been able to progress amply. (c) Those who apparently live in the human world, but in reality, have fallen or are falling down to the lowness of animality.

6. **Difference between Man and Angel:** In the external world it is not possible for the wayfarer (*sālik*) of the spiritual path to hear the Divine speech together with the vision (*tajalli*), as long as he has not become an angel, for these two miracles simultaneously are only possible for an angel. Only the *wahy-i tajalli*, or *ru'yat* (vision) is possible for man, in which countless silent signs are hidden. Before this the speech from behind the veil is possible and before that *wahy* is possible through an angel. (Purport of the verse: 42:51).

7. **Meaning of *Ilhām* (Inspiration):** The word *ilhām* is used in the Qur'ān both for good and evil, as it is said in verse (91:8): “And He inspired it (according to) its impiety and its piety”. It is said in a *Ḥadis*: “Each one of you has a companion of *jinn* and a companion of angel”. The *jinn* insinuates to man on the basis of his evil deeds and the angel inspires him due to his good deeds. If angelic inspiration is guarded and enhanced by spiritual exercise and hard work, it gradually becomes an example of the *wahy* of the *awliyā'* (*awliyā'i wahy*).

8. **Perspicacity of the *Mu'min*:** The holy Prophet has said: “Fear the perspicacity of the *mu'min*, who indeed sees by the light of God, the Exalted” (*Aḥādīs-i Masnawī*, p. 14). The main secret in this *Ḥadis* is to see the treasures of the spirit, spirituality, knowledge and wisdom. That is, do not boast of your knowledge in front of the Friends of God, for they have the given knowledge. The secrets which they describe are those which are shown to them in the light of God. The very purpose of light is to see the spiritual world (*malakūt*) of the heavens and the earth in the illumination of its radiance (6:75).

9. **Observation of *Malakūt* (Spiritual World):** It is said in a *Ḥadis*: “Were the devils not hovering around the hearts of the children of Ādam, they would have seen the *malakūt* (i.e., the angels and secrets) of the heaven” (*Iḥyā'*, III, 9). The wisdom of this blessed *Ḥadis* is that, although due to the devils, many people cannot see the *malakūt* of the heaven, the Friends of God can see the angels and the great secrets of the heaven. This shows that the recognition of the secrets of *wahy* is possible.

10. ***Awliyā'i Wahy* or the *Wahy* of Heart:** Ḥaẓrat-i Mūsā^(c) used to receive Prophetic *wahy* and the same was received by Ḥaẓrat-i Hārūn^(c), not personally, but to witness and confirm his Prophethood and Messengership (28:34). This is because Ḥaẓrat-i Mūsā^(c) alone was the custodian of the Book and the *sharī'at*, and only the *tajaddud-i amṣāl* of every kind of *wahy* used to take place in front of Ḥaẓrat-i Hārūn^(c), so that he may confirm him (28:34) in the light of full observation and complete recognition. Thus, it can be said that the revelation to Ḥaẓrat-i Hārūn^(c) was a kind of *awliyā'i wahy* or *wahy-i walāyat* and the same used to be received by Ḥaẓrat-i Maryam^(c) too. The venerated *Ṣūfis*, in order to hide this true *wahy*, call it the *wahy* of the heart. (See *Maṣnawī*, IV, 245).

11. ***Ḥadīs-i Taqarrub* (proximity) and Recognition of *Wahy*:** By the great radiance of the *Ḥadīs-i Qudsi*, which is recorded in *Bukhārī* (VIII, 337), all the darknessness of despondency vanish and a believing servant of God becomes completely certain that God becomes his ear, making him hear His Divine speech, becomes his eye and shows him His unprecedented theophany, becomes his hand and makes him hold the Hidden Book at the place of Intellect, and becomes his foot and makes him stroll in the World of Command. From this perfect proof, it becomes clear that by following the footsteps of the holy Prophet, the recognition of *wahy* is possible.

Friday 21 Zu'l-Ḥijjah 1408 A.H.
15th August, 1988 A.D.

Allusions of Sulaymān^(c)'s Kingdom

1. There is no doubt that the secret of the health and well-being of the intellect and soul is hidden in Qur'ānic knowledge and wisdom. Therefore it has become necessary and incumbent to reflect upon the verses of the Qur'ān, so that the pearls of secrets may be obtained every time from this unfathomable ocean and God willing, the wealth of knowledge of the lovers of Divine Speech may ever increase.

2. Here we do not intend to discuss the physical kingdom of Ḥaẓrat-i Sulaymān^(c), rather we would like to mention some extremely hidden secrets of his spiritual kingdom. It is not impossible that by knowing such secrets, several of your great questions may be solved automatically. It is also possible, in connection with the hidden sciences that these secrets may work as keys. Therefore, let us humbly pray together for the favour and help of God, without which the attainment of these secrets is utterly impossible.

3. The explanation of everything is in the wise Qur'ān (16:89), and the subject of the spiritual kingdom is prominent in it. Although most of its states are mentioned in secrets, there is munificence and generosity in the exalted *sunnat* (law, habit) of God and the Messenger, therefore why should we be disappointed (about having clear explanations of the secrets). Thus, we have full conviction that the main and real kingdom of Ḥaẓrat-i Sulaymān^(c) was in spirituality, which is granted by God to all Prophets and *awliyā'*. In addition to them, it has been alluded to in many ways and promised that it will also be granted to *mu'mins*.

4. Ḥaẓrat-i Sulaymān^(c)'s spiritual kingdom was not a new thing, it had continued from the very beginning hereditarily in the chain of Prophets, as it is evident from verse (27:16): "And Sulaymān inherited Dāwūd". In the same verse, it is alluded in front of the inner eye that understanding the language of the birds was included among the magnificent miracles of the inheritance of Prophethood. Here it should

be remembered that, by the language of birds, is meant to converse with angels. Although the Holy Spirit transforms the voice of external birds, etc. into a brief conversation, but the main secret of the language of birds is the conversation of angels, which is the greatest favour of God, as it contains knowledge.

5. Potentially every individual is a world of particles, which is called the personal world or microcosm (*‘ālam-i zarr*). The wise Qur’ān has called it the “Valley of ants”. Countless personal souls live in the personal world of man. If fortunately a spiritual revolution takes place in a personal world, three additional kinds of Sulaymānian armies of *jinn*, humankind and birds (angels) come there. All these are (in the form of) particles (27:17) and some of their great examples come later on.

6. It is said in the *Dīwān* of Ḥaẓrat-i ‘Alī^(c): “Your remedy is in you, but you are unaware of it, and your illness has been generated from you, but you do not see it. You think that you are a small body, while the macrocosm is folded in you, and you are the speaking book, from the letters of which reveal the hidden secrets” (*Dīwān*, p. 64). There are two references in a wisdom-filled way in these verses to the mighty Qur’ān. One is the folding of the macrocosm in man (21:104; 39:67) and the other is the *kitāb-i mubīn*, the speaking book (10:61; 34:3). This shows that everything is in the personal world. In that case then, why should there not be the examples of Sulaymān^(c)’s kingdom, which are extremely necessary to attain *ma‘rifat*.

7. The gift of making *mu’mins* kings is not confined to the time of Ḥaẓrat-i Mūsā^(c) (5:20), but the *mu’mins* of every Prophet can attain the spiritual kingdom. However, in order to attain it, there are certain conditions by fulfilling which, *mu’mins* will attain recognition (*ma‘rifat*) in this life, and the kingdom in the next world. A *mu‘min* cannot be a slave in Paradise, rather by the grace of God he will be a king (2:247; 3:26; 76:20).

8. From the prayer of Ḥaẓrat-i Sulaymān^(c) it is evident that the main aspect of his kingdom was spiritual: “So he turned (to God). He said:

My Lord! forgive me and grant me a kingdom which is not fit for anyone after me. Indeed, You are the Granter of bounties abundantly” (38:34-35). Obviously, by this kingdom is meant the spiritual kingdom so that, being linked with the soul, it may be transferred to the next world and may remain with him forever as the great kingdom of Paradise (76:20).

9. The Qur’anic stories of the Prophets are full of the precious treasures of spiritual secrets, and similarly the story of Ḥaẓrat-i Sulaymān^(c) is also full of extremely wondrous spiritual wisdoms. In order to understand this, first of all you have to be sure that God, by His perfect power, enfolds the entire universe in the personal world of the Prophets and the *awliyā’* (21:104; 39:67). This means that, as for the physical heavens and earth, they remain intact in their place, but their spiritual and intellectual form is enfolded in their personal world. By this feat of God, may He be blessed and exalted, all the souls, small and big, of the entire universe, or their copies, are gathered in the Perfect Man. Thus God also granted Ḥaẓrat-i Sulaymān^(c) this greatest favour and made all spiritual powers subservient to him (27:16).

10. The wise Qur’ān says that God had granted Ḥaẓrat-i Dāwūd^(c) and Ḥaẓrat-i Sulaymān^(c) the everlasting wealth of special knowledge. Therefore, we should view their great miracles from the angle of knowledge and recognition. One important topic of this wisdom-filled story is *jinn*. It should be known that in Arabic *jinn* is a generic name for both male and female *jinn*s who, in form and shape are like human beings, but since they are in a subtle body, are extremely beautiful and handsome. Why not, after all they are the nation of fairies. Some of the *jinn*s are *mu’mins* and some of them are infidels (72:14). Those who are *mu’mins* are on various levels of faith, to the extent of a *walī* or an angel. Those who are infidels are the devils from among the *jinn*s. Now it is perfectly logical to say that, if there can be devils from among the *jinn*s, there can also be angels from among them. From this it becomes very clear that from among the *jinn*s of this story, some are devils and others are angels.

11. It has already been mentioned in this book that every verse of the glorious Qur’ān has an exoteric aspect and an esoteric aspect. An

example of this fact is mentioned here in order to understand the great secrets of the story of Ḥazrat-i Sulaymān^(c).

12. In this story, by the *ḥars* (field, crop) are meant the particles of the animal soul, by the *ḡanam* (sheep, goats) the souls like Gog Magog, by Sulaymān^(c)'s throne, the subtle body and the rank of intellect; by the violent wind the angelic power and the Word “*kun* (Be!)”; by the blessed land is meant spirituality and the Supreme Soul is the Universal Soul; and by divers, is meant those who bring out the pearls from the ocean of the Universal Soul (21:78-82).

13. By the language of birds is meant the speech of angels; by everything, the comprehension of spirituality; by the valley of ants, personal souls and mines; by the hoopoe, the enquiring soul; by the queen of Sheba a great personality whom the Vicegerent of God wants to make subordinate to himself; by the throne of the queen of Sheba the *jussah-yi ibdā'iyah*, or the *ibdā'i* body; by the letter (*kitāb*) of Sulaymān^(c) the writing which is seen in dreams or in the imagination; by *bismi'llāh* the beginning of spirituality; by *ʿIfrit*, *jism-i miṣālī* and the lightning attire; by the one who has the knowledge of the book, the martial subtle body; by Sulaymān^(c)'s palace, the exit and entrance of light (27:14-44).

14. By the fountain of copper is meant the knowledge of oneness; by fortresses, the subtle martial bodies; by images, the subtle non-martial bodies; by the basins as large as reservoirs, the lights of explanations and confirmation; by (cooking) cauldrons, the fountains of knowledge and wisdom; by death, the death of the animal soul which occurs before physical death; by the creature of the earth, the souls like Gog and Magog which gnaw away the animal soul (*ʿaṣā*, staff) of the Perfect Man (34:12-14), because Zū'l-qarnayn's wall has to eventually be lifted out.

15. By the horses of highest breeding are meant the automatic *azkār* (sing. *zīkr*) and perambulation of the planet of intellect; by the pedestal the soul; by a body (*jasad^{an}*) the soul's being overpowered by an unpleasant body for the sake of trial; by the construction (*ta'mir*), the

manifestations of the forms (images) and the observations of marvels and wonders (38:30-40).

Saturday, 29 Z̤u'l-Ḥijjah 1408 A.H.
13th August, 1988 A.D.

Qur'ānic Prophecy

1. The glorious Qur'ān is the wisdom-filled speech of God, may He be blessed and exalted. Its merits, wonders and virtues are limitless and innumerable and its external and internal beauties countless. It is that perfect, complete and most comprehensive Book of God, the All-seeing, the All-knowing, in which like the spiritual and luminous writings of the Guarded Tablet, there is the wisdom-filled explanation of everything (*tibyān^{an} li-kullī shay'ⁱⁿ*, 16:89). Thus, the light of explanation of the mighty Qur'ān, not only illumines the states of the past and the future and of those who have passed away and of those who are going to come, but the precious gems of the secrets of *azal* and *abad* are also found in its Divine allusions. Thus, although foresight and prophecy are strange things for us, yet for the wise Qur'ān they are not strange, for all such things take place according to the Divine programme. The glorious Qur'ān is full of prophecies.

2. It is my personal belief that the most comprehensive and the most easily understandable prophecy of the Qur'ān, is in this verse: “We shall show them Our signs on the horizons (of the world) and within themselves until it will be manifest unto them that He is the Truth” (41:53). In this verse, the long chain of external miracles is mentioned first, then the beginning of spiritual miracles and the result of this chain. The result is that all those who have been denying Islam will accept its truth and reality.

3. It should be noted that in the above-mentioned verse “until (*hattā*)” is the “particle of utmost limit” which indicates the long chain of material and spiritual miracles and their result. That is, by God's command, first the external miracles will appear, which will be called human science and art, rather than Divine miracles, as is happening today. Then such miracles will appear within human beings, which will work in the personal world like the scientific miracles, such as the telescope, the telephone, the telegraph, the wireless, the radio, the

recorder, the television, the computer and many other things. Whatever may be the real names of the spiritual miracles, their examples are like these.

4. This is the description of the age of Resurrection or the cycle of spirituality in which such great miracles will be observed. But without willing or unwilling spiritual exercise and hardship, how is it possible to attain such a great place? Thus in many verses, the law of the Qur'an says that on that day every individual according to his deeds, will bear a part of those hardships and tribulations, which are mentioned in connection with the subject of Resurrection, and these are numerous.

5. It would not be out of place to mention here that, many a time the Divine law causes man to weep for a short time to prepare him for lasting happiness. For instance, a woman definitely cries because of the hardship of the pangs of birth and the difficulty of delivery, but when she sees her beautiful baby, she forgets all her pain and becomes happy. In short, the greatest miracles of spirituality can be observed only after the most arduous tribulations.

6. The echo of the *Ṣūr* (trumpet) of Isrāfil^(c), which takes and gives life with its sublime secrets, is a reality. The emergence of Gog and Magog, which are extremely small particles, is certain. Undoubtedly, they will create destruction in the personal world (18:94), but Qur'anic spirituality says that this destruction (i.e., the destruction of the animal soul) will be for the sake of reconstruction and spiritual progress, without which the earth of the external world and the earth of the internal world cannot be illumined with the light of the Sustainer (39:69).

7. One specific characteristic of the day of Resurrection is that "There is no doubt in it." (6:12). This means that, during the Resurrection, all doubts and uncertainties will be removed. This shows that the Resurrection in reality eradicates all spiritual diseases completely, and makes people return to God willingly or unwillingly (3:83). Certainly, in such a state evil and injustice will be extinct from the world and in this sense, the earth will be illumined by the holy light of the Sustainer. In most cases, by the mention of the earth is meant the people and it is

the people who need light.

8. At present, peace cannot be established in the world universally and truly until the armies of God, the Great, the High, demonstrate the spiritual *jihād* in the heaven and the earth (48:7; 5:54; 3:151). This is because God is going to seize the wrong-doers with the most violent seizing (44:16).

9. God has promised and He is sufficient as a witness of it, that He has sent His beloved Messenger with guidance and the true religion, so that He may make it prevail over all other religions (9:33; 48:28). This greatest victory will be the source of boundless mercy for all human beings and particularly for Muslims, for this is the meaning of the holy Prophet's epithet "a mercy for all the worlds" (21:107).

10. Among the miracles of the Resurrection, one highly wondrous miracle will be that: "On that day they shall follow the inviter who will simultaneously speak in the language of all the people (*lā 'iwaja lahu* i.e., he has no crookedness), and the voices will be hushed before the Compassionate and you will hear but a hidden voice (20:108)", namely, there will be spiritual conversation.

11. God says: "To whom belongs the kingdom this day? To God, the One, the Subduer" (40:16). That is, on that day all kingdoms in the world will come to an end and only the true kingdom of God will be established, Who unites the people in every respect, both in the personal world as well as in the external world and He is the great Subduer (40:16).

12. You know definitely that the Resurrection is going to take place in this world and that by the hereafter is meant the next world. After this very brief explanation, let us carefully study verse (3:77): "(As for) those who take a small price for the covenant of God and their own oaths - surely they shall have no portion in the hereafter and God will not speak to them, nor will He look upon them on the day of Resurrection (i.e., they will not be granted His *didār*), nor will He purify them" (3:77). The wisdom hidden in the meaning of this

verse is that on the day of Resurrection, God will speak to those who are pious and righteous from behind the veil and will grant them His sacred *didār* (vision), which will be without speech. Then through these two extremely great means He will purify them spiritually and intellectually. It should also be known that the Friends of God can attain the recognition (*maʿrifat*) of the individual Resurrection before the collective Resurrection. It should also be remembered that the example of the collective Resurrection lies in the individual Resurrection.

13. The wise Qurʾān is the unfathomable ocean of knowledge with respect to every sublime subject. What I have said here about the subject of prophecy is less than a drop. If you want to know more, you should have recourse to the unfathomable ocean itself, i.e., the glorious Qurʾān. Undoubtedly, God willing, you will be enriched with the precious treasures of knowledge and wisdom and be extremely happy and delighted with spiritual and intellectual health. May the Lord of the world, in His infinite mercy, reveal the great secrets of the Qurʾānic spirit and spirituality to all! *Āmin!*

Friday 5 Muḥarramu'l-ḥarām 1408 A.H.
19th August, 1988 A.D.

Luminous Time and Luminous *‘Ibādat*

1. It is said in a noble *Ḥadīṣ*: “Every night our Sustainer, may He be blessed and exalted, descends to the nearest heaven. When the last part of the night is left, He says: Who is there to call to me, so that I may accept their call? Who is there to ask me so that I may give them? Who is there to seek forgiveness from Me so that I may forgive them?” (*Bukhārī*, VIII, 225).

2. The same *Ḥadīṣ* is mentioned in *Muslim*, I, 520, in various versions, such as: “Every night God descends on the nearest heaven. When the first third part of the night elapses He says: I am the King, I am the King! Who is there to call on Me so that I may accept their call? Who is there to ask Me so that I may give them? Who is there to ask forgiveness from Me so that I may forgive them? He continues like this till the dawn gleams.”

3. This blessed and wisdom-filled *Ḥadīṣ* is the special exegesis of those noble verses of the *Sūratu’l-Muzzammil* (73), in which rising at night and the luminous *‘ibādat* is enjoined. However, a great question arises here: What is the meaning of God descending to the nearest heaven when He is free from any physical and spatial movement? The answer is that it is not a physical descent of God, rather it is His spiritual manifestation and His manifestation from the invisible world to the visible world is called His descent (*nuzūl*). Since the non-spatial height where He is cannot be reached by even the closest of His servants, therefore He descends in His manifestations and comes closer to them. As for the “nearest heaven or *as-samā’ a’ d-dunyā*”, it means the closest heaven of spirituality, for *dunyā* means close (8:42).

4. Prophets, *awliyā’* and sincere *mu’mins*, according to their ranks, take the benefit of the luminous time and luminous *‘ibādat* of the night. It is a time in which an immediate reward of the entire *‘ibādat* of the day and night is given so that every *mu’min* may see the progress of

his knowledge and deeds and work with greater ambition, as the noble Qur'an says: "O you who believe! If you fear God, He will grant you a criterion (*furqān*)" (8:29). This criterion will be both collective and individual, and will continue to work in an Islamic way of living and in all the stages of spirituality. The attributes of the criterion are, in fact, that of the Qur'an itself (2:185; 25:1), therefore, such a criterion will be the spirit or the light of the Qur'an (5:15; 42:52; 57:28).

5. It is true that the spiritual creation of Ḥaẓrat-i Ādam^(c) was completed in the span of forty nights (specifically the mornings), as it is said in a sacred *Ḥadis*: "I kneaded the leaven of Ādam with both My hands for forty mornings." (*Aḥādīs-i Maṣnawī*, p. 198) This was the continuation of the luminous *ibādat* of Ādam, which he used to do in the luminous time of the night, in which there was the Hand of God in a special sense. Now tell me, is this event not an example of God's luminous descent, that He perfected the soul of Ādam with His own blessed Hands? If it is said that this was done by the angels, then they become the *mazhar* of the Divine act. This concept is more correct, as the Qur'an calls the holy Prophet the Hand of God. Nonetheless, regarding the concept of manifestation (*mazhariyyat*), you may have to reflect deeply as to what the Divine law for it is? Indeed, the Divine law for it is the law of a mirror and a *mazhar*.

6. The luminous time is the one in which the inner senses become illumined, or rigorous preparation is made to see this miracle. All this becomes possible by spending the greater part of the night in *ibādat*. The night is the most blissful time for *zīkr-ū bandagī*, and the single cause of this bliss is the unique and glorious manifestation of God, in Whose light, the hidden treasures are recognized. In fact, the descent of God, in whatever sense it may be, is God's proclamation of great heavenly favours. This invitation and God's repast of given knowledge is greater and more spacious than the repast of Ḥaẓrat-i Ēsā^(c). Thus the one who does not accept this invitation remains spiritually and intellectually hungry and thirsty, both in this world and the next world.

7. It is said in verses (51:15-19): "Surely those who guard (against evil) will be in the gardens and fountains (of knowledge and wisdom),

taking that which the Lord gives them; surely they were before that, the doers of good; they used to sleep but little of the night, and used to ask forgiveness early in the mornings, and in their wealth, the beggar and the outcast had due share.” That is to say that, the righteous used to spend the greater part of the night in luminous *‘ibādat* in the world and used to give the exoteric *zakāt* and the esoteric *zakāt* (i.e., the *zakāt* of knowledge).

8. In the following verses (51:20-23) it is also mentioned: “And in the earth there are signs (miracles) for those who have certainty, and in their own souls (too); will you not then see? And your (spiritual) sustenance and what you are promised (i.e., Resurrection) are in the heaven (spirituality). And by the Lord of the heaven and the earth! It (Qur’ān) is most surely the truth, just as you do speak.” That is, the noble Qur’ān is a spirit and light as well (42:52), therefore it is the *kitāb-i nāṭiq* (23:63; 45:29) and *kitāb-i mubīn* (15:1; 27:1), namely, the Speaking Book at the place of spirituality. Thus, all this is an emphatic invitation towards luminous *‘ibādat* and spirituality.

9. Ḥaẓrat-i Ibrāhīm^(c) had observed the spirituality (*malakūt*) of the heavens and the earth in the light of the luminous time and the luminous *‘ibādat* (6:75-79). He had seen the setting ones (stars, moon, sun) in the Supreme Similitude of the world of Intellect, and finally he started to say: “I do not love the setting ones.”(6:76). Thus, this principle of *tawhīd* was the result of luminous *‘ibādat*.

10. Ḥaẓrat-i Mūsā^(c) had gone to Mount Sinai by God’s command, for the sake of the luminous *‘ibādat* of forty nights. He had seen the manifestation of the Gracious Lord on the Mountain of Intellect (7:143). Although the times of *namāz* and *‘ibādat* are during the day too, and Divine remembrance can be continued all the time, yet it is a fact that without rising at night, the door of lights cannot be opened to anyone, nor can the luminosity of the colour of God be attained without the luminous *‘ibādat*.

11. God says that in the blessed person of the holy Prophet, the Universal Mercy, the Embodied Light, there is an excellent example for

he who hopes in God and the Last Day and remembers God abundantly (33:21). That is, he who hopes and longs that God may become his ear and tell him the secrets of *azal*, become his eye and show him the manifestations of the luminous time, become his hand and make him hold the Pearl of Intellect, become his foot and make him stroll in the higher world, he should certainly follow the holy Prophet in a real sense, so that he may attain these Divine favours of the rank of proximity, after attaining complete healing from spiritual diseases.

Saturday, 13 Muḥarramu'l-ḥarām 1408 A.H.

27th August, 1988 A.D.

Spiritual Healing

Preface

By the Name of God, the Compassionate, the Merciful

1. The meaning of true gratitude for every great bounty of the Sustainer of the worlds consists of many parts. One of these parts is spiritual happiness, the true state and nature of which is entirely different from external and physical happiness. For instance, the miracle of spiritual happiness turns into an ocean of humility and ardent love and drowns the grateful *mu'mins* in it, due to which they scatter the precious pearls of tears in the path of God and prostrate in His court with the utmost yearning of their heart and soul. Alternatively by such a miraculous and recognition (*ma'rifat*)-filled gratitude the fire of love intensifies and the true *mu'mins* completely melt in their hearts. It could also be that they receive the pleasant, sweet and enrapturing shocks of spiritual electricity, or that internally they feel an extremely sweet and wisdom-filled fever of miraculous purification and a special quake occurs between sleep and wakefulness.

2. From the preceding statement we come to know about another alchemic prescription which is that, true gratitude filled with ardent love, acts as a complete cure for all spiritual diseases, as indicated by the wisdom-filled statement of the glorious Qur'an: "If you are grateful, I will certainly give you more (bounties)" (14:7). It should also be remembered that according to God, the Compassionate, the Merciful, there is only one bounty which is the compendium of innumerable bounties and pleasures of the intellect, soul and body. However, for His servants this bounty is like a universe which is full of manifold bounties. Thus, if we are grateful to God in the sense of knowledge and good deeds for the bounty He has given us, there will certainly be an increase in the collective bounty. Indeed, every kind of health is also a Divine bounty. Thus the improvement and progress of health also depends on the act of gratitude. Now you have to know how the obligation of gratitude can be truly fulfilled.

