

TUJEEHAT

(Elucidations)

Khwaja Shamsuddin Azeemi



TUAJEEHAT

(Elucidations)

Khwaja Shamsuddin Azeemi



www.ksars.org

Dedication

"The heart is the abode of God. Within this sacred place, I have glimpsed the Azeemi Galaxy. I now entrust this divine document, containing the knowledge of God, to the radiant stars of the Magnificent Galaxies, so they may illuminate their hearts with this divine light."

Table of Contents

Chapter one	13
Muraqbah.....	13
Spiritually Possessor of Capability.....	17
Divine Administrator.....	20
Intellect and Consciousness	28
The Noor (Divine Light) of Allah.....	31
Chapter Two.....	34
Creatures on Other Planets	34
The Exalted Being	36
Thinking Approach	40
Presented Knowledge.....	42
The Reality of Religions	46
Chapter Three.....	50
Perception of the Unseen (Ghaib Bini).....	50
The State of Dreaming	55
Beyond the Self.....	56
Influence (Tasaruf).....	59
Manifestation of Divine Knowledge.....	64

Chapter Four	78
Acquired Knowledge.....	78
What is A'raf?	84
The Modes of Knowledge	88
The Celestial Body.....	90
The Halo of Light.....	93
Chapter Five	97
Time and Space.....	97
Realistic Mindset	103
Blessed Ones	126
Contemplation of the Sheikh	133
The Divine Seal of Allah	135
The Friends of Allah.....	144
Chapter Six.....	148
Detachment, Trust, and Reliance on Allah.....	148
Provision of Resources	155
Sorcery (Kharq-e-Adat).....	161
The Reservoir of Capacities.....	169
Firmly grounded in knowledge(raasikh al-'ilm)	176

Chapter Seven.....	179
Acquisition or Transmission.....	179
Development and Downfall.....	182
Knowledge of the Elohistic Appellations	188
The Absolute Being.....	199
The Ailing Tree	203
Vicegerency of Allah.....	209
The Colorful World.....	217
Chapter Eight.....	225
The Single Self.....	225
Engagement in Work and Rest.....	228
Chapter Nine	231
The Apple of Divine Lights	231
The Etiquettes of the Path of Sulook (spiritual journey)...	235
What is Sultan (consol on the unconscious)?	240
The Role of Sweetness in Mental and Spiritual Health....	243
True Dreams	245
Chapter Ten.....	247
The Etiquette of Prayer (Dua).....	247

Divine Grace (Fayz).....	250
Types of Prayer (Salah).....	257

Introduction

In this couplet, Hazrat Sultan-ul-Arifeen has exemplified the seeker's heart as the soil, the Divine Name "Allah" as the seed, the invocation of Nafi Asbat (the formula of denial and affirmation) as water, and a perfect spiritual guide as the gardener. When the seed of the Personal innate name of Allah is nurtured and cultivated by the Murshid Kamil (perfect spiritual guide), it flourishes, and its effects begin to radiate like the glow of electric lights across the seeker's being, illuminating all their faculties. Hazrat expresses gratitude, saying, "May Allah keep my Murshid kaamil protected; all this grace is bestowed upon me by my Murshid kaamil."

When nature seeks to utilize an individual for a specific purpose, it arranges for all necessary resources in advance. It is a well-established notion that a human being can be likened to a toy in this context. A toy is either wound with a key or powered by a battery, and once the key is unwound or the battery's energy is depleted, the toy ceases to function and produces no sound. Similarly, the state of a human being is analogous. As long as the energy (the soul) remains within, an individual is capable of movement, speech, perception, and thought. However, once this energy is exhausted, the individual becomes devoid of life, akin to a non-functional toy.

As long as energy (the soul) remains within, a human being, like a toy, dances, jumps, speaks, listens, sleeps, wakes, thinks, and understands. However, as soon as the energy (the key) within the human toy is depleted, the individual loses their inherent value. Whether it is energy or the act of winding a key in a toy, these concepts fundamentally relate to resources. Before

each individual is born, nature provides the necessary resources for them. This is a law that is inscribed in the Loh Mehfooz (Book of Preservation) in the chapter of creation.

The cosmic system operates universally, exerting its influence on every individual. In accordance with this law, nature provisioned the requisite resources for my esteemed Murshid, Hazrat Khwaja Shamsuddin Azeemi (Huzoor Abaji) This is a remarkable story, illuminated by countless insights that provoke deep contemplation. In 1947, Hazrat Azeemi saheb migrated to Lahore, and upon his initial visit to the esteemed shrine of Hazrat Data Ali Hijwari (R.A.), a significant spiritual connection was established between souls, which catalyzed the activation of the key of contemplation within him. Navigating the vicissitudes of life, Allah bestowed upon him a distinguished position in trade. The allure of business success and the brilliance of wealth began to intertwine contemplation with materialism. Consequently, the profound spiritual connection with Hazrat Data Ganj Bakhsh Ali Hijwari (R.A.) became obscured.

*Ganj Bakhsh, Faiz-e-Aalam, Mazhar Noor Khuda,
Naqisaan ka Pir Kamil, Kaamilaaan ka Raahnuma.*

It is a widely observed Nature's law that the Divine facilitates illumination by igniting one lamp with another, ensuring that the necessary resources for this ignition are provided in advance.

As material advancement increasingly overshadowed spiritual contemplation, the process of winding the key within the toy experienced a significant transformation. The key, which once propelled the toy forward, was now reversed, leading to the dissolution of all that existed. Allah Almighty has articulated that when all

plans fail, individuals inevitably turn back to Him. This divine proclamation has thus established a fundamental law. In the pursuit of regaining blessings in business transactions, individuals sought the support of the friends of Allah. When nature bestows generosity, circumstances unfold in ways that surpass all expectations.

When Hazrat Khwaja Shamsuddin Azeemi embarked on his journey to acquire worldly knowledge, he became captivated by the allure of a self-sufficient personality, ultimately surrendering his entire existence to the essence of his Murshid. Hazrat Azeemi's esteemed Murshid, Huzoor Qalandar Baba Auliya (R.A.), served as the heartbeat of his existence and the Noor (Divine light) of his eyes for a duration of 14 years.

*Khuda ke deen ka Musa se poochiye haal,
Aag lena ko jayein to peghamberi mil jaye.*

Prophethood has been conclusively established with the Last Prophet, Hazrat Muhammad (P.B.U.H.). However, through the teachings of Qalandar Baba Auliya (R.A.), a prophetic mindset has been transferred to the soul. To disseminate this prophetic mode of thought, a series of columns and articles was initiated in newspapers and magazines in December 1969. Since nature intrinsically designates representatives for its specific undertakings, As a result, this initiative was positively received by Divine nature, which subsequently allocated the requisite resources to promote its wider dissemination. Influenced by these resources, the Rohani Digest was inaugurated in 1978, effectively mitigating the challenges associated with the constraints of article publication in newspapers.

I, the author of the book "Tojeehat," consider myself to be a humble particle; however, the Quran elucidates

that even the smallest, indescribable particle in the universe is bound by the Noor of Allah. Upon this insignificant entity, a mere fraction of existence, the gaze of the treasure-bestowing Murshid has fallen, resulting in the unification of my soul with that of Hazrat Khwaja Azeemi. At this juncture, I find myself at a specific phase of the spiritual journey. (In the realm of spirituality, definitive destinations are non-existent.) I have not attained a final destination; instead, I am a traveler navigating the path of spiritual development. I do not perceive my own presence in any meaningful manner. The reality is that I remain unsure of my own identity. When I introspect and pose this question to myself, the singular response I receive is that the soul does not possess distinct designations; therefore, fundamentally, there is nothing. My existence is merely a reflection of my Murshid's soul, which sustains my being.

I find myself propelled by an unrelenting mission... The crux of this endeavor lies in the understanding that if I am nothing and my Murshid embodies everything, then my purpose is to disseminate the thought processes of my Murshid. Occasionally, I am consumed by an intense fervor to manifest the illuminations of my Murshid across various realms. This fervent passion perpetually engenders a state of restlessness within me. To convert the thought processes of my Murshid into a tangible energy and convey it to the "toys" of the world (human beings), I committed to compiling the writings produced between 1978 and April 1994 into a cohesive collection.

I maintain no concern regarding the outcome of my endeavors. I observe that the sun rises each day, untroubled by the locations where its light may be cast. Its rays illuminate waterfalls, streams, and mountains, demonstrating an inherent indifference to the fact that

they also brighten muddy paths. Although my expressions may be succinct, their implications are profound. I represent the sun of my Murshid's spirit, dedicated to the task of disseminating light. I shall continue this mission until I am entirely assimilated into that light.

In conclusion, I wish to reference the following couplet by Mian Muhammad Baksh:

*"Huko sukhan na hor tamamī jo ni'mat mein pāī,
Osee mard sachay da sadqa apni nahīn kamāī.
Khushkash jitna qadr na mēra us nū sabhay vaḍḍiyān,
Main galiān da roḡā koḡā mahal chaḡhāyā sāyā."*

Mian Mushtaq Ahmad Azeemi
Spiritual Son of
Hazrat Khwaja Shamsuddin Azeemi
Muraqabah Hall 158, Main Bazaar, Mozang, Lahore
Date: 7 July 1994

Chapter one

Muraqabah

Question: What is Muraqaba, and what is its essence?

Answer: In the pursuit of knowledge or understanding regarding any subject, individuals engage in contemplation, seeking to discern its essence, significance, and underlying purpose. This intellectual curiosity leads to a deeper inquiry into the intrinsic nature of the subject. What may initially appear trivial can reveal its potential importance, while neglecting substantial matters may render them insignificant.

Through contemplation, individuals gain insight into the core attributes of a subject. As reflection deepens, the comprehension of its defining characteristics becomes clearer, enabling one to appreciate the true value and meaning of the subject at hand. This profound engagement with a topic unravels its essence, allowing one to perceive its true significance.

On the surface, the practice of Muraqaba may seem like a simple act of sitting with closed eyes and a lowered head. However, this physical posture only partially encapsulates the essence of Muraqaba. At its core, Muraqaba is a meditative practice that helps practitioners disengage from external sensory perceptions, creating an inner space for focused concentration and self-exploration. This practice enables one to transcend the limitations of the physical senses, entering a realm of heightened self-awareness and deeper perception.

One might wonder whether a state similar to Muraqaba exists within us, even in the absence of its formal

posture. The phenomenon of detaching from external senses occurs both intentionally and unintentionally throughout life. For instance, during sleep, the mind systematically disengages from sensory input. While this detachment is temporary, it nonetheless constitutes a clear separation from waking awareness. This observation suggests that Muraqaba serves as a conscious method of replicating the detachment experienced during sleep, but with sustained wakefulness. Through Muraqaba, one can enter a state resembling sleep, while retaining the clarity of conscious awareness. This allows the practitioner to explore the deeper recesses of the self without being confined by the limitations of time and space.

Human existence is marked by two primary states: wakefulness and sleep. In wakefulness, we are bound by the constraints of time and space, whereas in the dream state, we transcend these limitations. Muraqaba offers a structured practice that translates the freedom found in the dream state into conscious awareness, enabling the practitioner to intentionally surpass the boundaries of time and space. By engaging in Muraqaba, one can access states akin to those of sleep or dreaming, allowing for a conscious interaction with phenomena typically relegated to the subconscious mind.

