

Pearls of Maʿrifat

Part 1

(Background)

Exalted Imām's miracles of
Spirituality and Maʿrifat

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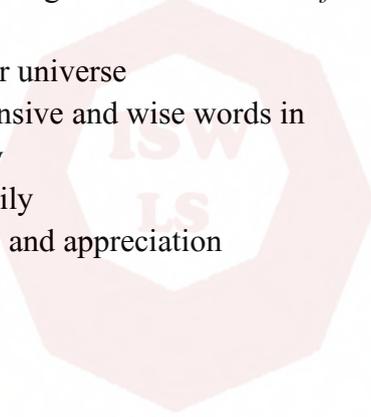
Pearls of *Maʿrifat*
(Part I)



Institute for
By
ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai
and
Luminous Science
Knowledge for a united humanity

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Introduction

On this occasion of the expression of humble devotion to the Sustainer of the worlds, first of all we have to think in the recesses of our hearts how to thank Him for His spiritual favours, help and granting of success. But in this special and difficult task, our humble intelligence and thinking cannot yield any result without His help. Therefore, it is necessary for us to have always and everywhere, recourse to Him so that He may guide us through His light of guidance, which exists and is present in the physical and spiritual worlds.

This humble servant with the sincerity of soul and heart invites all his students and friends to participate fully in the expression of gratitude for these great favours, because in many ways we are like a single soul and all have prayed and endeavoured to attain this precious bounty. Praise be to Allāh, during our obedience to Him, the prophet and *ṣāhib-i amr* (Lord of command), we have understood this reality that all human beings are potentially one and *mu'mins* in actuality.

This book which is given the name “Pearls of Ma^ʿrifat” consists of some high valuable articles pertaining to *ma^ʿrifat* (gnosis). Knowledge and *ma^ʿrifat* are so high and so precious that even if we compare them with precious pearls, it is not enough. For knowledge and *ma^ʿrifat* are the possession alone of the holy and pure Imām and of nobody else. Thus this possession of the Imām is more precious than all the material treasure of the entire universe.

The articles in this book, although they may appear to be disconnected, have the vivid colour of *ma^ʿrifat* and hence are quite relevant and coherent on the level of *ma^ʿrifat*. Therefore, it is quite

appropriate to call this collection the “Pearls of *Ma^crifat*”. *Ma^crifat* or spiritualism is such a wisdom-filled light, that all realities are seen linked together in it. Several Qur’ānic verses signify this, that all different and diverse examples of the Qur’ān return to one “Reality”. For instance the example of ‘Bee’, according to which, the bee, by the permission of God, has the freedom to move in all directions and to link the destiny of one flower with another through its flight, in whatever way it wants and to make the honey of one colour from the essence of different flowers of different colours. This example of physical honey stands for the spiritual honey which is knowledge and *ma^crifat*, which has one colour and one taste.

Spiritual honey is made by the co-operative work of many souls. According to the natural law, it is not possible for the queen bee alone to make the honey; rather, there are many other worker bees to work for this purpose. In the same way, in order to produce the spiritual honey, i.e. knowledge and *ma^crifat*, the Imām of the time is the king and we, the spiritual friends, his workers. That is to say, the souls of the *mu’mins* who; serve the Imām of the time sincerely in producing and spreading spiritual knowledge are like the workers of the prince of bees (*amīra ’l-naḥl* = queen of bees) who are engaged in producing the spiritual honey in the gardens and meadows of spiritualism.

This weak and poor servant (of *Khudāwand*) is also greatly content with his third visit to Canada and grateful to Him for His favours that his entire work in imparting and spreading knowledge is being done by Him and His army, physically and spiritually.

During this visit, by His grace and favours, many important works have been accomplished simultaneously. For example, to work as a Research Associate in the Department of Linguistics and

Philology, University of Montreal, with other professors in compiling a book of Burushaskī proverbs; to further the work on Burushaskī grammar and dictionary; to develop the Burushaskī course for the training of youngsters who; are engaged in preparing Burushaskī literature and to continue the usual practice of correspondence to spread spiritual knowledge and to conduct local *majālis* in this connection.

For this humble *darwish* the army of Mawlā is first the office-bearers and members of Khānah-i Hikmat and ARIF, who by the grace of *khudāwand* encouraged me in every respect and advanced my work with courage and high ambition. Undoubtedly, they are the angels of mercy for me. It is the wisdom-filled habit of God that when He wants to grant someone success in good deeds, He grants him good friends and when he wants someone to fail, he befriends him to bad ones. This is a wondrous Divine drama.

To the readers of this book it is my sincere suggestion that as much as possible, they should also try to study my other books, so that the realities will be clearer to them. For often in order to understand the views of an author or the knowledge which he has presented, it is not enough to read only one of his books, rather one has to study his other works too. This is why in today's world of progress in knowledge and science, when a meticulous and analytical study of the book of an author is done, his other books are also studied to facilitate, clarify and substantiate the work.

In this book there are many points which can be considered revolutionary in knowledge and spiritualism, for they are from the spiritual treasure of the family of the Prophet, namely, the Imām of the time. And the very purpose of the existence and presence of the Imām in this world is to give to the deserving ones such knowledge which no-one has at that time. Such knowledge is the spiritual

knowledge of the Imām which is called his miracle of knowledge (*mu^cjizah-i ^cilmī*) and he is distinguished from the rest of mankind because of this knowledge. As God says: “And there is not a thing but with Us are its treasures” (15:21).

By these treasures are meant the ranks of the exalted *imāmat*, as it is said in another verse: “And We have encompassed everything in the Manifest Imām (in the form of spiritual knowledge)” (36:12).

Further we have to reflect also upon this verse: “But it is the glorious Qur’ān which is on a Guarded Tablet (in spiritual writing)” (85:21-22)

There are three different ways of thinking about these verses. First, to think that the Manifest Imām does not mean the Imām of the time, rather it is the name of the Guarded Tablet which is on the material firmament and hence it has no; relation with the Imām of the time. Secondly, to think that the Guarded Tablet is undoubtedly a separate reality, but it is spiritual and not material. Therefore, as the Qur’ān is physically in this world and spiritually in the Guarded Tablet, similarly, the physical aspect of the light of *imāmat* is apparent in this world and the spiritual one linked with the Guarded Tablet. Thirdly, to think that the Manifest Imām is the Imām of the time who; is apparent and existent in this world and He himself is the Guarded Tablet in luminous and spiritual state; in which state the Qur’ān is guarded and glorious.

Of these three ways of thinking there is no truth in the first one. For it is not possible for the Divine things to be beyond the access of people, somewhere away from this world, when the greatest thing of God the light of the Prophet, which God ordained the “Mercy for the world (*rahmat-i ^cālam*)”, continues in this world in his successor in the form of the light of *imāmat* (*nūr-i imāmat*).

Further, how is it possible for the Benevolent Lord to praise His treasures whose doors cannot be open for the people of the world, and to praise such a Guarded Tablet which contains everything pertaining to spiritualism and knowledge, including the Qur'ān with its spiritual beauty and glory, when the people have no access to it. This is beyond the law of His mercy that He creates in people yearning for something and does not provide the means of its attainment. This shows that people have access to the Divine things and all His things are in one thing, which is everything and that is the light of *Imāmat*. That is to say that as God has created a source of material light for the material world - the sun, which is everything for the material world, similarly, He has appointed a source of spiritual light for the world of humanity and religion - the Imām, in whom there is everything in the state of spiritualism and knowledge.

Naṣīr Hunzai,
3rd June, 1982.

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I was asked

Q. 1 In my opinion the *Ismāʿīlis* do not act upon the juristical matters (*fiqhī umūr*) in their entirety?

A. No, your opinion is not correct. In fact, the means and the purpose which the jurisprudence (*fiqh*) had, is available only to the *Ismāʿīlis*, and not to anybody else. That is to say jurisprudence, in reality, is the work of Imām made in the light of the Qurʾān and Prophetic Tradition (*ḥadis*).