3. My most esteemed and dear friends and companions! Let us express our gratitude to God, the Great, the Exalted, through supplication (*munājāt*) and the shedding of tears (*giryah-ū zāri*), for this intellectual and spiritual bounty, that due to His mercy and kindness, after “*Qur’ānic Healing*” and “*Healing through Knowledge*”, “*Spiritual Healing*” is also complete. I wish that in the destination of effacement and merging, we were rendered into particles and had become the world of particles (*‘ālam-i zarr*) and in harmony with the echo of the *ṣūr* of Isrāfil^(c), we were doing His *tasbiḥ* and *tahlil* (i.e., reciting *subḥāna’llāh* and *lā ilāha illa’llāh*), for these heavenly bounties which He, through His grace and benevolence, has showered upon us. Even though we are not able to thank Him adequately, yet the feeling of the lack of this exalted *‘ibādat* will create a special, blessed pain in our heart and mind, which God willing, will cure all other pain, the example of which is given at the end of this book.

4. It is a marvellous coincidence, that last year (from 6th September to 4th October, 1988), I was in London with my dear friends. During this time, the first seven articles were completed and the remaining part of this book was written in Pakistan. Now again these pure souls of London, through the pull of their spiritual attraction, have brought me here so that I may write the last portion of this book, the Preface, thus completing a circle, and may this good work be accomplished in the same blessed home where it was commenced.

5. Those scholars who have done the highly pleasant and captivating translation of my books as the bounties of Paradise and in view of its importance, usefulness and greatness, even though it does not need any praise, according to me it is necessary to use a simile or an allegory to describe this revolutionary work: The season of autumn was ruling over the garden and orchard of the book. Praise be to Allāh that now the sovereignty of eternal spring has been established! In other words, there were some gems lying scattered in a dark corner and a discerning jeweller saw them; they were picked from there and placed in a lofty position. Or another example of this is a fortunate girl, a paragon of beauty endowed with a good nature, whose foster father adorned her with elegant and splendid clothes and precious ornaments and gave her

in marriage to a prince fond of knowledge.

6. I do not shed tears on occasions of personal calamities and afflictions, but on the occasion of supplication I do shed tears. If one of my friends encourages me, I feel a burning and melting sensation and tears flow from my eyes. However, this blissful state happens only occasionally. Another occasion to shed tears is when an excellent translation of my books is done. The translation of my works is a miracle for me, by which I am extremely affected and drown in the ocean of tears (*giryah-ū zārī*). This happens perhaps because of the fact that I am a helpless person. I did not have any skill and was devoid of knowledge and good deeds. Who then gave this treasure and what can be the cause of this gift?

7. If my students who live in Pakistan, England, America, Canada, France, etc. had not co-operated with me in the service of knowledge, then by God, I a weak human being in every respect, would not have been able to do anything. I am sure that a sensible historian, who would be interested in this work, will record their esteemed names and their meritorious deeds with reference to me, for the future generations. Yet, let us speak about that luminous history of *mu'mins*, which is written not by erring and forgetful men, but by the honourable angels (*kirām^{an} kātibīn*, 82:11). That is, the book of deeds, which will be read in Paradise with great glory. Study carefully the verses related to the book of deeds in the wise Qur'ān, particularly, the verse of *'illiyīn* (83:18), whose wisdom is extremely wonderful.

8. It is said in the noble Qur'ān: "Nay! Most surely, the record of the righteous is in *'illiyīn*. And what will make you know what *'illiyūn* is? It is a written book, which those close (to God) see." (83:18-21). You will certainly feel overwhelming happiness to read that the above-mentioned living book is two heavenly and two earthly extremely great angels, namely the Universal Intellect, the Universal Soul and their two manifestations (*mazhars*), for the signs of plural "īn" and "ūn" in the words *'illiyīn* and *'illiyūn* are used for rational beings. Thus, it is extremely necessary that you should recognise the record of deeds.

9. You might have understood the Qur'ānic wisdom that God always creates two opposite things from one another, such as He makes the night to pass into the day and the day into the night (3:27). One meaning of this is that the additional existence (exoteric knowledge) of the student comes into being through the teacher and the additional existence (esoteric knowledge) of the teacher is due to the student, so that it may also be a circle. Although the mother gives birth to a child, yet on the other hand, it is also necessary to see that it is due to the child that a woman is called a mother and that milk is created in her. There is also a great wisdom hidden in the example that the stock of human milk in the mother's breasts is in the chest in front of the human heart, whereas in female animals the place of milk is opposite to this. Thus twelve springs (6+6) of the mother's milk are fixed for the child, as mentioned in the Qur'ānic story of Ḥaẓrat-i Mūsā^(c) (2:60; 7:160).

10. Ḥaẓrat-i Mūsā^(c) and Ḥaẓrat-i Hārūn^(c) were the spiritual parents of the *mu'mins* in their time. It is clear that the *nāṭiq* has the position of the father and the *asās* that of the mother. Thus, according to the example of the milk of the mother, there was the stock of knowledge in the blessed heart of Ḥaẓrat-i Hārūn^(c) for the spiritual upbringing of the *mu'mins* and the manifestations (*mazhars*) of this knowledge were his twelve *naqībs* (*ḥujjats*) (5:12). Another example of spiritual knowledge is that, although apparently it was a rock from which the twelve springs of water gushed out, yet its esoteric meaning (*mamsūl*) was the heart of Ḥaẓrat-i Hārūn^(c) from which God caused the knowledge, consisting of twelve levels, to flow through Ḥaẓrat-i Mūsā^(c). Thus the above-mentioned twelve *naqībs* were the twelve springs of Ḥaẓrat-i Hārūn^(c)'s knowledge.

11. Since this is the Preface of the book, as a principle it has to be recorded for the information of the readers and the future generations, how such an important, comprehensive and ever-reaching work has been accomplished. Who were the fortunate ones who participated fully in it in one way or another? I have indicated their names on different occasions. Nevertheless, the time is ripe for a booklet to be written in this connection and to that end the following personalities have been requested to compile it:

12. Faḥ ḥAlī Ḥabīb, President, Naṣru'llāh Qamaru'd-dīn, Vice President, Khānah-yi Ḥikmat; Muḥammad ḥAbdu'l-ḥAzīz, President, Muḥyu'd-dīn Shāh Ṣūfi, Vice President, Idārah-yi ḥĀrif; Ğulām Rasūl, President, Ṣūbēdār (Retired) Yūsuf ḥAlī, Vice President, Khānah-yi Ḥikmat, Gilgit Branch; Ğulām Qādir, Adviser/Ex-President, Ṣūbēdār (Retired) ḥAlī Dād, Chairman Burushaski Research Academy; Sulṭān Ishāq, Chairman, Idārah-yi ḥĀrif, Gilgit Branch; Amin Kotadia, Chairman, Idārah-yi ḥĀrif, London Branch; Nūru'd-dīn Rājparī, Chairman, Idārah-yi ḥĀrif, America Branch, Nūr ḥAlī Māmjī, Co-ordinator, America; Imām Karīmdād, Co-ordinator, France. These personalities, with the help of other office bearers and members will compile the above-mentioned history. God willing, this work is not too difficult.

13. I congratulate all my dear friends on the completion of this book and humbly pray that may the Sustainer of the worlds make this humble attempt of ours sincere and useful for everyone! *Āmin*, O the Lord of the worlds!

Naṣir al-Dīn Naṣir Hunzai, London,
8 Zu'l-Hijjah, 1409 A.H.
11th July, 1989 A.D.

The Spirit of the Qur'ān

By the Name of God, the Compassionate, the Merciful

1. In this series of Divine medicine and spiritual healing, it is extremely necessary to mention the Spirit and spirituality of the Qur'ān, so that it may be revealed to the esteemed readers that the meanings in which the Qur'ān is healing or *shifā'* (17:82), is in the sense of Light and luminosity, Spirit and spirituality and knowledge and wisdom. Without these, there cannot be any concept of the transformation of the lives of *mu'mins* from death into life and from darkness into light (6:122; 8:24).
2. The noble Qur'ān is revealed from the command of God, the Exalted, namely the word “Be”, as Spirit and spirituality, and it is this Spirit which is the light of guidance (wisdom of: 42:52). From the speech of God, it is also clear that the holy Qur'ān was revealed to the blessed heart of the holy Prophet (2:97). Only spiritual and intellectual things are revealed to the heart, not material ones.
3. In verse (5:15) it is said: “Indeed, there has come to you a Light and a clear Book.” Here by the Light is meant the holy Prophet and by the clear Book, the holy Qur'ān. This means that the living Spirit i.e., the speaking light of the Qur'ān was in the blessed personality of the holy Prophet and in this sense he was the luminous lamp (33:46). Just as the Qur'ān is in the Guarded Tablet (85:21-22) and in the Mother of the Book (43:4), so is its Spirit or Light in the holy Prophet.
4. Those fortunate people who, after being merged in the *murshid*, attain the rank of merging in the Prophet (*fanā' fī'r-rasūl*), experience spiritual death. Therefore, in a way they receive the living and speaking record of deeds, which is the Spirit or Light of the Qur'ān (23:62; 57:12; 42:53). The glorious Qur'ān is so comprehensive in its miracles of light, that it is everything. Thus, it is the real Spirit and spirituality, and the Light and luminosity (66:8) as well as the record of deeds (45:29) of the *mu'mins*.

5. See verses (80:11-16): “Nay! surely it (the Qur’ān) is an (unforgettable) recollection (at the place of soul and intellect). So let him, who pleases, pay heed to it. It is in honoured books, exalted and purified, in the hands of scribes (angels), noble, virtuous.” (80:11-16) This is that exalted place of recognition (*maʿrifat*), where the light of the Qur’ān is found in the hidden Book (56:78).

6. In verse (47:7) it is said: “O you who believe! if you help God (in personal and collective matters of religion), He will help you (with heavenly help or *taʿyid*) and make firm your feet (so that you may reach the desired destination on the spiritual path)”. Here, one has to reflect deeply on how trivial and limited human help really is, and the extent of the vastness and universality of Divine *taʿyid*! Indeed, *taʿyid* is another name of light. It is the characteristic of light that wherever it goes, it immerses all things in its rays. This means that with the coming of the light of *taʿyid*, the spiritual diseases of *muʿmins* are gradually consumed and disappear.

7. According to verse (58:22) God, the Knowing, the Wise, writes the form and meaning of faith (*īmān*) in the hearts of His servants and helps them with a close Spirit from His special presence, so that they may be able to see this spiritual writing and understand its secret of secrets. But, how is it possible for there to be such a luminosity without the Spirit of the Qur’ān? Indeed, it is the Spirit of the Qur’ān through whose guidance the final treasure of secrets is found.

8. It is said in verses (83:18-21): “Nay! Most surely the record (of deeds) is in *ʿIlliyūn*. And what will make you know what *ʿIlliyūn* is? It is a written book which those who are close (to God) see.” That is, the close servants of God can also see their record of deeds in this world, which is the greatest miracle of the Qur’ān at the height of the soul and intellect. The explanation of everything is in the exoteric and esoteric aspects of the glorious Qur’ān (16:89).

9. According to verses (15:29; 38:72), the Divine Spirit was breathed into Ḥaẓrat-i Ādam^(c). The same, most holy Spirit was also given to other Prophets, one of the prominent examples being Ḥaẓrat-i ʿĪsā^(c),

about whom it is said: “A spirit of Him (*rūḥ^{un} minhu*, 4:171).” The holy Prophet^(s) also had the same Spirit, but since he was the chief of the Messengers, the Seal of the Prophets and the Mercy for the worlds, therefore it came down to him with a unique book, such as the glorious Qur’ān (42:52), which is also the quintessence of all the previous Scriptures. Thus the wise Qur’ān became manifest (*mubīn*, 5:15), but the Light had to necessarily remain in him, so that when needed it may be shed on it (the Qur’ān).

10. After the sublime place of the Prophets comes the place of the *awliyā’*, in the sense that they, in the light of the Spirit and spirituality of the Qur’ān, see the renewal of similitudes (*tajaddud-i amṣāl*) concerning the Prophets. Thus, on the one hand they recognise the spiritual and intellectual places of the heavenly Book and on the other, the sublime ranks of the Prophets and the Messengers. As it is said about them in verse (7:11): “And certainly We created you (completely in the body), then We completed your (spiritual) form, then We said to the angels (as if in front of you): Prostrate yourselves to Ādam.” This is such a clear reality that there cannot be the slightest doubt in it for the wise people.

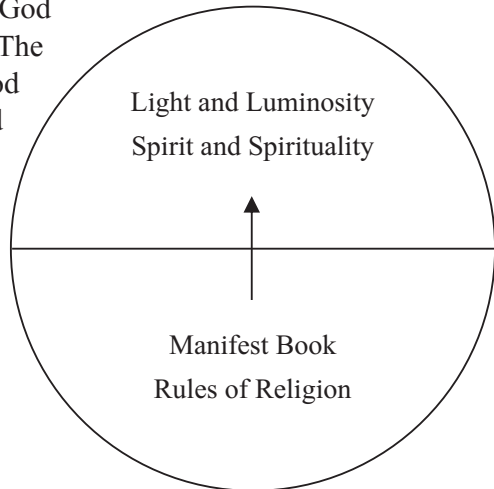
11. Read verses (5:44-48) carefully which show that every heavenly Book comprehends and comprises all external and internal states. Its external form is in material writings, but its internal form is in spiritual and intellectual writings. Its exoteric guidance is always directed towards the spirit or the light, so that the people may see the heavenly guide Book both exoterically and esoterically and all the treasures of realities and recognitions may be available to them, as God says: “And We revealed the Torah in which was guidance and light.” (5:44). Regarding the Gospel it is said: “And We gave him (Ēsā) the Gospel in which was guidance and light.” (5:46). That is, in the exoteric aspect of the heavenly Book there is guidance and in the esoteric aspect there is the light, as in reality the *Mashḥaf* and the Guarded Tablet together are the Qur’ān or *Kitāb-i mubīn* (clear and speaking Book). (27:75). The Qur’ān is also in the Guarded Tablet (85:21-22) where it is the greatest Spirit and the supreme Light.

12. It is a unique characteristic of the verses of light that if they are duly reflected upon (God willing), extremely great secrets can be revealed. One vivid example of this fact in the Qur’ān is in verse (57:19): “And those who believe in God and His Messengers (completely and perfectly), they are the *ṣiddiqīn* (the truthful) and the *shuhadā’* (the martyrs, the witnesses) with their Lord; they have their reward and their light.” In this wisdom-filled teaching is mentioned that perfect faith which goes beyond even the ranks of the eye of certainty (*‘aynu’l-yaqīn*). This is the faith of the *awliyā’* (*ṣiddiqīn*) and the spiritual martyrs, who die in the path of God while they are alive. *Shuhadā’* also means that they become witnesses over the spiritual miracles of the heavenly Book, as indicated in verse (5:44): “And they were witnesses (*shuhadā’*) over it.”

13. What is reward (*ajr*)? It is the everlasting wealth of the Spirit and spirituality of the noble Qur’ān and the requital of this world and the next (3:148). What is light? It is the sun of knowledge and wisdom. Thus those fortunate people who receive the reward and light become free and guarded from internal diseases and are happy and delighted with the security and safety of the soul and intellect.

14. It is said in verse (5:15): “There has come to you from God a Light and a clear Book.” The Light in the time of prophethood was the holy Prophet and after him the presence of this Light is also necessary. (See diagram).

The World of the Qur’ān



London,
29 Muḥarramu’l-ḥarām, 1409 A.H.

Satisfaction of the Heart

1. The single remedy for every kind of false fear, every kind of perplexity, inferiority complex, worldly greed, embarrassment, torment of bad or disturbing thoughts, sadness, restlessness, disappointment, unwanted anger, indignity, slip of tongue, lack of courage, malice, pride, vanity, ignorance, negligence, laziness, meanness, uneasiness, oblivion, obtuseness, mental confusion and other such ethical and spiritual diseases, is the satisfaction of the heart, which is attained from the blessings of Divine remembrance, as is said in verse (13:28): “Verily in the remembrance of God do the hearts find satisfaction (gradually).” It should be remembered that, from the remembrance of God, hearts find satisfaction gradually. Since the hearts are in different ranks, therefore, from the beginning to the end, satisfaction comprises all ranks. This means that satisfaction depends on the knowledge and good deeds of each individual.

2. Question: How does the satisfaction of the heart come into being from the remembrance of God, the Holy? If a *mu'min* is afflicted by a great calamity and remembers God abundantly, in what sense does this remembrance produce satisfaction and peace?

3. In “*Qur’ānic Healing*” and “*Healing through Knowledge*”, you might have seen a reference to the noble *Ḥadīṣ* in which it is said that with every person there are two companions: one is an angel and the other is a *jinn* (*shayṭān*). The angel always persuades him to do good and in contrast, the devil incites him to do bad. Thus when a believing servant remembers Allāh, initially the devil struggles a little out of fear, but when eventually defeated, he becomes silent and disappointed. On the other hand, due to the blessing of remembrance, the angel gets a chance to speak and casts the axioms of knowledge and wisdom in the heart. If there is any affliction or disease, he gives glad tidings of its removal, says that every hardship is considered an *‘ibādat*, and gives the glad tidings of success in spirituality and the Hereafter. Since this is

heavenly inspiration filled with the spirit of truthfulness and illumined by the light of reality, it is full of the tremendous satisfaction of the heart and an all-inclusive healing for every disease. Even though initially the voice of this angel is not heard clearly, through the indication of the conscience it is felt that the heart receives extraordinary peace, solace and happiness.

4. Divine remembrance is a rope hung between divinity and humanity. It is a spiritual bridge, which links the city of annihilation to the kingdom of eternal life. It is the straight path on which the light of guidance increases step by step and stage by stage. It is also true that in Divine remembrance, there is a luminous world like Paradise, the wonders and marvels of which are beyond description. In the blessed Name of the Sustainer lies such a unique medicine, the like of which cannot be available from any physician or doctor. Through Divine remembrance, the eternal link of the Creator and the creature is renewed. In it lie the priceless treasures of lasting happiness and the delights of the intellect and soul. If it is practised in the true sense, it is a light. In that case, it is not surprising if the soul of the *zākir* gradually dissolves in that light or accepts it instantly.

5. The satisfaction which is received from the blessed Divine remembrance is mostly related to spiritual and intellectual bounties. If the scale of physical ease and comfort always remains heavier, there will be disappointment in the Hereafter. However, this does not mean that we should never try to remove physical difficulties, rather, it means that in any worldly difficulties and trials, we should never despair of the mercy of God. Thus it is also necessary to remember His name abundantly during physical disease, so that we may be healed quickly. However, if by the wisdom and expediency of God we remain ill for a longer time, then God willing, the angel (whom we have mentioned above), will start to say in the heart of the sick *mu'min*: "Have patience and courage, you are purified by this physical disease, which by God's command, destroys several ethical and spiritual diseases."

6. In verses (89:27-30) satisfaction is praised with the following magnificence: "O the satisfied soul! Return unto your Lord, pleased

and pleasing! Enter among My (chosen) servants and enter My Paradise.” The wisdom in this Qur’ānic teaching is that, in the life of a *mu’min* the result of all good words and deeds is true satisfaction and then there is the return to God. However, the holy Qur’ān (2:155-57) enumerates many kinds of trials which befall *mu’mins* before they reach this satisfaction and return.

7. It is also necessary to explain the wisdom which is hidden in the following verse: “Enter among My (chosen) servants”. So, it should be known that the chosen servants of God are the Prophets and the *awliyā’*, who have become one with the holy Prophet by being merged in his holy light. Thus the satisfied soul is invited to become one with the Single Soul (*nafs-i wāḥidah*) (31:28) by being merged in the *murshid* and the Prophet. The meanings of “in, among (*fi*)” are such that they allude to merging in the soul and light.

8. There is another sublime place of satisfaction about which it is said in verse (17:95): “Say (O Prophet!) If there were in the earth angels walking satisfied, We would have sent down for them from heaven an angel as messenger.” These earthly angels are, first of all, the Prophets, one of whose great attributes is the satisfaction of the heart, the purport of which is extremely vast.

9. In reality, satisfaction comprises many meanings in which there are glad tidings of varying grades. One of these glad tidings is about the invisible Divine help through angels, just as God helped the army of Islam by sending angels in the battle of Badr, as said in verse (8:10): “And Allāh made it (help) only as good tidings and that your hearts thereby might be satisfied.” It is said that the angels were seen. Indeed, only one Archangel appears in whom there are innumerable angels. It is as though this Archangel is like a living fortress and all other angels within him are an army.

10. Regarding satisfaction, refer to verses (5:112-15): “They said: We wish to eat from it (the heavenly table spread) and satisfy our hearts and know that you had spoken truth to us (concerning your messengership) and that thereof we may be among the witnesses.” The wisdom of

this similitude is that the table of spiritual knowledge was revealed to the disciples of Ḥaẓrat-i ʿĪsā^(c) and their hearts had to have complete satisfaction from it. The wise Qurʾān says that God has kept everything in knowledge (6:80). Thus, in this connection, before paying attention to other things, it is necessary to reflect upon the Qurʾānic things and similitudes. One of these is “the table spread”, which was sent down from heaven. By this table spread is meant the spiritual (or given) knowledge which is the blessed table spread of the Divine bounties of the intellect and soul. Each of these bounties is nourishment as well as medicine for the intellect and soul. Then why should there not be the satisfaction of the heart from it?

11. As mentioned earlier, there are varying grades or stages of satisfaction. Here we have to mention that the final and the highest grade of satisfaction is in the example of Ḥaẓrat-i Ibrāhīm^(c) (2:160). The noble Prophets and the great *awliyāʾ*, through their holy lives, present the examples of realities and recognitions. This is extremely necessary, so that by God’s command, they may be able to make the sick and afflicted humanity walk on the paths of peace. Thus the wise Qurʾān declares unequivocally that the path of those who are favoured (4:69) is open for all, so follow them (i.e., progress spiritually and benefit from their spiritual companionship, so that you may be enriched with the peerless treasures of the eternal secrets and everlasting wealth of recognition (*maʿrifat*).

12. A physical doctor emphasising prevention and then cure, would say: “See! Do not neglect even the smallest disease, rather you should have recourse to its treatment, for most of the time the slightest poor health turns into a major disease.” Similarly, the glorious Qurʾān, in allegorical and parabolic language has said: In comparison to physical disease, spiritual disease catches quickly, therefore, you should be in constant remembrance and should always take care of the satisfaction of the heart. If you are slightly neglectful and the devil gets a chance to spread the germs of his like in your heart, you will be in great difficulty. These germs can very quickly give birth to a serious disease. Therefore, time and again check whether, by the remembrance of God, the heart is satisfied or not. If it does not receive pleasure, happiness

and satisfaction from a supreme bounty such as the remembrance of God, you should know that this is the symptom of your illness.

London,

3 Şafaru'l-muzaffar, 1409 A.H.

15th September, 1988 A.D.

The Qur'ān and the Interpretation of Dreams

Part One

1. Praise be to Allāh that this pleasant subject of spiritual healing is related to the wise Qur'ān directly or indirectly, in which there are innumerable mercies and blessings, both apparent and hidden. Thus today, as ever, I would also like to negate myself with the utmost humility and *giryah-ū zāri* and rely upon Allāh, for it is He who in reality shows mercy and gives help.

2. I believe that to say that the holy Qur'ān is a great miracle is not enough, while, in reality, it is the “world of intellectual miracles”. For the treasures of the hidden sciences which it contains and the gems of secrets etc., which the treasures contain, are extremely marvellous and astonishingly precious. In these treasures of secret sciences are the secrets of dreams as well. This humble entity, perhaps due to his limited intellect and knowledge, considers such things to be Qur'ānic discoveries. However, further research will be carried out on this.

3. Someone could ask that since the holy Qur'ān is not a book of dreams, how can a *mu'min* use it for the science of the interpretation of dreams? The answer is that it is a fact, according to the people of knowledge, that the wise Qur'ān is the fountainhead of the necessary sciences. I would like to say that since the science of the interpretation of dreams is also a necessary science, therefore, it has to be in the Qur'ān and indeed it is there. Now observe carefully the examples of this fact in the following:

4. To see oneself in a dream dressed in nice and clean attire is the result of piety (*taqwā*), for in the Qur'ān attire is mentioned with piety (7:26) and the husband and wife are raiment for one another in the sense of piety (2:187). In contrast, if someone sees himself naked in a dream, or in tattered or dirty clothes, it is a warning of an impious state (7:27). To see a pleasant dream during a difficulty, illness and calamity

is a glad tiding, that he is counted among those who have patience (2:155).

5. In dreams, water is the sign of knowledge. If it pours from the heaven, it is the spiritual or given knowledge (25:48). If there is a pure fountain, it also means the same thing. If the pure water flows through a channel, it is the traditional knowledge which is free from adulteration. If it is dirty, it should be understood as an indication that he has come into contact with some impure knowledge. Congratulations if in a dream you have seen a vast ocean, upon which there was a throne and upon which there was a light! It is the greatest of glad tidings. The ocean represents Divine knowledge. For the rest of the interpretation see the glorious Qur'ān. If you have seen such an ocean without a throne, it is a glad tiding that it is the great Qur'ān and Divine knowledge.

6. To see the heaven and its things in a dream, i.e., the heaven itself clear or clouded, the sun, the moon, the stars, etc., is an indication of spiritual ascension and elevation (6:75). It should be remembered that Paradise, spirituality, the Qur'ān and the luminous dream work according to the Divine law, in the same manner. Therefore, dreams can be interpreted by Qur'ānic verses.

7. To see a mountain in a dream symbolises the grandeur of the soul, to climb up it symbolises spiritual ascension and to climb down it, spiritual descent. To collect gems means success in knowledge. The interpretation of gems and ornaments is spirituality, knowledge and wisdom, and real adornment, elegance and beauty are due to them.

8. To see a garden, an orchard or a verdant field in a dream is the glad tiding of spiritual prosperity (27:60; 48:29); to see various kinds of fruit is the glad tiding of Paradise (47:15). To fly in a dream is the sign of becoming an angel in Paradise (35:1); to see a book is the example of receiving the record of deeds. To see the scene of one's death in a dream, indicates the necessity of dying spiritually before physical death (2:94) and to see oneself ill indicates a spiritual disease (10:57).