The notion that dreams are merely figments of imagination is not supported by spiritual wisdom. Divine religious texts, especially the Quran, elaborate on the significance of dreams, stating that they transcend the limitations of time and space. The Quran reveals that dreams are a form of divine communication, offering glimpses into realms beyond ordinary perception. When one enters a dream-like state through Muraqaba, they effectively detach from the constraints of time and

space, experiencing the qualities of dreams while remaining conscious and aware.

For existence to have meaning, it must rest upon a foundational basis. Without such a foundation, existence becomes untenable. The Quran asserts, "Allah is the Divine light of the heavens and the earth," indicating that the entire universe, along with its countless realms, is illuminated by Allah's essence. Since the universe was created for humanity and grounded in the divine light, it follows that both human beings and the faculties within them are centered around a unified and coherent foundation.

Human actions, thoughts, and sensations are not solely governed by the physical body. The true essence of human existence lies not in the body of flesh and bone, but in the soul, which animates and sustains the body. The Quran offers valuable insights into the nature of the soul, and those with deeper knowledge have established frameworks to facilitate understanding. These frameworks help disciples recognize the nature of the soul and its connection to the divine.

Within these frameworks, a disciple is guided by a teacher or mentor who has traversed the path of spiritual knowledge. This guide, known as a Pir o Murshid, provides step-by-step guidance, protecting the disciple from the overwhelming impact of spiritual experiences. The mentor, having already walked the path of enlightenment, helps the disciple navigate this journey with wisdom. The one who seeks guidance from the Pir and surrenders to their wisdom is known as a Murid (disciple).

Thus, spirituality is grounded in the understanding that within every human being are two distinct faculties: one that is bound by the physical world and another that is liberated within the realm of the soul. The practice of

Muraqaba allows the individual to access this second, liberated state, transcending the limitations of the body and the sensory world in order to explore the deeper, spiritual dimensions of existence. It is through this practice that one can move beyond the physical and into the divine, unlocking the potential for a more profound and enlightened way of being.

To shield the consciousness from the overwhelming intensity of Muraqaba, a guide is essential—someone who has already walked the path and can lead with wisdom. The guidance of the Pir ensures that the disciple is gradually introduced to deeper states of awareness, without being overwhelmed by the intensity of spiritual transformation.

In conclusion, the core of Muraqaba is to transcend the constraints of the waking world and experience the freedom of the dream state while retaining conscious awareness. This practice opens the door to divine knowledge and enlightenment, allowing one to connect with the deeper realms of existence and engage in a transformative journey of self-discovery and spiritual awakening.

Spiritually Possessor of Capability

Question: How do creatures recognize each other?

Answer: The unified program of the cosmos is inscribed upon the Preserved Scripturum, advancing perpetually in alignment with the divine knowledge and wisdom of God. The law governing its descent dictates that this entire plan flows seamlessly and continuously from the Preserved Scripturum to the Second Scripturum. In Sufi terminology, this Second Scripturum is often referred to as the (Alam-e-Barzakh), "Realm of Erebus." or (Alam e Joo) "Allegorical Realm".

Upon receiving this transmitted inspiration, the human being exercises personal will, which ascends and integrates into the Second Scripturum, merging with the program originally emanated from the Preserved Scripturum. The blended transmission from the Second Scripturum descends anew, embedding itself within human consciousness and instilling the requisite insight and impetus for the individual to actualize the designated task. An objection may be posited here: if the actualization of a program originating from the Preserved Scripturum is contingent upon human volition, then it could be argued that humanity is not subordinate to the Preserved Scripturum; rather, the program inscribed within the Preserved Scripturum appears subordinate to human agency. The reality is that the broadcasts from the Preserved Scripturum inherently include the provision that humans possess the freedom of intention and will. To elaborate, the Preserved Scripturum contains a comprehensive record of the entire cosmos, encompassing angels, jinn, planets, galactic systems, and every movement and facet of human life. When this universal program is projected onto the screen of the Second Scripturum, it manifests as a new representation or "film," and as this

representation is transmitted, each creation within the cosmos takes on a distinct identity. Thus, galaxies appear in one form, the species of jinn in another, angels in yet another, while humans, plants, and animals each emerge with unique characteristics and forms. Remarkably, every entity within the cosmos is interconnected by a hidden bond; just as the entirety of the cosmos exists within the human being, so too does it exist within an angel, a goat, or a pigeon. Without this interconnected presence, individuals would be unable to recognize one another. Our recognition of stars, for instance, arises from an intrinsic and hidden connection we share with them. Likewise, our belief in unseen beings—such as angels and jinn—is compelled by the fact that their essence and archetypes exist within us. If one were to object that a particular school of thought does not accept the existence of jinn, it is ultimately inconsequential, for denial itself implies an acknowledgment of something. If something did not exist at all, then both denial and affirmation would be irrelevant to the discussion.

It is essential to elucidate that, although the entire cosmos is contained within the human being, the individual remains unaware of their own position as both a constituent of the cosmos and an integral element within its broader composition. This lack of awareness impedes their ability to fully observe or apprehend the interconnectedness of all existence.

The Sheikh, or spiritual guide, possesses the understanding that the disciple is an essential constituent of the cosmos, with an intrinsic connection to every element within it. In light of the disciple's cognitive capacity, the guide structures a methodical program that progressively leads the disciple to the realization that they are a member of God's creative order. This realization extends to an awareness that their

actions—whether in movement, perception, seeing, hearing, or understanding—are shared with the entirety of creation. In essence, the disciple is an integral part of the cosmic composition. It follows that the removal of any individual component from this structure would render the whole creation incomplete.

The underlying concept is that every entity within the cosmos is interrelated and possesses the potential for mutual recognition. Such knowledge and recognition are feasible only when the inherent capability to perceive and discern exists within each being. This capability itself is contingent upon the transmission of perceptive faculties from a source inherently endowed with these attributes. In this ontological framework, God embodies the ultimate source of such capacities, and it is through divine attributes that the faculties of hearing, seeing, understanding, and recognizing are made manifest within creation.

God has established a vast assembly of creations, comprising trillions of galactic systems, each containing innumerable species and an unquantifiable number of beings beyond the scope of human enumeration. To these beings, God has endowed essential faculties for thought, understanding, and the innate impulse for life. Fundamentally, the capacity for recognition originates from the Divine Essence itself, as all creations are individually distinct, yet are unified by their singular Creator, who is absolutely unique and transcendent.

Divine Administrator

Question: What is a "Sahib-e-Khidmat" (Divine appointed administrator), and under what law does this work?

Answer: This idea arises because human beings typically assess life through conscious, empirical frameworks. For example, each person is aware of their own birth and recognizes that their parents, through the biological process, were the means of their existence. In the same way, every creature experiences its existence with a similar conscious awareness. However, when a person moves beyond the limitations of sensory perception—where doubt, uncertainty, and confusion dominate—and enters a state of certainty, they come to a profound realization: that both they and all of creation have been brought into being by a singular Divine Essence. At this moment, the question of "Who created God?" becomes irrelevant, as the individual transcends such inquiries. In fact, the mental space that once entertained these doubts ceases to exist. Once freed from uncertainty, the individual adopts a new perspective, recognizing that every event, every being, and every manifestation is an expression of Allah's will. Ultimately, everything returns to Him. This understanding is affirmed in the Holy Quran, where Allah Almighty states:

"And those firm in knowledge say, 'We believe in it; all of it is from our Lord.'"

"Those who are well-established in knowledge affirm, 'We believe, and we are certain that all things emanate from our Lord.'"

The foundational perspective shared by all the Prophets, peace be upon them, was that both they and the entire cosmos are bound in an inseparable,

direct relationship with Allah, a relationship that not only sustains but also governs the universe. Their teachings sought to establish in the human consciousness the understanding that, in relation to the Divine, human beings possess no inherent autonomy or independent identity. Rather, every action, event, and occurrence in the universe is the direct outcome of Allah's will—manifesting precisely as Allah intends, in the manner, time, and form that He ordains. Furthermore, the Prophets, peace be upon them, introduced the concepts of virtue and vice, asserting that these moral distinctions exist as part of the divine plan. These concepts are not arbitrary but are willed by Allah as essential components of the moral order. Absent the differentiation between virtue and vice, the very notions of righteousness and immorality would be rendered meaningless. It is universally acknowledged that even Satan, who represents vice, is a creation of Allah. As such, the existence of vice cannot be dissociated from Allah's creative will. Nevertheless, while Satan represents a force that opposes Allah's commands, the fulfillment of Allah's directives is regarded as the most virtuous and pleasing action in the eyes of the Divine. Those who possess a deep understanding of this theological framework, whose faith, conviction, and spiritual insight enable them to perceive all phenomena as manifestations of Allah's will, come to discern what actions align with the pursuit of virtue. When individuals orient their lives toward seeking Allah's approval, they are liberated from the sway of vice, rendering Satan powerless in their lives. Through this process, they transcend the influence of malevolent forces and are empowered to act in accordance with Allah's will.

When Hazrat Rabia al-Basri (R.A.) was questioned about her decision not to marry, and whether she feared the

influence of Satan, her response was a profound expression of spiritual absorption: "I am so immersed in the love of the Merciful (Rahman) that I have no room for concerns about Satan." This reflects the state of a soul whose entire consciousness is absorbed by the Divine, leaving no space for worldly distractions, including the temptations or influence of Satan. A similar sentiment is found in the words of Hazrat Khwaja Gharib Nawaz (R.A.), who stated:

"Yardam bah dam o bar baari aayad."

He elaborates, "In every breath, Allah's presence is with me, and every breath is intimately connected to Him." The implication here is clear: when every breath is inextricably bound to the Divine, the intrusion of Satan's influence becomes inconceivable.

While this understanding may seem paradoxical or challenging from a conventional perspective, it reflects the reality of those divinely chosen individuals who possess purified hearts, and whose spiritual state transcends the dichotomy of good and evil. In such individuals, once the mind is freed from the influence of evil, the very notion of "good" as it is commonly understood becomes irrelevant. The dualistic concepts of good and evil, like light and darkness, heat and cold, or sweetness and bitterness, are inseparable opposites that exist only within the realm of relative perception. For these purified souls, however, such distinctions dissolve, as they move beyond the need for such categories.

Although this perspective may initially seem illogical or contrary to traditional moral frameworks, it represents a profound truth for those who have attained spiritual purification. In the Qur'an, Allah refers to such individuals when He says, "Our servants are those who

see with Our eyes, speak with Our tongue, and act with Our hands." For these individuals, the realization that their existence is inextricably linked to Divine will becomes a foundational truth of their spiritual practice. They no longer view events—whether the destruction of a nation or the overturning of a land—as acts of violence or misfortune. Rather, they see them as the unfolding of Allah's will, which they accept as inherently purposeful.

This state of spiritual surrender to the Divine is at the heart of the concept of being a "Sahib-e-Khidmat", an individual whose actions are guided solely by the Divine will, transcending the conventional moral distinctions of good and evil. In contrast, there exists a second group of individuals who still perceive good and evil as distinct, choosing to follow the path of virtue because it aligns with the Divine will, and refraining from vice because it is deemed undesirable by Allah.

These two different modes of thought were exemplified and passed down by the Prophet Muhammad (P.B.U.H.), who not only embodied the complete submission to the will of God but also provided a moral framework for human conduct, where understanding the distinctions between good and evil remains essential for navigating the world.

In a conversation about knowledge with the Prophet Muhammad (P.B.U.H.), Abu Huraira (R.A.) narrated, "I received two pieces of knowledge from the Prophet (P.B.U.H.). One I have disclosed, and the other I have kept concealed." When people asked, "Is knowledge something that should be concealed? And why did you not reveal it?" Abu Huraira (R.A.) replied, "If I were to disclose that piece of knowledge, you would kill me."