Now let me ask a question in this connection: Had God completed the jurisprudence during the time of revelation of the Qurʾān? No Had the Prophet himself completed it during the time of Prophethood? No. If not, then who completed it? The *Imāms*. This is absolutely true, that the jurisprudence is completed by the Imāms, particularly Imām Jaʿfar al-Ṣādiq, and it is because of this that in Shiʿah faith it is called *Fiqh-i Jaʿfari*, namely the jurisprudence made by the Imām Jaʿfar al-Ṣādiq. Now the *Ismāʿīlis* have both-the jurisprudence and also the heir and successor of Imām Jaʿfar al-Ṣādiq from his progeny.

Therefore, the way the *Ismāʿīlis* are acting upon the jurisprudence is the only correct way of practising it, as mentioned above, for in a way, the very founder of the jurisprudence himself, Imām Jaʿfar al-Ṣādiq, lives among them in the form of his successor from his progeny.

Q.2 What is the reason that the terms *shariʿat*, *ṭariqat*, *ḥaqīqat*, and *maʿrifat* are widely used in your books?

A. The reason for using these terms is Islam itself which is called the straight path (*ṣirāt-i mustaqīm*). This path which leads to God has the above four stages, as every long path necessarily has stages. These terms are also adopted by the *ṣūfīs*. See the Dictionary of Islam, in which these terms are mentioned as the four stages of Islam.

Q.3 What is the reason that you are called *bāṭinis* (esotericists)? How would you explain it?

A. The reason for calling us *bāṭinis* is that we, in addition to *ẓāhir* (exoteric meaning) of Islam, believe in its *bāṭin* (esoteric meaning). For the Prophet says: “There is no verse, among the verses of the Qur’ān, which does not have a *ẓāhir* and a *bāṭin* and each *bāṭin* seven *bāṭins*”, and according to another narration, “seventy *bāṭins*”. Now you should think and tell me whether the wisdom-filled *bāṭin* of the book which God has sent as a guide in such a way that its *bāṭin* exceeds the *ẓāhir* manifold, is futile and useless, or it also has guidance like the *ẓāhir*. If we accept that the *bāṭin* also has guidance, which one has to do, then necessarily we have to practise both. However, it is impossible to practise first the *bāṭin*, then the *ẓāhir*, nor was it appropriate to practise both during the time of the Prophet. But the best way of practising both is that first, namely, in the period of *sharī‘at* the *ẓāhir* (*tanzīl*) should be practised more and more and then in the period of *ḥaqīqat* the *bāṭin* (*ta’wīl*). That is why one day the Prophet said: “verily, among you is the one who will fight for the sake of *ta’wīl* (esoteric meaning) as I did for the sake of *tanzīl* (exoteric meaning).” It is well known that this fighter for *ta’wīl* was our Lord [‘]Alī. Now the question arises that as for the *tanzīl* the Prophet fought for it, the purpose of which

was to cause the *ẓāhir* to be put into practice, but why did he entrust Imām [°]Alī with the responsibility of fighting for *ta'wīl*, that is, to bring the esoteric commands of the Qur'ān in front of the people? The answer is that it is necessary to put into practice the *bāṭin* of the Qur'ān after its *ẓāhir*. For Islam is the religion of nature and nature contains progress. For instance, the transformation of a plant into a tree is natural progress and the transformation of a child into a mature man is natural progress. Similarly, Islam during the time of the Prophet was like a plant which has to grow and flourish. So *Ismā'īlism* is the best example of Islam that it practises *bāṭin* after following *ẓāhir*.

Q.4 Why is it that the Imām lives in the West? Why does he not live in the East?

A. There are numerous wisdoms hidden in the Imām's living in the West. One of them is that the Imām in the present time should live in a country where he can be internationally prominent and work effectively for Islam and *Ismā'īlism*. There are numerous evidences which prove the fact that the family of the *Imāmat*, while living in the West, has accomplished great deeds in the interest of the Muslims.

The second wisdom is that the city where the Prophet was sent is Makkah, to which the Qur'ān gives the title of *umm al-qurā* (the mother of cities) (6:92). This means that the Imām has to live in a great country among a powerful nation to influence the entire world. And there are many such other wisdoms.

Q.5 What is your view regarding the *qiblah*?

A. Regarding the *qiblah* I have the same view as the Qur'ān has. That is to say that the *qiblah* is obligatory in all the prayers of *sharī'at*, but in in other prayers, such as a *tashbih*, or *du'ā*, or *zīkr-i ilāhī* (remembrance of God), it is not obligatory. For at the level of *sharī'at* the *qiblah* has a special *ta'wīl*, but in the matters of *ta'wīl* it does not have such a thing, therefore, there is no need of it.

Q.6 What is the guidance of the Imām regarding alcohol?

A. Whatever is unlawful according to *sharī'at* is also unlawful according to the Imām, particularly alcohol which is the root of all evils. Let alone alcohol, the Imām has also forbidden tobacco-smoking. While this slow poison is permitted for use by many others, despite the fact that according to Islam all those things detrimental to health are unlawful.

Q.7 It is said that you have written around a hundred books. Is this true?

A. Yes, this is quite true.

Q.8 What is your secular education?

A. Third and fourth class in one year, and that is all.
(At this they said: This is really amazing.)

Q.9 What is your belief in Ḥazrat [°]Alī?

A. He is the vicar of God, the legatee of the Prophet and the true Imām.

Q.10 It is also said that while you were imprisoned in China you went through great spiritual miracles? Is this true?

A. Yes this is also true.

Q.11 Would you kindly cite a Qur'ānic verse regarding the validity of the Ismā'īlī point of view?

A. There are numerous verses in this regard. One of them, for instance, “And hold fast, all of you together, the Rope of Allāh, and do not be scattered” (3:103). In this verse is mentioned, on the one hand, the disease of scattering into sects, and on the other, its remedy. And the remedy of (the disease of) scattering into sects is to remain holding fast, all together, to the Rope of Allāh. According to us the Rope of Allāh is first the Prophet and then the chain of *imāmat*. Thus if the people after the Prophet had held the holy skirt of the Imām, like the *Ismā'īlis*, they would not have disobeyed this Divine command by scattering into sects. Contrary to this, if according to someone only the Qur'ān and Islam are the Rope of Allāh, then why are the Muslims scattered into sects, despite holding the Qur'ān and Islam, while the nature of the Rope of Allāh is such that if people hold it they remain united and in agreement?

Another verse in this connection is: “And he who holds fast to Allāh, he indeed receives the guidance to a right path” (3:101). Here it is important to know this that had it been possible to hold to God without a means (*wasīlah*) then there would not have been the need of holding the Rope of Allāh, leaving Allāh Himself. Rather, this verse shows that holding to Allāh means holding to His Rope, and this is

what God has answered in the verse (3:103) to the question which arises in the verse (3:101). And the answer is that the Rope of Allāh is His representative and that is the chain of *imāmat*: therewith is connected the Divine guidance.

The third verse in this respect is: “O ye who believe: Obey Allāh, and obey the messenger and those of you who are in authority” (4:59). In this command three kinds of obedience are made obligatory: the obedience to God, the obedience to the messenger and the obedience to those who are in authority. The third kind of obedience which is the obedience to the *Imāms* of guidance (*a’immah-yi hudā*) is spread in a long chain, in which each Imām, as the *ṣāhib-i amr* (Lord of the command), has the right to issue also his own *farmāns* concerning the new problems, so that the *mu’mins* obeying the Imām of their own time may fulfil this Divine command, wherein the obedience to the Imām of the time is made obligatory, in addition to the obedience to God and the Prophet. This is the *Ismā‘īlī* view point in brief.