9. The name of the person whom you see in a dream, is also important, for there is an interpretation of the name as well. For instance, if the name is Naşru'llāh (succour of God), then Divine help will be given; if the name is Faṭḥ (victory) or Fīroz (victorious, victory), there will be ease, relief and a way out; if the name is Raḥmat (mercy), there will be mercy and so on. This is extremely important, for the meanings of the names are from the science of names (*'ilm-i asmā'*) (2:31). It is also important to note the direction from which the person comes - from the front, the right side, the left side or from the back, for there is also an interpretation of the direction (56:8-10; 69:19, 25; 84:10). If you do not remember the direction, can you say if the person is a good *mu'min*, so that we may consider him an angel? Angels, both in dreams and spirituality appear in human form.

10. If someone sees a dream in which they were eating raw flesh with abhorrence and aversion, this is the unpleasant result of disobedience and (spiritual) illness of backbiting their *mu'min* brother (49:12).

11. In a dream, to perform *ṣalāt*, to do *'ibādat*, to recite a verse, to do *zīkr*, is the sign of spiritual progress (3:191). To see the signs of God in a dream, namely those things which are ordained for the grandeur of God, such as the Qur'ān, the Ka'bah, the mosque, etc., are indications of piety (*taqwā*) of the heart (22:32).

12. It is said in a noble *Ḥadīs* that whoever sees God in a dream, enters Paradise. The holy Prophet has also said that whoever saw him, it was as though he had seen God. This *Ḥadīs* is concerning both wakefulness and dream and necessitates the representation of *didār* (vision), so that it may not remain confined to the limit of dreams. Thus the Religion of nature always makes the presence of the representative or *khalīfah* of the Prophet a necessity in this world, so that according to the command of "Enter among My chosen servants", the action of "merging in the representative (*fanā' fi'l-khalīfah*), merging in the Prophet (*fanā' fi'r-rasūl*) and merging in God (*fanā' fi'llāh*) may always continue.

13. In dreams or in spirituality to see an angel with a martial sign

(gun, etc.) or to see an army or to ride a horse, shows spiritual *jihād* (3:125; 100:1-5) and to see the scene of a battle itself, is the actual *jihād*.

14. If an earthquake occurs in a dream, (and) the earth splits asunder (22:1; 50:44) or the sound of a flute, pipe, flageolet and horn, etc. is heard, these are the signs of Resurrection (6:73; 36:51). If a spiritual quake occurs to a *mu'min*, it is his purification (33:11; 99:1).

15. To see a nice house in a dream, or a bungalow or a granary is the glad tiding of spiritual progress and prosperity. Contrary to this, to see deserted places and ruins is an indication of spiritual backwardness (66:11; 2:259).

16. In verse (8:29) it is said: "O you who believe! If you fear God, He will fix for you a standard." In this heavenly teaching, in addition to the other means, there is also an allusion to dreams. That is, your dream will act for you as a Divine and miraculous standard, so that you will be aware of the results of your bad deeds and in the light of that you will adorn your soul.

17. In verses (51:20-21) it is said: "And in the earth are signs for the people of certainty, and (also) in yourselves. Do not you then see (them)?" Here it is said in the language of wisdom, that there are as many subtle things in your personal world, as there are dense things on the planet earth. That is, drawing emphatic attention to dreams and spirituality, it is said that there is everything in yourself. If there is a representative of the Prophet on the earth, there also has to be a subtle reflection of him in the personal world, for it is an extremely great sign of the power of God.

18. It is necessary for you to determine the collective impression of a dream each time: Good, bad or in between. Then by the grace and benevolence of God, you will not only be able to protect yourself from spiritual diseases, but you will also be able to elevate your soul as you desire. However, this feat will only be possible if you give extreme importance to your dreams and understand their allusions and act as

every allusion urges you to act. Almighty God willing!

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5 Şafaru'l-muzaffar, 1409 A.H.

17th September, 1988 A.D.

The Qur'ān and the Interpretation of Dreams

Part Two

1. The Supreme Creator has created four worlds for humankind which are: the world of wakefulness, the world of imagination, the world of dream and the world of spirituality, which is ultimately called the world of the Hereafter. The welfare, prosperity, progress and success of these worlds depend on the state of wakefulness, because it is the reaction of this wakeful state which always continues to echo in the imagination, then the results of its deeds appear in dreams and finally the punishment or reward of its words and deeds is given in the Hereafter. Thus, it is extremely necessary for every Muslim to duly obey God and the Messenger, so that those magnificent promises which God has made for *mu'mins* concerning this world and the next may come true.
2. The external mirror is able to reflect the physical shape and form of man, but it cannot show the face of the heart and the soul. Therefore, in order to do so, God has created a separate and miraculous mirror, which is dream and has given it to man, so that every intelligent human being will see the goodness and badness of his word and deed in the same detail as he will see his record of deeds on the Day of Resurrection. Nevertheless, the great difference is that, in the book of dream, correction and improvement are possible time and again, but having received the record of deeds, no improvements can be made to it.
3. The glad tidings of seeing heavenly things in dreams and spirituality are in seven degrees. Given in ascending order those exalted degrees are: First - clouded sky, second - the raining sky, third - the clear sky in which there is nothing, fourth - the sky full of stars, fifth - the sky with shining moon, sixth - the sky with illumining sun, seventh - the rank which is both the east and the west and which all the Prophets and *awliyā'* have seen.

4. The main purpose of man's dreams is to improve himself. If one has received a glad tiding, he should thank God, may He be blessed and exalted, with utmost humility for this favour. If however, there is a warning, he should repent and remember God abundantly so that He may have mercy on his condition.

5. One extremely important and fundamental law concerning this subject is that all Prophets in their respective times, were sent to the people as bringers of glad tidings and as warners (2:213) and this work is accomplished in four ways: through the heavenly Books, through the blessed tongue of the Prophets, through their successors and through dreams. Thus when a Muslim receives a glad tiding in a dream, he should reflect on its possible background. That is, who is the main bringer of the glad tiding? I am certain that it is that exalted personality known as the Mercy of the worlds, i.e., the holy Prophet. This means that the luminous dream is one of the parts of the prophethood of the holy Prophet. Therefore, its progress, which is possible through knowledge and good deeds, is extremely important.

6. In verse (78:9) it is said: "And We have made your sleep as (the source of) repose." Here the question arises that, since there are many kinds of sleep, which one can prove itself to be according to the standard of the praise of God? The answer consists of three points: It is the original sleep which is not corrupted, it is the improved and progressed sleep and it is the spirituality which is like sleep.

7. The eyes of the Prophets sleep, but their hearts do not sleep. If that is the case, then necessarily the light of *zikr* may be constantly repeating itself in their foreheads. Now one has to think, what kind of a dream was it, on the basis of which Ḥaẓrat-i Ibrāhīm^(c) wanted to sacrifice his beloved son (37:102)? Was it the one which mingles with spirituality and becomes one? When complete and full spirituality arrives, it not only comprehends and comprises dream, but also the wakeful state and imagination.

8. Sleep is neither alike in animals nor in human beings. It depends on their vocation, age, *ibādat* and spiritual exercise. Thus the friends of

God definitely experience that at a particular stage, sleep and spirituality become one, and during this experience, they see their spiritual death and its wondrous secrets. Thus sleep (*manām*, 39:42) is that state of sleep of the common people and the spirituality of the chosen ones, in which the soul of both groups is seized (39:42).

9. *Malakūt* (spiritual kingdom) is both in the heaven and on the earth (6:75). If the dream of a *mu'min* is luminous then, with the inner eye, he can see the things of the heavenly and earthly *malakūt* in his personal world. In this state all things are called signs (*āyāt*, 41:53) and in the meaning of every sign there will be knowledge and wisdom, for the *āyat* is a miracle.

10. Since the luminous dream is among the parts of prophethood, and each of its things is a Divine sign, it can have many interpretations. While its immediate and general interpretation will remain true in its place, yet due to its multi-faceted law, it is possible that the dream may indicate to the people of every rank and every vocation according to their own state. This is the reason why everyone sees dreams according to his own daily environment.

11. It is not possible to give the interpretation of everything of the world of dreams in these few pages. The main purpose is to present some proofs and examples in affirmation of the Qur'anic interpretation of dreams, so that people may benefit from this noble science (which is in the Qur'an) and may test their health and illness on the basis of this standard.

12. Examine verses (16:5-8) where there is an allusion to a basic interpretation of seeing quadrupeds, such as sheep, goat, cow, etc. The interpretation of seeing them in an orderly manner is the sign of benefit, which is possible both spiritually and materially, and to see them in a disorderly manner and being destroyed is a harmful sign. If a horse, etc, is seen in a dream, it is an indication of the spiritual *jihād* and journey on the one hand, and the physical journey on the other.

13. In a dream, the attack of ferocious beasts, such as a dog, is not

good (7:176). Regarding such dreams, some people think that it is an example of an external enemy, while it is very probable that it is the reflection of one's inner dog (i.e., the habit of oppression, tyranny), for there is everything in the personal world. In the following a chart of examples is given, through which you will be able to know which habit is represented by which animal in dreams and spirituality, so that by being aware of these principles of the science of interpretation, the amelioration of the soul may be easier and faster:

Chart of the *Mazāhir* (Loci of Manifestation)

Dominant Habit	Mazhar (Locus of Manifestation)
1. Gluttonous soul, gluttony	cow
2. Deep sleep, abundance of sleep	rabbit
3. Enmity, rancour	camel, bear, snake
4. Pride, coquetry	peacock
5. Haughtiness, self-conceit	elephant
6. Cunning, deception	fox
7. Ire and fury, oppression	dog, lion, etc.
8. Corruption, unlawful eating	crow, etc.
9. Lasciviousness, lust	donkey, cock, etc.
10. Greed, avarice	pig, duck, ant
11. Perversity, deviation	wolf
12. Mimicry, foolery	monkey, parrot
13. Spying	hoopoe
14. Sycophancy, flattery	cat
15. Theft, stealing	rat

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Cure by Understanding the Qur'ān

1. The person who is tormented by Satanic insinuations, he who wants to protect himself from every kind of evil, he who is afraid of heavenly and earthly calamities, he who is frightened of enemies and adversaries in his heart of hearts, he who laments any kind of disease, he who needs manifold blessings, he who loves the lights of heavenly guidance and he who is a lover of Divine knowledge and *ma'rifat*, should all enter the fortress of the Qur'ān with firm belief, pure-heartedness and sure hope and should benefit from its grace and blessings, day and night. This is the invitation of the Qur'ān itself in the language of wisdom.

2. The bright example of the law of nature, known to all, is that there are many levels of secular education, i.e., it has many stages. Wise people spend an ample part of their precious life in acquiring it and spend the rest of it in experiment and discovery. Yet, in reality, they cannot claim that they have poured the ocean of knowledge in the pitcher of their heart. This is with respect to secular knowledge. Now with the help of this example, imagine the fathomless ocean of Qur'ānic knowledge from the shore of which people, in queues, take water according to their capacity. But the question is, what vessels do we have? Answer: Water-skin, bucket, water-hide, leather-bottle, saucepan, jar, pitcher, jug, glass, etc. But what difference do they make to the ocean? Can it ever be said that the people have drunk the entire ocean? No, never.

3. See verse (18:109): “Say (O Prophet)!: If the ocean were ink (to write) the Words of my Lord, verily the ocean would be used up before the Words of my Lord were exhausted, even though We brought the like of it to help.” This is the praise of Divine knowledge which is in the Spirit and spirituality of the Qur'ān and in its Perfect Words, for the Qur'ān is also in the Guarded Tablet (85:21-22), from which no knowledge is left out (36:12). If this is the grandeur and vastness of the ocean of Divine knowledge, that even the angels, *jinn*s and humankind

together cannot comprehend it, with utmost humility and sincerity we ask the mighty Qurʾān: how can we avoid drowning in this ocean and how can we reach the destination of proximity and annihilation? The mighty Qurʾān, by way of grace and guidance says: “And His are the ships reared aloft in the ocean like mountains.” (55:24). Here by the ocean is meant the Divine knowledge and the exalted ships are the Prophets and the *awliyāʾ* (4:69), who are both the ships of the ocean of spirituality as well as their sailors.

4. The following wisdom-filled statement (of the Qurʾān) is also about the above-mentioned living ships: “All those in them become merged (in God=*fanāʾ fiʾllāh*) and it is only the Face of your Lord, the Lord of majesty and honour, which endures forever.” (55:26-27). It is extremely important to know the realities and recognitions of this *Ṣūfic* merging, so that there is complete certainty that this is the true merging.

5. There is also a wisdom-filled allusion to these exalted ships, in verse (17:70): “And surely We have honoured the children of Ādam, and We carry them in the land and the sea, and We have given them of the good things, and have duly preferred them above many of those whom We created.” Even though the children of Ādam are all apparently human beings, in reality, the religious inheritance of Ḥaẓrat-i Ādam^(c) is received only by those on whom the wise Qurʾān has conferred the title of “the favoured ones” (4:69). Thus, it is they who are the real children of Ḥaẓrat-i Ādam^(c). By the land is meant exoteric knowledge, by the sea is meant esoteric knowledge, by the ships are meant the Prophets and *awliyāʾ*, by the pure things are meant knowledge and wisdom and by “many of those whom We created” are meant those people who have not received this sacred inheritance of Ḥaẓrat-i Ādam^(c). This is because outside Islam, there is no religious honour and excellence.

6. How exalted, convincing and pleasant and how full of favours is the wisdom-filled allusion of the wise Qurʾān, where there is the glad tiding of the possibility of reaching the destination of proximity and merging through the ocean of spirituality. Thus it is incumbent upon the people of faith to reflect and ponder deeply upon the Qurʾānic verses.

7. In verse (20:114) the holy Prophet is addressed by God: “Say! O My Lord! Increase me in knowledge.” From this exalted command it is evident that the holy Prophet used to say this prayer all the time and accordingly his knowledge constantly increased until a ladder of spiritual knowledge was placed for him, from the earth to the sublime Throne. Further, in this blessed verse there is the emphatic allusion for *mu’mins*, that they are in dire need of knowledge in order to understand the Qur’ān. Therefore, it is necessary that they should always repeat this prayer.

8. The wise Qur’ān is such a perfect and unique book of God, the Blessed, the Exalted, that the hidden sciences of its depths are acquired as blessings and wisdoms. This pleasant and sweet acquisition depends greatly on reflection and thinking. Thus, everywhere in the holy Qur’ān, attention is drawn to this special and necessary matter, for example it is said in verse (38:29): “(This is) a blessed Book We have revealed unto you that they may ponder on its verses, and that the people of intellect may reflect.” Another example is in verse (47:24): “Do they not ponder on the Qur’ān or are there locks on their hearts?” From these examples it becomes undoubtedly clear, that intellect, wisdom and reflection are extremely important in order to understand the Qur’ān.

9. In verse (7:204) it is said: “And when the Qur’ān is recited, listen to it and remain silent, that mercy may be shown to you.” Mercy (*rahīm*) means benevolence, kindness and also pardon. Why not, after all it is the exalted attribute of *Rahmān* (the Compassionate) and *Rahīm* (the Merciful). Certainly, mercy will be shown to the listeners according to their states and conditions, whether they are in the state of illness or in any other state. In any case, the Benevolent Lord will cast the glance of mercy on them.

10. One of the names of Almighty God, the Absolute Healer, is *Shāfi*, because healing and true health are in His powerful hand, and therefore, it is He Who gives healing, health and peace, as it is said regarding Ḥazrat-i Ibrāhīm^(c): “And when I am sick, then He heals me.” (26:80). This sickness can be any of the physical, spiritual and intellectual sicknesses. Thus you should read the Qur’ān with the intention of

receiving healing from every kind of disease and reflect in order to understand its true meanings. God willing, you will be successful. The glorious Qur'an, which is the healing speech of the Absolute Healer, contains Divine prescriptions for every kind of disease.

11. There is a wisdom-filled command of God, the Blessed, the Exalted: "Therefore, remember Me, I will remember you." (2:152). This faith-illuminating and soul-nourishing command is given to the Muslims. Now, let us see what is said about the hypocrites: "They forgot God, so (as if) He also forgot them." (9:67). An extremely important question to ask here is: How does God remember His servants and how does He forget the hypocrites? It is an amazing question, the answer to which is that when the believing servant remembers God with utmost humility and self-effacement, God looks at him with the glance of mercy. Although the word mercy is one word, the expansion of its luminous meaning and its link to other meanings are a universe. Therefore, a very brief description of the glance of mercy is as follows:

12. Mercy, first of all, starts from "You alone we worship and from You alone we seek help", therefore, it is the pleasure of servitude and the light of Divine help (*ta'yid*). Then this sweetness and light progress further and become a personal world, in which there are countless bounties. The supreme bounty of the personal world is the sacred love of God and His Messenger. However, that wisdom-filled love does not wish to drive you mad, such that you shun society and take the path of the desert. Among countless bounties, one chief bounty is knowledge. Just as people become aware of a world of scientific things through external knowledge, in the same way, there should not be any surprise if a luminous personal world is created within you through the blessings of Divine knowledge. If you believe in it then realise that God remembers His servants in degrees, one example of which is mentioned here. As for the question regarding the hypocrites, in what sense does God not remember them? It is sufficient to say that He does not look at them with the glance of mercy.

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Different Wisdoms

1. Q. Why do undesired and unwilling thoughts occur in the human heart? What can be their cause?

A. The heart is the fountainhead of life and the senses, therefore for the continuity of the flow of the river of life, survival and consciousness, it is necessary for something to be there. Thus, when the heart is not in use with control, it is inspired with something of piety or insinuated with something of impiety (91:8) according to one's existing condition and state. Therefore, it is said that whatever occurs in the heart has four origins: Divine (*Rahmāni*), angelic, satanic and carnal. It is through these four ways that a thought automatically occurs in the heart. If it is Divine or angelic, it is called *ilqā'* or *ilhām*, if satanic, it is called *waswasah*, or if it is carnal, then it is called *ḥadis-i nafsī*.

2. Q. What is the recognition of *tawfiq* and *hidāyat* individually and personally? How can it be attained?

A. *Tawfiq* (success) and *hidāyat* (guidance) consist of many levels, but their special form, according to the Qur'an, is: "No calamity befalls save by God's permission. And whoever believes (fully) in God, He guides his heart. And God is Knower of all things." (64:11). That is, when the believing servant passes through external and internal trials on the path of God, with *ibādat*, spiritual exercises, knowledge and good deeds, He favours him with all kinds of special *tawfiqāt* (successes) and guidance.

3. **The prayers of the Prophets^(c):** In the wisdom-filled stories of the Prophets in the Qur'an, there are great and exalted examples for the religious life of the people of faith. Among these bright examples are those words of prayer which they used to recite in the time of tribulations and calamities. These prayers are like special medicines of the heavenly hospital (=the Qur'an) for every individual Muslim.

For these prayers were approved and accepted in the past and are still acceptable in the eyes of God, may He be blessed and exalted. For instance see: “*Lā ilāha illā anta subḥānaka inni kuntu mina’z-zālimin* (There is no God save You. Purified be You! Surely, I have been among the wrong doers.)” (21:87).

4. Manifestation of the ‘*Ālam-i zarr* (The World of Particles): *Zarr* is the plural of *zarrāh*. *Zarrāh* is the name of an extremely tiny red ant; it also means a mote which appears in the sunshine coming through a window. A synonym of *zarrāh* in the Qur’ān is “*habā’*” (25:23; 56:6). Thus the ‘*ālam-i zarr* means the world of particles, by which is meant the world of spiritual particles, which is called the microcosm as well as the personal world. It should be remembered that real spiritual progress starts with the manifestation of the world of particles. This manifestation is a great spiritual revolution and the observation of dazzling lights before this is merely a great test.

5. Negative-like Wisdom: The multi-faceted character of the Qur’ān (which means that every noble verse of the Qur’ān has many facets of meaning) is mentioned in “*Healing through Knowledge*”. For an example of this see verse (56:5-6): “And the mountains are ground to powder so that they may become scattered dust.” That is, the soul which was solid like a mountain now has its extremely small particles starting to fly, and every particle is a living soul. The world of particles manifests itself from among these particles. The world of particles is also the record of deeds of every individual, as mentioned in verse (25:23): “And We will turn unto the work they did and make it as scattered dust.” This is a negative-like wisdom, namely, a wisdom which apparently seems negative, but is not so in reality. This is because it is a veiled mention of a great secret of the record of deeds.

6. Record of Deeds (Book of Deeds): As mentioned in the above, the record of deeds will be utterly different from the books of this world and very wonderful, for it is based on the scattered particles of the soul, as mentioned in verse (17:13): “And We have fastened every man’s record of deeds on his neck and We shall bring forth for him on the day of Resurrection as a book which he will find scattered.” However,

this will be the initial form of the book of deeds and eventually its manifestation will be as a luminous person.

7. **Man, Jinn and Angel:** Try to find out in the light of the wise Qur’ān whether or not man, *jinn* and angel can be one at some place? Is there any link between them at present, or is each of them a totally separate creature from *azal*? These and other such questions are extremely important. In this connection, we would like to say that creation, in fact, takes place on the circle of nature, which the holy Qur’ān has called “*khalq^{an} min^m ba^cdi khalqⁱⁿ* (a creation after a creation, 39:6)” the details of which are in verses (23:12-14). Thus the last link of this circular chain is “*khalq-i ākhar* (another creation, i.e., the subtle creation)”, and the verse in which it is mentioned is: “Then We created it another (or ultimate) creature.” (23:14).

8. **The Perfect Creature:** Another creature or the ultimate creature is man, but in the subtle body, which is both *jinn* and angel. Some proofs of this fact are:

- (a) It is said in the Qur’ān (23:12-14): “Verily We created man from a quintessence of clay, then We made it a drop of sperm, which remained in a secure place (now it did not remain quintessence of clay). Then We created the drop of sperm a clot (now it did not remain a drop of sperm), then We created the clot a little lump (now it did not remain a clot), then We created the little lump bones (now the little lump is totally changed), then We clothed the bones with flesh (in this state the physical creation of man became perfect, and being born in this world, continued to pass through the stages of life), then We made him another creature (*khalq^{an} ākhar*, i.e., the ultimate creature), or the subtle creature”. Now it is free from bones and flesh, for in this Divine teaching it is crystal clear that in every following creation the previous state does not remain.
- (b) To say “another creature” is itself a bright proof that here the subtle creature is mentioned.
- (c) To say “So blessed be God” is the third proof, for in this Divine attribute it is alluded that He confers the subtle creatures with

blessings.

- (d) The fourth proof is “the Best of creators”, for the creation of the higher creatures is mentioned in this praise of the Supreme Creator.

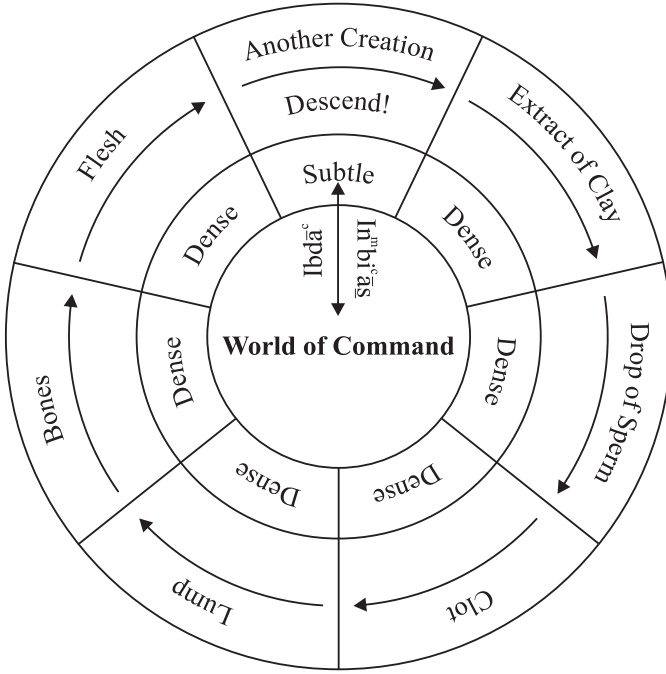
9. **Moth and Silk Worm:** One of the countless marvels and wonders of God’s power is that by His command, the moth and the silk worm come into being from one another, of which the moth symbolises the subtle creature and the silk worm the dense creature. In reality, neither of them is anterior or posterior rather, both of them equally and simultaneously revolve on the circle of creation. In other words, in reality, they are the same one creature, which revolves on this circle. Certainly, it is the same law addressed to Ḥazrat-i Ādam^(c) and the subtle or spiritual creatures: “Descend you all from it (Paradise).” (2:38). In short, they were all subtle in Paradise, but when they came down to this world they became dense. Refer to the diagram on the next page.

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Creation within Creation



“Surely His is the creation and the command, blessed is Allāh, the Sustainer of the worlds” (7:54).

Descent of the subtle creature is mentioned in verses (2:36,38 ; 7:24 ; 20:123).

Excellence of Intellect and Wisdom

1. It is said in a noble *Ḥadīṣ* that when God, may His glory be glorified, created the intellect, He granted it speech and said to it: “Come forward! It came forward. Then He said: Go back! It went back. Then He said: By My honour and majesty! I have not created a thing more beloved than you and I will perfect you in the one whom I like”. In another *Ḥadīṣ*, the holy Prophet says: “God Almighty has not created a creature which is more honoured with Him than the intellect”.

2. Regarding the intellect, Ḥazrat-i °Alī^(c) says:

Al-°aqlu °aqlān
Maṭbū^{cun} wa masmū^{cun}
Wa-lā yanfa°u masmū^{cun}
Izā lam yaku maṭbū^{cun}
Kamā lā-yanfa°u zāw’u’sh-shamsi
Wa-zāw’u’l-°ayni mamnū^{cun}

“The intellect is of two kinds:
Innate and acquired by listening.