One might say that Prophet Moses (P.B.U.H.) embodied the knowledge known as Shari'ah, which is the divine

law regulating human conduct in alignment with God's will. This law provides the framework within which human beings are to exercise their free will, guided by moral imperatives. On the other hand, the true believers of God, the Sahib-e-Khidmat (those dedicated to service), possess a different form of knowledge, one that transcends human law and pertains to Takwīn, the knowledge of divine creation and manifestation. The Sahib-e-Khidmat does not act according to their own will but rather becomes a vessel for divine will, with no personal autonomy in God's affairs. Their actions are an expression of God's sovereignty, where their individual will have been entirely surrendered to the divine command.

This distinction is not a matter of absolute opposition but of perspective. Both the Shari'ah and the path of Takwīn are divinely ordained, yet they operate at different levels of engagement with God's will. The former is a path of submission that is bound by the structure of divine law, where one's moral choices are exercised within the constraints of ethical guidelines. The latter, however, is the path of transcendence, where the individual surrenders to God's will so completely that they no longer perceive themselves as an agent of choice but as a reflection of divine intent. The path of Shari'ah involves a relationship with divine guidance where the self retains its capacity to choose, between good and evil, right and wrong. It is a process of learning and aligning one's actions with moral imperatives. The path of Takwīn, in contrast, is the direct, unmediated acceptance of divine reality, where there is no longer any room for doubt or alternative choices. For the one on this path, the reality is revealed as it is, without question. There is no duality between what is perceived and what is commanded; what God declares is accepted without resistance. In this sense,

the mind of the Sahib-e-Khidmat is not bound by the limitations of ordinary perception. If Allah were to decree that night is day, the individual with the liberated perspective would not hesitate to align their reality with the divine command. While the entire world may assert that it is night, this individual would, without reservation, affirm that it is day. Their statement would not merely be a verbal declaration but a transformation of perception in alignment with the divine will. Upon hearing the command of God, the very fabric of their experience would shift, and the darkness of night would become the light of day in their senses and consciousness. This is the crux of the Sufi experience: the dissolution of the self in the will of God. The Sahib-e-Khidmat transcends the moral dilemmas and dualities that govern ordinary life, aligning every moment with divine purpose. Their perception is not shaped by worldly definitions but by the divine reality, which flows through them as effortlessly as the air they breathe. This is not simply an intellectual acceptance but a lived reality, where the self is wholly integrated into the divine plan, and the world becomes a reflection of divine order.

There is an underlying point here: both night and day are creations of Allah. When Allah decreed that night should be transformed into day, the fundamental laws of creation were altered. However, this change was specific to one individual, meaning that it was only applicable to him. In reality, night and day are merely two facets of the same creation or event—one side being called night and the other day. They are not distinct from each other but are, in fact, interconnected. This concept is also expressed in the Quran, which emphasizes that these phenomena are not separate, but rather unified in the divine plan.

"We extract from the night the day and extract from the day the night..."

In another verse, it states:

"We strip the night of the day and the day of the night."

In a deeper sense, day and night can be understood as symbolic representations of two distinct cognitive frameworks or modes of perception. The sensory experience of night aligns with an unrestrained, free mode of thinking, while the sensory experience of day corresponds to a more regulated, constrained mode of thought. Daytime perception is associated with a mode of existence in which individuals actively exercise their free will, making choices and navigating life accordingly. In contrast, the perception of night reflects a mindset where human agency is either diminished or irrelevant, as the focus shifts from personal will to a greater, overarching divine order.

Attaining true recognition of Allah or entering the domain of the unseen cannot occur through the faculties of the day alone. To experience the divine presence and to enter the realm of spiritual awareness, one must engage the faculties associated with the night. When the faculties of the night overshadow those of the day, the individual's mindset undergoes a transformation that draws them nearer to Allah. In this state, they witness divine manifestations, as Allah Himself says, "I am closer to you than your jugular vein." For those who strive to live according to the Shariah, their efforts are directed toward awakening the night faculties, the free modes of thought. The more successful they are in this spiritual endeavor, the more transcends their mindset becomes. However, despite their efforts, they remain constrained by the limitations of human will and the boundaries imposed by their actions. As a result, even within the realm of liberated

thought, these limitations persist, and their understanding of worship and discipline often remains concentrated on the rewards of paradise or the punishments of hell, rather than the deeper, more intimate connection with Allah that transcends such concepts.

Intellect and Consciousness

Question: In Sufism, there is a profound emphasis on the necessity for the disciple (Murid) to submit unconditionally to the commands of the spiritual guide (Pir o Murshid). The disciple's unwavering compliance is seen as essential for spiritual progress, regardless of whether the guidance aligns with rational or intellectual understanding. This raises the question: if the Sheikh gives an order that contradicts reason or intellect, should the disciple still comply?

Answers: This concept can be illustrated through the process of learning. When a student first enters the educational system, they are instructed to recite the alphabet, such as "A, B, C. etc." At this stage, the student does not yet understand the meaning or significance of these letters but follows the teacher's directive without question. The student's compliance with the teacher's instructions is crucial to their educational development, even though they may not yet grasp the deeper meanings of what they are repeating. If the student were to insert their own reasoning at this stage and refuse to accept the task of reciting, they would impede their own progress and fail to acquire the necessary knowledge. Similarly, a child acquiring their mother tongue accepts the names of objects and words spoken by their parents and caregivers without initially understanding their meanings. The child repeats "water" upon hearing it and "fire" when it is spoken to them, gradually internalizing these words and their meanings over time.

In the same manner, when a disciple embarks on the spiritual journey, they enter a realm where they are unfamiliar with the "alphabet" of the spiritual path. At this early stage, the disciple has not yet acquired the deeper insights necessary for spiritual realization. The

role of the Murshid, therefore, is to guide the disciple step by step, taking into account their intellectual capacities and spiritual potential. The Murshid reveals deeper spiritual truths (Ghayb) to the disciple gradually, but obstacles such as the disciple's ego, emotional states, past experiences, ancestral conditioning, and attachment to conventional practices often hinder their progress. These barriers must be purged before the disciple can ascend the spiritual ladder, and such purification cannot be achieved through individual effort alone. It is the Murshid who possesses the wisdom to guide the disciple in this cleansing process.

Therefore, it is essential for the disciple to adopt a mindset similar to that of a beginner or a child, accepting the Murshid's guidance without intellectual resistance. Just as a child learns the alphabet and basic words by accepting the teacher's instructions without question, the disciple must similarly surrender to the guidance of the Murshid without hesitation or rational analysis. Applying reason or questioning the guidance will hinder progress and delay the disciple's spiritual development. The disciple must trust the guidance fully and refrain from introducing doubt or intellectual resistance.

In this regard, it is important to narrate an incident involving Hazrat Sheikh Abdul Quddus Gangohi (may Allah be pleased with him). He had a particular disciple who, whenever the opportunity arose, would request:

"Your Excellency, many people have benefitted from your grace, but your son (the Sheikh's son) is still deprived. Please bless him as well."

For a long time, the Sheikh delayed responding to this request. One day, the disciple made his request at a moment when the Sheikh was in a state of deep spiritual absorption (Istighraq). Seeing that the Sheikh appeared

content, the disciple hurriedly called the Sheikh's son and instructed him, "Sit quietly and massage your father's feet."

The son sat down and began massaging the Sheikh's feet. During this act, the Sheikh placed one of his feet on the son's chest. The son, feeling discomfort, spoke up and said, "Father, this chest contains the knowledge of Shari'ah."

Shah Sahib responded, "My son, this is precisely what I am attempting to erase," and continued rubbing his foot across the son's chest. The son, still uneasy, said, "Father, this chest also contains the Qur'an" (as the son was a Hafiz of the Qur'an).

The Sheikh replied, "Yes, my son, I am erasing that as well."

The Noor (Divine Light) of Allah

Question: Huzoor (P.B.U.H.) a blessing for mankind said, "Beware of the insight of a believer, for he perceives with the divine light of Allah." What is the meaning of this noble Hadith?

Answer: When divine light merges with an individual's vision, a lens of divine illumination is metaphorically fitted over their eyes. In our daily experiences, we observe that wearing glasses with different colored lenses (e.g., red, blue, or green) changes the color of everything we see. A clear, transparent lens, however, allows us to see things as they are, without any tint. This metaphor illustrates that perception is influenced by the "lens" through which one sees; the nature of the lens—whether clear, colored, or focused on specific qualities—determines what and how things appear.

Ordinarily, the eye perceives by maintaining a separation between itself and the object of observation. The statement by Huzoor (P.B.U.H.), "The believer perceives with the divine light of Allah," signifies a state in which the believer's vision aligns with divine perception through a "lens" of divine light. This concept is affirmed in the Quran:

"No eye can perceive Allah, but Allah becomes the Perception of that eye."

Additionally, the Quran states:

"You hear through Our hearing, you see through Our sight, and thinking is the task of the mind."

Elsewhere, it is said:

"Allah encompasses everything," suggesting that all existence is held within the divine, like elements within a circle.

Through divine grace, when a seeker gains insight into Allah's proximity—"I am closer to you than your jugular vein"—they attain the enlightened perception referenced by Huzoor (P.B.U.H.) in the statement, "Beware of the insight of a believer, for he perceives with the Noor(Divine light) of Allah."

The Quran also addresses this in the verse: "O Messenger! They ask you about the soul. Say, 'The soul is from the command(Amr) of my Lord.'" Elsewhere, it is said that humans were unremarkable until Allah infused them with His soul, thus endowing them with speech, thought, and movement. This suggests that the human form—made of flesh, bones, and tissue—by itself remains inconsequential. It is the divine spirit within that empowers all faculties, actions, and movements. For example, when a person dies, the physical body remains intact, but motion ceases, underscoring that movement and vitality are dependent on the soul.

"In every movement of the soul, divine proportions manifest, and through these sacred proportions, the soul reveals itself in myriad forms, colors, and manifestations, each a reflection of the Divine Will. When the soul weaves the threads of these divine proportions, it manifests in forms such as the tree, and thus we perceive the soul in the shape of the tree. Similarly, when the soul presents the proportions that govern the goat, it appears to us in the form of a goat. Similarly, all the various species and forms that we observe, or even those that are hidden from our sight, are but the ever-changing images of the soul, shifting with every moment and every breath. When the soul presents itself in the attire of the Angels of higher assembly (Malā e Aala), it is considered to be in the realm of the higher assembly. The Angels of higher assembly (Malā e Aala) includes Gabriel (Jibrīl), Michael (Mīkāil), Raphael (Isrāfīl), and Azrael ('Azrā'īl).

When the soul presents itself in the attire of the celestial or earthly angels, it is recognized by that name.

Chapter Two

Creatures on Other Planets

Question: Is there any creation inhabiting planets other than Earth? If so, how would that creation be defined?