Naṣīr al-Dīn Naṣīr Hunzai

Date: 9-08-80

Note: If a sincere *Ismā‘īlī* will read this question-answer carefully, Mawlā will be pleased with him that he has understood the position of the Imām. For here there are many lofty points and one answer has covered many questions.

Great secret of attaining success in *‘ibādat*

How can the Satanic *waswasah* be removed or diminished in *‘ibādat* and what is the means to escape from it?

First of all it is necessary to know “what is *waswasah*” and what are the causes of its mental existence. For it is possible to eradicate a disease by diagnosing it meticulously. When we see the holy Qur’ān we find the word “*waswasah*” in five separate verses which are: 7:20; 20:120; 50:16; 14:5.

There are various translations of the word “*waswasah*” and there can be still more. But in this connection an appropriate and understandable one is “perplexing and disturbing thoughts”. These thoughts which provide all means of distracting attention and which are caused in the heart of a person by the Satan, appear in varied forms of word and meaning. In other words *waswasah* is the name given to such disapproved and abhorrent inner states which sway heart, mind and inner senses in varying degrees and from their darkness and murkiness none is excluded except the one whom the light of guidance (*nūr-i hidāyat*) helps.

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Waswasah is also called *waswās* whose plural is *wasāwis*. It is also in the form of a conspicuous disease in which different kinds of vain thoughts torment the sick and such a person mentally becomes very weak. In this example of *waswasah*, which is in the form of a disease in front of the people, the Divine Law in the language of wisdom, says to the people of intelligence that the external form of the *waswasah*, which is hidden in you and which out of ignorance you do not dislike, is such, that you can easily see it. Thus the people of intelligence should consider it the snare of the Satan and his poisoned arrow and try to protect themselves from it.

Another example which is necessary to mention in this connection is that of a mad person. Mad, in Arabic, is called *majnūn* and madness *junūn*. The word 'junūn' comes from *jinn* (= satan). This means that *junūn* or madness is caused by the Satan, as in the Qur'ān (7:184; 23:25,70; 34:46) the word *jinnah* is used in the sense of *junūn* (= madness). The same order of the words also exists in Persian. Mad is called *dīwānah* (= *majnūn*), madness *dīwānagī* (= *junūn*) and Satan *dīw* (= *jinn*). Thus whether the word is *majnūn* or *dīwānah*, in any case it is the Satan who causes the *junūn* or *dīwānagī* (= madness). As the holy Qur'ān says: "The *Khannās* (=Satan) who causes the *waswasah* (= *junūn*, *dīwānagī*) in the hearts of the mankind is of the *jinn* and of mankind." (14:4-6).

The purpose of this explanation is to show that if someone wants to see an open demonstration of the Satanic *waswasahs* in the physical form he should observe a mad person who how helplessly expresses the *waswasahs* caused in his heart and mind by the Satan, in the form of madness and insanity. Undoubtedly, his every disapproved utterance and every insane movement is expressed under a separate *waswasah*.

Here it is extremely important to mention the Law of the Divine wisdom that He, the Wise, in order to make the fortunate understand, has created so many such examples which represent the inner characteristics of man. For instance, rabbit represents sleep; cow - gluttony; snake and camel - rancour; dog - oppression; crow - unlawful eating; peacock - vainglory and coquetry. Similarly, a mad person represents the intense *waswasahs* which dwell in the heart and mind of a wicked person.

Also a key wisdom in this regard is hidden in this verse: "Those

who swallow usury cannot rise up (on the day of resurrection) save as he arises who the Satan has made dumbfounded by (his) touch. That is because they say: Trade is just like usury; whereas Allāh permits trading and forbids usury” (2:275). The gist of the *ta’wil* of this verse is that all Qur’ānic examples are ultimately focused on one centre. Thus the true knowledge which is given as a result of obedience to the light of guidance is like trade which God has permitted and the knowledge which people acquire without this obedience is like usury which God has forbidden. This is the knowledge because of which their senses will not be able to work in the resurrection, like a dumbfounded person by the touch of the Satan. Thus it should be remembered that although the Satan is free (to mislead people) but this freedom also comes under a law, according to which the sincere servants of God are protected from his evil.

Waswasah increases and decreases according to the manners and religiosity of a person. The Satan always fails and becomes disappointed in influencing someone who has religion, faith and righteousness in his heart, as is mentioned in the Qur’ān that the Satan said on the first day: “And I will mislead them every one, save such of them as are Thy sincere servants (who will not fall into the snare of mine)” (15:30-40).

It should not be forgotten that satans are of both *jinn* and mankind, as mentioned already, and we want to make you aware of both. The Satan, in order to mislead, that is, to distract the attention during *‘ibādat*, has only one weapon, and that is *waswasah*, which if looked at, in a way, is very weak. For, according to the Qur’ānic wisdom, it is nothing but a voice (*bi-ṣawtika*, with thy voice, 17:64).

The voice of the Satan, both externally and internally, is very weak

and futile before the friends of the God, but it has great attraction and pleasure for the friends of the Satan himself. This is why many people of this world follow the Satan.

The true friends of God combat with the voice of the Satan with their voice in such a sagacious way that they always do the successful and uninterrupted *zīkr* of the blessed Name of God with the tongue of heart (= spirit). They look to the Imām of the time externally and internally and act according to his *farmāns*, whereby God guides them on the paths of peace (5:15,16).

For some people it is difficult to be protected from the attacks of the Satan, for they do not know his attacks and those of his army, nor do they understand the importance and state of their heart and will power. Had they known this it would have been easy for them to protect themselves.

When God said “*bi-ṣawtika*, with thy voice” (7:64) in His most exalted book, the Qur’ān, mentioning the Satan, then the people of Divine help understood this wisdom-filled allusion of their Lord, the Benevolent, what the Satan is doing with the help of his army, which consists of the devils of *jinn* and mankind. For the voice of the Satan does not mean only inner *waswasah*, but also its circle is widely spread in the external world. However, two things are very necessary for us to protect ourselves from it: they are *bandagī* and true knowledge. For they are both, in reality, a luminous voice which annihilates the voice of the Satan.

With reference to the holy Qur’ān, it has already been said that the Satan has no sway over the sincere (*mukhlis*) servants of God. Here we want to explain the wisdom of the word “*mukhlis*” (= sincere). *Mukhlis* is that *mu’min* servant who has the quality of *ikhlas* (= sincerity). *Ikhlas* (= sincerity, purity) has two places or two

aspects, which again are knowledge and *bandagī* which includes the entire action.

Thus it is alluded here that if the knowledge is true, free and “pure (*khālīs*)” from all kinds of adulteration and dirt, then the knowledge of a true *mu'min* will be purified from false stories and traditions and absurd views, and in turn, the entire action. The *bandagī* will also necessarily be purified and then, according to the Divine promise, the Satan will fail to hold sway over the sincere (*mukhlīs*) servant.

It should be remembered that *ikhhlās* is among the subjects of highest rank in the Qur'ān. The lovely words of this wisdom filled subject which stem from the root “*khā, lām, šād*” consist in twelve derivations, mentioned in thirty-one places in the Qur'ān. According to the dictionary, the literal meaning of the root of “*ikhhlās*”, i.e. *khalāṣa* (*khulūs*) is to be pure, unmixed, unadulterated.

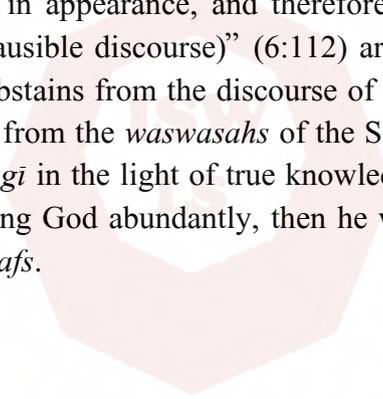
It is among the wise principles of the Qur'ān that its way of expression is “subject into the subject”. That is to say that every subject contains many other subjects. Thus in the wisdom filled subject of ‘*ikhhlās*’ which with respect to related and direct words is mentioned only in thirty one places, are found many other exalted subjects. Among these subjects, an important one is to see how gloriously God has mentioned His pure religion (*dīn-i khālīs*). The pure religion of God is held by the sincere (*mukhlīs*) servant whose belief is unmixed with wrong views, whose knowledge is free from false traditions and whose worship is unadulterated with the worship of false gods. And he who is in the religion of God is in His fortress. That is to say he is in the protection of God, therefore, the stoning Satan cannot do anything against him.