The intellect acquired by listening does not help;
If the innate intellect is not there;
As the light of the sun does not help;
If the eye is deprived of light (impaired vision).”

(*Luġātu’l-Qur’ān*, II, 147).

3. Another name for the intellect is *lubb*, the plural of which is *albāb*. *Lubb* means that which is free from every kind of adulteration. *Lubb* means the gist and essence of everything. Since the unadulterated intellect also is the gist and essence of a human being, therefore, it is called *lubb*. According to some, it also means pure. In short, every *lubb*

is intellect but every intellect cannot be called *lubb*. It is because of this that the glorious Qur'ān relates all those principles, which only the pure intellects can comprehend, to the “*ulu'l-albāb* (those who have *lubb*)”.

4. Intellect is also called *nuhyah* (pl. *nuhā*). *Nuhyah* is derived from *naha* which means to prevent. Since the intellect also prevents man from shameful actions and improper things, therefore, it is also called *nuhyah* and the word “*ulu'n-nuhā* (people of intellect)” is mentioned twice in the wise Qur'ān (20:54,128).

5. In verse (29:43) it is said: “And those similitudes We strike them for the people, but none understand (*ya^cqilu-hā*) them save those who possess knowledge (*al-^cālimūn*)”. In this verse there is an allusion to the perfect intellect, mentioned in the beginning, which is in the Divine *‘ulamā’*. It is these *‘ulamā’* who, by the grace and help of God, understand Qur'ānic similitudes. Thus, such a noble intellect, which acts at this level, has paramount excellence.

6. The intellect attains perfection from the observations and studies of the earth of the personal world, which is the earth of spirituality, as it is said: “Have they not travelled in the land (of the personal world) and have they hearts wherewith to understand (*ya^cqilūn*) and ears wherewith to hear? For, indeed it is not the eyes that grow blind, but it is the hearts, which are within the bosoms, that grow blind.” (22:46). In this noble verse, human beings are invited to the recognition of their soul (self) so that it may lead them to the recognition of the Lord and therefore the opening of the eye of the heart forever.

7. The door of the recognition of self and of God opens only in the personal world. Those fortunate ones who attain this recognition can also reflect and ponder upon the external world and understand it, as it is said in verse (2:164): “Indeed, in the creation of the heavens and the earth, and the alternation of night and day, and the ships which sail across the sea with that which is of use to men, and the water which God sends down from the sky, thereby reviving the earth after its death, and dispersing all kinds of beasts therein, and (in) the ordinance of the winds, and the clouds obedient between heaven and earth; are signs for

those people who understand (*ya^cqilūn*).”

8. It is a true exegesis of a holy verse that religious intellect and knowledge are the greatest means of purity and in contrast to this, ignorance is the greatest impurity. This guidance and teaching is given in verse (10:100): “And He lays impurity (of disbelief and ignorance) upon those who do not understand (*lā ya^cqilūn*).” That is, to remain outside of Islam (submission) and *imān* (faith) is such an impurity that it cannot be washed away by any means.

9. We also have to see and know in the very light of the holy Qur’ān what is that basic sin, due to which, let alone vice, virtue also turns into vice and eventually its perpetrator becomes bound for Hell. The answer to this is found in verse (67:10): “And they will say: Had we listened or understood, we would not have been among the dwellers of the blazing Fire.” From this verse, it is clear that the intellect is both Paradise and the path to Paradise and ignorance is both Hell and the fetters of Hell.

10. Now examine carefully those sixteen places in the glorious Qur’ān where *ulu’l-^{al}bāb* or the people of intellect are mentioned, and how God has linked all good deeds and beauties to the perfect intellect and how there is not a single bounty which is not spread on the dining table of the intellect and wisdom. It is the intellect which is called wisdom, by granting which abundant good is also granted (2:269). Now take note and be happy that one hidden name of intellect and knowledge is light. Yes, it is a fact that when the intellect reaches the level of perfection, the people of recognition (*ma^crifat*) know it by the name of light. Many meanings, such as, intellect, knowledge, *ma^crifat*, guidance, light and certainty are in reality one and the same.

11. The wise Qur’ān is full of the mention of *darajāt* or ranks everywhere and there is no doubt that those ranks are based on knowledge, i.e., intellect, and good deeds. One blessed verse related to this subject indicates that the ranks reach the Supreme Throne (40:15). The number of these ranks can be different according to different examples. Nonetheless, in the light of verse (70:3-5), it can be said that these ranks comprise fifty thousand years. That is, a man who is

at a remote distance, has to climb fifty thousand rungs of the soul and intellect to become *fanā' fi'llāh* or merged in God. In this example, the concept of people with respect to rungs and degrees is correct, but the subject of the Divine will is separate from it and is a special subject.

12. The holy Prophet was the revealed light (*nūr-i munazzal*) and the luminous lamp (5:15; 33:46), in the sense of the light of intellect and the light of guidance. Therefore, we can say with absolute certainty that this heavenly light of the intellect and wisdom was not only illumining the assemblies of the people of faith in the external world, but its greatest work and miracle was to illumine their hearts, and this actually happened. Illness is in the heart (as mentioned in verse (2:10)) and the same illness is also darkness. Thus the main work of light is in the heart of a believing servant and that is to remove every kind of darkness of intellect and soul and to spread light in its place, so that the inner senses may wake up from the sleep of ignorance and start their work.

13. The sound heart is the name of the light of intellect and the sick heart is the name of the darkness of ignorance. These two opposites or contraries have many respective names. Some of these names are mentioned here as an example, so that the people of wisdom may know the law that intellect and knowledge are mentioned in everything of the Qur'an, (20:98, namely, every verse). Whatever may be mentioned apparently yet the precious gems of intellect and wisdom are hidden in it.

The Sound Heart and the Sick Heart

Light of Intellect

Light of submission & faith
 Light of guidance
 Light of knowledge & wisdom
 Light of remembrance & worship
 Light of truth & reality
 Light of truthfulness & certainty
 Light of obedience
 Light of love & affection

Darkness of Ignorance

Darkness of disbelief & hypocrisy
 Darkness of polytheism
 Darkness of ignorance
 Darkness of oblivion & negligence
 Darkness of falsehood
 Darkness of lie & doubt
 Darkness of disobedience
 Darkness of enmity & grudge

Light of insight

Darkness of benightedness

Light of good

Darkness of evil

Light of recognition

Darkness of denial (to recognise)

14. If it has become possible for the misleading (*muz̄ill*) Satan to spread the darkness of disturbing thoughts in the hearts of people, then on the other hand, according to Divine justice it has also become possible for the True Guide to erase darkness from their hearts, by illumining them with the light of guidance. A bright example of this great feat is in verse (6:122): “Is he who was dead and We have raised him unto life, and set for him a light through which he walks within men, as him whose similitude is that of the one who is in darknesses from where he cannot emerge?”

15. There is a veil on the great wisdom of the above-mentioned blessed verse, which is: *Mayt* (dead) has three meanings: (a) See verse (2:28): “And you were dead (*amwāt^{an}*).” (b) Death before death, which happens to the Perfect Men. (c) In comparison to the luminous life of the Perfect Man, his previous life was no more than a death. Then see the meaning of “*fi’n-nās* (in the people)”: Is the extent of the light simply to walk amongst the people externally, or does it have a very great meaning? Reflect deeply on this.

16. It is said in a *Ḥadis*: “Beware of the perspicacity of the *mu’min* who sees through the light of God” (*Aḥādīs-i Maṣnawī*, p. 14). Who can such a *mu’min* who is at the perfect level of faith, be? Such a *mu’min* can only be the Perfect Man, namely, the *walī*. Other *mu’mins* who according to this command cannot be at this level of light, need to fear the rank of light. However, it is possible for them to progress and merge themselves in the Perfect Guide.

17. The perfection of the intellect and knowledge lies in the signs and miracles which appear in spirituality. Full-fledged spirituality starts from the stage where Ḥazrat-i Isrāfīl^(c) as well as Ḥazrat-i ‘Izrā’īl^(c) are, and in which the dead are revived and shown spiritual and intellectual miracles. Such an observation is only possible for fortunate *mu’mins* when they slaughter the ox of their carnal soul with the knife of

knowledge, *‘ibādat* and spiritual exercise (2:73).

18. The light of intellect is a living word, which continues to have a luminous and wisdom-filled conversation in the heart and mind of the *ṣiddiqīn* (the truthful) and *shuhadā’* (martyrs, witnesses) (57:19). A bright example of this is that of Ḥaẓrat-i Maryam^(c), in whom the light of Ḥaẓrat-i ‘Īsā^(c) was revealed in the form of a Word (4:171). Ḥaẓrat-i Ibrāhīm^(c) also made this light an enduring Word in his children under the title of the lasting Word (43:28). In short, light is not only the name of the illumination of the inner eye, but it also illumines all spiritual and intellectual powers like an unprecedented and unique sun.

19. *Sakīnat* means satisfaction, consolation of the heart, tranquillity, peace. If it is God-inspired, it is called a spiritual miracle and is far superior to physical peace. The revelation of this magnificent *sakīnat* is mentioned in the wise Qur’ān. See verse (48:26) for instance in which, the *kalimah-yi taqwā* (word of piety), which was a Supreme Name and was affixed to the heart and mind of the *mu’mins*, is also mentioned with the revelation of *sakīnat*. That is, previously the chain of Divine remembrance used to discontinue despite tremendous effort, but now by the grace of God, due to *sakīnat*, the light of remembrance started to repeat itself automatically and continued without any interruption.

20. The *Sūratu Yā-Sin* is the heart of the Qur’ān and the blessed verse (36:83) which is at its end, is the gist and essence which contains the allusion (*ishārah*) to the beginning and the end of the Divine word and act and the pearl of the universe and the existents. That pearl in the hand of God is *malakūt*, which is the world of intellects in which intellectual unity is found. Therefore, the world of intellect is one, but in it innumerable things are represented and the intellectual manifestations are countless. Thus the greatest excellence of the intellect is that it is the heavenly and earthly *malakūt* which contains everything and is perfected only in the one whom God, the Exalted, loves.

London,
19 Şafaru’l-muzaffar, 1409 A.H.
1st October, 1988 A.D.

Ummu'l-Kitāb

1. For those fortunate people who believe in the Qur'ān with their heart and soul, God has kept innumerable mercies and blessings in this unique and unprecedented Book. There is no doubt that every kind of medicine and healing is also included among the stores and treasures of these mercies and blessings. Here, it should be remembered that what is in the entire Qur'ān, is condensed in the *Ummu'l-Kitāb* (*Sūratu'l-Fātiḥah*). Thus if a Muslim/*mu'min* wants to benefit easily from the bounty of healing of the Qur'ān, they should have recourse to the *Sūratu'l-Fātiḥah*, which is the *Sūratu'sh-Shifā'*, for it is the *Ummu'l-Kitāb* and the essence of the Qur'ān.

2. Many scholars have added to this *Ḥadis*: “Indeed, God has gathered the sciences of the first and the last in four Books and their sciences in the Qur'ān and its sciences in the *Fātiḥah*”, “the sciences of the *Fātiḥatu'l-Kitāb* in *Bismi'llāh* and those of *Bismi'llāh* in its letter *Bā'*.” The reason for this is that the purpose of all sciences is the union of the servant with his Lord, and the letter *Bā'* in *Bismi'llāh* is used in the sense of *ilsāq*, i.e., connecting and joining. Therefore, this sense or allusion joins the servant to the Lord of Honour, which is the ultimate purpose. (*al-Itqān*, IV, 127).

3. There is an extremely beautiful and cogent explanation in the exposition of the above-mentioned noble *Ḥadis* that, as all the sciences and wisdoms of all the heavenly Books are gathered in the *Sūratu'sh-Shifā'* and as their treasure of treasures is enfolded in *Bismi'llāh* and then in the *Bā'* of *Bismi'llāh*, the purport and ultimate allusion of all this is that the believing servants may get rid of all spiritual diseases, become secure, sound and healed and unite with the Benevolent Lord. In other words, they should attain the rank of *fanā' fi'llāh* (merging in God) and *baqā' bi'llāh* (survival by God), for it is the highest and greatest bounty among the most marvellous and extremely pleasant bounties in God's Godhead.

4. *Ummu'l-Kitāb* is given many attributive names due to its countless virtues and beauties, such as (1) *Fātiḥatu'l-Kitāb*, (2) *Fātiḥatu'l-Qur'ān*, for the *Mashāf* (Qur'ān) begins with this *sūrah* as well as the teaching of the Qur'ān and the recitation of the *ṣalāt* (*namāz*), (3) *Ummu'l-Qur'ān*. One of the reasons for this naming is that *ummu'sh-shay'* means the origin of a thing, and the *Sūratu'l-Ḥamd* is the origin of the Qur'ān, because it contains all the purposes of the Qur'ān and all its sciences and wisdoms. Another reason for naming it so is that it is the most excellent of all the *sūrahs*. Thus, as the chief of a community is called the *Ummu'l-qawm*, similarly, it is called (4) *Ummu'l-Kitāb* and *Ummu'l-Qur'ān*. According to another version, it is so called because its honour is equal to that of the entire Qur'ān. It is also said that the reason for naming it so is that it is the refuge of the people of faith and the gathering place while returning, just as the ensign of an army under whose shadow the soldiers take refuge and gather is called *umm*.

5. (5) *Al-Qur'ānu'l-^cazīm* and (6) *al-Sab^cu'l-maṣānī*. The holy Prophet has said: It (*Ummu'l-Kitāb*) is the *Ummu'l-Qur'ān*, and it is *al-Sab^cu'l-maṣānī* and it is *al-Qur'ānu'l-^cazīm*. It is called *al-Sab^cu'l-maṣānī* because in it there are seven verses, which are repeated (in prayers). It is *al-Qur'ānu'l-^cazīm* because it consists of all those meanings which are found in the Qur'ān.

6. (7) *Al-Wāfiyah*, because it contains all the meanings of the Qur'ān in the perfect form, (8) *al-Kanz*, because it is the treasure of sciences and wisdoms, (9) *al-Kāfiyah*, because in the performance of the *ṣalāt* this *sūrah* alone is sufficient, but without it, no other *sūrah* on its own can suffice, (10) *al-Asās*, for it is the origin and first *sūrah* of the Qur'ān, (11) *an-Nūr*, because it contains the light of knowledge and wisdom, (12) the *Sūratu'l-Ḥamd*, and (13) the *Sūratu'sh-Shukr*, because God's praise and gratitude is performed by it.

7. (14) The *Sūratu'l-Ḥamdī'l-ūlā* and (15) the *Sūratu'l-Ḥamdī'l-qaṣrā*, because the initial praise and brief praise is performed by it, (16) *al-Rāqiyah*, (17) *ash-Shifā'* and (18) *ash-Shāfiyah*, because in it there is incantation, cure and healing for every pain and disease, (19) the *Sūratu'ṣ-Ṣalāt* (20) *aṣ-Ṣalāt* and (21) the *Sūratu'd-Du^cā*, because *ṣalāt*

depends on this *sūrah*. According to some scholars, one of its names is also *ṣalāt*, and it also contains the prayer which is “*Ihdi-nā* (guide us)”.

8. (22) The *Sūratu’s-Su’āl*, (23) the *Sūratu’t-Ta’limu’l-Mas’alah*, (24) the *Sūratu’l-Munājāt* and (25) the *Sūratu’t-Tafwīz*, because in it there is the asking of God and the way of asking, which is based on praise. In it is *munājāt* and also trust, for the servant by saying “And from You alone we seek help”, entrusts all his affairs to God.

9. The above mentioned twenty-five names of *Ummu’l-Kitāb* and the reasons for their naming are mentioned in *al-Itqān* (Vol. I). Now we would like to say that, in order to benefit more and more from the countless mercies and blessings of the *Ummu’l-Kitāb*, it is necessary to have more and more certainty, and this depends on knowledge alone. Thus there is wisdom in increasing your knowledge about the wise Qur’ān and the *Ummu’l-Kitāb*, so that the practice of the recitation of the Qur’ān, *ṣalāt*, prayer and healing may be with certainty and in the true sense. Spiritual healing is not possible without faith and certainty, as mentioned in the *Da’ā’im* (II, 135-36).

10. It is narrated from Imam Ja’far aṣ-Ṣādiq^(c), that one day he went to the governor of Madinah, Muḥammad bin Khālīd, who complained to the Imam of a stomach ache: The Imam said that his father Imam Muḥammad al-Bāqir^(c) had narrated this *Ḥadīṣ* to him from his father, Imam Zaynu’l-Ābidīn^(c) and the narrative had come through Ḥaẓrat-i Āli^(c), that one day someone complained to the holy Prophet of a stomach ache. The holy Prophet said: Make syrup of honey and drink it with three or five or seven grains of black caraway. By God’s grace you will be healed”. The person acted accordingly and was healed. Therefore, you should also act accordingly. At this time, one of the people of Madinah, who was present there objected and said: O Abu Ābu’l-Āli! We had also heard this *Ḥadīṣ* and had also acted accordingly, but it did not benefit us. On hearing this Imam Ja’far aṣ-Ṣādiq^(c) became angry and said: “By this cure God benefits only the people of faith, and it benefits those who believe His Prophets. God does not benefit the hypocrites and those who act without believing in the Prophet”

11. The sacred things of the holy Qur'ān are of three kinds: the names of God, the verses and the *sūrahs*. Just as among the names, the Supreme Name is the greatest, so among the verses, the greatest is the *āyatu'l-Kursī* and among the *sūrahs*, the greatest is the *Sūratu'l-Fātiḥah*. Although the Supreme Name is not apparent in the Qur'ān, the greatest verse and the greatest *sūrah* are clearly apparent. Therefore, a *mu'min*, who eagerly wants to know the Supreme Name should, with the same eagerness, benefit from the *Ummu'l-Kitāb* and the *āyatu'l-Kursī*. This is because without gratitude and appreciation for the great bounties granted, it is not possible for the other greater mercies to be revealed.

12. In “*Qur'ānic Healing*”, under the title of Divine love we have written the exegesis of the *Ummu'l-Kitāb* in the light of love. Here, God willing, we will try to write its exegesis in the light of recognition (*ma'rifat*):

- (a) In “*Bismi'llāhi'r-raḥmāni'r-raḥīm*” the dot under the *Bā'* of *Bismi'llāh* symbolises the Pearl of Intellect, which is also in the Divine Pen, and which at the height of the rank of *azal* joins the *‘arifs* (the people of *ma'rifat*) to the Lord, the Compassionate, the Merciful (for the “*ism*” is derived from “*sumūw*” which means “to be high”). That Pearl is the origin and foundation of the universe and the existents, as well as its gist and quintessence, just as the world of letters comes into being from a dot and again logically contracts into the same dot.
- (b) *Al-ḥamdu li'llāhi rabbi'l-‘ālamīn* (Praise belongs to God, the Sustainer of the worlds): Everybody praises God according to his ambition and access, so the people of *ma'rifat* praise Him on the basis of the observation of lights and the bewilderment caused by His beauty and majesty. They see that God has created extremely pleasant and exalted bounties for the nourishment of the soul and the intellect in the personal world.
- (c) *Ar-raḥmāni'r-raḥīm* (the Compassionate, the Merciful): In these two names of God, is mentioned heavenly love, the feeling of whose countless pleasures and sweetnesses is in every destination. In particular, that of the effacement and merging in the destination

of Isrāfil^(c) is unique and unforgettable.

- (d) *Māliki yawmi'd-din* (the Master of the Day of Judgement): Today, in this world, every individual is the master of his choice, but when the Resurrection will take place, no one will have a choice. Thus God alone will be the Master of decision and of reward and punishment.
- (e) *Iyyāka na'budu wa-iyyāka nasta'in* (You alone we worship and from You alone we seek help): We worship You recognising You in the illumination of the light of *ma'rifat* as One and Alone and seek help only from You.
- (f) *Ihdina's-ṣirāṭa'l-mustaqim* (guide us on the right path): Although they are guided by the favour of God and the guidance of the true Prophet, as teachers and as a community, they pray to be guided on the right path, just as the Prophet himself was the guide, but on behalf of his community, he used to say this prayer.
- (g) *Ṣirāṭa'llazina an'amta 'alayhim* (the path of those upon whom You have conferred favours): On the path of those upon whom You have showered the most special favours of the soul and the intellect, whose supreme purport is none but *ma'rifat*.
- (h) *Ġayri'l-mağzūbi 'alayhim wa-la'z-zāllin* (not the path of those who have earned Your wrath, nor the path of those who have deviated): For they have not been fortunate to obtain the luminous wealth of Your love, therefore, they deviated from the right path and became deprived of the invaluable treasures of *ma'rifat*.

13. One extremely important key *Ḥadiṣ* of which the learned people are aware, is: “Actions depend on intentions” (*Da'ā'im*, I, 4). That is, in Islam, good intention is extremely important. No action is acceptable without good intention and the heart of a believing servant becomes prosperous and illumined with good intention only through knowledge and recognition (*ma'rifat*). Thus, good intentions will prevail in the heart of the one who reads the *Ummu'l-Kitāb* in the light of knowledge and *ma'rifat* and believes firmly in its blessings and benefits. When the veil of the *Ummu'l-Kitāb* will be lifted for a fortunate Muslim, he will sacrifice himself for its beauties as an ardent lover and his heart

will be illumined with the light of love. What great radiance of good intention! Glory be to God! Now you should continue to read the *Ummu'l-Kitāb* with love, for although it is a very short *sūrah*, in the comprehensiveness of its gems it is a complete heavenly Book, rather, it is the Mother of the Book. Praise be to God for His grace and favour! By continuing to do so you will have countless benefits, including the great bounty of recovering from diseases.

Karachi,
28 Şafaru'l-muzaffar, 1409 A.H.
11th October, 1988 A.D.

Cure by *Mu^cawwizatān*

1. By the Name of God, the Compassionate, the Merciful! *Mu^cawwizatān* (or *Mu^cawwizatayn*), which means the two *sūrahs* for protection against evil, is the name given to *Sūratu'l-Falaq* (the Dawn) and *Sūratu'n-Nās* (Humankind). The reason for giving this name is that in these two wisdom-filled *sūrahs*, one is taught to seek the protection of God in order to escape all evils. Therefore, they have tremendous protective and curative blessings and effects. You should study every word of these *sūrahs* with due reflection and also see their characteristics in the sound *Aḥādīs* and exegeses so that you may have absolute certainty about these two refuges.

2. In *Sūratu'l-Falaq*, first comes the word “*qul* (say!)”, which is mentioned 332 times in the glorious Qurʾān. This is a special command of God, because in it He addresses the holy Prophet: O Prophet! Tell the people personally and also through other means. Thus whatever the holy Prophet presented to the people during his pure life, by words and deeds, was under the Divine command “*qul*”. Further, the execution of this command also continues through the two important things which the Prophet has left for the sake of guidance.

3. Then there is the word “*a^cūzu* (I seek refuge)”, in which refuge is sought for three things: first, intention; second, speech and third, action. The most successful form of refuge for all these is possible in the light of knowledge and recognition (*ma^crīfat*), for without faith and certainty, intellect and wisdom, it is not possible to escape every kind of evil and reach the refuge of God and protect oneself there. It is because of this that God, the Knowing, the Wise, has kept the example of seeking refuge on the extreme height of religion and this height is the pure *Sunnat* of the holy Prophet. That is, nowhere has God said: “*Qūlū na^cūzu* (Say! we seek refuge)”, rather He has said: “*qul a^cūzu* (Say! I seek refuge)”. That is, O Prophet! First of all you say it and then by acting upon it, show them what is the way of seeking the refuge of God.

4. “*Bi-Rabbi’l-falaq* (with the Lord of dawn)”. That is, I seek refuge in the presence of the Lord of the dawn of *azal* (*ṣubḥ-i azal*). Although there are many dawns, the one most worth mentioning and extremely marvellous, is the one which dawns with the rise of the light of *azal* (*nūr-i azal*). This is because the true protection of God is attained by a fortunate servant at the stage where he becomes merged in God (*fanā’ fi’llāh*). At this stage he observes the secrets of *azal* and *abad* together.

5. “*Min sharri mā khalaq* (from the evil of what is created)”. In this verse, there is the terse mention of taking refuge from all evils. That is, what is mentioned in detail in *Sūratu’l-Falaq* and *Sūratu’n-Nās* is summarised in the above-mentioned two verses. From the preceding, it is evident that it is *falaq*, namely spirituality and the dawn (light) of *azal*, which erases the darknesses of all evils and puts an end to them.

6. “*Wa min sharri ḡāsiqⁱⁿ izā waqab* (and from the evil of the dark night when it overspreads)”. *Ḡāsiq* is an active participle which means that which spreads darkness. This means a person who spreads the darknesses of ignorance. Such a person is more dangerous than the dark night, since there is as much good in knowledge and wisdom, as there is evil in ignorance. Thus, according to the law of seeking refuge, it is necessary and essential to escape the ignorant and ignorance and seek God’s refuge.

7. “*Wa min sharri’n-naffāsāti fi’l-^cuqad* (and from the evil of the women who blow on knots)”. For the exegesis of this, see: *Qāmūsu’l-Qur’ān*, pp. 609-610.

8. “*Wa min sharri ḥāsidi^m izā ḥasad* (and from the evil of the envier when he envies)”. The wisdom of this noble verse says that not only do the external evils of malignant people influence you, but so do their internal evils. Jealousy is an example of the latter state. That is, if the jealousy of the jealous were not to come as an arrow, then the command of avoiding it and entering the refuge of God would not have been given. Thus it is evident that evil comes by both external and internal paths.

9. By the Name of God, the Compassionate, the Merciful!

“*Qul a‘ūzu bi-Rabbi’n-nās* (Say! I seek refuge with the Sustainer of the people)”. That is, I keep myself protected and peaceful in the refuge of the Majestic Sustainer, Who has the absolute power of nourishing and sustaining people physically, spiritually and intellectually. The intellectual bounties come from the *azālī* treasures, for the supreme fountainhead of sustainership lies there.