Answer: The planets visible to us are indeed inhabited by countless beings—billions and trillions of humans and jinn. However, each planet has unique distinctions in the movements, forms, and appearances of its inhabitants. On some planets, humans appear as luminous beings composed of divine light; on others, they appear transparent, meaning that if a human from such a planet were to stand before us, we would be able to see right through them. On yet other planets, humans may possess a golden hue, resembling the radiance of gold. It is fascinating and awe-inspiring that the type of beings on each planet is mirrored by subordinate creations—such as animals and plants—that share similar characteristics. For example, on a planet where humans are transparent, everything that grows there is also transparent. The trunk of a tree might resemble a pillar of glass, yet within this glass-like structure, one would still find veins, wood grain, and leaves—all rendered transparent, like glass. Moreover, the measurement and categorization of time also vary. For instance, within the species of jinn, the cycle of birth continues, with a gestation period of nine months. However, if we measure this by our own months and years, that same duration would equate to nine years, meaning that one human month is equal to one year for the jinn. Accordingly, their lifespans are also much longer. Many elders recount encounters with jinn who had witnessed the time of the Prophet Muhammad

(P.B.U.H.). Thus, if a human lives for a hundred years, a jinn's life could span approximately twelve hundred years. Even today, examples exist of people on Earth who live to be 150 years or more, suggesting that, proportionally, a jinn's lifespan could extend to fifteen hundred years or beyond.

Every planet is inhabited by humans and jinn, and from a religious perspective, various sects exist among them. The jinn carry out all the same activities that humans do. In the cosmic order, each planet's system measures time differently. The difference between time on some planets and time on Earth is so profound that it leads us to conclude that time, as we perceive it, may not exist there at all.

The Exalted Being

Question: The purpose and objective of Sufism is for a person to recognize Allah Almighty. How is it possible for a being formed from decayed clay to perceive an Exalted Entity like Allah, the Lord of Majesty? Because recognition cannot occur without direct experience. Please clarify.

Answer: From the perspective of Sufi masters, the creation of the universe can be described in the following manner: In the beginning, when nothing existed, only Allah was. Allah Almighty, in His infinite wisdom, desired to create a being capable of knowing and recognizing Him. The exact process through which creation was formulated in the Divine Mind remains known only to Allah. However, it was Allah's Will that the universe should come into being. As a result, the universe—along with all its forms, actions, and movements, which had existed in the Divine Intellect—was brought into existence through the Divine command of "Kun" (Be).

At this point, Allah made humans, jinn, angels, and the entire creation aware of their essence, granting them knowledge of their own existence. He then posed the fundamental question, "Alastu bi rabbikum?" (Am I not your Lord?). This moment led to two key realizations: first, the creation became aware of its own existence, and second, it understood that the One who created it is a being other than itself. Upon hearing the voice of Allah, understanding and perception arose within the creation. Emerging from the ocean of wonder, the creation turned its attention towards the source of the sound, and upon gaining vision, it focused on Allah as the center of its perception. The creation then responded, "Qalu bala!" ("Yes, indeed!"). They acknowledged and affirmed that Allah is their Lord.

Through contemplation, it becomes clear that the ultimate Divine purpose behind creation is for Allah to be known and recognized. To fulfill this purpose, Allah has provided countless avenues for recognition, granting various creatures unique capacities to know Him. The angels who bear the Throne, celestial beings, and elemental angels all possess some understanding of Allah's essence. The jinn, too, have been granted a degree of recognition. Yet, among all of creation, Allah has endowed humanity with the greatest potential for recognizing Him. In other words, humans have been given a unique and profound ability to perceive Allah more intimately than any other being in the universe. Allah chose a special role for humanity in creation, embodied in Adam, and granted him direct knowledge of His divine attributes. This knowledge was imparted to Adam and has been uniquely reserved for humanity. As Allah states in the Qur'an:

"And We taught Adam the names (attributes), then presented them to the angels and said, 'If you are truthful in your claim, then inform Me of these names.'" (Quran 2:31)

The angels responded, "We declare Your perfection; we have no knowledge except what You have taught us." (Quran 2:32)

It is evident that Adam, alongside the universe, represents Allah's thought, and Adam was granted special knowledge to recognize Allah apart from the rest of creation. Furthermore, Allah asserts:

"You hear through our hearing, see through our sight, and think through our intellect."

"Where you are one, there is another Allah; where you are two, there is a third Allah. Allah is the One who encompasses you all."

The tragedy of Adam lies in the fact that his every moment is intrinsically tied to Allah, yet through his own volition, he distances himself from Him. Within Adam lies the unique knowledge of Allah's recognition, and he is endowed with a multitude of faculties. However, he remains deprived of full cognition of Allah. To convey this essential message, Allah sent one hundred and twenty-four thousand prophets, all of whom conveyed the same fundamental truth: the bond between humanity and Allah is the closest. Tragically, despite the guidance of these prophets, humanity chose to heed the call of a single Satan instead. The heirs of the prophets, the saints of Allah, continued the mission, but humankind, in its misfortune, gave more weight to Satan's influence than to divine guidance.

The phenomenon we call consciousness operates according to a pattern where a person tends to forget one step before taking another. This indicates that human consciousness is inherently tied to forgetfulness and oversight. In contrast, when an experience enters the realm of the unconscious, we deliberately bring it into conscious awareness. The life of consciousness confines human experience within the perceived senses, whereas the unconscious, or soul, moves the individual beyond these limitations and towards truth. The unconscious, in this context, is synonymous with the soul.

When Allah created the universe, He initiated the acknowledgment, "Alastu bi rabbikum?" (Am I not your Lord?), thereby prompting creation to recognize its status as created and Allah as the Creator. However, when humans, in their ignorance, allowed their conscious faculties to dominate, they forgot this covenant and confined their existence solely to conscious experience. The collective response of creation, including humanity, affirming "Yes, You are our

Lord," serves as testimony that humanity, through divine insight, perceived and comprehended Allah's presence, thus acknowledging His lordship.

If an individual speaks of Allah's lordship without direct perception or understanding of Him, such a declaration remains merely a product of consciousness. True affirmation, however, arises only through the experience of seeing and comprehending Allah, which forms the foundation for declaring, "You are our Lord."

When a person embarks on the spiritual path under the guidance of a spiritual master, the teacher reminds the disciple of the primordial covenant they made with Allah, a covenant they have long since forgotten. The spiritual master then imparts specific practices designed to free the disciple from the entanglements of conscious forgetfulness, guiding them toward the realm of the unconscious. Through consistent effort to fulfill this primordial pledge, the disciple seeks to restore the commitment made in eternity. As the disciple progresses on this spiritual journey, they begin to hear the voice of Allah and experience His divine illuminations, which are manifestations of His presence.

Thinking Approach

Question: Every way of life stems from an underlying mindset or thought pattern. Can spirituality offer a reliable criterion by which one might discern the validity of different thought orientations?

Answer: An analytic approach to society reveals that while diverse ways of life and thought patterns function similarly in practice, they diverge in orientation, giving rise to distinct social groups shaped by specific inclinations and beliefs. One group, despite receiving divine favor, may display ingratitude, while another embodies generosity and open-handedness. In contrast, certain individuals exhibit a deep-seated miserliness and a pervasive attachment to wealth, so much so that their affection for material possessions borders on veneration. There are groups who derive satisfaction from frivolous pursuits, others with a keen interest in sermons and moral instruction, and yet others captivated by political oratory. Some pursue music and dance, while another faction is drawn toward indulgence. Distinct from these are those whose devout nature leads them to experience spiritual fulfillment in visiting the shrines of saints, demonstrating a connection with spiritual reverence that transcends material existence.

In summary, humanity is divided into various groups. When we analyze the lives and mindsets of ninety-nine percent of these groups, it becomes clear that they are plagued by doubts and uncertainties. We have previously stated that a life filled with doubt and suspicion brings about sorrow, fear, and anxiety.

The criterion that spirituality provides for the correct way of thinking is that there should be no sorrow or fear within us. The four billion people of the world can assess

this for themselves. Ninety-nine percent of individuals will be found whose entire lives have been spent in fear and sorrow.

In the context of creative principles, it has been articulated that no creation is whole without the presence of two opposing forces. In accordance with this foundational law of creation, within an individual who harbors doubt and uncertainty, the potential for certainty also resides. When a person gains mastery over the power of certainty, the influence of doubt and uncertainty becomes subjugated. On the contrary, when doubt and uncertainty prevail, the force of certainty becomes overshadowed. In this context, "uncertainty" can be equated with doubt, which, from a Sufi perspective, is considered a manifestation of satanic influence. Such doubt, in turn, gives rise to the states of sorrow and fear, which are often understood as the psychological and spiritual consequences of succumbing to doubt's dominion.

When one adheres to the principles and guidelines set forth by the Prophets (P.B.U.T.), the influence of doubt and uncertainty is subdued, and the power of conviction takes precedence. This embodies the essence of spiritual thought: a spiritual guide, Sheikh, or Murshid, through their step-by-step guidance, endeavors to ensure that the dominance of doubt and suspicion is overcome, allowing the force of certainty to prevail. The aim is for the disciple's life to become a manifestation of the Quranic verse: "There is no fear upon them, nor do they grieve" (10:62), reflecting the life of the friends of Allah (Aulia). As indicated in the Quran, the friends of Allah live in such a state that they are not overcome by fear nor burdened by sorrow, their existence rooted in spiritual certainty and divine peace.

Presented Knowledge

Question: Can a disciple (murīd) derive spiritual benefit from their spiritual guide (murshid) while being hundreds of miles away, in the same manner as they would through physical proximity, even if they never behold their murshid with their physical eyes throughout their life? Kindly provide an explanation.

Answer: Knowledge is traditionally categorized into two distinct types: ‘Ilm Ḥuzūrī (knowledge by presence) and ‘Ilm Ḥuṣūlī (knowledge by acquisition). ‘Ilm Ḥuṣūlī refers to knowledge attained through personal effort, dedication, and the employment of one’s capabilities within the framework of external, material means. This form of knowledge is inherently dependent on physical tools and resources. For instance, consider an individual aspiring to become a blacksmith. The process involves three fundamental components: the raw material (iron), the inherent skill to mold the iron into desired forms, and the application of that skill. Through the deliberate utilization of this skill, the person is able to produce a variety of objects from the raw material.

In order to acquire knowledge, there exists a common factor: the intention behind its pursuit. That is, for what purpose is the knowledge sought? What is being created through this knowledge, and does it reflect an aspect of destruction or construction? Just as iron is a metal, so too is the skill one possesses, that is, the ability to shape iron into different forms. However, it is essential to examine the purpose for which these objects are created. Are they instruments of construction or of destruction? From the same iron metal, objects can be fashioned that are essential for human well-being, such as tongs, bellows, griddles, railway wheels, train cars, airplanes, and countless other things. Conversely, if the intention is rooted in destruction, the very same metal

becomes the precursor to the ruin of humanity, manifesting in the form of bombs, missiles, tanks, and similar instruments of devastation.

‘Ilm Ḥuṣūlī is a form of knowledge that depends on the availability of resources. Its pursuit becomes possible only when the necessary means are present; without them, its acquisition remains beyond reach. Writing, for instance, cannot be transferred onto paper without the pen, as the pen itself serves as the essential medium for this transfer. Additionally, the attainment of ‘Ilm Ḥuṣūlī requires the guidance of a teacher—an individual composed of flesh and blood, existing within the confines of time and space. This teacher demonstrates the practical steps: how to hold the pen and how to craft the letters of the alphabet with precision and clarity.

The second type of knowledge is ‘Ilm Ḥuzūrī, a form of knowledge that is entirely independent of material resources. Its pursuit does not require paper, pen, or ink, as it transcends the boundaries of physical means. Just as ‘Ilm Ḥuṣūlī necessitates the guidance of a teacher, so too does ‘Ilm Ḥuzūrī rely on the presence of a mentor. However, since this knowledge exists beyond the confines of time and space, it does not require the teacher to be physically present before the student, nor to possess material form or tangible resources.