To sum up the subject, the (Satanic) *waswasah* has two stages: The first stage is very hard and extremely difficult, for in this stage the Satan tries his best to loosen the hand of a *mu'min* from the holy skirt of the Imām of the time. When the *mu'min*, by the Divine grace, advances safely from there, then the second stage comes. The second stage is not as difficult as the first, nor is there as great a danger of going astray from the straight path as in the first. If any difficulty arises here it can be removed by the abundance of the *zīkr* of God, for a *mu'min* gets rid of the *waswasahs* of the second stage if he remembers God abundantly. In this connection the importance of the abundance of *zīkr* is worth seeing in the Qur'ān. Regarding this there are many verses in the Qur'ān, particularly, the verse (70:10), in which it is mentioned that the way to the Divine grace and success is externally and internally the abundant *zīkr* (*zīkr-i kaṣīr*).

Finally, it is also necessary to mention the causes of the above mentioned two stages of *waswasah*. According to the Qur'ānic knowledge the dangerous *waswasahs* of the first stage are caused by the Satan and the weak *waswasahs* of the second stage by the *nafs* (carnal soul), as God says: “We verily created the man and we know what his *nafs* causes *waswasah* to him and We are nearer to him than his jugular vein” (50:16). The *ta'wilic* wisdom of this verse is that the God who created man physically is also going to create him spiritually. But God knows why the spiritual creation has been delayed. The cause of this delay is the *waswasah* of the *nafs* whose remedy is in benefitting from the Divine knowledge, i.e. reality. In the light of this knowledge it will be known how the *nafs* causes the *waswasah*, what is its remedy and what kind of help can be received from God as He is nearer than the jugular vein.

This explanation further shows that there is a salient difference

between the *waswasah* of the Satan and that of the *nafs*, even though the latter is compared with the former in some cases. However, it is only a question of improvement and progress. Otherwise, in reality, the *nafs* cannot be the enemy of the Imām while the Satan is his enemy. According to the Divine Law, all the discourses of the devils, both of mankind and of *jinn*, although they are beautiful in appearance, and therefore, the Qur’ān calls them “*zukhruf* (plausible discourse)” (6:112) are *waswasah*. Thus the *mu’min* who abstains from the discourse of the enemies of the Imām is protected from the *waswasahs* of the Satan. Further, if he advances in *bandagī* in the light of true knowledge and adopts the way of remembering God abundantly, then he will also get rid of *waswasah* of the *nafs*.



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The reality of becoming *wāṣil* in the *aṣl* and *fanā*' (The Reality of merging with the Origin and Annihilation)

In this important subject *aṣl* means the origin or the fountainhead of the human soul, from where it has come to this world, like the reflection of the sun. Literally, *aṣl*, in Arabic, means root, the plural of which is *uṣūl*, roots. *Uṣūl-i dīn* is used in this sense, that is roots or the essentials of religion. It also means original and reality. The word '*wāṣil*' comes from '*waṣala*' meaning to merge and hence '*wāṣil*' the one who merges. The real meanings of *fanā*' are complete rectification, purification and dissolving of *nafs* (carnal soul).

The subject implies two things: *aṣl* and *naql* (original and copy). Before proceeding further it is worth mentioning that there is not much difference between the original and copy of certain things, while in the case of others there is a world of difference. For instance, between the original and copy of a book there is not much difference, but between a person and his picture, whether in a moving film or on paper, there is a lot of difference.

The example of each of us with respect to our *aṣl* or origin – the higher world – is like that of a man and his picture. That is to say man in the higher world is like a complete person and in this world, like a picture on paper or on the film screen. In this example it is obvious that the picture, once it has been taken, it is not possible to stick it back on the face of the person, nor is there any need to do so, as no decrease or void has occurred to the person by the taking of the picture. Similarly, the merging of a person or lower 'I' with his origin is not possible in the physical sense, nor is there such a need, for the higher 'I' is already merged with the origin and nothing has decreased from it by the coming of the

lower 'I' to this world.

Merging with the origin and annihilation with respect to physical existence mean spiritual elevation which in turn is Divine proximity and closeness. Such an annihilation is attainable not only after death but also in this life. Further, this status is attained not only by the prophets and *imāms* but also by the true *mu'mins* who follow them. In this sense it is said in the Qur'ān: "Verily in the messenger of Allāh you have a paragon example for him who looks unto Allāh and the Last day, and remembers Allāh abundantly" (33:21). The gist of the *ta'wil* of this verse is that he who looks unto God and to the *imām* (for the Last Day stands for *imām*), and remembers God abundantly, he will be able to follow the Prophet in spiritualism and be merged with the origin.

Manṣūr-i Hallāj is very famous in the world of *Ṣūfism*. He had connections with the *Ismā'īlī dā'īs*. He had attained the rank of *fanā'* and was merged with the origin during his life-time. Like *Manṣūr*, there have passed many other fortunate souls who have experienced merging with the origin in their life-time, but it is not necessary that this experience should always be proclaimed. For it is a great secret which is known only to the selected ones (*khawāṣ*).

According to the Qur'ānic story when Ḥaḏrat Mūsā saw the "Fire of Mount Sinai" (fire = theophany) the first time and heard the revelation, he came to know that inside and surrounding, i.e. special proximity, of that extremely holy fire, many fortunate souls had become *fanā'* and many others were becoming *fanā'* in it (27:8). If we accept that this fire was the rank of the light of guidance (*nūr-i hidāyat*), namely, the light of the true guide (*hādī-yi barḥaqq*) and not that of the Divine Essence (*Zāt-i Subḥān*), as the verse indicates, then the path to the realities and gnosés

(*haqā'iq-ū ma'ārif*) will be clear and it will be easy for us to say and to understand that the souls of the *mu'mins* are attached to the holy light, which is in this world as God's vicegerent, in varying degrees. An understandable and salient example of the light is fire. The lovers of the light (*nūr*) in their soul are like iron pieces, some of them, it is said, were turned into red cinders in this luminous fire and some others were close to it in grades and as a result they had attained what they deserved to attain, namely, light and heat. Light and heat have thousands of meanings and innumerable qualities, as they are not limited like material things.

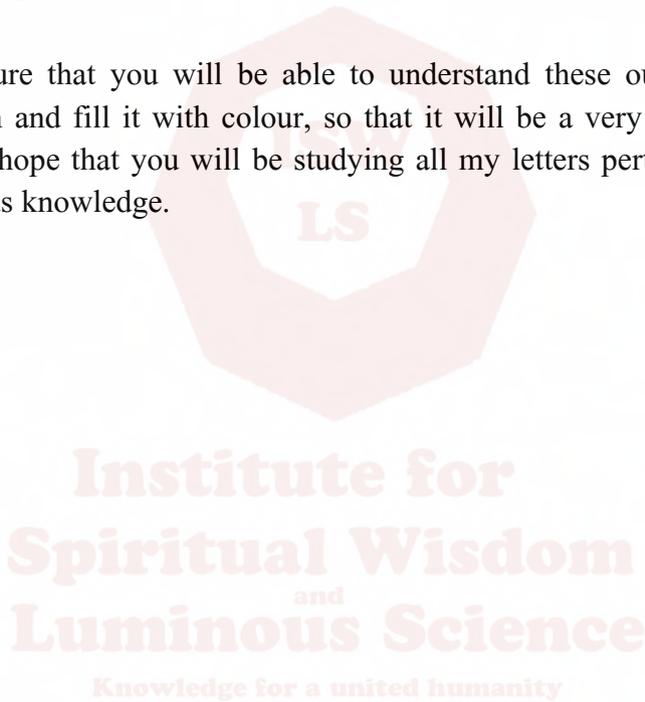
In this wisdom-filled story, the reason for calling that light: the fire, is that it is before us and we can see its function. That is to say we can see how the fire transforms the iron pieces into its colour and property. The function and efficacy of the fire first pass to the iron and then the iron performs the same function as the fire.