10. “*Maliki’n-nās, Ilāhi’n-nās* (the King of men, the God of men)”. Here in the word *malik* (king) is alluded the great importance of the Divine laws, and in the name *Ilāh* (the Worshipped One), special attention is drawn to worship. This means that without following the Divine laws and without worshipping God in the true sense, no one can receive protection in His presence.

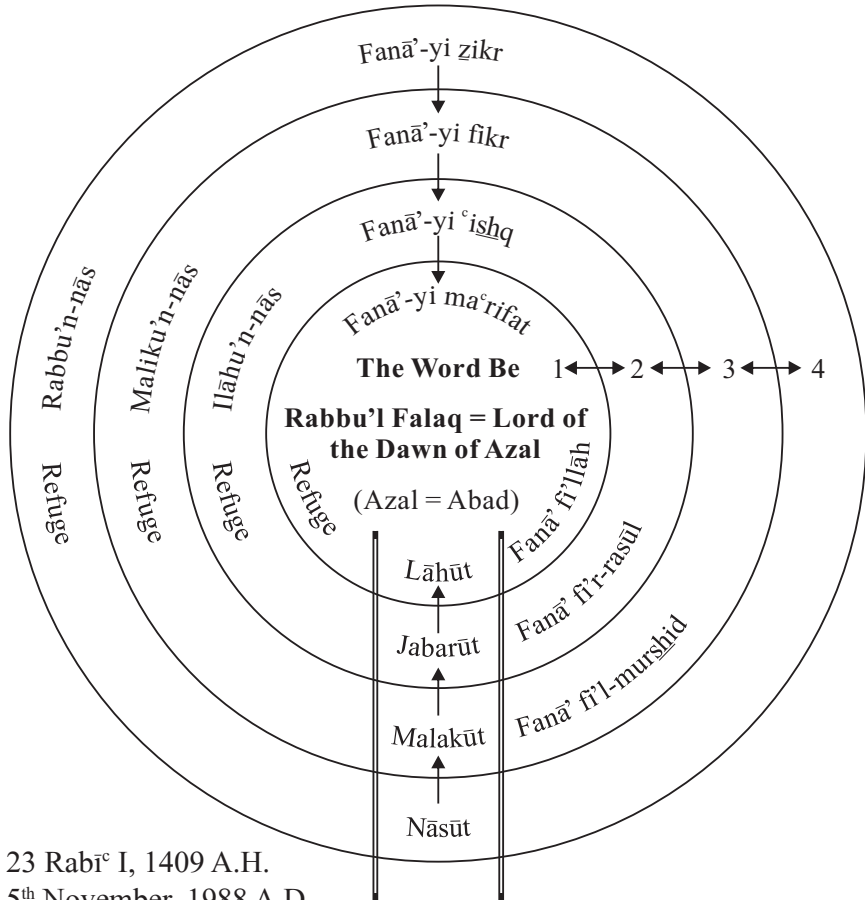
11. “*Min sharri’l-waswāsi’l-khannās* (from the evil of the sneaking whisperer)”. *Waswās* (whisperer) and *khannās* (sneaking) are among the names of Satan, and all the deceitful flowery discourses of the devils from among humankind and *jinn* (6:112) are included in the whispering (*waswasah*) of Satan.

12. “*Allazī yuwaswisu fi šudūri’n-nāsi mina’l-jinnati wa’n-nās* (who whispers in the hearts of men, of *jinn* and humankind)”. In this *sūrah*, from the beginning to the end, all wisdom-filled Divine teachings are related to escaping from the evils of Satan, which in the preceding *sūrah* are certainly mentioned in allusions. The root of evil is one and that is Satan and hence every kind of evil, wherever it may be, is due to him.

13. If you want to remain safe and secure, if you cherish the protection of children, life and property and yearn to enter the refuge of the Omnipotent God, to be protected from all vices, calamities, afflictions, torments and misfortunes, then continue to recite the *Mu‘awwizatayn* with great eagerness and absolute certainty. Further, in order to attain their special grace and blessings, it is necessary to have their correct meaning and knowledge and wisdom, so that the way to their original treasures may be known. The original secret of the efficacy and usefulness of a *sūrah*, *āyat* or name is hidden in its meaning, knowledge and wisdom.

14. Study minutely the diagram of refuge, which is based on four degrees: *nāsūt* (humanity), *malakūt* (angelicity), *jabarūt* (Divine attributes) and *lāhūt* (Divinity). The example of the refuge of *nāsūt* is when a Muslim migrates from a non-Muslim country in an emergency and seeks refuge amongst Muslims, or when a *mu'min*, in an emergency, takes refuge in the Ka'bah or a mosque. The refuge of *malakūt* is merging in the *murshid* (spiritual guide), and the refuge of *jabarūt* is merging in the Prophet and the refuge of *lāhūt* is the final refuge, which is merging in God. From another aspect, there are four mergings: merging of *zīkr* (remembrance), merging of *fīkr* (reflection), merging of *ishq* (love) and merging of *ma'rifat* (recognition of God).

Diagram of Refuge



23 Rabi' I, 1409 A.H.
5th November, 1988 A.D.

Heavenly Love

1. If love for God, the Prophet and the Commander of the faithful is true and perfect, it is heavenly love in every respect, for the command of this love is in the heavenly Book, namely, the Qur'an, and its honourable mention and magnificent publicity is made among the angels of all heavens, as it is said in a noble *Ḥadis*:

“When God loves one of His servants, He tells Jibrā'il that He loves so and so, therefore he also should love him, and Jibrā'il starts to love him. Then Jibrā'il tells the people of heaven that God loves such and such a person, you should also love him. The people of heaven start to love him and then he becomes loved in this world.” (*Bukhārī*, IV, 291; *Tirmizī*, II, 502)

2. Those who have no religion are called atheists. Hence in their case, neither is God's friendship conceivable, nor His enmity, for they do not believe in God at all. The rest of the people who have a religion, all claim to have the friendship of God. However, according to Divine law, this claim can only be justified if someone obeys the holy Prophet absolutely, and this is the decision of the wise Qur'an itself (3:31). Here it is also essential to note that without loving the true Prophet there is no true obedience.

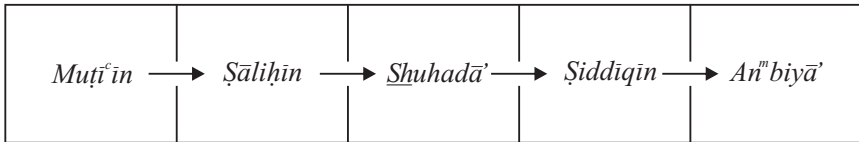
3. The holy Prophet says: “By Him in Whose hand is my soul! None of you will have faith till he loves me more than his father and his children.” (*Bukhārī*, I, 20). In short, the Qur'anic verses and Prophetic *Aḥādīs* regarding true heavenly love are so numerous that it is not possible to mention them all here.

4. Frankly speaking, the sacred and angelic teaching of the love for God and that for His beloved Prophet is acquired from that living university, which in the *Ṣūfī* language is called *murshid-i kāmīl* or the Perfect Guide. Since heavenly love is the greatest and most effective

panacea for all spiritual diseases, its acquisition is equally difficult. The proof of this reality is obvious: merging in God is not possible directly, without merging in the Prophet, which in turn is not possible, without merging in the *murshid* or the Spiritual Guide. This is because the door of divinity (*ulūhiyyat*) is prophethood and that of prophethood is *walāyat*. Have you not read that there are doors to the heavens? Are these doors not those of the spiritual heavens (7:40)? Otherwise, where are the closed doors to the physical heaven?

5. A *mu'min* cannot have the slightest doubt in the fact that, in the religion of nature (Islam), the rank of the *ṣiddiqin*, namely, *awliyā'* has to be after the Prophets (4:69). However it is necessary to know: How does every *wali* on the straight path follow the Prophet and lead the people? Is the diagram of obedience in the above-mentioned verse (4:69) not as follows?

Straight Path



Muṭī'in = obedient ones *Ṣāliḥin* = righteous ones *Shuhadā'* = Imams or witnesses
Ṣiddiqin = Asases *An'biyā'* = Prophets

6. Indeed, love and merging have three levels: *walāyat*, *nubuwwat* and *ulūhiyyat*. You may have studied the virtues of the *awliyā'* of God in the holy Qur'ān and the noble *Ḥadis* carefully, as mentioned in verses (10:62-64): “Behold! Verily the friends of God have no fear nor do they grieve; those who believe (perfectly) and fear God; for them are glad tidings in this life and in the Hereafter.” Fear is related to the future and *abad*; grief is related to the disappointments of the past and *azal*. God shows His *awliyā'* the secrets of *azal* and *abad* together, in which they see their “Higher I (*anā-yi 'ulwī*)”, free from fear and grief. This is because there is an ever-lasting Paradise where all the bounties are always available intact.

7. When a *wali* receives glad tidings from God, it is of a practical and a personal nature. Such glad tidings mean to have a constant

feeling and comprehension of the marvels of the subtle (spiritual) world, which includes the wisdom-filled conversation of the intellect and the soul and the recognition (*ma^crifat*) of all great secrets. Here, it must be remembered that every Prophet is a *wali* (friend of God), but it is not necessary for every *wali* to be a Prophet. Thus, in the above-mentioned verse (10:62) all the *awliyā'* (friends) of God (Prophets and *ṣiddiqin*) are mentioned together. Therefore, its explanation and glad tidings embrace all spiritual and intellectual stages. That is, the mention of the *awliyā'* with the Prophets, necessitates that their spirituality be extremely sublime.

8. Heavenly love is a light, a helping angel, a spiritual burning and movement, a sweet pain which is a panacea or universal cure, a minor Resurrection which is pure awakening and an awareness, a Paradisal melody which only the soul hears, a unique fragrance which is the essence of all fragrances, a precious pearl from which flow the rivers of knowledge and wisdom, a bright sun which contains the prosperity of the soul and the intellect, a soul-nourishing cellular pleasure, the highest insight, an extremely useful miracle of [°]Izrā'īl^(c), an instrument of Isrāfil^(c) which causes one to melt and shed tears, a magnificent angelic tumult, a heavenly purification which is caused by the rays of the light of love, a silent prayer in which the Divine vision is sought, a curative current of the lightning of Sinai, a Shirt of Yūsuf^(c), a wisdom-filled effacement and merging, a glad tiding of the sempiternal life, an echo of the exalted Throne and a Divine mercy.

9. Heavenly love becomes fresh and mellow every time by knowledge and wisdom and *zīkr-ū^c ibādat*. This is the single means through which the veils of the beauty and majesty of *jabarūt* and *lāhūt* are lifted, because under the influence of the manifestation which had happened on the mountain of *azal* (*tūr-i azal*) or the mountain of intellect, it had smashed into countless pieces of gems, which are all in the wise Qur'ān. Thus, if such a gem is observed with the inner eye, then certainly, in it will be seen the reflection of *ma^crifat* of the Divine manifestations of *azal*. This is the greatest external miracle of the glorious Qur'ān and by this vision of knowledge you can always make true love fresh and mellow.

10. Among the three stages of merging, the most difficult is the stage of merging in the *murshid*. First of all, it is not easy to recognise the True and Perfect *murshid*. If, fortunately, the *murshid* is found, even then effacement and merging cannot be attained unless there is absolute certitude of his hidden beauties as a result of struggle in the light of knowledge and recognition (*maʿrifat*), and through which the fire of love is kindled. If by the help of God, the Blessed, the Exalted, all these difficulties are overcome, God willing, this sign is the glad tiding of progress.

11. The simile and similitude of Divine love is given from the example of fire. Thus, when an individual becomes the son of Ādam^(c) in the sense of faith, knowledge and piety, the sacred fire descends from the spiritual heaven and eats his sacrifice (the sheep of the carnal soul), just as the sacrifice of Ḥaẓrat-i Hābīl^(c) was accepted (5:27). This is a great spiritual event. Nonetheless, there are also partial examples, namely, the subsidiary ranks of the miracle of love, so that the spiritual diseases of people may be cured gradually.

12. Question: It is said in a *Ḥadis*: “He who loves the Qurʾān, let there be glad tidings for him” (*Dārimi*, II, 433). From this *Ḥadis*, it becomes clear that love for the Qurʾān is extremely necessary. The question arises: Is merging in the Qurʾān possible, while it is in front of us?

Answer: Yes, it is absolutely possible. However, this merging is not different from the three above-mentioned mergings. Thus it is incumbent upon every wise *muʾmin* to act upon the command of “*Mūtū qabla an tamūtū* (Die (spiritually) before you die (physically))”, so that they may find themselves merged in the glorious Qurʾān. Such are the marvels and miracles of heavenly love. Thus this love is the best alchemic prescription for all spiritual diseases.

9 Rabīʿ II, 1409 A.H.

20th November, 1988 A.D.

Dreams and Treasures

1. It is true that all subjects related to spirituality are extremely fascinating and pleasant. Yet, if the subject of treasure or treasures is also discussed in this connection, its real beauty and perfection reaches its climax. Why not, since it is the treasures from which everything reveals and where everything is gathered (15:21). The supreme description and example of treasure is that God Himself was a hidden treasure, as it is said in a sacred *Ḥadīṣ*: “I was a hidden treasure, I wanted to be recognised, so I created the creation” (*Aḥādīṣ-i Maṣnawī*, p. 29). That is, after creating the creatures physically, I created them spiritually. The purpose of God’s recognition cannot be achieved by the physical creation until the people of recognition (*‘arīfīn*) are created. It is necessary to reflect deeply about this following great secret: In what sublime meanings was and is God the hidden treasure? And how can the people of recognition find God?

2. The fortunate mystic (*sālik/‘arīf*) who attains the rank of merging in God, enters the hidden treasure forever. According to “*Man kāna li’llāhi kāna’llāhu lahu* (He who becomes of God, God also specifically becomes his)” (*Aḥādīṣ-i Maṣnawī*, p. 19), he attains the pure sempiternal life.

3. If God Himself is the eternal treasure, then according to His approved law and habit, every name, every word, every verse and every *sūrah* is also a treasure, to the extent that even the Prophets and *awliyā’* are called the Divine treasures, for instance, Ḥaẓrat-i Ādam^(c) is the first treasure in the Qur’ānic stories, and so on.

4. There is the wisdom-filled mention of treasures in the wise Qur’ān. In addition, treasures are also alluded to clearly by certain words, such as wall, door, lock and key, as they are all related to them.

5. In the books of the noble *Aḥādīṣ*, the prayer of “*Lā ḥawla*” is

frequently mentioned. It is said that it is one of the treasures of Paradise. In *al-Mustadrak* (I, 727), it is said that in it there is medicine for ninety-nine diseases and the least of them is *hamm* (anxiety, grief). Certainly, it may have spiritual power, just as there is monetary power in a bank. Further, it can also be inferred here that if “*Lā ḥawla wa lā quwwata illā bi’llāhi’l-‘aliyyi’l-‘aẓim* (There is no strength or power except in Allāh, the High, the Exalted)” is one of the treasures of Paradise, undoubtedly all other treasures of Paradise are also in the state of words, spirituality, knowledge, recognition (*ma’rifat*) and intellect.

6. The purpose of this subject “Dream and Treasures” is that if you duly struggle, God willing, you can see an example of the marvels and miracles of such a treasure in your dream. The basic condition of this is *taqwā* (piety). Then recite any of the *sūrahs*, verses, words and names abundantly for some days, so that its special grace may be received in dreams and wakefulness. Similarly, turn by turn and separately, you can see the glimpses of the spirituality and knowledge of many treasures. There are many benefits if this is practised continuously.

7. Whenever believing servants see a luminous dream, they usually do not know for which good deed God has granted them this partial reward. Their good words and deeds are mixed, just as in an electuary or a mixture, which is effective and useful for a disease, nobody knows its ingredients except the doctor or the chemist. Likewise, it can be compared with a juice made of mixed fruits, or a mixture (*majmū‘ah*) of many perfumes.

8. Here the question may be asked: How and how many times should a *sūrah*, verse, word or name be recited? The answer to this question is given in the wise Qur’ān (3:191) in this way: “Those who remember God standing and sitting and lying on their sides” - and this blessed remembrance or *wazīfah* should be done with the tongue of soul with humility and fear or in a low voice (7:205). Only if it is remembered constantly for at least an hour, can it enter the heart and become effective.

9. See an example of how to know the number of the recitation of a

prayer:

لا - حو - ل - و - لا - قو - ة - ا - لا - با - لله - ا - لعلی - ا - لعظیم

This *kalimah* has fifteen sections, hence the *mu'akkal* (appointed angel) of this treasure can be met by its recitation fifteen times, one hundred and fifteen (115) times, fifteen hundred (1500) times, fifteen thousand (15,000) times and fifteen lacs (1,500,000) times. The observation of the marvels and miracles of this spiritual treasure definitely becomes possible in dream, if not in wakefulness.

10. Another example of knowing the number: *al-Wahhāb*, i.e., the one who gives abundantly. *Alif, lām, wāw, hā', alif, bā'* = 1+30+6+5+1+2 = 45 x 1000 = 45000. Since the number of the Supreme Angel is one thousand, therefore, forty-five is multiplied by one thousand, and the recitation of the name *al-Wahhāb* will be effective at the number of forty-five thousand and its glad tidings will be received in dream and wakefulness.

11. A third example: A great number in the wise Qur'an is fifty thousand (70:4) in which ascension and elevation are mentioned and the same is the purpose of the recitation of a *wazīfah*. Thus a short *kalimah* or name should be recited fifty thousand times, so that its treasure may be known in dreams. (God Almighty willing!).

12. The fourth example: There are one hundred and twenty-four thousand Prophets of God. In this number there is a great wisdom that humanity has reached the holy Prophet after passing through so many stages of religion. This number can therefore be very blessed and a final stage of *awrād* (pl. *wird*=*wazīfah*, daily round of prayer), in which lies the guarantee of success.

13. Fifth example: *zīkr* can be effective even without the measurement of time and number. A few years ago, on one day, I recited the noble *ṣalawāt*, i.e., *Allāhumma ṣalli 'alā Muḥammadⁱⁿ wa 'āli Muḥammad*, abundantly, as a result of which, I saw a wonderful dream at night. Some fast and clean air was making me fly vertically towards the sky. On reaching a sufficient height, I felt nothing except tremendous

happiness. This was a wisdom-filled miracle of the treasure of *ṣalawāt*, and its allusion is extremely wonderful.

14. Sixth example: Good dreams are very many, but here we are discussing those dreams which occur under the influence of a particular *wazīfah*. Thus on the night of 21st November, 1988, after *‘ibādat*, I saw an extremely unique dream. I was somewhere with some of my dear friends (including my dear Ġulām Qādir). We were climbing up a slope with some goods from some low lying land. On the way we saw some sheep and goats, which appeared to be alive and moving, but were very sad, because they had no trace of skin on their body. With great surprise, I asked what had happened to them. Someone answered that they had been skinned so that their wool, hair and skin could be used. Again I asked if these poor animals would not die soon. The answer was: No, after sometime their skin, hair and wool would grow again. We went further up and sat in a place to rest. In the meantime, I felt that there was something in my mouth, which should be taken out. Thus I pulled it with my right hand and took it out and saw that it was an extremely beautiful necklace of pearls. When I woke up, it occurred to me that I had recited “*Lā ḥawla*” abundantly, therefore I had seen this meaningful dream.

15. If you are a true lover of the Qur’ān and the *Ḥadis*, then continue to attain favours and blessings from the treasures of wisdom constantly. Not only is the secret of protection and safety from all spiritual diseases hidden in this *wazīfah* or practice, but there are also other countless benefits. Now note carefully: In reality, for whom are the countless treasures which are in God’s Godhead? God is free from and above everything. He is undoubtedly the Master of everything, but in the sense of granting it to others. The brightest proof of this is that He Himself is the hidden treasure of the people of recognition (*ma^crifat*). In this there are profound allusions for the people of intellect.

Karachi,
17 Rabi^c II, 1409 A.H.
28th November, 1988 A.D.

Acceptable Prayers

1. When discussing spiritual healing and subjects such as dream and treasures, an intelligent person will definitely ask: Is there any short and easy way, in the light of which, every *mu'min* can recognise the special and acceptable prayers of the Qur'ān, and by the grace and blessings of those blessed and acceptable words (*kalimāt*), the hearts of the people of faith may turn completely towards God, calamities repulsed and difficulties made easy?

2. The answer to this appropriate question is that there are two ways: One is extremely difficult and the other is easy. The one which is difficult is related to spirituality and the recognition of one's self, which we do not discuss here. First we should discuss the one which is easy. Thus, the easy way of the recognition of the special and acceptable prayers of the Qur'ān is as follows:

3. **Praise and glorification of God (*ḥamd-ū sanā'*):** Wherever in the Qur'ān a *sūrah* or a verse starts with the praise (*ḥamd*), glorification (*sanā'*), *tasbiḥ* (to say *subḥāna'llāh*) and *tahlil* (to say *lā ilāha illa'llāh*) of God, the Great, the Exalted, there, one of the many aspects of knowledge and wisdom is related to special prayer, as in the beginning of the *Sūratu'l-Fātiḥah*.

4. ***Allāhumma* (O Allāh!):** Some acceptable prayers start with the holy name of "*Allāhumma*", just as Ḥaḏrat-i 'Īsā^(c) started his prayer with it in the Divine court, for the sending down of the *mā'idah* (dining table) when his disciples asked him (5:114).

5. ***Rabbanā/Rabbī* (our Lord/my Lord):** Though the words *Rabbanā/Rabbī* are also frequently mentioned in a descriptive way in the holy Qur'ān, yet wherever they are mentioned in a vocative way, there are certainly special and acceptable prayers, as in the end of the *Sūratu'l-Baqarah* (2:286): "*Rabbanā lā tu'akhiznā ...* (Our Lord! do not

punish us ...)” and in the beginning of many such verses in which it is used in a vocative way.

6. **Allāh:** The word “*Allāh*” is the substitute of the substantive name. Thus when this great name is mentioned with special glorification and description, that noble verse becomes a special prayer, as in the beginning of *Āyatul-Kursi* (2:255): “*Allāhu lā ilāha illā huw...* (Allāh, there is no god but He ...)”.

7. **Lā ilāha:** Those blessed words (*kalimāt*) whose foundation is based on the oneness of God, may He be exalted, are also very effective prayers and special *azkār* (pl. of *zīkr*), such as the prayer of Ḥaẓrat-i Yūnus^(c): “*Lā ilāha illā anta subḥānaka innī kuntu mina’z-zālimīn* (There is no God but You, Glory be to You! I am among the wrong-doers” (21:87).

8. **Qul (Say!):** Four *Quls* (*Sūratul-Kāfirūn*, *Sūratul-Ikhlās*, *Sūratul-Falaq* and *Sūratul-Nās*) and also those sacred verses which start with the word “*Qul*” are among the agreeable and acceptable prayers to God, the Exalted. For *Qul* has two meanings: to tell the people and to say or recite as a prayer, as commanded in verse (20:114): “*Wa qul Rabbi zidnī ‘ilmā* (Say! O my Lord! Increase me in knowledge)”. Another example is in verse (6:91): “*Quli’llāhu ṣumma zarhum* (Say: “Allāh” then leave them)”. Medical exegesis: When the adversaries start to torment you in the form of disturbing thoughts, then recite “Allāh, Allāh” in your heart of hearts, so that you may be able to go ahead leaving them behind (i.e., the disturbing thoughts caused by them).

9. **Ṣallū ‘alayhi:** “Indeed, God and His angels send *ṣalawāt* upon the Prophet. O you who believe! You also send *ṣalawāt* upon him and salute him as aught to be saluted.” (33:56). This Divine command shows the very great importance of *ṣalawāt*, that in God’s Godhead, according to the exigency of wisdom, it is so important that it is sent by Himself and His angels. The *ṣalawāt*, namely, *Allāhumma ṣalli ‘alā Muḥammadⁱⁿ wa ‘alī Muḥammad*, alludes that a *mu’min’s* recitation of *ṣalawāt*, being merged with heavenly recitation can show a great miracle.

10. **Prayers of the Prophets:** Just as the Prophets are the chosen servants of God, so are all their prayers, which are mentioned in the Qur'an selected and acceptable. Thus the blessed prayer of Ḥaẓrat-i Ādam^(c) has two aspects: One is exoteric (7:23) and the other spiritual (2:37). According to the spiritual aspect, the sacred and pure words which were taught to him were the Perfect Words (*kalimāt-i tāmmāt*) and the Supreme Names (*asmā'-yi 'izām*). Although the Supreme Name is one, yet under it or in its treasure there are many beautiful names. Thus Ḥaẓrat-i Ādam^(c) was given the knowledge of all the Supreme Names of God and the Perfect Words. It must be remembered that the original meaning of *tawbah* is to return, and this has many stages. The last one is the place of *azal*. Thus the *tawbah* of Ādam^(c) means that he reached the observation of the secrets of *azal* through this knowledge. This is the real meaning of Allāh's attributive name "*Tawwāb*" (2:37).

11. **An amazing prayer:** A wisdom-filled prayer of Ḥaẓrat-i Nūḥ^(c): "And Nūḥ said: My Lord! Leave not one of the disbelievers in the land. If You should leave them, they will mislead Your servants and will beget none save lewd ingrates." (71:26-27). Question: What kind of prayer is this? Is it a temporary prayer or a permanent one? If we suppose that all the disbelievers perished in the deluge, the question arises: How did they come into existence in the land which Ḥaẓrat-i Nūḥ^(c) prayed should be cleansed from the dirt of disbelievers? There is no other answer except that it is related to the land (spirituality) of the personal world of Ḥaẓrat-i Nūḥ^(c) in which the disbelievers were destroyed forever.

12. **Command and Allusion:** Here it should be known that in some verses it is clearly commanded to worship, praise and glorify God, while in some other verses, it is only alluded to. For instance, in verse (33:42), one is clearly commanded to do the *tasbīḥ* of *subḥāna'llāh*, but its paramount importance is mentioned in the allusions of those blessed verses, which indicate that *tasbīḥ* is done by everything. There are many such verses. This shows that *tasbīḥ* is the means of the real survival of everything, without which it ceases to exist. The same paramount importance of *ṣalāt* and *sujūd* (24:41; 16:49), is applicable to the subsistence of the universe and the existents.