In the domain of ‘Ilm Ḥuṣūlī, the learner is referred to as a shāgird (student), while the one imparting knowledge is known as a ustād (teacher). However, in the context of ‘Ilm Ḥuzūrī, the learner is termed a seeker, and the teacher is identified in Sufi terminology as the murād. When a mureed (disciple) seeks to gain from their murshid (spiritual guide), it is essential for them to undergo a transformation in their way of thinking. In other words, they must align their perspective with that

of their murshid, as adopting the guide's intellectual and spiritual orientation is fundamental for receiving the intended benefit.

In 'Ilm Ḥuṣūlī, the role of the ustād (teacher) is limited to instructing the shāgird (student) on the mechanics of the process, such as how to draw a picture or how to hold a pencil correctly. The teacher's role is primarily to explain the technicalities of constructing an image, such as the proportions of lines, circles, and arcs. When the student follows the teacher's instructions, they create a picture that reflects their own inherent abilities. The teacher's function is limited to imparting the principles of image creation, while the student's practice progressively refines the work, improving its form and beauty with each repetition.

In contrast, 'Ilm Ḥuṣūlī involves the direct transmission of the murād's (spiritual guide's) qualities and abilities into the mureed (disciple). When the mureed creates an image, it carries the essence of the murād's spiritual and intellectual capacities. This transfer of abilities is not reliant on material resources. To receive these abilities and adopt the murād's way of thinking, the mureed must surrender their own mental faculties and ego, offering themselves entirely to the murād. This self-effacement allows the murād's influence to permeate and shape the mureed's thinking and being. As this mental transformation solidifies within the mureed, the murād's perspective and abilities naturally become integrated within them. The example of Hazrat Uways al-Qarni (R.A.) is an apt illustration of this process. Despite never having met the Prophet Muhammad (SAW), his profound love and spiritual closeness were such that the mere mention of Hazrat Uways al-Qarni (R.A.) would bring a joyful radiance to the Prophet's (P.B.U.H.) face.

The human mind operates as a type of internal screen, analogous to a television. Just as a television receives and displays sound and images transmitted from a station without delay, similarly, when the murād (spiritual guide) directs their attention towards the mureed (disciple), the murād's transcendent abilities, which surpass the constraints of time and space, manifest on the mureed's mental screen. As this transmission takes place, a gradual cognitive transformation occurs within the mureed. Over time, the mureed's mode of thought becomes so thoroughly aligned with that of the murād that their mental orientation mirrors that of the guide.

The spiritual capacities of the murād (spiritual guide) are fully internalized by the mureed (disciple), and when this process culminates, the distinction between the two dissolves. At this advanced stage, their speech, appearance, and manner of expression become indistinguishable. Such phenomena are well-documented in spiritual history, where, for instance, when the murād experienced pain in a particular area of the body, the mureed would concurrently experience the same sensation in the identical region. Similarly, when the murād developed a fever, the mureed would exhibit the same symptoms of fever, despite being separated by vast physical distances.

When the mureed is endowed with a genuine fervor, this profound devotion to the murād (spiritual guide) leads to a deep immersion in the latter's love. In this state, the physical distance becomes irrelevant, as the mureed, regardless of being situated thousands of miles away, remains spiritually attuned to the murād or pīr (spiritual mentor), receiving guidance and blessings undisturbed by the spatial separation.

The Reality of Religions

Question: Is There Any Truth in Religions and Ideologies Other Than Islam?

Answer: Upon reflecting on the intricacies of human existence, it becomes apparent that belief is an inseparable part of the human condition. To live without some guiding principle or faith is a rarity, for no wise person can truly step outside the realm of belief. It is another matter entirely if the belief one adheres to may be seen as misguided or incomplete. Throughout the pages of history, all religions have been built upon the foundational idea of binding individuals to a stable and meaningful belief, a tether to a higher reality. In regard to the Quran, Prophet Muhammad (P.B.U.H.) has clearly revealed this very truth: "I am not saying anything new." Allah, in His infinite wisdom, has affirmed that His divine tradition is unchanging and eternal.

To uphold this unaltered tradition, prophets (P.B.U.H.) were continuously sent, one after another, until Allah's bounties were fully bestowed, and religion reached its pinnacle of perfection. Nevertheless, it is also evident that, as time passed, humanity, driven by selfish desires and interests, sought to obscure the clear teachings of the prophets, often distorting their original messages. Spiritual scholars and the sincere friends of Allah have referred to these self-serving alterations as "distortion" or tahrif. The extent of the alterations made to the Bible and other divine scriptures is apparent to all who seek the truth. Whereas earlier scriptures underwent such modifications, Allah, in His boundless mercy, has taken it upon Himself to preserve the Quran in its original form. The divine responsibility for safeguarding every single word of the Quran ensures that no one can alter its text, although certain distortions may have emerged in its translations. This preservation remains intact until the

end of time, and so the Quran remains untainted. This divine protection stands as the distinguishing feature of the Quran, unlike other scriptures which, due to human interference, can no longer claim such purity. The varying interpretations of the Quran, often leading readers into confusion, only high divine light the depth of the divine message, urging the faithful to hold steadfastly to the true essence of the text, as Allah has commanded, "Hold firmly to the rope of Allah and do not be divided among yourselves." (3:103).

A great tragedy, however, lies in the overwhelming influence of destructive minds—those who distort the truth for their own benefit. These individuals often appear to be successful in their efforts, as history reveals the shifting attitudes towards what was once deemed sinful or impermissible. Some forty years ago, the taking of photographs was considered a major sin, and the use of loudspeakers to call the faithful to prayer was forbidden.

Music was often viewed as frivolous and distracting. Yet in contemporary society, the faces of leaders, both great and small, grace the pages of magazines and newspapers without a hint of objection. Musical gatherings are held in every home, and no one feels an ounce of concern over this once contentious issue. This change, in part, is the result of those who have taken upon themselves the great responsibility of guiding others toward the right path, yet their influence has, at times, been one of misguidance.

The pressing question, therefore, arises: How can one be certain of the truth? How can one know that they are walking the righteous path, that their religion is indeed the true one, and that Prophet Muhammad (P.B.U.H.) is the Last messenger of Allah, through whom the bounties of divine revelation were completed?

The answer lies in the very journey of the individual. The path a person treads reveals much about their inner state. The closer an individual comes to a higher being, the more their thoughts and actions are aligned with that being. The perspective of the prophets, and of those who follow their path, is such that they attribute every action, word, and deed to Allah. Their every thought is directed towards the Divine, their hearts and minds utterly bound to Him. The connection they share with Allah is so unshakeable and constant that they remain connected to Him with every breath, every moment. Allah is a Being who has no needs, who is neither distressed nor saddened. Those who are near to Allah, His friends, reflect this same tranquility. As Allah declares, His friends are free from fear and grief; they live in a state of peace. They do not look back in sorrow for the past, nor do they fear what the future may bring. This inner peace, this absence of anxiety, serves as the ultimate indicator that one is walking in the light of truth. Thus, the question of whether a person is on the right path can be answered through this inner peace. If one's life is imbued with tranquility and if their heart is free from fear and sorrow, then they are undoubtedly following the true path.

But if, in contrast, one's life is marked by inner turmoil, if there is no peace or stability within them, they cannot be counted among the true friends of Allah.

Regarding the veracity of Islam and all other religions, it is stated that every religion revealed by Allah through divine revelation is true. In every revealed scripture, it was prophesied that a savior would come. When this savior (P.B.U.H.) appeared, the prophecies of all the previous religions were fulfilled.

For centuries, various religions and ideologies have flourished, each upholding the belief in a timeless,

enduring being. The depth of insight cannot reduce this belief to mere speculation; within these traditions lies a profound and undeniable truth.

Throughout the annals of human history, mankind has persistently conceived of a transcendent being, one whose boundless capacities and dominion over all things define its essence. Perhaps it is this very conception that leads the soul toward righteousness, guiding it along paths of virtue, or offering solace in moments of despair. The existence of diverse religions and ideologies, spanning the breadth of time, stands as undeniable proof of this intrinsic belief. Yet, this vision must not be confined merely to the realm of abstract thought; rather, within the very core of these notions lies a deep and abiding truth. Zoroastrianism, Buddhism, materialism, Judaism, Christianity, Hinduism, Communism, and countless other faiths all uphold the enduring nature of the Divine. Each sect, each creed, and each philosophy perceives its own existence as uniquely aligned with this eternal essence (i.e., closer to the Divine). This conviction is palpable within the hearts of their adherents. Nevertheless, may I pose a question: which belief, once embraced, truly leads one to the recognition of God? If such a query is asked with an open mind, one might find the answer elusive, for each sect is steadfast in its belief that it alone holds the ultimate truth. Among these are those who hold sacred scriptures, venerating them as the key to divine wisdom. Yet, the question lingers: How is it that the Zoroastrian finds God? Or that those who revere the stars, the moon, and the sun, feel they have encountered the Divine? For all of them, God is envisioned as possessing incomprehensible power. Ultimately, it is a matter of profound submission, unwavering faith, and the sincerity of belief.

Chapter Three

Perception of the Unseen (Ghaib Bini)

Question: In the context of spirituality, the technical terms for Ghaib Bini include Ghanood, Wurood, Kashf, and Shuhud. What do these terms signify? Kindly provide an explanation.

Answer: It is understood that human beings possess two distinct faculties of perception. The first operates through the conventional senses (the five physical senses), while the second transcends these sensory faculties and enables the perception of a higher, metaphysical reality. The Qur'an negates the limitations of the conventional senses, as well as the constraints imposed by spatial and temporal boundaries, thereby emphasizing the existence of a higher realm of knowledge and understanding.

The Holy Quran states: "You see the mountains, thinking them to be solid, but they are like clouds in motion. The interval of the Day of Judgment is as brief as the twinkling of an eye, or even less. They are looking towards you, but they cannot see.

The Night of Decree (Laylat al-Qadr) surpasses a thousand months." This indicates that, during this night, the speed of a person's faculties of perception increases approximately sixty thousand times. A careful analysis of the sacred verses reveals that our perception, which is linked to our consciousness, is fundamentally flawed and unreal. Consciousness, in its act of perception, is always dependent on an intermediary (medium), and this intermediary, like consciousness itself, is an assumed construct. When the

mountains are not fixed in place, substances such as glass, mercury, paper, and canvas, as well as images and representations, are all regarded as hypothetical constructs. In Sufism, the states of Ghanood, Wuwood, and Kashf are referred to as "Bhan Mati," a term used to describe a state of confusion or spiritual disorientation.

This occurs due to the fact that, in this world, the functioning of presumed consciousness remains intact. However, Shuhud (witnessing) is a form of perception that transcends the limitations of hypothetical senses, as well as the confines of space, time, and calculative frameworks. Those individuals who attain Shuhud, due to their purified souls, do not engage in prophetic declarations; and should they utter any statements, they refrain from specifying temporal markers such as months or years. This is because, in the realm of the unseen, where the velocity of the mind is increased by sixty thousand times, concepts such as days, months, years, and the boundaries of space and time become irrelevant and cannot be determined. Regarding the matter of future predictions, much can be postulated based on current circumstances, and indeed, many such postulations have been made. However, these do not fall within the realm of Ghaib Bini (perception of the unseen) or Mustaqbil Bini (future sight), as they are mere estimations and calculations. The practice of calculation is a skill that improves with experience; a more practiced individual may perform more accurate calculations, yet it remains uncertain that these calculations or predictions will be entirely accurate.