In short, the iron pieces which stand for the souls of the *mu'mins*, merging with the celestial fire are one and at the same time they retain their individuality. That is to say they are one in the sense that they are turned into the property of the fire and they retain their individuality in the sense that they are separate in the form of cinders. And the greatest wisdom lies in having unity, duality and plurality at the same time, otherwise, the story of lover and beloved would cease and the same loneliness supposed by some will be felt. Further, if God had wished to efface individuality, he would have said that those who merged in this fire were merged in such a way that their individuality was lost. However, there is no such mention in the Qur'ān.

The holy Qur'ān says that he colours the *mu'mins* with His colour of luminous attributes (2:138). We can understand this reality also with the example of the fire and iron. And we can consider these

two verses as explanation of each other: That is to say that those who are in the Fire of Mount Sinai are coloured with the colour of the Divine attributes, and those who are coloured with the colour of God are full of blessings as those in the blessed fire. For in one of the verses in mentioned the blessing (*barkat*) and in the other the colour.

I am sure that you will be able to understand these outlines of wisdom and fill it with colour, so that it will be a very beautiful map. I hope that you will be studying all my letters pertaining to religious knowledge.



Monorealism

Monorealism is a term pertaining to the *ta'wilic* or esoteric concept of the divinity. It has caused the greatest revolution in knowledge and gnosis (*'ilm-ū ma'rifat*) in the cycle of Resurrection (*dawr-i qiyāmat*). *Qiyāmat* or Resurrection has many aspects, and monorealism is one of those aspects which the holy and pure Imām, from the miracles of his knowledge has presented to the people of the world. This was not possible for anybody other than himself.

It is a well known fact that the *farmāns* of the exalted Imām are based on expedience and wisdom. They are not only in accordance with the requirements of time and place but also the different grades of human mind and awareness and the varying levels of the intellectual access of the people. Thus some of the *farmāns* are specifically related to the *jamā'at* and some others are openly directed to the people of the entire world. But it is a different matter how much someone hears and what he does. However, regarding monorealism, whatever the true Imām has said is among the *farmāns* which are related to the international level and hence it is open to the people and clearer than the sun.

Ideologically and conceptually, idolatry is better than atheism, for in idolatry, by necessity, there is the concept of a higher being. Further, abandoning idolatry to follow a prophet is a matter of bliss and prudence. When the time of the holy and pure prophethood and apostleship of the Holy Prophet came it was incumbent upon the people of the religions to accept the manifest religion of Islam at his blessed hand. For Islam as the final religion of God modified and reformed the previous religions on a large scale and continued to evolve its teachings. Furthermore, it is a clear fact that the

concept of religion started to evolve by separating itself from atheism and materialism and then it was fully strengthened by the debate between idolatry and Divine-worship (*ḥaqq-parastī*) which took place in the light of the heavenly revelation and then it was perfected in Islam. Still further, in Islam during the rise of Sufism under the influence of the exoteric and esoteric teaching of the Imāms of *ahl-i bayt*, special terms were coined for the concept of Divinity, such as *ḥaqīqat-i ḥaqā'iq* (Reality of realities), *hamah ūst* (He is everything) etc. Today the concept of monorealism is the culmination of this evolution.

It is also a fact that Islam is a natural religion. An excellent and understandable example of nature is that on a fructiferous tree the first thing which comes into existence is the bud, then fresh flower, then unripe fruit, then ripe fruit and finally kernel. The Kernel stands for the *bāṭin* (esoteric) which is unique in taste and energy. Further, it has also the capacity of producing a tree of its own species.

This explanation shows that there is a very extensive history of the religious concepts of the inhabitants of the planet earth. These concepts continued to evolve gradually and today they have culminated in the concept of monorealism.

For the wise people, in the wisdom-filled concept of monorealism, the realities and gnoses are unveiled, the keys of the Divine secrets from the invisible veil are brought forth and whatever it was possible to grant potentially from the treasures of *tawḥīd* (unity) has been granted. Now it is upto them with what hope and certainty they further this concept and from which level of the light of knowledge they look at it.

Apparently, it seems that every believing group, from the pure

fountain of the Qur'ān, can construct a canal of teachings and exegeses to its ideological soil, but in reality only a real engineer can tell which is the most firm and durable canal.

Here we need an example of monorealism which would facilitate the understanding of its real purport and meaning. In this connection it should be known that man himself is a unique example of monorealism. His 'self' (*khawudī*) or 'I' (*anā*'), is in the form of a unity which has united body, soul and intellect. That is to say it is both the 'higher I' and the 'lower I'; it is the singularity of the particles of the body, the unity of the particles of the soul and integrity of the scattered pearls of intellect. Uniting things is its characteristic and nature.

In this connection another example which can help to understand this concept is found in the wisdom-filled Qur'ānic concept of creation that God created all human beings with the creation of the primordial man. That is to say that at that time all of them were with the Single Soul (*nafs-i wāḥidah*), i.e. Perfect Man in the form of particles of his spiritual existence, (31:28). All of them were attached to the unity of the single 'I'. There was no trace and no name of plurality; it was only unity and unity. But later on, all of them appeared from it in the form of plurality. However, God is going to resurrect them again under the 'I' of the Single Soul as He had done the first time. It is an excellent Qur'ānic example of monorealism.

Here we would like to give an example of the numerical logic too. That in the number thousand there are three cyphers and one number 'one'. The wisdom underlying this is that the numbers upto the thousand having been annihilated from their own form have become one with the number 'thousand', for the cypher symbolizes annihilation. That is to say that the world of numbers

first annihilates in ten, then in hundred, then in thousand, and so on. Each time only the essence of 'one' is left. This is the *ta'wil* of "Everything is perishable except His Face" (28:88), and it is monorealism that the unity of all is the unity of one and the unity of one is the unity of all. The cypher depends on one and without which it alone is nothing. That is to say if it is separated from one, then it has no value at all. As Bābā Sayyidnā says:

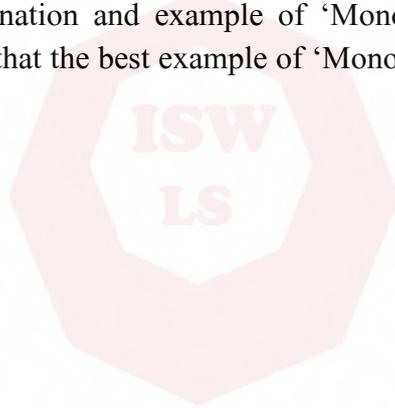
"Za har kam kamtaram gar bi tū bāsham + Za gardūn bartaram gar bā tū bāsham" i.e. "I am less than nothing if I am without you; I am higher than heaven if I am with you." That is to say that the example of monorealism is also evident from the laws of numbers, as in decimal numbers such as ten, hundred and thousand- all other numbers become annihilated and disappear and thus their unity becomes the unity of one and the unity of one becomes the unity of all.

Our physical existence is at the level of any of the numbers: 2,3,4,5,6,7,8 and 9, and our soul is at the level of the cypher. But it is not known where this cypher of the soul is. If it is in the proximity and presence of one, then what more does it need? But if it is separated from it, then it is next to nothing. Therefore, we should progress from two to 9 and then annihilate ourselves in the one so that we will be resurrected in the Single Soul (31:28) as all have to be resurrected in it.