13. **Prayers of *Mu'mins*:** For example: “*Ḥasbuna’llāhu wa-ni‘ma’l-wakīl* (Allāh is sufficient for us, and what an excellent advocate He is!).” By this blessed prayer, false fear vanishes and the heart attains satisfaction and peace.

14. **The Openings and the Endings:** The openings and the endings of the *sūrahs* are full of wisdom-filled marvels and miracles and in some of them there are special prayers too. For instance, in the beginning of *al-ḥāmidāt* (i.e., the *sūrahs* starting with *al-ḥamd*) and the *musabbahāt* (i.e., the *sūrahs* starting with *sabbaha*) there are prayers, because as mentioned earlier, a *sūrah* or verse in which *ḥamd* and *tasbiḥ* are mentioned, takes the form of a prayer. This is about the special prayers, words (*kalimāt*) or *tasbiḥāt* in the beginnings of the *sūrahs*. Now regarding the endings, just as a tree is the essence or seed in the beginning, a tree in the middle and again the essence or seed in the end, similarly, not only the Qur’ān, but every *sūrah* as well, is its gist and essence in its beginning and ending. By this example, try to understand the importance and significance of the ending of every *sūrah*.

15. See at the end of *Sūratu’r-Raḥmān*: “*Tabāraka’smu rabbika zī’l-jalāli wa’l-ikrām* (Blessed be the name of your Sustainer, the Lord of majesty and benevolence)”. That is the Supreme Name of God, which is alluded to in *al-Ḥayy al-Qayyūm*, and in the illumination of its light one knows all the beautiful names (*al-asmā’u’l-ḥusnā*) for certain. It is the fountainhead of the favours and blessings related to intellect, recognition (*ma’rifat*), knowledge and soul. Thus all those great favours which are mentioned in the *Sūratu’r-Raḥmān* are the blessings of this Supreme Name. Thus those who recognise the Supreme Name of God, become enriched with heavenly blessings forever, their good prayers will be accepted, all their religious wishes will be granted and they will be safe and secure from every spiritual disease.

16. To have more knowledge of this subject, you should also see the *Kitābu’ṭ-Ṭibb* in the collections of *Ḥadīṣ* and the books of jurisprudence, and perform every acceptable prayer with absolute certainty. This is because the pure word (knowledge and *‘ibādat*) ascends towards the exalted court of God, the Great, the Exalted, and the good deed elevates

it (35:10), so that it may be merged in “*kun fa-yakūn* (Be! and it is)” and the Hand of God may perform some miracle. Thus a special and acceptable prayer, by the command of the Lord of the Throne (God), can accomplish many useful meritorious deeds.

3 Jumādā I, 1409 A.H.

14th December, 1988 A.D.

‘Izrā’īlī Wisdom

1. Meaningful questions: Have you thought about Ḥaẓrat-i ‘Izrā’īl^(c) and his army in the wise Qur’ān? Explain the difference between spiritual death and physical death? In what kind of death is the recognition of Ḥaẓrat-i ‘Izrā’īl^(c) and other angels possible? What state is called the partial death? What does the glorious Qur’ān say about sleep? If sleep is death, what kind of death is it, spiritual or physical? Is spiritual martyrdom mentioned in the holy Qur’ān? If so, in which *sūrah* and which verse? Is there one angel of death for all, or does each person have his personal one? In what sense is ‘Izrā’īl^(c) a guardian angel (*mu’akkal*) over every human being (32:11)?

2. Is it true that sleep is a kind of death, and that therefore, the *mu’akkal* who causes sleep is ‘Izrā’īl^(c) and nobody else? To whom is the work of awakening entrusted? Is it Ḥaẓrat-i Isrāfīl^(c)? How does Ḥaẓrat-i ‘Izrā’īl^(c) seize the soul of someone and what is the role of his army? How is the soul of those who die in accidents seized? Does the death of animals also occur under the supervision of Ḥaẓrat-i ‘Izrā’īl^(c)? Is it true that a successful *mu’min*, who walks on the spiritual path (*sālik*), can observe his spiritual death in detail, in the stage of Ḥaẓrat-i ‘Izrā’īl^(c)?

3. My dears, you may have studied the subject of “Germs and the Power of ‘Izrā’īl^(c)” in “*Qur’ānic Healing*” minutely and with the understanding of allusions. Since it is an extremely important subject, therefore, read it once again so that you may have a better understanding of “‘Izrā’īlī Wisdom”. This is because there are countless benefits for *mu’mins* in understanding the secrets of Ḥaẓrat-i ‘Izrā’īl^(c). For instance, is it not astonishing to know that in every person there is a copy of Ḥaẓrat-i ‘Izrā’īl^(c), which is called the power of ‘Izrā’īl^(c)? It is the power by which wise people kill the germs within themselves. Disturbing thoughts can be called germs, and they can only be eradicated by the power of ‘Izrā’īl^(c), which in reality is brought into action by Divine

remembrance. Undoubtedly, the same power can destroy other germs as well, for wherever there may be destruction and whatever it may be, it is the work of ʿIzrāʾīl^(c). This is a very comprehensive answer to the question.

4. The sun, in reality, is one in heaven, but on earth, one can see as many suns as there are mirrors. Thus, though Ḥaẓrat-i ʿIzrāʾīl^(c) is only one in the higher world, yet his living pictures, which are unique in efficacy and activity, are in all people. Thus, in this sense, Ḥaẓrat-i ʿIzrāʾīl^(c) or the angel of death is *muʾakkal* and appointed over every person. This means that Ḥaẓrat-i ʿIzrāʾīl^(c) does not only wait for the day of our death in order to seize our soul, but he has many other functions to perform as well, for instance, to impose sleep upon us at the time of rest and to erase disturbing thoughts during *ẓikr*. He raises the *ẓikr* or *ism-i aʿẓam* of the *ẓākir* (one who does *ẓikr*) from the heart to the forehead (brain), to affix the *kalimah-yi taqwā* (word of piety), the act of sanctification and purification, to spread the soul of the body (*badanī rūḥ*) in the universe and to cast the Universal Soul in the body, to seize the soul of germs or diseases, etc.

5. Study verses (41:30-31) carefully, in which the angels descend upon those *muʾmins* who recognise God. However, this great bliss is not attainable before the stage of ʿIzrāʾīl^(c) is reached on the spiritual path. The door of *malakūt* opens to *muʾmins* only when they experience spiritual death. It should be noted that, on this occasion, other Archangels and their armies also work alongside.

6. After the translation and exegesis of verses (79:1-5), consider their *taʾwīlī* aspect as well: “By the angels who pull the soul by sinking (in every cell), and by the angels who untie the knot of the soul (i.e., in the human body, one end of the soul is free, which becomes independent in dreams and the other is tied to the body, due to which it cannot leave the body), and by those angels who take the soul and fly with the *tasbīḥ*, they take the soul beyond space and time, then they submit it to the disposal (*tadbīr*) of the *azalī* command (*amr-i azal*), i.e., at that height, the renewal of similitudes (*tajaddud-i amṣāl*) takes place, for the allusion of the disposal of command is towards the renewal of the

word “Be (*kun*)”.

7. There can hardly be a Muslim who would deny that the holy Qurʾān is a Paradise of knowledge and wisdom. Indeed, in it there are all the bounties of their own kind and among them is sealed wine (*raḥīq-i makhtūm*) as well (83:25), which gives the fragrance of musk to the nose of the soul (83:26). Thus there is a blessed verse (15:21): “And there is not a thing but with Us are its treasures, and We do not send it down but in a known measure”, which, in brief, means that there is everything in the Divine treasures. The more one knows about these treasures, the more things come down to him from there. Nonetheless, the observation of *azal* and its secrets is the greatest revolution in this connection. Since this experience takes place in the personal world which is the earth of the spiritual ranks, therefore it is included and counted among those things which descend from the pre-eternal Divine treasures. A pleasant point should be remembered here that the miracle of the renewal of *azal* brings to an end all those questions and confusions which are related to time.

8. In the above-mentioned Divine treasures, there are also several alchemic prescriptions for every disease and among them, one special prescription is “[©]Izrāʾilī Wisdom”. Thus, after every *ṣalāt*, by reciting the *tasbiḥ* of Fāṭimah[©], you should think that, by God’s command, [©]Izrāʾil[©] and his army are pulling out the diseases of your body and soul and with this the germs are also exterminated. The blessed *tasbiḥ* is: *Allāhu Akbar* (thirty three times), *al-Ḥamdu li’llāh* (33 times), *Subḥāna’llāh* (33 times) and *Lā ilāha illa’llāh* (once). (*Daʿāʾim*, I, 168).

9. Ḥazrat-i [©]Izrāʾil[©]’s vocal existence is a self-repeating Supreme Name (*ism-i aʿzam*), which is also the *kalimah-yi taqwā* mentioned in verse (48:26). Thus, when spiritual death occurs to a *muʾmin*, [©]Izrāʾil[©] constantly recites the above-mentioned Supreme Name in his left ear and his army, who are in spiritual particles, enter the countless cells of his body and take the soul out by way of the head, but the very end of the soul remains linked with the brain. Then the soul from the Universal Soul is cast in the mould of his body. This act (i.e., the renewal of similitudes of the seizure of the soul) is repeated for approximately 180

hours, in which the other angels also take part, particularly Ḥaẓrat-i Isrāfil^(c).

10. How can pain, disease, germ, bacterium, virus or cancer stand before the power of Ḥaẓrat-i ʿIzrāʾīl^(c) and Ḥaẓrat-i Isrāfil^(c), who wiped out the powerful nations that were utterly disobedient, from the surface of the earth? However, we are compelled to say that there is a great scarcity of knowledge, certainty and spirituality in us, otherwise this curative method would have been the most sought after in the entire world. Nonetheless, there is no despondency, since now there is the expected arrival of spiritual science.

11. When a person suffers from a severe disease, he suffers from acute pain day and night, but when he falls asleep, he is relieved to a great extent. The cause of this is nothing other than the fact that Ḥaẓrat-i ʿIzrāʾīl^(c) has seized his soul for a while during sleep (39:42) and with it the soul of disease or germs is also temporarily taken out. This shows that every disease has its soul, which is controlled only by Ḥaẓrat-i ʿIzrāʾīl^(c).

12. Reflect carefully on the Qurʾānic wisdom of the word “*nuʿās*” (3:154; 8:11), which literally speaking, means drowsiness and slumber, but God had made it a peaceful miracle for *muʾmins* in the battle of Badr and the battle of Uḥud. Thus, fortunate people, who fight against their carnal soul in the path of God, will see not only *nuʿās* and the miracles of Ḥaẓrat-i ʿIzrāʾīl^(c), but more than that, the personal world of spirituality will be revealed to them, in which all those spiritual and intellectual bounties are available, which are mentioned and promised in the glorious Qurʾān.

Tuesday, 16 Jumādā I, 1409 A.H.
27th December, 1988 A.D.

Eye of Certainty and Recognition

(*‘Aynu’l-yaqīn and Ma‘rifat*)

1. *Tawhīd* and the recognition of God, i.e., God’s practical recognition is the most effective medicine for the soul and intellect and the means of superb health as well. God has created man with all religious and worldly resources and means, by using which, they may enrich themselves with the everlasting wealth of His recognition and thus attain all those bounties frequently mentioned in the wise Qur’ān, which are infinite, imperishable and unending.

2. The pleasing and soul-nourishing subject of recognition (*ma‘rifat*) begins with that very Primordial Man, the Father of man, Ḥaẓrat-i Ādam^(c), as God says: “And He taught Ādam all the names, and then presented the named ones to the angels....” (2:31). It is evident to a clear sighted eye that this Divine teaching, which is related to the realities and recognitions, was given to Ḥaẓrat-i Ādam^(c), the Chosen of God, spiritually. Therefore, this knowledge became a heavenly treasure for the angels. No one should doubt that God had specially given His vicegerent the knowledge of the beautiful names (7:180) in the illumination of which, he had seen all the secrets of recognition (*ma‘rifat*), by observing with the eye of certainty.

3. See the subject of “Paired Fruits of Paradise” in the book “*Healing through Knowledge*”. Indeed, there is nothing without a pair because it is only God Who is pairless. Accordingly, no fruit of knowledge of the Qur’ān is alone, rather it is a sum of two. For instance, take the phrase “children of Ādam”, which has a common and a special meaning. The common meaning is known to all and therefore, it is necessary here to explain only the special meaning, which is that in reality, the children of Ādam are the Prophets and the *awliyā’*. For, it is in their succession that the excellence, vicegerency and spirituality of Ḥaẓrat-i Ādam^(c) continue hereditarily and it is with them that the treasure of knowledge of the names of Ḥaẓrat-i Ādam^(c), the Chosen, has remained hidden.

4. In verse (7:172), it is said: “And when your Lord brought forth from the children of Ādam (Prophets and *awliyā*), from their backs, their descendants (particles of the soul), and made them to see (and recognise) their own soul (and asked them): “Am I not your Sustainer? They said: Yes! we bear witness (because we have seen that You are our Sustainer).” Here it is necessary to know that every Prophet and every *wali* observed this miracle, which took place in the light of spirituality and recognition (*maʿrifat*), individually in his own time. It should also be remembered that *ash-shuhūd* and *ash-shahādah* mean to be present and to observe with either the eye or insight. They are also used for simply: “To be present”. (*Mufradātu'l-Qurʿān*, pp. 274-75). This means that Perfect Men observe the soul with the eye of certainty and there is the renewal of similitudes of the event of *alast* (Am I not?) in each of their personal worlds, so that the means of attaining recognition (*maʿrifat*) should not be lacking.

5. Another synonym of recognition (*maʿrifat*) is *yaqīn*, as it is clear from verse (6:75): “And thus did We show Ibrāhīm the (spiritual) kingdom so that he may be among the *ʿarifīn* (*mūqīnīn*)”. See also verse (51:20): “And in the earth there are signs for the people of *maʿrifat* (*mūqīnīn*)”. Thus, *ʿaynu'l-yaqīn* means the eye of recognition (*maʿrifat*) and this rank comes after *ʿilmu'l-yaqīn* or the knowledge of certainty (102:5-7).

6. How excellently the wise Qurʿān, which is the fountainhead of knowledge, recognition (*maʿrifat*) and truthfulness, reminds us of the universal principle of Ḥaẓrat-i Ibrāhīm^(c): “Then whoever follows me, is surely of me” (14:36). That is, whoever acts upon my religion in the real sense, will be merged in me (i.e., the Prophet) and will be merged in my spiritual and intellectual being and except for the external Prophethood and Messengership, will attain all the ranks of recognition (*maʿrifat*). The same purport is found in verse (4:69), which is revealed about those who have received the Divine favours, namely, the Prophets, *awliyā*, *shuhadā* and *ṣāliḥīn*, whose spiritual and intellectual companionship can be attained by anyone who truly obeys God and the Prophet.

7. The purport of the wisdom-filled verse (5:44) is: God revealed

the Torah, whose spiritual aspect alone was preserved and free from every kind of interpolation, hence bright guidance, the speaking light and the treasure of recognition (*maʿrifat*) were in its spirituality. Thus Ḥaẓrat-i Mūsā^(c) and all the Prophets of his cycle, who had submitted their self and “I” to God at the place of recognition (*maʿrifat*), used to guide the Jews in the light of this spiritual Torah. The same was also done by the people of God and the *ʿulamāʿ*, for they had memorized the knowledge and wisdom from the (spiritual) Torah when they had observed the renewal of similitudes of its revelation with *ʿaynuʿl-yaqīn* or the eye of certainty. In this sense they were present at the place of revelation and also witnesses (5:44) of it. This example, like a key to a very great treasure, is extremely important.

8. When the word *shahid* is related to the spiritual aspect of man, it is used in four senses simultaneously: (1) the one slain in the path of God, (2) the one who has been present at the spiritual and intellectual places, (3) the one who has observed the renewal of similitudes of the spiritual and intellectual miracles and (4) the one who is the eye-witness of these events. In fact, these are the four virtues of a *muʿmin* walking on the spiritual path. A bright example of this is in verse (57:19): “And those who (duly) believe in God and His Messengers, are those who are *ṣiddiqīn* (the truthful) and *shuhadāʿ* with their Sustainer. For them there is their reward and their light (not only in the Hereafter, but in this world also)” (57:19). It is obvious that here the word *shahid* can be used in the four meanings mentioned above.

9. The blessed verse (47:6) in which the word “*ʿarrafa*” is mentioned, is an extremely important and decisive verse about observation with *ʿaynuʿl-yaqīn* and recognition (*maʿrifat*). The word *ʿarrafa*, which is in the past form, means “He made it to be recognised”. The complete verse is: “*Wa yudkhilluhumuʿl-jannata ʿarrafahā lahum* (And He will usher them in Paradise which He has made them to recognise)”. This clearly shows that recognition (*maʿrifat*) is not only attainable, but is very necessary to attain.

10. As in the material world, there are two means to see a thing: the sun and the eyes, so to observe the signs (miracles 51:21) of

the spiritual world or the personal world, it is necessary to have the *‘aynu’l-yaqīn* in addition to the light of recognition (*ma‘rifat*). This is because the great purposes of light cannot be attained without the eye of certainty. Therefore, wherever in the Qur’ān light is mentioned, the great importance of the eye of certainty is also necessarily alluded to. Further, in this connection, the glorious Qur’ān is not only content with allusions, but has also severely condemned the blindness of the inner eye.

11. The holy Prophet, by God’s command, started the mission of Islam in such a way that, he used to invite people to what he had seen in the illumination of the light of recognition (*ma‘rifat*) with the inner eye. In order to understand this reality one should reflect upon verses (4:105; 12:108). There can be neither any doubt nor any amazement in this fact, for God has sent His beloved Prophet after making him a living light (5:15) and a luminous lamp (33:46). Neither can there be any amazement in how a person, being merged in the light (i.e., the Prophet), turns into light. Such amazement will be tantamount to asking how wood turns into fire when it is thrown into a burning fire?

12. It is known to everyone that man, in reality, is the most eminent of creatures. In such a case, how can a wise person accept that he cannot attain light and the inner eye (*baṣīrat*) in this life, while the glorious Qur’ān, in view of the possible progress of humanity and the excellence of the foremost ones, says that man can see (75:14) and recognise his own soul. He in his existence, is not only flesh, skin and body, but also soul, intellect and the inner eye (75:14). There is very great wisdom in this noble verse.

Monday, 22 Jumādā I, 1409 A.H.
2nd January, 1989 A.D.

Allusions of *Tajaddud-i Amsāl* **(Renewal of Similitudes)**

1. The word “*sunnat*” is extremely important in the wise Qur’ān and in the religion of nature (Islam), for it is used in the sense of the law of religion. Thus it is incumbent upon every wise *mu’min* to duly reflect upon all those wisdom-filled verses related to the Divine *sunnat*, so that by this systematic reflection, problems whose solution used to be unthinkable may be solved. Eventually it will be extremely clear that the Divine *sunnat* or habit, which continues forever without any change or alteration, is in reality in the form of *tajaddud-i amsāl* (renewal of similitudes), which appears in the personal world, namely, the Perfect Man (40:85).

2. In verses (21:33; 36:40), a general wisdom-filled principle has been mentioned which is that all things, i.e., existents rotate perpetually on the circle of possibility. For example, neither is the day anterior, nor the night. That is, between the world of creation and the world of command, there is no temporal anteriority and posteriority, for the circle of creation has no beginning or ending. Rather, it is a reflection or shadow of the *azali* and *abadi* realities and recognitions under the influence of the Divine act. Thus the act of the renewal of similitudes continues in everything of the entire universe.

3. How can the signs of the universe be different from the laws of the signs (verses) of the Qur’ān? Note that everything explains the reality of the renewal of similitudes through mute expression, because in the continuous act of all things is found the *tajaddud* or renewal. For instance, the perpetual circular motion of the heaven, the constant emission of light of the sun, the moon and the stars, the incessant flow of the waves of air, the unending journey of water on its circle of ascent and descent, the perennial recurrence of day and night and seasons, etc. In short, in all those Divine signs which are in the external world, the act of the renewal of similitudes is very conspicuous, which is a clear

proof of the Divine *sunnat*.

4. The Divine signs of the personal world are also full of Divine wisdoms. It can be seen at close range how the demonstration of the renewal of similitudes continues forever in these living miracles. For instance, see the miracle of the palpitation of the heart, which is the best example of the *azalī tajaddud* or renewal. By this palpitation, in every moment there is a new wave of life and survival in the human body, just as innumerable universes come into existence at the place of *azal* from the succession of the word “Be”. The same allusion is also found in the pulse, respiration, circulation of blood, etc.

5. The reality of the renewal of similitudes also gleams forth from the flame of the lamp, hence the way it is mentioned with great sanctity in verses (24:35; 33:46). The same wisdom is also in “light upon light”. How I wish that the glory and grandeur of the Qur’ānic secrets had made my hand tremble and my worn-out body shiver! For, the greatest secret of spiritual healing is hidden in such revolutionary secrets.

6. Question: How long is the life of Paradise? Answer: As long as the heavens and the earth endure (11:108). Q: If the span of the life of Paradise depends on the universe, what will happen when it will be enfolded (21:104)? A: God, the Exalted, always contracts and expands the heavens (2:245).

7. Q: If Paradises are in grades, which one is the highest Paradise? A: *Firdaws*. Q: Is there a grade for a loving servant higher than *Firdaws*? A: Yes, far higher than this is the grade of *Rizwān* (9:72). Q: In which blessed verse is it alluded that some people from *Firdaws* attain the rank of *Rizwān* and some become their heirs and successors in *Firdaws*? A: This allusion is made in two wisdom-filled verses of the *Sūratu’l-Mu’minūn* (23:10-11).

8. Q: Some *‘ulamā’* say that in the holy Qur’ān, the story of only one *Ādam* is mentioned, for the first man was one; others say that more than one *Ādam* is mentioned in a wisdom-filled way. What is your view? A: I personally believe that, in countless great cycles, God has

created countless Ādams, and this is mentioned in the wisdom-filled allusions of the noble Qur’ān. For instance, the Qur’ān implies that all those people whom God created from the time of Ādam of this cycle till today and who are in front of you, historically speaking, were created in accordance with His *sunnat* of creation, which has continued from before. (30:30)

9. The supreme purpose of the sacred *miʿrāj* (Ascent) of the holy Prophet was to disclose to him the great secrets. Among these secrets one was the secret of the circle of no-beginning and no-ending, which is alluded to in “*qāba qawsayna aw adnā*” (a distance of two bows length or even nearer, 53:9). That is two bows: ☉ and then circle: ○. The ornaments of the people of Paradise are armlets of gold and pearls and their raiment is silken (22:23). In armlets there is an allusion to the circular wisdom (*ḥikmat-i mustadīr*), namely the secrets of the circle; in pearls to the Pearl of Intellect and in silken raiment, to the subtle body.

10. The attributes of Creatorship/Sustainership and the rest of the attributes of God which are related to humankind are not contingent, rather they are eternal. That is, they are always there. Thus it is not possible to prove a time in which there was His attribute of Creatorship without creatures, nor His kingdom without His being the King.

11. It is true that man, being merged in God, has time and again remained in the world of command in a state of intoxication and rapture. But this merging is not possible in His essence, it is possible only in His attributes. Therefore, the “Higher I” has not itself come to this world, rather, a living shadow of it has come here. Thus the holy Qur’ān, keeping this great secret in a veil, says: “You were dead, then He gave you life” (2:28). Had the people been no more than sheer nothingness, then “You were” would not have been used, because the dead person of this world is at least an elemental cage, from which the bird of the soul has flown. Similarly, it is said in verse (10:31): “And Who brings forth the living from the dead and brings forth the dead from the living?”

12. From where has man come to this world and how? This question is

as difficult as it is important. However, if the light of Qur'ānic wisdom is granted, no question is difficult. Thus, when we look in the Qur'ān in the illumination of its own light, this fundamental law of the spirit and intellect becomes clear that it was revealed as a subtle and simple soul. Thus the Qur'ān exists not only in the form of a Book in the external world, but also in the world of command (preserved in the form of a Hidden Book, 56:77-78 and Guarded Tablet 85:21-22). Thus, how can this great event be devoid of wisdom? In fact, this is the greatest practical guidance of the Qur'ān, by which we can understand how the human soul came here and where it exists.

13. How excellently Mawlā-yi Rūm has said: “*Mā āmadah nistim in sāyah-yi māst* (We have not come to this world, this body is the shadow of our real existence)” (*Kulliyāt-i Shams*, p. 1350). This statement is in fact the sum and substance of Qur'ānic wisdom, in that the higher end of the soul is always in the world of command and the lower end, like a shadow, continues to come to this world. Thus, in this act is hidden the great secret of the renewal of similitudes, and the same is the endless succession of creation within creation (39:6).

14. According to verse (17:85), the meaning of the soul being from the command of the Lord is that in *azal*, the soul not only came into being from the word “Be”, but its life and survival and recognition also lie in the renewal of similitudes of this same *azali* command (i.e., “Be”). Thus it should be remembered that the renewal of similitudes is the soul and eternal life of both the worlds. One of its bright examples in verse (24:35) says that there is a constant flow and radiation of the waves and rays of the Divine light in everything of the heavens and the earth of the universe.

15. In connection with spiritual healing it is extremely necessary to have depth of thinking and reflection and to use revolutionary research, but without Divine grace no good deed can be accomplished. Therefore, in order to have success, we need to have recourse with extreme humility and indigence to the sacred court of the Lord of Honour.

Tuesday, 1 Jumādā II, 1409 A.H. / 10th January, 1989 A.D.

Minor Resurrection

1. The holy Prophet says: “He who dies, his Resurrection takes place”. (*Iḥyā’*, IV, 64). Death is of two kinds, spiritual and physical. Therefore, the minor or personal Resurrection occurs to the chosen servants of God before physical death, whereas the common people experience it after physical death. It happens so because it is not possible to observe the treasures of the secrets of recognition (*maʿrifat*) with the eye of certainty without dying before death. This dying before death is called the minor Resurrection, and is discussed here.