As the Qur'an states:

"O congregation of jinn and humans, if you possess the capability, then attempt to transcend the confines of the heavens and the earth; yet, you will not be able to do so except with the authority (spiritual potential or

through the guidance of the spiritual master)." By the intercession of Our beloved, the Prophet (P.B.U.H.), and the grace of Allah, when a servant attains familiarity with the Sultan (their inner reality or soul), esoteric knowledge is unveiled to them. The utterances of such a person are not simply speculative forecasts, but are grounded in profound truth and divine reality.

Our Lord, the Prophet (P.B.U.H.) stated:

"Beware of the insight of a believer, for he perceives with the Noor (Divine illumination) of Allah."

We perceive an object only when our mind focuses upon it. Until the concentration of the mind or the gaze is established, nothing becomes visible to us.

In the human bloodstream, two types of waves exist: cold and hot. Cold waves give rise to the senses, while hot waves disrupt the functioning of the senses. States of unconsciousness, fainting, and insanity are all consequences of these hot waves. The occurrence of epileptic seizures is also a result of such hot waves.

Allah all mighty has endowed humanity with the faculty that movement is always in accordance with the individual's will. Everything that is perceived on earth is a manifestation of human intention. It is a separate matter, however, if an individual chooses not to acknowledge this.

Allah, the Creator of the Skies and the earth, sent down from the sky The Manifest Book, a radiant ray. From this ray, He extracted resources and manifestations, and by His command, He has subjected these means and manifestations to human beings, granting them the authority to derive meanings from them.

According to the command of Allah all mighty, the term "Ardh" (earth) does not refer to the physical Earth as we perceive it. "Ardh" signifies a "platform" — a vast expanse where rays converge and interact.

A single drop of water is as much water as the vast ocean; likewise, even the smallest spark of fire is still regarded as fire.

The law is that when a person stands in expectation at a certain place, their journey is deemed complete.

Faith (Iman) is the belief in something that is not physically observable. However, when Allah all mighty declares, "This is," the believer affirms its existence. Even if the whole world denies its reality, the faithful one says, "It is," for Allah all mighty has said it is.

Allah has endowed humans with the attribute that their actions always occur under their will. Everything visible on the earth is a manifestation of human will, although it is a separate matter if a person chooses not to acknowledge it.

Allah is He who created the heavens and the earth and sent down from the heavens the Clear Book, a ray. From this ray, He brought forth means and manifestations, subjecting them to you by His command (granting you the authority to give meaning to them).

According to Allah's decree, the term "earth" does not mean that Allah refers to our land as "earth." The meanings of "earth" refer to a platform, a stage where the ray comes and collides. A drop of water is still water, and an entire ocean is also water. Even a tiny spark of fire is still called fire.

The principle is that when a person stands waiting at a location, their journey comes to an end.

Faith is believing in something that is not in observation. But Allah states, "It is." So, if the whole world claims, "This thing does not exist," a believer asserts, "This thing does exist." This is because Allah has said, "It is."

The State of Dreaming

Question: Observing an individual in muraqabah often gives the impression that they are in a state of sleep—marked by complete stillness, closed eyes, and a rhythmic pattern of breathing. These characteristics suggest a dream-like condition. Could you provide further insight into this?

Answer: An analytic approach to understanding the states of sleep and wakefulness reveals that these are not separate but interconnected dimensions of human existence, each representing distinct facets of life. In alignment with divine wisdom, every phenomenon manifests in dual aspects, and all movements and transitions in life operate under this principle of duality. These two dimensions—past, present, and future—ultimately find their foundation in the fundamental states of sleep and wakefulness.

Common understanding often relegates dreams to the realm of the unreal, while wakefulness is seen as the true state of existence. Scholars of external knowledge, when examining dreams, frequently regard them as mere products of imagination, devoid of substantial reality. However, from a spiritual perspective informed by divine teachings, sleep and wakefulness are not fundamentally distinct. Instead, they reflect varying degrees of sensory perception. In one state, the soul experiences limitation or confinement, while in the other, it perceives freedom from constraint. The journey itself remains unchanged; what varies is the soul's perception of restraint versus unboundedness.

Beyond the Self

Question: Statements are often made about witnessing Allah the Almighty, hearing His words, or even physically perceiving His presence. What is the meaning behind such assertions? Please provide clarity on this matter.

Answer: A sense of Divine intimacy with Allah the Almighty is frequently experienced, yet an intrinsic veil persists, maintaining separation between the seeker and the Divine. Occasionally, within the realm of perception, it seems as though one has physically touched Allah the Almighty, felt His hand placed upon them, or sensed His sacred foot resting upon their head in a state of prostration. However, upon deeper contemplation, the inescapable conclusion remains that a transcendental barrier endures between the individual and Allah the Almighty, preserving the reality of veiled proximity.

The perception of the Blessed Feet of Allah the Almighty is beyond expression, for it is only discerned, not fully described. It is experienced in a state where the veil exists, yet within the understanding, it becomes clear that Allah the Almighty resides beyond it. The interest in true servitude leads the devotee into the sacred posture of prostration (Sujud). In this state, the realization dawns that Allah the Almighty has accepted servitude, symbolized by placing His Blessed Feet upon the devotee's head, signifying the acceptance of the devotion.

The vision of Allah, the Almighty, upon the Throne (Arsh) and the Kursi can, in some way, be expressed through descriptions of His features, but it cannot be definitively stated that Allah, the Almighty, has a particular form. It can only be hinted at symbolically. We may say that Allah, the Almighty, is seated upon the Throne (Arsh).

The perception of sight is that Allah, the Almighty, is a Light. We may claim to have seen Allah's hand, but we must also acknowledge that we only saw the hand, not the entire body. There is a Being seated upon the Throne (Arsh); but what its features are remains unspeakable. There is a Divine Being seated, Who is Allah, yet this sacred Being has concealed Its form behind a veil. We may have observed Allah's eye, but if the question arises whether Allah, the Almighty, has eyes like human eyes, the answer would be that we only saw the eye. We cannot claim that Allah, the Almighty, has two eyes upon His face in the same manner as humans do.

Within the human being, the very foundation of the cosmos unfolds continuously, and within us, the universe is perpetually being created. The duality, represented by the two aspects of the triangle, exists within our being, with this triangle being encompassed by a circle. Within the triangle, a continuous flow of Noor (Divine Light), referred to as "flow of ray," cascades without interruption. Upon contact with the triangle, this light scatter and disperses within, and this dispersion constitutes the cosmos. An analogy can be drawn with the workings of a cinema: light waves emanate from a machine and strike the screen, whereupon the impact causes various forms to emerge.

Similarly, within the human being, a stream of divine information or command from the realm of the unseen flows and strikes the individual (symbolized by the triangle), where it disperses and fractures across the "screen" of the self. As the waves scatter, they take on various forms. Enclosed within this wave are all of creation—humankind, jinn, angels, celestial bodies, the Throne (Arsh), the Kursi, and the veils. However, only the Blessed self of Allah, the Almighty, lies beyond this wave. The existence of Allah is a distinct and separate reality.

The veils and the realms of observation that emerge from them exist within the wave and the triangle, while the Divine Self itself transcends both. This is why the Sacred and Exalted Self of Allah is beyond the limitations of dimensions and forms.

We cannot confine the existence of Allah, the Almighty, to shape, form, or features. However, we can perceive the essence of Allah. When Allah, the Almighty, grants the honor of speaking with us, the voice comes from behind a veil, and in our perception, we are aware of the existence of Allah. However, we cannot claim that, at the moment of speaking, His lips were moving.

Influence (Tasaruf)

Question: Does humankind possess the authority to alter any of Allah the Almighty's creations? Kindly elucidate this concept in detail.

Answer: Within the Qur'an, Allah the Almighty declares, "I am the best of creators" (Surah Al-Mu'minun: 14), underscoring His absolute and unparalleled sovereignty over creation. As the Supreme Creator, Allah's creative acts transcend the constraints of material resources or intermediary mechanisms. Whatever resides within Allah's Divine Will, in its predetermined form and essence, is brought into existence through the command "Be". Upon this decree, all requisite means for creation are spontaneously actualized, culminating in the manifestation of what eternally exists within His Divine Knowledge. The Qur'anic term "creators" acknowledges the existence of secondary creators apart from Allah. However, these secondary acts of creation are inherently contingent, reliant on pre-existing materials, resources, and divine principles established by Allah. For example, electricity, as one of Allah's primordial creations, illustrates this phenomenon. By divine command, Allah brought electricity into existence. When humankind, through deliberate inquiry or inadvertent discovery, engaged with the principles underpinning electricity, countless secondary inventions—such as radios, televisions, and myriad other devices—emerged. From a Spiritual perspective, the utilization of Allah's creation to generate derivative inventions reflects humankind's endowed capacity to exert influence over the created order. This ability, rooted in the divine knowledge imparted to Adam, encapsulates the foundational principles and creative frameworks through which humankind interacts with creation. Such influence does not imply autonomy in

creation but rather demonstrates humankind's role as a vicegerent, entrusted with the capability to explore, adapt, and innovate within the boundaries of divine will and law. Ultimately, while humankind's creative endeavors signify an advanced capacity for influence, they remain entirely dependent on the pre-existing constructs established by Allah the Almighty. The divine act of creation, by contrast, is absolute, originating from Allah's will alone, unbound by any need, resource, or constraint. This distinction preserves the unique and transcendent nature of Allah's creative sovereignty.

When a person embarks on a profound journey of acquiring knowledge and exercises influence through this wisdom, new and transformative realities unfold.

The universe, in its essence, is a form of knowledge. It is a knowledge whose foundation and truth Allah has revealed to humanity. However, to truly comprehend this knowledge, one must engage in deep contemplation and reflection. As Allah has stated in the Qur'an, "We have sent down iron, in which there is strong material for people, and in it are benefits." (Surah Al-Hadid, 57:25). Those who acknowledged the nature and power of iron, and then engaged in deep contemplation upon it, discovered its limitless potential. By harnessing and activating the components of iron, they transformed it into an immense force, one that has become integral to every advancement in modern science in one way or another. This represents an influence exerted upon the resources, that is, upon those resources whose apparent existence is before us. Just as iron exists as a tangible entity, so too does light possess its own existence. When one transcends the limitations of resources or moves beyond the knowledge of those resources, and acquires the knowledge of light, they similarly harness the power of light, just as iron is manipulated to create vast machines,

components, ships, trains, powerful bombs, and other advancements. Through the knowledge of light, the individual brings forth numerous creations, unfolding new realms of possibility.

When a servant remains within the confines of material resources, they gather particles, such as those of gold, and subject them to a specific process, thereby transforming them into gold. Similarly, they collect iron particles and apply a prescribed process to produce iron. This is considered as exerting influence within the realm of creation. However, the one granted the ability to influence the realm of light is not bound by such constraints. Within the capacity of their spiritual consciousness, they gather the essence of light, separate the specific qualities associated with gold, and by concentrating these divine energies, they may willfully utter, "gold," and it manifests as commanded. It is important to remember that Allah, the Most High, is completely independent and self-sufficient in His act of creation. When He decrees the existence of something, the necessary resources for its creation are instantly and effortlessly brought into being. The human being's influence, therefore, is in relation to Allah's existing creation. There are two primary modes of influence: one, wherein material resources are gathered and transformed into something new, and another, in which the domain of light is accessed, transcending the limitations of physical matter, and engaging with the Divine.