Whatever can be deduced from this discussion seems to have two possible forms to reflect upon: either there originated a permanent plurality from the unity, or, no such plurality originated from it (unity), but there is only a plurality-like-unity (*waḥdat-i kaṣrat-numā*). The characteristic and nature of numbers in the above example shows that the second form is possible. As in the order of numbers 'two' without one has no permanent existence, nor does

its duality. For when one is subtracted twice from two, neither it nor its duality exists. The reason for that is that one is hidden in two. This is an example of the plurality-like-unity.

This is an explanation and example of the unity of the human 'I' which despite the innumerable particles of its soul is one. This, in turn, is the explanation and example of 'Monorealism'. Thus it should be known that the best example of 'Monorealism' is in man himself.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Divine particle – Our universe

God knows! Sometimes this heart withers like a waterless flower and sometimes becomes cheerful and delighted like a well-watered bud. May Mawlā, from His treasures of favours, always shower His favours upon my dear ones, who today encouraged me through a letter to write something on religious knowledge.

“The Divine Particle - Our Universe” means that even a smallest Divine mercy for us is equal to a universe. This same is the meaning of “*Allāhu Akbar*”, that His every attribute is infinitely great and so too are His mercy and kindness. Thus the wise *mu'mins* should attain every moment a Divine mercy. This mercy, however small it may be externally, is infinitely great internally. For the Divine mercy is like a celestial ladder, which step by step goes upto the heaven of *ma'rifat* (gnosis).

“The Divine Particle” is a small word of the real and spiritual knowledge. It is small in the sense that it is concise, expressed in ordinary words and uttered out of the mouth of a mortal, but it is great in its comprehensiveness and value. Strange enough, this very one phrase sometimes provides answers to all questions; as if it is the single remedy for a hundred diseases and the single key to a hundred treasures. I wish I could have duly praised the “Divine Particle”, but in my valueless words I have not done justice to its status.

“The Divine Particle” also means success granted by God, it should be sought always. If God grants success equal to even a particle, it should never be neglected, for it leads the *mu'min* servant to another success. It is like a luminous chain which has innumerable links, and link after link, leads to God.

“The Divine Particle”, according to the *irshād* (guidance) of the pure and holy Imām, is a spark of the Divine light which every *mu'min* carries in his heart. The nature of this “particle” is such that even though it is a spark initially, it transforms into a complete light gradually. It is among the allusions of the holy Qur’ān that the light initially seems very dim and small but gradually it comes forward in the form of the perfect Divine light. In this connection should be studied the Qur’ānic story of the “Light of Mount Sinai (*nūr-i tūr*)”.

“The Divine Particle” is a drop of the luminous clouds of the heaven of Divine knowledge. It trickles in the form of a drop, no doubt, but it becomes a billowy ocean in the heart. It is an utterance (*lafz*) which surpassing all utterances becomes the centre of all meanings, an example which subordinates all other examples, a word which can touch the height of the world of command (*‘ālam-i amr*) and a treasure which is the ultimate fountainhead of knowledge.

It should be known that when knowledge comes down it comes expansively and when it ascends, it contracts until it concentrates into a pearl and a word. By pearl is meant the Pearl of Intellect (*gawhar-i ‘aql*) and by the word the Divine Word (*kalimah-yi bārī*).

As there is benefit in ascending towards the height of knowledge, similarly, there is loss, rather, a great loss and deviation in going down towards its lower level. The lowest stage of knowledge is the place of controversies from where people cannot escape. One of the Qur’ānic verses implies that whom God wills to go astray, He causes him to be astray in knowledge (45:23). By this knowledge is meant the lowest level of knowledge where there is a deluge of

controversies in the traditions.

Pā'ināb, in Turkish, is the name of the water which comes out from a garden or a farm after saturating it. Originally, it is '*pā'ināb*' of Persian, which in Burushaski is called '*hurchil*' in contrast to '*yanchil*' which means the flowing water of a canal. Everywhere people do not give that importance to '*hurchil*' which they give to '*yanchil*'.

In this world there is a pleasant and beautiful garden of Mawlānā Murtaẓā °Alī, namely, the true religion (*mazhab-i ḥaqq*) which is irrigated by the Prophet and Imām according to the command of God. From the irrigation of this soil of the true religion the '*pā'ināb*' or '*hurchil*' goes to the people of the world, which we do not need.

O my dears! May my soul be sacrificed for you! This humble *darwīsh* likes the word 'particle' very much. The obvious reason for this is that he has seen a lot in 'particle and particles' and he wishes that his dears should also know the wisdom of 'particle'. That is to say that they should progress in '*ibādat* particle by particle; they should advance in knowledge particle by particle and should consider even a particle of neglect a sin so that they may achieve success.

It should be remembered that the important points in the higher literature of religion are the elaborations of the guidance of the holy Imām. I, therefore, say that these points are like the scattered light. Thus the *mu'min* who absorbs the light of religious knowledge profoundly, God willing, will see one day the actual light in himself and become extremely happy and delighted.

My dears! If there is any worldly difficulty, you should not be

worried by it. For today those who are well-to-do materially and physically but do not have the well being and happiness of faith, then, in reality, they are the most afflicted and unfortunate ones. Your wealth of faith and reality is so invaluable and ever-lasting that in comparison to it the kingdom of the entire universe is not equal even to a particle of it. Thus when we cry and bewail any worldly difficulty it is because of our ignorance.

My most dear children! Study each and every *farmān* of the exalted Imām, particularly, those pertaining to the spiritual elevation which give encouragement. Remember that *mu'min* always has high ambition. He awakes every day in the morning during the luminous time. The one who is lazy and negligent and is not aware of his own status falls into the abasement of animality and becomes ruined. May the Lord of the world protect all *mu'mins* from this state and make them advance in the light of guidance (*nūr-i hidāyat*).

My Lord! My Lord! My dear ones always help this *darwīsh*; they are carrying further this humble service for knowledge; they always seek Thy pleasure. So shower Thy favours upon them! Āmīn. O the Lord of the worlds!

The most comprehensive and wise words in Ḥazrat Ādam's story

The story of Ḥazrat Ādam in the holy Qur'ān is filled with great Divine secrets and in many aspects it has the key importance in knowing them. It represents not only the beginning of religion, but also its end. Thus it is necessary for every wise *mu'min* to reflect more and more upon it in order to be able to know the Divine secrets of fundamental and essential nature.

In this connection, by the grace of the True Lord and through the charity of the Holy *Panj-tan* (Five-Persons) we are making a humble attempt and hope that the comely and lovely souls of Monorealism will work for us as the angels of *ta'yid* (Divine help) and enable us to obtain some precious pearls from the unfathomable ocean of these most wise and comprehensive words contained in this story.

Rabb: 'Rabb' is the most illuminating and ascertaining (*nūr-i mubin awr āftāb-i yaqīn*) word among the words in the story of Ādam and Ādamhood. It is the blessed name of God, the One, the Unique, which means the Nourisher of the worlds (*parwardigār-i ʿālamīn*). It gives the guarantee of every kind of physical and spiritual nourishment and embraces the concept of heavenly mercy and love, as the upbringing of the physical parents entails the paternal and maternal love and affection. The Lord of the World is extremely kind and is the fountainhead of the purest and supreme love for His creatures. Thus under the varying meaning of 'rabb' the universe and existents receive their respective nourishment. That is to say that He is nourishing them on different levels. This also means that the Lord, the Benevolent, can, in the long chain of material, spiritual and intellectual nourishment, make the creatures

reach the ultimate level. In the wise Qur'ān where the verses which are revealed in the optative form, most of them begin with the blessed name of 'rabb'. *Khudā-shināsi* or *ma'rifat* (the recognition of God), which is the supreme purpose in religion also comes under the name 'rabb' among all the names of Allāh, as is said: "*man 'arafa nafsahu faqad 'arafa rabbahu* (He who recognizes his soul recognizes his *rabb*)".