2. In the sacred verses of the *Sūratu’l-Baqarah*, in which the slaughtering of an ox is mentioned, in addition to an external miracle there is also a wisdom-filled example of how *mu’mins* can attain the pure life, by sacrificing their carnal soul which is like an ox, through knowledge, *ʿibādat* and discipline. That is, how *mu’mins* can be eternal by dying during their life time. Mawlawī-yi Maʿnawī in his renowned book *Maṣnawī*, (III, 3897-3906) has explained this wisdom as follows:

3. “Consider me the ox of Ḥaẓrat-i Mūsā^(c) which was granted a special life. Every particle of mine is a Resurrection of every free human”. (By the ox of Ḥaẓrat-i Mūsā^(c) was meant a sacrificed living martyr, whose smallest particle (subtle particle) was the source of life for a slain one). “At its stroke the murdered man sprang up from his place - at the words spoken (by God), ‘Strike him with part of it’ (2:68). O my noble ones! Slaughter this ox, if you desire the Resurrection of the souls of insight.” “I died to the inorganic state and became endowed with growth, and (then) I died to (vegetable) growth and attained to the animal. I died from animality and became Ādam (man): why, then, should I fear? When have I become less by dying? At the next remove I shall die to man, that I may soar and lift up my head amongst the angels; And I must escape even from (the state of) the angel: ‘Everything is perishing except His Face’ (28:88). Once more I shall be sacrificed and die to the angel: I shall become that which enters not into the imagination. Then

I shall become non-existence: non-existence will say to me, (in tones loud) as an organ, ‘Verily, unto Him shall we return’ (2:156).”

4. Regarding Ḥaẓrat-i Ya‘qūb^(c)’s death of recognition (*ma‘rifat*) before his physical death, the wise Qur’ān says (2:133): “Were you witnesses when the death (of *ma‘rifat*) came to Ya‘qūb?” That is, have you seen in the *tajaddud-i amsāl* (renewal of similitudes) of the personal world, the death of recognition (*ma‘rifat*) of the Prophets and the *awliyā’*? The question is raised here to indicate that it is possible to see it and its purpose is to draw attention to the above-mentioned reality. Thus the meaning of the presence of such a death is that, with it a personal Resurrection (minor Resurrection) of knowledge and recognition (*ma‘rifat*) takes place.

5. God in these wisdom-filled verses (41:30-31) says: “Those who said (with their heart): Our Sustainer is God, and then they remained steadfast, the angels (of the Night of Power) descend upon them (and practically they say): Fear not nor grieve, but hear good tidings of Paradise which you are promised. We are your friends in this life of the world and in the Hereafter.” This is the spiritual death before the physical death and the personal Resurrection of the friends of God. Among these angels, Ḥaẓrat-i Isrāfil^(c) and Ḥaẓrat-i ‘Izrā’il^(c) are foremost and the purpose of whatever they do by God’s command, is to remove the fear and grief of the *mu‘mins* through friendship and to open the door of the secrets of recognition (*ma‘rifat*) to them.

6. Every reality is like a diamond which has many facets. Thus the facet of the reality of Resurrection which we discuss here might possibly surprise an *‘azīz*. This is because in the beginning, due to the exigency of wisdom, not only were the secrets of Resurrection kept hidden, but many other sciences too, which gradually revealed later on and some still continue to reveal today. Then how can the blessings of the wise Qur’ān, which is among the Divine treasures (15:21), be limited, while the collective allusion of the noble Qur’ān is to new discoveries of knowledge and recognition (*ma‘rifat*).

7. Truly speaking, Resurrection has a fixed time and is also beyond

time. This means that the major Resurrection is not going to take place before the fixed time, whereas the minor Resurrection, which is ordained for the sake of the acquisition of recognition (*ma^crifat*), continues to always happen within the chosen friends of God, so that the door of realities and recognitions may always remain open to them and never be closed. It should be remembered that the supreme bliss of the highest spiritual progress, namely, *fanā' fi'l-murshid* (merging in the *Murshid*), *fanā' fi'r-rasūl* (merging in the Prophet) and *fanā' fi'llāh* (merging in God) can be attained in every time. This magnificent and unique event is the minor Resurrection.

8. Q: If it is accepted that there is an individual Resurrection and also a collective Resurrection, then without experiencing the all-inclusive collective Resurrection, how can an *‘arīf* attain the treasure of recognition (*ma^crifat*), while he has the limited observation of the minor Resurrection? A: As the Omnipotent God, by His perfect power, has enfolded the macrocosm in the microcosm, similarly He has encompassed the major Resurrection in the minor one. This is in the sense that, the countless particles of the personal world, which is called the world of particles, represent the universe, the existents and all human beings. These particles are in fact living souls. Thus, all human beings gather in an *‘arīf*. Thus in his case the minor or personal Resurrection takes place in the form of the collective Resurrection.

9. There is a voluntary death, which in reality, according to “Die before you die” (*Aḥādīs-i Maṣnawī*, p. 116) is merging in God, and the other kind of death is involuntary or by force. Though Resurrection takes place in both cases, there is a world of difference between the two. Merging in God is that highest rank of spirituality where the renewal of similitudes of the individual and collective Resurrections of the Perfect Man takes place, as God says: “Purified is He in Whose hand is the *malakūt* (the souls and angels in their entirety) of everything and you have to return to Him” (36:83). That is, God has gathered all the realities and recognitions in one place in His hand and made them one, including the minor and the major Resurrections, whilst they also exist separately in their respective places.

10. According to Divine promise, the collective Resurrection is going to take place soon. Its conditions will be extremely astonishing and will be imposed upon the people by force through Isrāfil^(c), ‘Izrā’il^(c) and other angels. In this, Gog and Magog also have a prominent role. These are spiritual particles which will lick and destroy the solid wall of the animal soul, due to which the inner senses will not only wake up and play their role, but will also be united with the external senses. For instance, the inner eye will also be able to see the spiritual marvels and miracles in the external world through the external eye and the spiritual revolution will take place in the entire world.

11. The condition of the collective Resurrection is such that, by the order of the heavenly Doctor, the angels are operating on a sick humanity, which necessarily results in unconsciousness, wounds, acute pain, hard labour, dressing the wound with hardship, fear, medicine and nursing. Thus it is incumbent upon every wise *mu’min* to look after his spiritual health, so that the extremely delicate and most difficult medical examination, in which the soul is seized again and again and every particle spiritually grafted, may be easy.

12. The entire Qur’ān is full of the secrets of Resurrection. No verse of it is devoid of the wisdom of the purpose of the Hereafter, for the entire system of religion is based on the purpose that, on the Day of Resurrection, the servants may go to God with a heart which is free from every spiritual disease and sound in every respect (26:89), so that they may be enriched with the lasting and unending wealth of the treasures of recognition (*ma’rifat*) and remain happy forever. Almighty God willing!

Tuesday, 8 Jumādā II, 1409 A.H.
17th January, 1989 A.D.

Perfect Man

1. An example of the definition of the Perfect Man which Nasafi has made is: “When you came to know about the Perfect Man, then know! that he has many names, which are given to him with respect to relations and aspects, and they are all correct. O *darwish!* the Perfect Man is called *Shaykh* (chief), *Pishwā* (leader), *Hādī* (guide), *Mahdī* (guided), *Dānā* (wise), *Bālīg* (mature), *Kāmil* (perfect), *Mukammal* (complete), *Imām*, *Khalīfah* (vicegerent), *Quṭb* (pole), *Ṣāhib-i zamān* (lord of the time), *Jām-i jahān-numā* (the cup showing the universe), *Āyīnah-yi gīti-numā* (the mirror showing the universe), *Tiryāq-i buzurg* (supreme theriaca), *Iksīr-i aʿzam* (supreme elixir). He is called ‘Īsā, because he brings the dead (ignorant) to life; he is called *Khizr*, because he has drunk the water of life; he is called Sulaymān, because he has knowledge of the language of the birds. And this Perfect Man is always in this world and is not more than one, because all existents are like one person and the Perfect Man is the heart of that person Thus the Perfect Man in this world is not more than one When that unique one of the world passes away from it, another one succeeds to his rank and occupies his place so that the world may not remain without the heart.” (*al-Insān al-Kāmil*, pp. 4-5)

2. The Perfect Men are the Prophets and the *awliyāʾ*, who are the chosen and special friends of God, the Blessed, the Exalted, as the Qurʾān says: “Indeed, the friends of God have neither fear, nor do they grieve” (10:62). Remember! the friends of God have neither the fear of *abad* nor do they grieve for *azal*. They are aware of the secrets of both. Therefore, they are absolutely satisfied and happy. They are given knowledge of secrets due to which fear and grief cannot last very long. This given knowledge is a bright proof of their *walāyat* (friendship).

3. As mentioned in the beginning of this article, one of the names of the Perfect Man is *khalīfah* (Vicegerent). If we look with the eye of reality, we will come to know that the Divine Vicegerency has always

been in this world and will be forever. Thus, alluding to this religious law, it is said: “God has promised those who (truly) believe and do good works that He will surely make them vicegerents in the earth, as He made vicegerents those before them.” (24:55). Until the time of the holy Prophet, the cycle of the vicegerency of the Prophets continued and after him the cycle of the vicegerency of the *awliyā'* started. As for the vicegerency of many *mu'mins*, what will happen if they fulfil its condition? The answer is that all of them, by being merged in the Perfect Man, will be merged in the Prophet and in God and each one of them will be granted vicegerency in his personal world. It is this personal world which is the earth of God (29:56), whose vastness is spacious (39:10).

4. By God's perfect power and profound wisdom, the Perfect Man is not only a Vicegerent personally, but is also the “Higher I” of every imperfect man. Thus, all those *mu'mins* who become merged in him become vicegerents in their personal world. This is related to spirituality and the Hereafter, as God says: “And He it is Who has made you vicegerents in the earth and raised some of you above others in grades.”(6:165). You can see that in this wisdom-filled teaching there is an allusion to climbing the ladder of grades in order to attain the supreme rank of vicegerency.

5. In the spirituality of the Perfect Man the renewal of similitudes of all the spiritual secrets of Ḥaẓrat-i Ādam^(c) takes place, therefore he is like Ādam^(c) and the Single Soul. Thus the spiritual creation and Resurrection (i.e., *ibdā'* and *in^mbi^cās*) of the people of the age is hidden in the Perfect Man (31:28), as indicated in the article on the minor Resurrection that the individual Resurrection takes place in the form of the collective Resurrection. You can see this great secret in verse (31:28), mentioned above.

6. Q: On the basis of the order of the first four verses of *Sūratu'r-Raḥmān*, the question arises: Whom did the Compassionate teach the Qur'ān, while He, the Omnipotent, created man afterwards and taught him to speak? As the Qur'ān says: “The Compassionate, taught the Qur'ān, He created man (then) taught him speech.” (55:1-4). A: The

chosen servant of God whom He teaches the Qur'ān is the Perfect Man in whose personal world the extremely great secrets and symbols of the appearance of Resurrection, higher spirituality, the world of command, *azal* and *abad* are revealed. The Divine and given teaching of the wise Qur'ān is like this. Now from the combination of these spiritual and intellectual elements, God creates the Perfect Man in the perfect creation and teaches him the wisdom-filled speech with bright proofs and firm demonstrations, so that he may be the fountainhead of knowledge and wisdom for the people.

7. Q: How can an example of the *ma'rifat*-filled exegesis and wisdom of verse (76:1) be presented? A: The verse runs as follows: "Has there come upon man any period of *dahr* (immovable time) in which he was not a mentionable thing?" In this verse light is shed on the spiritual states of the Perfect Man, in that, in the world of command he has passed through such a time of *dahr*, in which he had become merged in God. Such is the case even now and in the future. This point, however, should be remembered that such a wisdom-filled merging is related to the soul and the intellect, which brings the colours of humanity to an end and becomes transformed into the colour of God (2:138).

8. There is a noble *Ḥadis*: "Beware of the perspicacity of the *mu'min* who sees with the light of God, may He be the mighty, the majestic." (*Aḥādīs-i Masnawī*, p. 14). It is evident that the command of having fear is given to all *mu'mins* and the chosen one whom one should fear is the *wali* (Perfect Man). Here the real meaning of being aware of the perspicacity of the *mu'min* is to give extremely great importance to the knowledge and wisdom of the True Guide, for it is he who possesses the illumination and brilliance of the light of God and eternal life.

9. The following sacred *Ḥadis* is mentioned in *Bukhārī* (VIII, 336): "Indeed, God has said: He who has shown enmity towards a friend of Mine, indeed, I declare war against him." The *Ḥadis-i Taqarrub* (*Ḥadis* of proximity) is also mentioned in the same place which, due to its treasures of wisdom, is so important and necessary that even if it is praised from thousands of aspects, it would not suffice. The *Ḥadis* runs as follows: "My servant always seeks My closeness through 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*, VIII, 336-37). This sacred *Ḥadīṣ* is about the Perfect *walī* and also about every such *mu’min* who becomes merged in him.

10. In verse (9:119) God, may He be blessed and exalted, commands all *mu’mins* that they should fear God and be with the *ṣādiqīn* (the truthful ones).” *Ṣādiqīn* and *ṣiddiqīn* have the same meaning. These are the *awliyā’* of God, namely, the Perfect Men. Thus, “to be with them” means to be merged in them by acting upon their guidance and teachings, so that thereby the supreme rank of merging in the Prophet and merging in God may be attained. Certainly all the treasures of the truths and realities are centred and gathered in this merging.

11. It is the Perfect Man who is the vicegerent of the Prophet and the spiritual physician. It is therefore necessary to mention him in connection with the subjects related to spiritual healing, even though we are not able to duly praise and glorify this mirror of Divine beauty and majesty. Nonetheless, God willing, we are sincere in our intention. As for his praise, those countless absolutely perfect and wisdom-filled praises of God Himself and His True Prophet are sufficient. Praise be to Allāh for His favours!

Monday, 14 Jumādā II, 1409 A.H.
23rd January, 1989 A.D.

Gems of *Ṭarīqat*

1. There is a wisdom-filled saying of God, may He be blessed and exalted, (5:48): “(O the people of different religions!) For every one of you We have appointed a *sharīʿat* and a *minhāj* (*ṭarīqat*)”. From this Qurʾānic teaching, it is obvious that, in all heavenly religions there has been a practice of *sharīʿat* and *minhāj* (*ṭarīqat/ṣūfism*). Thus in the time of prophethood, in addition to the tree of *sharīʿat*, the sapling of *ṭarīqat* was also growing, a bright example of which can be found in the *Aṣḥāb-i Ṣuffāh* (companions of the platform in the holy Prophet’s mosque). It is well known that verse (6:52): “And do not drive away those who call upon their Lord ...”, was revealed about their virtues.

2. During the 4th A.H./10th A.C., the *Ṣūfis* established different orders for the purification of the soul. These are called chains or lines. There are many of these chains, which ramified into many more branches in the course of history and each of these branches has a founder. The source of every branch is Ḥaḏrat-i ʿAlī^(c), with the exception of one chain, the *Naqsh-bandiyaḥ*, which begins from Ḥaḏrat-i Abū Bakr (Islāmī Encyclopaedia by Sayyid Qāsim Maḥmūd, p. 507).

3. You can find the terms, such as *sharīʿat*, *ṭarīqat*, *ḥaqīqat* and *maʿrifat* in books on *Ṣūfism*. These are destinations of the journey related to religion, knowledge and soul, on the straight path, by walking on which the *muʾmin-i sālīk* (the *muʾmin* who travels on the spiritual path) can attain the extreme proximity of God. The explanation of the term “*sulūk*” in the Shorter Encyclopaedia of Islam, (Luzac & Co., London), p. 551, shows: “*Sulūk* (Arabic, “journeying”) is a term used by *Ṣūfis* to describe the mystic’s progress in the Way to God, beginning with his entrance into a *ṭarīqah* (Way) under the direction of a *Shaykh* and ending with his attainment of the highest spiritual degree within his capacity. *Sulūk* implies a quest deliberately undertaken, and regularly pursued; it is necessary for the *sālīk* to pass through, and make himself

perfect in each of the “stages” or “stations” (*maqāmāt*) of *zikr*, trust in God, poverty, love, knowledge and so on - before he can become united with God (*wāṣil*). Hence *sulūk* is contrasted with *jazb* (absorption).” (*Ma‘ārif-i Islāmiyyah*, XI, 193)

4. In *Kashfū'l-Mahjūb*, p. 93, a famous book on *Ṣūfism*, it is narrated about Ḥaẓrat-i Imām Bāqir^(c), that in explaining the verse (2:256): “Thus whoever disbelieves in the devil and believes in God”, he said: “Everything that diverts you from viewing the Truth (*al-Ḥaqq*) (i.e., observation of the Divine light) is your idol. Now consider what diverts you from attachment with God and keeps you in a veil from Him. If you abandon that thing and the veil, you will reach the unveiling of the Divine light. You will not be prevented from the Truth or be veiled from Him. And he who is prevented from the observation of the Truth, should not claim Divine proximity”.

5. In the same book, in the chapter on “*Tawbah*”, an extremely pleasant point is mentioned, which is: *tawbah* (return) is of three kinds: one is from error to good, one is from good to more good, and one is from one’s own existence toward God, may He be exalted.” (*Ibid.*, p. 383) Explaining the *tawbah* of the third kind, I would like to say that the *tawbah* of the Prophets and *awliyā’* is the ultimate return to God, and that in their personal world, there is the unveiling of the treasure of *azal* and the observation of God (*al-Ḥaqq*). It is certain that those perfect words which were given to Ḥaẓrat-i Ādam^(c) (2:37) for the sake of remembrance and supplication and as the treasures of knowledge and wisdom, were for the purpose of this *tawbah* of the Prophets and *awliyā’*, namely, the observation of the Hidden Treasure and true merging.

6. In verse (29:69), God says: “And for those who strive for Us, We surely show them Our paths (of the secrets of recognition (*ma‘rifat*)).” According to this Divine teaching, to fight against the carnal soul is considered the greater *jihād* by the holy Prophet. Thus, had the carnal soul not been the greatest disbeliever and the root of spiritual diseases, such an intense opposition and such a great struggle would not have been necessary. However, it is obvious that the carnal soul is a very

great cunning disbeliever. There is no doubt that the disbeliever suffers from the disease of ignorance, therefore, his complete recovery is necessary in the form of the greater *jihād*, so that he may be a sound and healthy believer in knowledge and recognition (*maʿrifat*).

7. The *muʿmin-i sālik*, by Divine favour and success, continues to progress in the spiritual stages in his personal world (i.e., within himself) until the most amazing event and the greatest miracle of this spiritual journey takes place. That is, although the journey was from *azal* towards *abad*, yet finally both become unveiled together. The reason for this is that the beginning and the end of the circle of creation and command are in the same place, just as on a clock-face, the starting point (zero) and the sign of twelve o'clock are at the same place. Thus the treasure of *azal* is within you, but behind 360 veils, of which 180 are dark and 180, luminous. And every veil is a destination. It should be remembered that the dark destinations are not as difficult as the luminous ones. This is because the moment the *Ṣūfi* sees the light, he thinks that this is the light of God, whereas it is the first of the luminous veils, from which he has to go much further.

8. The desired or final destination of the *sālik* is the unveiling and observation of *azal* and its secrets, which is the highest and the most exalted place of the *tajaddud-i amṣāl* (renewal of similitudes), where the doors of the treasures of all realities and recognitions always remain open and where there is every kind of manifestation of the spiritual beauty of the Spirit of the Qurʾān. It is the place where there is the manifestation of the eternal Speech and Action of God, which are the Universal Command and the Universal Act respectively. That is, “Be”. In other words, there God says “Be” and unfolds and enfolds the Universe, and then there is its continuous renewal of similitudes.

9. Regarding the *ṣalāt* of the holy Prophet, it has been mentioned: “When the Prophet used to pray, there used to be a simmering in his breast like the simmering of a cauldron” (*al-Muʿjam*, II, 239). And it is said about Ḥazrat-i ʿAlī^(c) that “when he was intending to pray, ... his body used to shake” (*Ibid.*, p. 387). This is the highest example of the ʿ*ibādat* of the Prophets and *awliyāʿ*.

10. The *Ṣūfis* believe in Divine vision, for without Divine vision, real *maʿrifat* or recognition is impossible. *Maʿrifat* is that Divine purpose for the sake of which, *jinn* and humankind are created, as God says: “I have not created the *jinn* and humankind except that they may worship Me (i.e., they may recognise Me).” *ʿIbādat* or worship certainly also implies *maʿrifat* or recognition. Therefore, the *Ṣūfic* translation of this holy and wisdom-filled verse is absolutely correct. (*Ibid.*, p. 342).

11. There is no doubt that just as faith, knowledge, good deeds and other commendable attributes develop and become gradually perfect, so recognition (*maʿrifat*) too, has many ranks. Indeed, in the spirituality of a *sālik*, it is these ranks which make the ladder, the distance of which is fifty thousand years (70:4). Yet those *muʿmins* to whom God, the Exalted, grants the light of guidance, their light runs rapidly (*yasʿā nūruhum*) with them through these ranks (57:12; 66:8). Here *yasʿā* is in the aorist tense, which means “runs and will run”. Thus, these *muʿmins* run with the speed of light just as the holy Prophet had gone to *miʿrāj* (spiritual ascent) with the extremely rapid speed of lightning. Thus the greatest secret of guidance and the final destination is hidden in this.

12. The mighty Qurʾān, representing the above-mentioned *muʿmins*, says: “Our Sustainer! Perfect our light for us (by making it reach the stage of perfection).” (66:8). Thus it is clear that the purpose of this light is guidance and recognition. That is, the function of this light is to guide the *muʿmins* to the final destination and to make them aware and cognisant of the secrets of the manifestations of *azal*, so that they may remain forever enriched with the unique and everlasting wealth of recognition (*maʿrifat*).

Tuesday, 22 Jumādā II, 1409 A.H.

31st January, 1989 A.D.

***Barakāt* (Blessings) of the Qur'ān**

1. In the material world every flower always has the same one colour and one smell, but the flowers of the spiritual world are extremely amazing. Each one of these flowers, due to its manifold and unending manifestations, serves as a complete garden. For instance, the word “*barakah*” (in Arabic) is a beautiful and an attractive flower of the Paradise of knowledge and recognition (*maʿrifat*), which contains a pleasant universe of pleasing and refreshing flowers of extremely deep meaning and wisdom. Thus there are so many colours and fragrances of knowledge and wisdom in *barakat* (singular: blessing), that it is not possible for any human being to count them. *Barakat* means endless Divine good, namely, the continuous creation of endless bounties for the sake of the intellect, soul and body.

2. The meaning of *barakat* is so high, that God has approved it to be His attribute and has mentioned it in nine places of the wise Qur'ān, for example: “*Tabāraka'llazī* (Blessed is He Who)”, “*Tabāraka'llāh* (Blessed is God)”, “*Tabāraka'smu Rabbika* (Blessed is the name of your Sustainer)”. He has also called the noble Qur'ān “*Mubārak* (Blessed)”, by enriching and adorning it with the countless blessings of the body, soul, knowledge, recognition (*maʿrifat*) and heavenly medicine and healing. This shows that God's *barakat* or blessing is an extremely great bounty which never ends.

3. Qur'ānic *barakāt* or blessings first appeared in the word “Be”, the Divine Pen (Hidden Book) and in the Guarded Tablet, the *tajaddud-i amṣāl* of which continues in the world of command. Had this original *barakat* not continued forever like an ever-generating source, the subsidiary *barakāt* or blessings of both the worlds would have necessarily ceased. That is, it is not possible for the Universal Command (i.e., the command of “Be”), which is the speech of God and the fountainhead of the Qur'ān, to ever become silent. Not only do new things come into existence due to it, but the existing ones are also in

dire need of its grace for their subsistence and survival.

4. The people of recognition (*ma^crifat*) say that according to the law of monoreality, the Universal Command, the Qur'ān and the Supreme Name are the same thing, in which are hidden all the blessings of creation and building. God created the personal world from such a Universal Command. He completed this work in the world of command instantaneously through *ibdā^c* and in the world of creation in six days. By the six days are meant the six spiritual stages, which are related to the six great Prophets: The stage of Ḥaẓrat-i Ādam^(c) (Sunday), the stage of Ḥaẓrat-i Nūḥ^(c) (Monday), the stage of Ḥaẓrat-i Ibrāhīm^(c) (Tuesday), the stage of Ḥaẓrat-i Mūsā^(c) (Wednesday), the stage of Ḥaẓrat-i ʿĪsā^(c) (Thursday) and the stage of Ḥaẓrat-i Muḥammad^(s) (Friday). In these six days He created the heavens and the earth of the personal world and then He manifested Himself on the Throne and revealed the secrets of the Compassionate's equality (*musāwāt-i Raḥmānī*).

5. In verse (20:5), God says: “*Ar-Raḥmānu ʿala'l-ʿarṣi'stawā*”. Wisdom: The Compassionate did the work of *musāwāt* or equality at the rank of the Throne. *Musāwāt*, which is from the root of *sin*, *wāw*, *yā'*, means the equality of two things, as used in the Qur'ān: “Are those who know equal (*yastawī*) with those who know not?” (39:9). Also see the same root in *Mufradātu'l-Qur'ān*, and also the word “*ʿarṣh*” in the same book.

6. It is among the innumerable blessings of the glorious Qur'ān, that the way it speaks of grades, it also speaks of equality (*musāwāt*, i.e., monoreality). The first proof of this is: “Humankind were one community (in *azal*), then (for the sake of this unity and integrity) God sent Prophets as bearers of good tidings and as warners and revealed with them the Book (*al-Kitāb*) which was based on the truth” (2:213). Where all the heavenly Books of the Prophets spiritually become one and are called “the Book (*al-Kitāb*)”, there this compendium of heavenly Books is the glorious Qur'ān. Similarly, the holy Prophet is the centre of the Prophets and Messengers, and God willing, Islam will be proved to be the compriser of the religions of the world, whether this great miracle is going to happen externally or internally (spiritually).