In other words, an entity that is grounded in specific Divine Lights is manipulated through the movement within this Divine Light. This mode of influence pertains to the Divine Lights inherent in the individual, which Qalandar Baba Aulia (R.A.) has termed as Nisma. The approach to utilizing this repository of Divine Light is, fundamentally, the essence of spirituality. Within the

realm of spirituality, it becomes as clear as daylight that the foundation and substance of all phenomena within the earthly or cosmic domain is Divine Light, and this light itself is a manifestation of the divine attribute. Each of Allah's attributes exists within proportionate compositions and undergoes continual transformation according to these prescribed measures. From birth to death, the temporal span reveals that no individual remains fixed in any particular state. The proportionate compositions with which a being is brought into existence are subject to change in accordance with an inherent system, law, and ordered sequence. Just as these compositions are subject to flux, so too is the human being in a perpetual state of change. Whether a child matures into adulthood or advances into old age, the human essence remains unchanged. While the outward appearance and physical features undergo transformation, the intrinsic nature of humanity endures. Allah, in His infinite wisdom, has classified the family of existence into distinct types. One such specific principle is that the essential humanity of an individual remains constant, despite the ongoing changes in physical form.

A young goat, regardless of age, remains fundamentally a young goat, yet as time progresses, the demands of life within it continuously evolve.

This can be understood in terms of proportionate compositions, which exist in a two-fold manner. One aspect of these compositions is that they undergo constant transformation, while the other aspect appears to remain unchanged. The transformation occurs when the features of a newborn change drastically during the phase of youth. Following youth, old age sets in, and the marks of youth gradually fade, creating a distinction between the image of youth and the image of old age. These two images—the youthful

and the elderly—are two separate manifestations, representing the alterations in proportionate compositions. On the other hand, there are certain essential proportions that remain constant, irrespective of whether an individual is a newborn or a centenarian. For example, whether one is a day-old infant or a hundred-year-old elder, the inherent demands for sustenance, such as hunger and the need for water, remain unchanged. There is a fascinating paradox here: a two-year-old child drinks water and eats food, just as a hundred-year-old person does. However, while both require sustenance, the hundred-year-old person is not a two-year-old child, nor is the two-year-old child the elderly person. This paradox reflects the interplay between the constant and the transient within the nature of existence, showing how fundamental needs persist despite the external transformations of age.

The intent here is to elucidate that, according to spiritual sciences, despite the consistency of fundamental needs—whether in infancy or old age—there is a transformation in the external form and features. The alteration in form and features is governed by the divine knowledge of Allah. To gain insight into this, the first requisite is to acquire knowledge of the divine lights, which Allah has designated as His attributes.

Manifestation of Divine Knowledge

Question: You have stated that the universe is a manifestation of Allah's knowledge. Kindly elaborate on this concept.

Answer: Allah Almighty has stated in the Holy Quran, "Allah is the One who encompasses all things. "It is also said, "Whatever you do, Allah sees it, and whatever you conceal, Allah knows it." If you are one, then Allah is the second; if you are two, then Allah is the third. Allah is the beginning, and Allah is the end.

These directives make it abundantly clear that the knowledge of Allah Almighty is infinite, unchanging, and limitless because it transcends the restrictions of time and space. Furthermore, it becomes evident that when Allah Almighty mentions His knowledge, the essence is a pure state of freedom from all forms of confinement. When Allah Almighty willed the creation of the universe, He said Kun ("Be"), and the cosmos came into existence.

In simpler terms, this can be expressed as follows: the universe is, in reality, the manifestation of Allah Almighty's knowledge. Since this knowledge was unveiled and took the shape of the universe's features, the entire cosmos exists solely as an expression of that knowledge. Regardless of whether the scale of this knowledge is vast or minute, it remains knowledge in its essence. This can be likened to a drop of water from the ocean: no matter its size, the drop is inherently oceanic. A drop drawn from the ocean cannot be referred to by any other name but water. Likewise, the entire universe, being the manifestation of Allah Almighty's knowledge, holds no reality, foundation, or essence apart from this knowledge. When we analyze the life imprisoned within the material realm (Nasoot) and reflect deeply upon it,

we find that life itself is inseparable from knowledge. However, knowledge is only complete when it is imbued with meaning and significance. This meaning within knowledge can manifest in two ways: one is the interpretation that humans assign to it through their free will, and the other is the true meaning that exists within the consciousness of Allah Almighty. On the surface, contemplating the universe may lead to confusion because the system established by Allah Almighty often appears laden with challenges and limitations. For example, a person cannot live without eating, and everyone is compelled to sleep. The constraints are countless. Yet, this human understanding of knowledge is distinct from the knowledge present within the Divine consciousness. When Allah addressed Adam, He said, "O Adam! You and your wife dwell in Paradise and eat freely from wherever you desire." Paradise is described as a realm whose dimensions are beyond measurement, indicating its infinite nature. Allah Almighty's command to eat freely from wherever they wished signifies that Adam was granted complete authority over the boundless expanse of Paradise. In other words, Adam was the unrestricted master of this infinite domain. Simultaneously, Allah commanded, "This tree—do not approach it. If you fail to abide by this command or guidance, you will wrong yourselves. Paradise is an infinite expanse, filled with countless trees beyond enumeration. Among these, Allah Almighty pointed to a specific tree and instructed Adam not to approach it. However, Adam disobeyed, and as a consequence of this act, the ethereal realms of Paradise rejected him. The land over which Adam once held absolute dominion was taken away from him. The event can be visualized as follows: imagine a vast and expansive garden where Adam had complete authority over all its fruits, flowers, plants, streams, and waterfalls. Within this garden, there was only one tree

over which Adam had control but was explicitly prohibited from exercising it. As long as Adam did not commit disobedience, the vastness of Paradise remained free from the constraints of time and space for him. However, when Adam disobeyed, the boundaries of time and space manifested within him. Various interpretations exist regarding this tree. Some suggest it was a wheat tree, others say it was an apple tree, and yet others claim it was a grapevine. Different religions and sects have their own views on the matter. However, the Qur'an does not name the tree; it simply refers to it as the tree. From a spiritual perspective, when this tree is observed within the realm of subconscious experiences and states, it appears not as a physical entity but as a symbol of a specific mode of thought.

In the realm of Paradise, the entire cosmos functions in accordance with the will and intention of the individual, where every element is subject to the desires of the human heart. For instance, should a person desire to eat an apple, the apple tree is present, its fruit abundantly hanging upon it. However, the notion of picking the apple does not arise in this context. The desire to eat an apple itself brings it into immediate existence. Similarly, should one wish to drink water, it materializes effortlessly. This paradigm introduces two distinct conceptualizations of *tasarruf* (authority or dominion). The first approach is characteristic of the worldly, constrained experience: an individual plants an apple tree, nurtures it through the natural course of growth, and waits through the passage of time until the tree matures and bears fruit. Upon the arising of the desire to eat an apple, the individual approaches the tree, picks the fruit, and consumes it. In contrast, the second mode of *tasarruf* is embodied in the eternal, unbound nature of Paradise: the apple tree already exists fully formed, bearing fruit, with no cultivation or

care required from any individual. No planting, tending, or nurturing has taken place, nor is there any necessity for physical labor in the act of picking the fruit. Rather, the moment the desire to eat an apple arises, the apple is immediately present, manifesting in response to the intention itself. This distinction highlights a profound ontological difference: in Paradise, the manifestation of desires is entirely unconstrained by time, space, or effort, illustrating a state of pure volitional freedom where the relationship between intention and fulfillment is immediate and unmediated by any temporal processes.

In the Divine will of Allah the Almighty, the intention for the cosmos to come into existence was inherent. Allah the Almighty's command "Kun" (Be) brought the universe into being. In the state of Paradise, the thought arose in Adam's mind to consume an apple. He spoke the word "apple," and immediately, the apple manifested. Just as the universe came into existence with the divine utterance of "Kun," the apple appeared upon Adam's utterance of the word. This phenomenon is encapsulated in the Qur'an, where Allah the Almighty refers to Himself as Ahsan al-Khaliqueen (The Best of Creators), signifying that while Allah the Almighty alone holds the ultimate capacity for creation, He has also endowed His creation with the potential for creativity.

The distinction between divine creation and human creation lies in the fundamental process. Allah the Almighty creates purely from His knowledge, without reliance on any external resources. What Allah the Almighty intends to manifest is brought into existence by His command alone, and all things desired by Him come to be with the utterance of "Kun." In contrast, the creative faculties granted to humankind are contingent upon resources. As long as human creativity operates free from the constraints of time, space, and

material resources, it aligns with the paradigms of Paradise. However, when these faculties are imprisoned by the limitations of time, space, and physical means, they fall into what Allah the Almighty has described as ignorance and oppression. This is articulated in the Qur'anic injunctions which associate ignorance with the restriction of one's creative potential to the realms of temporal and spatial limitations. Just as intellect, consciousness, and wisdom grow and expand in the manner of a tree, with its myriad branches and fruits—leading to new philosophies, inventions, and technological advancements—so too does the tree of ignorance and oppression yield its own branches, leaves, and fruits. Yet, because the foundation of such growth is rooted in ignorance and oppression, these innovations and advancements, rather than bringing peace, lead to unrest, dissatisfaction, and spiritual unease. Humans, in this context, despite their intellectual and material progress, experience a pervasive sense of discontent, as the fruits of knowledge and innovation are tainted by their association with a state of existential limitation. When we analyze contemporary scientific advancements through the lens of Allah the Almighty's revelation, we observe that, although these advancements were conceived to alleviate human suffering and provide peace, they have instead resulted in the proliferation of oppression and ignorance. The technological and scientific progress intended to enhance the quality of life has, paradoxically, become a source of affliction for humanity at large. Every individual is plagued by a sense of insecurity, dissatisfaction, and spiritual unrest. From one corner of the earth to the other, the specter of existential insecurity looms, as the destructive forces unleashed by human technological progress threaten to engulf all of humanity. The life of Paradise presents a profound lesson: when Adam turned away from Allah

the Almighty's explicit command, he became ensnared in suffering and hardship. The Qur'an underscores this principle: disobedience to the Divine will inevitably leads to the binding of the self within the confines of temporal suffering, both materially and spiritually. Thus, the consequence of diverting from divine guidance is not merely a physical fall, but a spiritual entrapment in the limitations of time, space, and the temporal existence.

"Descend! Upon you is the scourge of humiliation and misery."

It has been thoroughly expounded that the entirety of the cosmos, along with all that it encompasses—its myriad creations, the diverse species within, and the individual entities comprising each species—are but emanations of the boundless, eternal knowledge of Allah the Almighty. The expansion and contraction of these beings, the cyclical patterns of birth and death, the interplay between the earth and the celestial bodies—the sun, the moon, the stars, the countless galactic systems, the paradisiacal and infernal realms, and all the conditions governing existence within them—all the faculties, alterations, and demands of existence, and their corresponding variations in sensory perception, mental processes, and emotional states, are merely reflections of the Divine Knowledge of Allah the Almighty.

In the vast expanse of the cosmos, each entity—whether it be a celestial body of immense magnitude or the minuscule particle of an atom—exists as a reflection within the Divine Consciousness of Allah the Almighty. When Allah the Almighty desired to manifest this intricate and harmonious creation, He simply uttered the word "Kun" (Be), and all the elements of the universe, as they were envisaged within His boundless

knowledge, materialized into tangible reality. The breadth of this creation is so expansive that Allah the Almighty, in His infinite wisdom, declares in the Qur'an: "If all the oceans were ink and all the trees were pens, the words of Allah would not be exhausted."