In this connection before going into the details of the Qur'ān let us look into the '*Sūrah-i Fātiḥah*'. For it is the mother or essence of the book and therefore, whatever it contains will be the most comprehensive and easy to understand. In this *sūrah* there are only a few names of God which are apparent and the rest are hidden. Among those which are apparent first comes Allāh and then follows 'rabb'. But Allāh is such a name which despite being an adjectival name is used as a substantive name, therefore, its secrets cannot be open except to selected ones. As for the 'rabb' its being used in both the most common and the most special sense, can reveal its extensive meanings. Further, it should also be seen that in the '*Fātiḥah*' the entire praise of Allāh manifest in the name 'rabb' and all other names is its explanation. For instance, '*Raḥmān*' and '*Raḥīm*' which follow 'rabb' mean that Allāh who is the Nourisher (*rabb*) of all the worlds, is the most Beneficent and most Merciful, therefore, He always wants to provide the means of spiritual and intellectual nourishment for mankind, otherwise, it would be contrary to His law of mercy.

Further, '*Raḥmān*' and '*Raḥīm*' also allude that the spiritual and intellectual nourishment is possible to receive only if there is love for the '*mazhar*' of the name 'rabb'. For both the names stem from the root '*raḥm*' (in Persian, *mihir*), i.e. love. This can also be seen in the verse (30:21) in which '*raḥmah*' is used in the sense of '*maḥabbah* (love)'.

Furthermore, the way ‘*Raḥmān*’ and ‘*Raḥīm*’ are used in the Qur’ān, they, through their meanings, obliterate any despondency and despair regarding the lack of spiritual and intellectual nourishment. They say to mankind in the language of wisdom that since Allāh as ‘*Raḥmān*’ and ‘*Raḥīm*’ has appointed His vicegerent (who is the *mazhar* of the attribute of ‘*rabb*’) on the earth, mankind should also, according to its capacity, establish the link of love (which is linked with ‘*Raḥmān*’ and ‘*Raḥīm*’ in a way) with Him so that it may continuously receive the Divine guidance for its worldly and spiritual affairs from Him.

My dears! Check the index of the Qur’ān yourselves, and see how many times the blessed name ‘*rabb*’ has occurred, so that you will be able to assess what a great treasure of the Divine secrets is hidden in it. In addition, see the explanation of ‘*rabb*’ and ‘*rubūbiyyat*’, i.e. the attribute of ‘*rabb*’ in religious literature so that the light of religious knowledge may increase.

Now, in order to understand the subject from its very foundation, you should study the verse (2:30) in the Qur’ān, as the story of Ādam begins from here. It is said “*Wa iz qāla rabbuka li’l-malā’ikati innī jā’ilun fi’l-arzi khalīfah* (when your *rabb* said to angels I am going to appoint a Vicegerent (of Mine) on the earth)”. The key to the lofty and sublime wisdoms of this verse lies in the holy word ‘*rabbuka*’ (thy *rabb*) in the sense that the perfect man whom God wills to appoint as His vicegerent (*khalīfah*) on the earth wants to give mostly the representation of the name ‘*rabb*’ so that there will be no lack of religious and spiritual nourishment as there is no lack of physical nourishment. Further, on the day of Resurrection in the Supreme Court of the Divine Law no one will be able to say that there was no means of spiritual upbringing in the world while that of the physical, God had provided every means.

In ‘*rabbuka*’ the pronoun ‘*ka*’ (thy) goes to the holy Prophet. Its *ta’wīl* is that the vicegerency which God has granted to him and whose supreme purpose is spiritual and intellectual nourishment continues from the time of *Ādam* and has to continue till the “Resurrection of Resurrections (*qiyāmatu’l-qiyāmāt*)” through him and the holy chain of his successors.

Further, it is implied here that the Divine vicegerency which was given to *Ādam* and which first and foremost was the vicegerency of the name ‘*rabb*’ means that *Ḥaẓrat Ādam* was doing the spiritual and intellectual upbringing of the people of faith (= angels) in the form of teaching them the Divine names (*‘ilm al-asmā*) and this nobody can do except the Vicegerent of God.

Malā’ikah: The next word in this verse is ‘*malā’ikah*’ (pl. of *malak*) meaning angels which also included ^o*Azāzīl*. God proclaimed to them that He was going to appoint His vicegerent on the earth. Regarding angels, here arise some very deep questions, whether they were *jalāli* or *jamāli*. Did they include the *jalāli* angels like Universal Intellect, Universal Soul, The Bearers of the Throne, or by them are meant only the *jamāli* ones, i.e. the souls of the people related to the time of *Ādam*. The context of the verse shows that they cannot be *jalāli* angels, for such an ignorance cannot be attributed to them because of their lofty position. Thus they were the *jamāli* angels, i.e. the soul of the people related to the period of *Ādam*. Once it is established that they were the souls of the people related to the time of *Ādam*, let us explain it further. God says: “Thus We have appointed unto every prophet an adversary - devils of mankind and jinn who whisper in one another plausible discourse through guile” (6:112).

This wisdom-filled verse shows that the devils of every period and

every time are different, and they are the enemies of every prophet and *imām* in their respective time. They are the devils of mankind with respect to their body and those of *jinn* with respect to their unfortunate soul. Secondly, according to this unchangeable Divine Law there were some disobedient and wicked people during the time of *Ādam* who were to him the devils of mankind in physical sense and those of *jinn* spiritually. As for their whispering, the whispering of one physical devil into another is apparent, but the subtle point lies in knowing how the spiritual devils whisper in the physical devils. The fact is that as devils' personality is under the influence of his unfortunate soul (= *nafs*) similarly, his *nafs* receives insinuation (*yūhā*, 6:112) from the word and act of his personality.

When it is revealed clearly that the wicked people during the time of *Ādam* who had enmity with him, were the devils of mankind in physical sense and those of *jinn* in the spiritual sense, then it is also revealed that the *mu'mins* of that time were physical angels in their body and spiritual angels in their soul. The realities of *Ḥaẓrat Ādam*'s story are in accordance with this concept and hence all related questions have to be solved in the light of it.

Knowledge for a united humanity

Since every great prophet and *Imām* has two great positions, the external and the internal, *Ādam*'s story also has the same two positions. In fact, the internal and spiritual is more important and great. That is to say the events which occurred to *Ḥaẓrat Ādam* in spiritualism were far greater, more wondrous and more filled with wisdom and secrets of *ma'rifat* than those which occurred to him physically. Thus it should be believed that *Ādam*'s story is mostly related to *ta'wil*.

Here we will cite an example which will enable the wise to assess how the story of *Ādam* is mostly inclined towards *ta'wil*. In the

Qur'ān the word '*sajdah*', which literally means to bow down and technically to prostrate, is perfect and complete in its meaning. Wherever it has been used for any kind of physical *sajdah* it is used alone in any of its form. But wherever it is used for the spiritual prostration of angels to *Ādam* it is commanded by God, in a special way, in two words: "*fa-qa'ūlahu sājidīn* (then fall down prostrating unto him (unto *Ādam*)" (15:29; 38:72). Here the worth consideration and *ta'wilic* word is '*qa'ū*' (from the root *waqa'a*: to fall down) in which is the command to fall down. It signifies the state of the spiritual prostration of the souls of *mu'mins* (= spiritual angels) to *Ādam*, the Vicegerent of God. That is to say when the souls of *mu'mins* in the world of particles (*Ālam-i zarr* = spiritual world) performed the prostration of reverence and obedience (*sajdah-yi ta'zīm-ū itā'at*) to *Ādam*, they fell down in his pure body as particular (*zarrī*) angels who were compounds of astral body and soul.