7. Another proof of the *musāwāt-i Raḥmānī* is: “Your creation and your resurrection are only as a single soul” (31:28). That is, the present temporary difference between human beings is definitely there, but their *azalī* and *abadī* state is equal, just as in the world of particles and in the world of *ibdāʿ* and *inʿmābiʿās* of Ḥaẓrat-i Ādam^(c), all people were like a single soul. This great miracle happens in exactly the same way in the spirituality of every Perfect Man.

8. The third proof is that just as God has given every human being the status of a microcosm, so He has made him the compendium of all people in the form of spiritual particles. Thus if a person (or personal world) progresses spiritually to the perfect degree, then he, for the sake of those countless souls within himself, proves to be an extremely great mercy as the *musāwāt-i Raḥmānī* or the Compassionate’s equality. The holy Qurʾān alludes in a wisdom-filled way: “Whosoever kills a person unjustly, it is as if he kills all humankind, and whosoever brings to life a person (i.e., a personal world through knowledge and recognition (*maʿrifat*)), it is as if he brings to life all humankind” (5:32). This is because one person contains all the human beings of the entire world.

9. The fourth proof of Divine equality is the *Ḥadīṣ*: “All creatures are (like) the household of God, thus the more beloved to God is the one who serves more His household” (*Mizānu’l-Ḥikmat*, II, 347) From this wisdom-filled *Ḥadīṣ* it becomes clear that the beginning and the return of all people is the same, due to which they all become one single community (2:213). The real man is only one and the rest are annihilated in him willingly or unwillingly.

10. In verse (7:96) God says: “And if the people of the townships had believed and guarded (against evil) We would certainly have opened for them blessings (*barakāt*) from the heaven and the earth.” In addition to exegesis, there is also a great wisdom in this blessed verse which is that, if the people of the townships of existence, namely, personal worlds, had truly believed and would have duly guarded themselves (against evil) God would have opened for them the blessings of the heaven and the earth of spirituality, namely, God would have caused

the clean, pure and sweet streams of knowledge and wisdom to flow.

11. Basically there are three kinds of *barakāt*: intellectual, spiritual and material, and these are then ramified into innumerable branches. Thus Qur'ānic blessings are all-inclusive and ever-reaching, because the Spirit of the Qur'ān is the eternal Speech of God, which is living and speaking, and which is first related to the Intellect (Pen, Light, Pearl, Hidden Book), the Supreme Soul (Universal Soul, Guarded Tablet) and the Universal Mercy, (i.e., the holy Prophet), and then the practical and perfect recognition (*ma'rifat*) of these secrets (of it) is given to the *awliyā'*, who succeed the holy Prophet.

12. The external world and the personal world are full of the blessings of the treasures of the Qur'ān, therefore these blessings and favours neither decline nor decrease. The special blessing of Qur'ānic medicine and healing can be attained in the form of knowledge and wisdom. One specific condition of this blessing is thinking and reflection so that, by this sincere act of reflective struggle, the unique alchemic prescriptions of the world of divinity may be discovered. Indeed, the question of why reflection upon the Qur'ānic verses is important does not arise, because the Qur'ān itself in numerous verses, not only emphasises its importance, but also praises those who are in the habit of doing so. From this it can be clearly understood that the pearls of the secrets of the universe and the existents are hidden in the depths of the ocean of the meaning of the wise Qur'ān, so that the people of intellect may obtain a unique pearl from every oyster shell.

13. In the Qur'ānic story of Ḥaẓrat-i Nūḥ^(c), the physical deluge (i.e., the deluge of water) serves as a veil for the spiritual deluge. Veiling and unveiling is the *sunnat* of God's likeness (42:51). Thus in the example of the external deluge, mentioning the spiritual deluge, God says: "It was said (unto him): O Nūḥ, go down (from Jūdī to the earth) with (the treasures of) peace from Us and blessings (which will be revealed gradually) to you and to those communities who are with you". (11:48) Here by the communities are meant the Prophets, because each of them is a community. This is the description of the descent of Ḥaẓrat-i Nūḥ^(c) from the deluge of spirituality, for the peace of the intellect and soul

and the countless blessings of knowledge and recognition (*maʿrifat*) can only be in the spiritual revolution (deluge/personal Resurrection).

Wednesday, 1 Rajabu'l-murajjab, 1409 A.H.
8th February, 1989 A.D.

Following the Prophets and their Companionship

1. What scarcity of the bounty of knowledge can there be in the supreme Paradise of the Qur'an for those fortunate *mu'mins* who are in love with the Qur'anic wisdoms! Then let us thank God, the Exalted and try to attain the bliss of reflecting on His mighty Book. God willing, this pure act will prove to be the cure of our spiritual diseases. It is a fact that the most effective prescriptions of heavenly medicine lie in the secrets of the Qur'an.

2. Through the allusion of teaching, it is commanded in the noble Qur'an: "Guide us on the straight path, the path of those upon whom You have showered favours." It is clear that by God's command, *mu'mins* have to walk on the path of Islam and go further and further. However, this great task can be accomplished only in the illumination of the light of guidance, which can be attained through the Prophets and the *awliyā'*. In this magnificent teaching, God also wants the *mu'mins*, not only to progress on the straight path and the destinations of spirituality, but also to benefit from all those bounties related to the soul and recognition (*ma'rifat*), for this is the path of the favoured ones, on which at every step and every stage, there are only bounties and favours. Indeed, all the favours of God are for the sake of His servants.

3. If you want to know the basic realities of spiritual progress on the straight path and its countless bounties, you should reflect on verse (4:69). What is the reward of obeying God and the Prophet in this verse? The reward is the companionship of the Prophets, the *awliyā'*, the *ṣiddiqīn* (the truthful), the *shuhadā'* (martyrs, witnesses) and *ṣāliḥīn* (the righteous). That is, it is to have the bliss of traversing the stages of the spiritual journey following those whom God has favoured with special bounties. "Following" is used here in the sense of "with them" and "in their companionship", because in the above-mentioned verse, the words "with (*ma'*)" and "companion (*rafiq*)" are used. The keys of

wisdom are hidden in both these words, and these need to be looked at with the right perspective and the conclusions deduced by correct thinking.

4. Since spirituality is beyond the bounds of space and time, therefore a fortunate follower by following only the footsteps of his Guide can be with him and become his companion. It is this purport which is implied in verse (4:69). This matter, in reality, is related to the spiritual manifestation and presence of the light of guidance, in that, it is this light which represents the Prophets, the *ṣiddiqin*, the *shuhadā'*, and the *ṣāliḥin* in the personal world. This same light is both one and many, while the law of the unity of lights is "light upon light" (24:35).

5. Although the great universe of realities and recognitions is spread in the limitless vastnesses of space and time, God makes it limited in the personal world by enfolding it in His hand (39:67). This is the event of the minor Resurrection, in which not only are the people of the past and the people of the later times gathered (56:49-50), but so are all things (6:111). There is no doubt that God describes the same one reality through various examples (17:89; 18:54).

6. The following magnificent address of God is to the people of recognition (*ma'rifat*): "And We created you, then We created your (spiritual) form, then told the angels (in front of you in the personal world): Prostrate yourselves to Ādam." (7:11). Thus, in this way the companionship of the Prophets and *awliyā'* is attained. You can also call this event the miracle of the renewal of similitudes, the removal of time, the demonstration of light, the togetherness of realities, the unveiling of secrets, the rank of the eye of certainty, the Single Soul, the manifest Imam, the Mother of the Book, the record of the Prophets and the *awliyā'* and merging in the Prophet.

7. How can those *mu'mins* who have attained the rank of annihilation by obeying God and the Prophet, be with Ḥazrat-i Nūḥ^(c) in their spiritual journey? For this, refer to verses (36:41-42): "And a sign (*āyah*) unto them is that We bore their particles of soul in the (spiritual) laden ship, and created for them of the like thereof, whereon they ride."

The sign (*āyah*) of God is the name of the indelible and everlasting miracle which, for the sake of observation is in the personal world forever. There is no doubt that the people of recognition (*maʿrifat*) observe within themselves Ḥaẓrat-i Nūḥ^(c)'s deluge and his Ark. Study verse (24:34) with the eye of wisdom, where the spiritual aspect of the glorious Qurʾān relates to the Guarded Tablet, there the verses are speaking and in them is found the renewal of similitudes of all the events and miracles of the previous Prophets and *awliyāʾ*.

8. An example of Ḥaẓrat-i Ibrāhīm^(c) in the personal world is that, in the beginning when the inner eye of the *muʿmin-i sālik* opens, he sees dazzling light and various kinds of pictures. If looked at with the eye of a great *muwahḥhid* (believer in One God) like Ḥaẓrat-i Ibrāhīm^(c), they are not Divine manifestations, rather they are all but idols. Thus, Ḥaẓrat-i Ibrāhīm^(c) breaks them into pieces, except their chief (21:58).

9. Another example of Ḥaẓrat-i Ibrāhīm^(c) is that backbiting, ill will, jealousy, enmity and hostile attempts against the friends of God, in reality are called Nimrod's pyre. However, the power of God, the Omnipotent is such that, in their personal world, the renewal of similitudes of the miracle of Ḥaẓrat-i Ibrāhīm^(c) takes place and from this fire the garden of spirit and spirituality is created, as God says: "We said: O fire! be coolness and peace (spiritual help) for Ibrāhīm" (21:69).

10. Man in his existence is both the quintessence of the entire universe and the model of the world of religion. Thus the potential spirituality of the personal world is so elastic, that it represents the miracles of the Prophets. The reason for this is that the Prophets are the Single Soul and hence their miracles are alike, although the examples are different. Thus, an example of Ḥaẓrat-i Mūsā^(c) in the personal world is that he burns the calf which Sāmīrī had made from the ornaments, and then scatters it in the sea. By ornaments are meant the bright things of the initial spirituality, which in fact appear to be like the ornaments of silver, gold, pearls and gems. Sāmīrī is Satan and the calf is the animal soul which he decorates. To burn the calf and scatter it in the sea, means to have recourse to the True Guide and cause the animal soul to melt and burn in the fire of heavenly love and then to throw the particles of

its ashes forever into the sea of knowledge and wisdom (20:97).

11. In the Qur'ānic story of Ḥaẓrat-i Mūsā^(c) it is said: “And when Mūsā said to his people: O my people! remember the favour of God upon you when He made among you (i.e., in religion and the personal world) Prophets and made you kings” (5:20). That is, how great is the favour of God that He made Prophets in religion, who reach the personal world, so that He may eventually make you kings. Thus those *mu'mins* who had become merged in Ḥaẓrat-i Hārūn^(c), Ḥaẓrat-i Mūsā^(c) and God, had become kings. There is no change in this *sunnat* of God.

12. Ḥaẓrat-i 'Īsā^(c), by God's command, used to make birds (*ibdā'i* shirts) by reciting the Supreme Name not only in his personal world, but also in the personal world of the *mu'mins* (3:49). These birds are the subtle bodies and the believing *jinns* (72:11, 14). It is also said about Ḥaẓrat-i 'Īsā^(c): “And He has made me blessed wheresoever I be” (19:31). That is, whether I am in the Word (3:45) or I am in the Spirit or in my mother (4:171), or I am in the world of religion or in the personal world, or I am in front of those who belong to me or far from them, in any case God has made me blessed.

13. The holy Prophet has the extremely important status of “mercy for all the worlds”. Therefore, it was his holy and sacred light which, by God's command, was acting in all the Prophets and in this sense, the holy Prophet was in all of them and they were gathered in him, as one of his blessed names is “*ḥāshir* (gatherer)”. The holy Prophet is that luminous lamp from God, which can illumine the personal world with the light of knowledge and wisdom (33:46). The glad tidings which the *mu'mins* receive in dream and spirituality are through him, because he is “*mubashshir* (giver of glad tidings)” (33:45). Although it is true that in the seclusion of the *mi'rāj* there was none other than God and the Prophet, how is it possible for those who became merged in God and the Prophet and whose eye God becomes, not to be able to observe the *mi'rāj*?

Wednesday, 8 Rajabu'l-murajjab, 1409 A.H.
15th February, 1989. A.D.

Cure of Pain by Pain

1. In a physical state, the “Cure of Pain by Pain” is to escape the greater suffering of a disease by bearing the minor suffering of bitter medicines and prevention. If an operation becomes indispensable for its remedy, then one has to undergo it with patience and courage in order to regain health, so that chronic illness or untimely death may be prevented. In the same way, there is also the cure of pain by pain in spiritual healing.

2. What is the *giryah-ū zārī* of the *Šūfis* and *darwīshes*? It is the feeling of pain of lagging behind in spiritual progress, which is for the sake of the cure of the greatest pain in the future. What is the groaning and sighing of the lovers? It is the expression of pain by which the pain of love may intensify and then by the vision, the pain of ignorance may be cured, because ignorance is the greatest and worst disease and undoubtedly the greatest torment. Therefore, according to the wise people, in comparison to physical pain, spiritual pain is greater and more severe and the greatest and severest pain is in the intellectual state, which is ignorance.

3. Study carefully the subject of “*tazarru*” (supplication with humility). When individual or collective afflictions, diseases and calamities come by God’s command, it is for the purpose that people may understand the wisdom of this external and physical pain and benefitting from it, they may supplicate and do *giryah-ū zārī* in the Divine court, so that by the grace of God, the spiritual and intellectual pain may be cured by this physical pain (6:42-43; 7:94; 23:76).

4. Study verses (2:155-157), which are as follows: “And surely We will try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast who say, when a misfortune strikes them: Indeed, we belong to God and indeed unto Him we are returning. Such are they on whom are blessings

from their Sustainer, and mercy. Such are the rightly guided.” This is the description of spiritual pain. It is known that the animal soul, which used to be like an intractable horse, has now become silent and abandoned its intractability due to pain, i.e., affliction. In such a state, a wise *mu'min* remembers God abundantly and successfully so that, in word and deed, he may prove himself to be the servant of God and he has to have recourse to Him both in this life and in the Hereafter.

5. Qur'anic meanings first concern the stages of spirituality and then they comprise the physical condition too. Thus, since the physical aspect of the above-mentioned trials are known to all, I would like to explain briefly their spiritual aspect. That is, sometimes in dreams and spirituality, fear is imposed upon *darwishes*, which is an excellent means of mortification. Hunger means to have an acute feeling of the scarcity of spiritual foods; loss of wealth means that a fortunate *mu'min* severely feels the shortage of his knowledge; the loss of lives means that a wise *mu'min* laments the difference between the real status and the present status of his soul and the loss of fruits means that the rain of Divine help sometimes continues to pour and sometimes stops. Here, by patience is meant to be steadfast in spiritual calamities and trials and progress further. The glad tidings are personal and practical, and are heard in different forms of dreams and spirituality.

6. As death is the physical loss of life, in the same way, the spiritual loss of life is the death which occurs to a fortunate *sālik* before physical death. However, in reality, there is loss in neither of them, rather, it is a wisdom-filled description according to the *zāhir* or exoteric aspect (of the Qur'ān). Thus the order of the description is extremely wisdom-filled in that first is fear, then spiritual hunger, then loss of wealth, then spiritual death, then the rain of spiritual fruits and then its cessation, then blessing, then mercy and finally guidance, namely, to reach the final destination or to merge in the origin.

7. In Qur'anic language, pain is called “*alam* (pl. *ālām*)”. In verse (4:104) it is said: “And be not weak hearted in pursuit of the enemy; if you suffer pain, then surely they (too) suffer pain as you suffer pain, and you hope from Allāh what they do not hope.” In this Qur'anic

teaching lies the great wisdom that pain is the cause of progress in faith and spirituality for the believers and the means of the cure of disbelief and rejection for the enemies of religion.

8. There is another pain which, despite being common, is extremely useful and that is compassion, namely to have sympathy with others in their pain and grief, which purifies and polishes human attributes, as Sa^odi says in the *Gulistān*:

Ādam's children are the limbs of one another
For, in creation they are from one substance

When time causes pain to one limb
The other limbs cannot rest

If you do not care for others' affliction
You do not deserve to be called a human being

(*Gulistān*, p. 25)

9. In China, I saw a *darwīsh*, who was absolutely healthy, but his conversation which was filled with humility, was as if he was suffering from a severe disease. He was remembering God and supplicating to Him in a sickly tone, groaning and sighing. It is the way of *darwīshī* by which the sickness of the heart gradually leaves and the original state can be restored. At that time, I remembered the wonder of a natural phenomena, which is that sometimes among the goats in a shed, one is such that, during the quiet of the night, it has a specific, soft voice which comes out of its nostril, which in Burushaski is called “*guruskinas*”. All the goats, inspite of their being engaged in regurgitating, listen to this voice which resembles the groaning of a sick person. Thus it is certain that everything in speech or in state, consciously or unconsciously, with recognition or with belief, recites *tasbīh* with His praise (*Ḥamd*) (17:44), and there is nothing without this.

10. The above-mentioned courageous *darwīsh* should be praised due to the fact that although apparently he was not sick, he was perhaps sure that his soul was sick. The Supreme Creator has created the heart, namely the soul, as the mirror of the *azalī* secrets. Thus, if this mirror

does not do its work, then it should be cleansed and polished with the sand paper of the remembrance of God, and at the same time, the kind of mood and voice, loud or low, which can be most effective for the most successful remembrance has to be taken into consideration.

11. According to a noble Tradition, the fever from the Forgiving Sustainer is a source of purification, and the miracle of the real fever is in spirituality, the Qur'anic name of which is “*zalzalah*” (quake, 2:214; 22:1; 33:11; 99:1). In short, physical difficulties and the trials of the spiritual stages serve as extremely useful medicines for *mu'mins* so that complete spiritual and then intellectual health may be regained. It is the very great favour of God that He has made everything of good and evil a means of having recourse to Him.

12. One of the treasures of Qur'anic secrets is the story of Ḥazrat-i Maryam^(c). Although this precious treasure is full of countless invaluable gems and pearls, we will mention only one casket of pearls related to the subject under discussion and that is the luminous birth of the Perfect Man, which happens in the personal world of a successful *darwish*. Thus the pangs of childbirth (19:23) of Ḥazrat-i Maryam^(c) are the example of that miraculous pain which happens to a *darwish* during the birth or manifestation of the personal light. You might be surprised about the relationship of the light with the pangs of childbirth! But there should be no surprise, since the light also has a spiritual birth, just as it has the physical birth, by which is meant the manifestation of light. It should also be noted that God has made 'light' the compriser of all examples, so that in its illumination the reality of every example may be known.

Tuesday, 14 Rajabu'l-murajjab, 1409 A.H.
21st February, 1989 A.D.

Personal World and Paradise

1. In verses (51:20-21), God says: “And in the earth there are signs for the *mūqinīn* (pl. of *mūqin*, the one who has *yaqīn* or certitude) and in your own souls (too); will you not then see?” It is clear for the wise people that here the word “*yaqīn*” is used in the sense of spiritual observation and recognition (*maʿrifat*). This means that the word *muʿmin* is used both in a common and a special sense, but *mūqin* is used only in the special sense, not in the common sense. The clear meaning of the words *yaqīn* and *mūqin* can be understood by the practical example of a great Prophet like Ḥaẓrat-i Ibrāhīm^(c), as mentioned in verse (6:75): “And thus did We show Ibrāhīm the (magnificent spiritual) kingdom of the heavens and the earth so that he may be of the *mūqinīn* (=ʿ*ārifīn*)”.

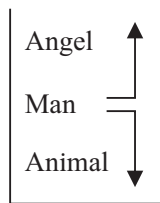
2. All those countless things which are on the planet earth today are the signs of God, and all of them are also in the personal world in a subtle form (51:21). Thus the absolute *yaqīn* or recognition (*maʿrifat*) depends on the observation of the personal world, which is not only possible, but necessary to attain. Thus, the Qurʾān says: “And whoever is blind in this world, he shall also be blind in the Hereafter, and more astray from the way” (17:72). The physical light and the physical eye of a person are two separate things, but in spirituality when we say ‘light’ or ‘inner eye’, they are the same thing. Thus in “Allāh is the light of the heavens and the earth”, there is an open invitation of the Divine mercy which is: People, come! consider the Divine light as the inner eye and observe the realities of the heavens and the earth of the personal world. This exegesis accords exactly with the exegesis of the *Ḥadis* of *Taqarrub* or Divine proximity.

3. The collective and personal light has to be attained in this world therefore, it is reportedly said in verse (57:13): “Turn back and seek a light (from there).” If the Resurrection is individual and personal “back” means this world and [human] history. However, in the major or collective Resurrection the question of going back cannot arise.

4. Paradise is intellectual, spiritual and also in the subtle body, therefore, its vastness is equal to the length and width of the universe (3:133; 57:21). That is, Paradise is hidden in the subtle body of the heaven and the earth, the Universal Soul and the Universal Intellect. It also appears in the personal world, for what is scattered in the macrocosm is united in the microcosm. One of the many examples of this fact is the sublime Paradise being brought close (26:90; 50:31; 81:13). Thus the closest Paradise for a person is the one which is within himself, namely, in the personal world, so that together with the recognition of the soul, he may also attain the recognition of Paradise (47:6).

5. When human sperm is transferred from the loin of the father to the womb of mother, it remains in three kinds of darkness: physical, spiritual and intellectual. But for God, there is no darkness, and therefore, He continues His creation within creation (39:6). The wise Qur’ān has mentioned these three darkneses in order that we may know that there are also three lights: for the subtle body, the soul and the intellect. Thus when the Shirt of Yūsuf (*ibdā‘i* shirt) appears in front, when the soul appears and when the demonstration of the intellect is observed, they are the three lights. It is in this state that Paradise is brought close in the personal world.

6. The place which man has in the world of existence is between animal and angel. Therefore, it is possible to fall and become an animal in human form, and so there should not be any amazement that he may also become an angel in human form. This regress and progress is certainly mentioned in the wise Qur’ān. Therefore, we should say that the concept of evolution of Mawlā-yi Rūm, which has been mentioned under the title of the “Minor Resurrection”, is commendable. Thus, it should be remembered forever that until someone has an experience of angelicity, he sees only the world of humanity. But when he will be merged in the Perfect Man, undoubtedly he will observe the angelic world and Paradise.



7. The way of expression of the Qur’ān and the *Ḥadīṣ* is extremely

wisdom-filled, therefore, it is extremely important to understand their wisdom. The holy Qur'ān itself says: “He grants wisdom unto whom He will, and he unto whom wisdom is given, he truly has received abundant good” (2:269). This is the praise of wisdom as well as the awakening of the desire for its acquisition, so that every wise *mu'min* may understand the importance of wisdom and continue to acquire it, because wisdom is the lost property of a *mu'min*.

8. The noble Qur'ān is a Paradise of knowledge and recognition (*ma'rifat*), for there are in it countless bounties for the intellect and the soul. It is the written form of the Universal Paradise in which, God through His perfect power, has folded and limited the sublime Paradise and presented it to man. This is a bright example of the fact that God brings Paradise close to His servants, for He Himself is also closer to man than his jugular vein. However, for man, his own *waswasah* (disturbing thoughts) of the soul is a darkness (50:16). When the *waswasah* ceases to exist, then see what happens!

9. It would be wise not to take the following points lightly:

- (a) The *azalī* position of everything is preserved in the Divine treasures (15:21).
- (b) The possible existence of everything is in the Divine Word (36:82).
- (c) The hidden book of everything is in the Divine Pen (56:78).
- (d) The spiritual writing of everything is in the Guarded Tablet (85:22).
- (e) The description of everything is in the mighty Qur'ān (16:89).
- (f) The physical form of everything is made in the book of the universe (2:2).
- (g) The subtle particle of everything is in the personal world (51:21).
- (h) The key wisdom of everything is encompassed in the manifest Imam (36:12).
- (i) The record of every practical thing is in the record of deeds (78:29).

All these universal principles are so united that, whichever one of them

is observed, the rest also appear in it.

10. This world is the place of suffering and toil; there is no rest and comfort in it. Even when Paradise is brought close in the personal world, it is brought with physical and spiritual difficulties, for it can come here only for the sake of certitude and recognition and that is all. You can reflect on the pure lives of the Prophets; the Paradise of light, knowledge and wisdom certainly existed in each of their personal worlds. However, there has not been any such law that physical difficulties should come to an end and this world should turn into a complete Paradise.

11. The miracles of all the Prophets are gathered in the personal world in the form of the renewal of similitudes as well as all those events which are mentioned in the holy Qur'ān. But all these things are there in a spiritual form. For instance, take Ḥaẓrat-i Mūsā^(c)'s staff, which first of all is the Supreme Name and remembrance, then Spirit and spirituality and finally, intellect and knowledge. In the Qur'ān, Ḥaẓrat-i Mūsā^(c)'s staff is mentioned in three forms: *ḥayyah* (serpent, 20:20), *su'bān* (dragon, 26:32) and *jānn* (*jinn*, 27:10). These were the three wisdom-filled miracles of that blessed staff, the good aspect of which was towards Ḥaẓrat-i Mūsā^(c) and the evil aspect of which was towards the Pharaoh. God willing, there will be more explanation of this on some other occasion.

12. By the Paradise of the personal world, in fact, is meant the recognition of the soul and the Sustainer. In this recognition lies complete healing and eternal salvation and by which the inner eye every *mu'min* needs very much is granted, so that the treasure of wisdom, which is veiled and hidden in every veil of knowledge may be seen, whether the veil is of a serpent, or of a dragon or of a *jinn*.

Wa's-salām (Peace)!

Monday, 27 Rajabu'l-murajjab, 1409 A.H.
6th March, 1989 A.D.

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In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He has written both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, which is a language isolate and is known as “Bābā-yi Burushaski” (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term “Spiritual Science” and his contribution to it is widely recognised. His works include “The Wise Qur'ān and the World of Humanity”, “Book of Healing”, “Practical Sufism and Spiritual Science”, “Balance of Realities” and “What is Soul?”. He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and “Hunza Proverbs” with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of “Sitārah-yi Imtiyāz” awarded by the Government of Pakistan for his contribution to Literature.