In this connection the principle point is that we should always have before us the "Mirror of the example of the Prophet". He was undoubtedly the epitome of the spiritual virtues of all prophets. For according to the Prophetic tradition they are like a "Single Soul" (*nafs-i wāhidah*). The perfect and complete manifestation of prophethood took place in his pure personality. In this sense the Qur'ān says: "They say: We make no distinction between any of His messengers" (2:275). This means that had the spiritual observations and spiritualism of the great prophets been apportioned and no-one would have had them completely. But this is not true. The fact is the holy Prophet, in any case, had the spiritual virtues of *Ādam*. That is to say that angels had also prostrated to him as they had done to *Ādam* for God had also breathed His spirit in him.

Now by this concept ample light is shed on the reality and nature

of the Satan, angels, etc. in the story of \bar{A} dam where the devils and angels were related to the people living in his time. However, neither did the wicked know that in accordance with the Qur'ānic verse (6:112), because of their enmity to \bar{A} dam, they had turned into the devils of mankind with respect to their body and with respect to their unfortunate soul into the devils of *jinn*, nor did the ordinary *mu'mins* know that with respect to their person they had become physical angels and with respect to their soul spiritual angels. The same was the case during the time of the Holy Prophet. The disobedient did not know that they had become devils, nor was this secret disclosed to the ordinary *mu'mins* that they had become angels with respect to their souls and their souls were passing through the events which occurred to the angels during the time of \bar{A} dam.

In short, most of the story of \bar{A} dam is hidden behind the veil of *ta'wil*. It is said, therefore, although apparently it is related to one \bar{A} dam, but in reality it is the story of an endless chain of many \bar{A} dam's. As in the Qur'ān, although the word '*insān*' is used in the singular, but it implies the plural. Similarly, \bar{A} dam is used in the singular form, but it implies the plural.

Knowledge for a united humanity

***Mu'min* and his family**

In the chapter “*Tahrīm*” (Banning) regarding *mu'mins* and their families the Holy Lord says: “O ye who believe! Ward off from yourselves and your families a fire (of hell) whereof the fuel is men and stones” (66:6).

Various fundamental realities come to light by reflecting on this blessed verse. The first and foremost is that God has provided every possible means for the salvation of the *mu'mins*. Otherwise had there been any lack of the means of salvation He would not have said so. That is to say, that a *mu'min* is responsible for not only the welfare and salvation of his own soul, but in a way also for the souls of his family and children. For the children of a *mu'min* are a part of his life, both in this world and the next. They are not separated from him, they stand for his newer and fresher humanity and corporeality. This applies to all kinds of children. That is to say, that, it is enough indication to all those who can be parents and children in the true sense that the children are a new life and a new beautiful attire of the parents.

Thus the *mu'mins* should bring up their children religiously and spiritually in the best possible way and in no way should they fail to fulfil this sacred duty. It is known that there are numerous such clear *farmāns* from the holy presence of the light of *imāmat* in which emphasis is laid on the religious and worldly education and upbringing of the children.

This *bandah-yi darwīsh* has seen some such *mu'mins* who according to the holy *farmān* of the Imām give religious education to their children. Here, I am presenting an example of such a *mu'min*, namely, my most dear Muhammad Ali Nur Muhammad

Jinah, who stands in the front line of the devoted *Ismāʿilis*. The history of his service for the *jamāʿat* is quite extensive. He is the soul of ʿĀRIF. According to the holy *farmān* of the Exalted Imām he has breathed the soul of faith in his affectionate son Liyaqat Ali, who is a handsome and healthy boy of 9 years, in such a way that he, in addition to being regular in his daily *ʿibādat*, knows many things about religion. He is a student of class four, Group A, and receives education in both English and French. He can converse well in both these widely spoken languages of the world.

My little friend Liyaqat Ali is endowed with innumerable abilities. But the most prominent and conspicuous one which makes me extremely happy, when I see it, is that every morning regularly he recites one short holy *farmān* before taking *āb-i shifāʾ*. He has made this, a part and parcel of his lovely habit due to the instruction and guidance of his far-sighted father. And now this blessed practice pleases both himself and those who observe it.

In this lovely home there are abundant means of religious and spiritual satisfaction. First of all there is a great treasure of the blessed *farmāns* of the Imām of the time, then a huge collection of *Gināns*, and an ever-lasting wealth of religious books and a world of religion cassettes. Thus for my dear Liyaqat Ali special cassettes are made. For the correct pronunciation of the holy *Duʿāʾ*, the soul-nourishing recitation of Mr. Faquīr Muḥammad Hunzai is recorded and he listens to this recording time and again so that he may correct his pronunciation.

This fortunate boy has even from this age started to take notes of the religious matters. For this purpose he has a separate note-book in which he has taken many notes. In this note-book he has also drawn the sketches and diagrams here and there. Sometimes he also asks questions which are very deep.

Liyaqat Ali has been going to the night school for two years, despite its being very far from his home. He goes to *jamā'at khānah* with his father. May the Lord, the Beneficent, the Merciful, grant still more high ambition and every kind of success to Liyaqat Ali and all our near and dear. Similarly, may all the Ismā'īlīs and their children attain the eudemonia and happiness of this world and the next.

Āmīn, O the Lord of the worlds!

Ever-praying *khādim*,

Naṣīr Hunzai.

Date : March 26th, 1982.

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

Montreal,
CANADA

A Token of Gratitude and Appreciation
to
‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

Respected *‘Allāmah Ṣāhib,*

Although we are fully aware that mere words are not going to be able to express what we feel, nevertheless, we wish to write them down as a small token of the deep appreciation and gratitude we feel for the nurturing we have received from you in the sphere of *‘ilm*, in the last few months here in Montreal.

When we look back to the time when we first met you, we are unshakeably convinced that Mawlānā Ḥāẓir Imām sent you under the guise of the Research Associateship at the University of Montreal, in order to give us an insight into the very profound *‘khazānah’* of the Ismā‘ilī faith. We will never stop offering our *‘shukr’* to Mawlānā Ḥāẓir Imām for His grace in bringing you to us.

Since your arrival in Montreal in February, the days and weeks have passed all too quickly, filled with the wonderful memories of *mājālis* with you. *‘Allāmah Ṣāhib,* you have taught us the true beauty of doing *giryah-ū zāri*, you have introduced us to the unending miracles of our Ismā‘ilī faith and you have awakened in us a deep yearning for Mawlānā Ḥāẓir Imām and sincere ambition to acquire *‘ilm* from Him.

We have been truly moved by your humility and patience in answering our questions. Your inexhaustible knowledge, your ability to explain points of religion in the light of logic, your scientific approach and your constant humility will be a source of inspiration for us and *in-shā'a'llāh*, a model for us to emulate.

We have read in the past history of Ismā'īlism that many *du'āt* went from Arabia and Persia further east to spread the light of Ismā'īlism. For our special benefit, Mawlānā Ḥāẓir Imām has sent a *dā'i* like yourself from the East to the West, to kindle the spark which exists in all of us.

Your lectures on Monorealism, *wāṣil in aṣl* and the Divine Particle, to mention only a few, will remain with us forever and *in-shā'a'llāh* we will build on this secure foundation of *'ilm*.

Ṣāḥib, our knowledge of the Qur'ān has regrettably been most inadequate. Your lectures on *ta'wil* have opened up for us completely new avenues of *'ilm*.

For all this and much more we cannot express on paper, we remain eternally grateful to you. We pray to Mawlānā Ḥāẓir Imām to reward you in both the worlds, *āmin*. We also pray that Mawlānā Ḥāẓir Imām will enable us to meet again in this life and with His blessing we will make good use of all the knowledge we have acquired from you, not only for ourselves but for the benefit of our *Jamā'at*, in the true spirit of Monorealism.

Your grateful students,

Montreal,
6th June, 1982.