The fundamental question then arises: why did Allah the Almighty bring this vast cosmos into existence? Why did He create such an elaborate web of existence, leading to the manifestation of Paradise and Hell as two distinct realms? Why were the observable marvels of the material world and the unfathomable wonders of the unseen world woven into the fabric of creation? The answer to this profound inquiry lies within the will of Allah the Almighty, as articulated in the Qur'an and as understood through divine wisdom.

Allah the Almighty states: "I was a hidden treasure, and I desired to create a creation that would come to know Me and recognize Me." A deep reflection on this Hadith Qudsi clearly indicates that the fundamental purpose behind the creation of the universe is the divine will of Allah the Almighty to be known and recognized. The recognition of the Divine requires the selection of a particular creation, distinct from all others, to be endowed with a higher degree of knowledge. This selection not only entails the imparting of knowledge but also the granting of the capacity to perceive the deeper meanings and significance inherent within that knowledge. In terms of the distribution of knowledge, it is present within all living beings. For instance, a goat innately understands that the leaves of trees constitute its food. However, it lacks the awareness of how a berry tree grows, how one tree is propagated from another, or how the growth of a third tree emerges from the second. The knowledge of basic needs, such as hunger and thirst, is a universal trait across all forms of creation, whether sentient or otherwise.

Allah the Almighty has endowed two categories of creation with the capacity to discern meaning within knowledge and to grasp its inherent significance: humankind and the jinn. The detailed framework of the jinn's creation, however, does not fall within the scope of this discourse. As these lessons have thus far been centered exclusively on humanity, our focus remains confined to the domain of human knowledge.

In greater detail and with alternative phrasing to alleviate any cognitive burden, it has been explained that the universe, in essence, is the knowledge of Allah the Almighty that existed within His Divine consciousness. Allah the Almighty was fully aware of the creative dimensions and intricacies of the universe. By His command and will, He gave form and structure to this knowledge, transforming it into a manifest reality. It may also be expressed as Allah the Almighty's unique and intrinsic knowledge taking the form of existence. From this perspective, the foundation and reality of the universe are rooted entirely in knowledge—specifically, the knowledge of Allah the Almighty. When this knowledge resided solely in His Divine consciousness, it remained knowledge. However, when it emerged with meaning, significance, and form, it became what we know as the universe. Following this, Allah the Almighty willed that His servants recognize Him and attain an understanding of His reality. Since Allah the Almighty Himself is Knowledge—transcendent and encompassing all other knowledge—it was essential to select one creation from among all others and endow it with the wealth of knowledge. This distinction was granted to Adam. Allah the Almighty taught Adam knowledge: “And He taught Adam the names—all of them” (Surah Al-Baqarah, 2:31). These "names" refer to the attributes of Allah the Almighty, which are reflected in the forms and structures of creation. This unique

knowledge was conferred exclusively upon Adam, a knowledge so profound that even the angels were unfamiliar with it. Its greatness was such that, once Adam acquired it, the angels were commanded to bow before him. The phrase "And He taught Adam the names" signifies that Allah the Almighty informed Adam that the universe is an extension of His Divine knowledge. Within this knowledge lie innumerable principles and formulas that govern the creation and sustain the existence of the universe. The notion that Adam was taught the names of Allah the Almighty is a simplified explanation for general understanding. In the realm of spirituality, these "names" symbolize the formulas and principles upon which the universe is constructed.

After imparting these creative formulas to Adam, Allah the Almighty placed him in Paradise. At that moment, Adam's position in Paradise can be likened to that of a scientist, one who possesses knowledge of the universal principles of creation. The fundamental principle among these is that the entire universe is knowledge, and Adam, by virtue of his understanding, is empowered to engage with and interpret this knowledge with meaning and purpose. Just as Allah the Almighty brought the universe into existence through His command, "Be", Adam was granted authority, as Allah's vicegerent on Earth, to exercise governance and influence over all creation within the universe.

Allah the Almighty, in reference to the creation of the universe, states: "I am the best of creators." This declaration establishes Allah the Almighty as the Supreme Creator, whose creative acts are not subject to constraints or reliance upon external resources. The entirety of creation, in its exact form and detailed attributes, exists within His Divine Will. When Allah the Almighty wills the manifestation of an entity, He issues

the command, and all requisite elements, systems, and processes essential for its realization come into existence seamlessly, actualizing the creative act in its entirety.

The term “creators” (Khaliqueen), as referenced in the Qur'an, indicates that alongside Allah the Almighty, others also engage in acts of creation. However, the creations of others are inherently bound by and reliant upon external resources, unlike the absolute and autonomous act of creation by Allah the Almighty. For example, electricity, a creation of Allah the Almighty, exemplifies this distinction. While Allah the Almighty brought electricity into existence through His command “Be” (Kun), human beings, reflecting upon its properties, have derived numerous secondary creations from it. These include inventions such as radios, televisions, wireless communication systems, and countless other innovations. From a spiritual perspective, these derivative creations represent humanity's capacity to interact with and manipulate primary creations of Allah the Almighty, such as electricity. This capacity to engage with divine creation reflects the knowledge Allah the Almighty imparted to Adam, as highlighted in the verse: “And He taught Adam the names—all of them” (Surah Al-Baqarah, 2:31). In this context, “names” (asma) refers to the foundational creative principles and knowledge embedded within the cosmos. These principles enable humans, through deep reflection and mastery, to uncover new dimensions of creation. The Qur'an further underscores the necessity of contemplation upon divine creations. For example, Allah the Almighty states: “And We sent down iron, in which there is great strength and benefits for humanity”

(Surah Al-Hadid, 57:25). Those who recognized the inherent properties of iron and engaged in reflective inquiry discovered its boundless potential. By utilizing these properties, humanity has transformed iron into a cornerstone of modern technology, enabling advancements in engineering, transportation, weaponry, and countless other fields. This process exemplifies the manipulation of physical resources within the visible, material realm. Beyond the physical realm, Allah the Almighty has also created immaterial forces, such as light. Mastery over the knowledge of light allows humanity to transcend the constraints of physical means and explore new creative potentials. For example, just as iron has facilitated the development of machinery and infrastructure, the knowledge of light enables the creation of technologies rooted in its unique properties. In Sufi terminology, this process of transcending material limitations is referred to as "Mahiyyat Qalb" (the essence of the heart). In the material realm, gold, for instance, is produced by collecting its particles and processing them through physical means. This process is referred to as the influence in resources. However, one who has mastery over the knowledge of Divine light does not require such processes. Such an individual accumulates within their mind the repository of divine lights, isolating the specific composition that operates within gold. By concentrating this composition at a singular point and directing their will, they command "Gold", and gold materializes into existence.

This distinction between resource-bound creation and transcendent creative mastery highlights the profound potential inherent in the knowledge Allah the Almighty has granted humanity. It is through this divine gift of knowledge, exemplified by Adam, that humankind is enabled to engage with the universe not merely as

passive inhabitants but as active participants in the unfolding of creation.

It is reaffirmed that Allah the Almighty is entirely independent in His act of creation, requiring no external assistance. When Allah wills to create something, His command "Be" (Kun) brings forth all the necessary resources for creation spontaneously. The role of humankind lies in interacting with and exerting influence over Allah's creations. There are two primary modes of this interaction: one is constrained by the available resources, where these resources are aggregated and reorganized to create something novel; the other involves manipulating divine lights, which entails altering the quantities of those lights that sustain a creation's existence. This second mode of interaction pertains to the divine lights, which Allah the Almighty refers to as ilm al asma (the knowledge of names). The means by which one accesses and masters this reservoir of divine lights is, in its essence, the discipline of spirituality. In spiritual practice, it becomes as manifest as daylight that the fundamental basis of every entity in the universe, including all that exists on Earth, is light. This light is a divine attribute of Allah the Almighty, and like all divine attributes, it exists and transforms within proportionate compositions. These attributes fluctuate in precise, orderly patterns and proportions. The span of life, from birth to death, illustrates this constant transformation: a child does not remain fixed in one state. The proportionate compositions that define the child at birth undergo continuous modification according to a regulated process, law, and sequence. Just as these compositions are subject to modification, so too is the human being, undergoing transformation throughout life in accordance with these divine principles.

This discourse examines two distinct dimensions of existence. A human being, whether an infant, a youth, or an elder, retains their intrinsic identity as part of the human species. While external features and physical attributes undergo transformation over time, the essence of humanity remains unaltered.

Allah the Almighty has systematically organized the cosmos into distinct classifications, each governed by precise proportionate compositions. Among these, one composition ensures the preservation of humanity's intrinsic identity within its species, irrespective of temporal or situational changes. However, the external morphology and physical attributes of human beings are subject to progressive and dynamic transformation over time, even as external attributes and survival needs evolve continuously. Similarly, the offspring of a goat remains inherently a goat throughout its lifespan, though its life requirements shift with age. These dynamics can be conceptualized as proportionate compositions operating on two interrelated planes. The first pertains to variation within form and attributes. For instance, the features of an infant evolve significantly by the time they reach adulthood. Upon entering old age, these features further transform, such that the youthful visage and aged appearance become distinctly separate entities. This phenomenon exemplifies the modulation within proportionate compositions, where change occurs in accordance with a preordained system of transformation. The second plane involves constants that are immutable. These constants ensure that, irrespective of age, fundamental needs such as hunger and thirst persist. It is noteworthy that both a two-year-old child and a centenarian consume food and drink water, yet their developmental stages remain distinct. A centenarian does not regress to infancy, nor does an infant leap to

old age. The aim is to expound upon how spiritual sciences unveil the profound reality that, despite the uniformity of fundamental needs across the stages of infancy and old age, external forms, appearances, and physical features undergo systematic transformation. These sciences provide insight into the divine knowledge governing these metamorphic processes. A comprehensive understanding of this phenomenon necessitates the study of the anwar (divine lights), which Allah the Almighty has identified as manifestations of His attributes.

Chapter Four

Acquired Knowledge

Question: In the sphere of spirituality, acquired knowledge ('Ilm-e-Husooli) is a frequently discussed concept. What is the method for attaining it? Kindly elaborate.

Answer: Knowledge is traditionally categorized into two principal forms: acquired knowledge ('Ilm-e-Husooli) and direct knowledge ('Ilm-e-Huzoori). Within this distinction, the dynamics of reason ('Aql) and intuition (Wijdan) are briefly explored. Through examples, it becomes evident that within the realm of rational inquiry, our sensory experiences—what we perceive, hear, comprehend, or feel—lack an absolute epistemological foundation to affirm them as ultimate truths. When confined to the limits of reason and conscious perception, even the most meticulous and intuitive reflection often leads to uncertainty rather than definitive conclusions. Thus, vision emerges as the fundamental channel through which deeper understanding is pursued. When an object is observed, a natural curiosity arises to acquire further knowledge about it. Similarly, even when certainty about something is achieved, the mind remains inclined to seek a deeper understanding of what has been acknowledged intellectually but not yet directly perceived. Concerning the faculty of vision, it is a well-established principle that perception cannot occur unless the vision is directed towards a specific focus or target. For perception to take place, vision requires a central point of focus, and the attributes of this focal point are subsequently reflected onto the mental

screen. The governing principle is that vision perceives only what is projected onto the mind. In other terms, the mind processes only what the vision conveys to it. When examining the patterns of perception, two primary considerations emerge. The first pertains to the ontological and intrinsic nature of what is being observed. The second concerns the degree to which the observed object aligns with or diverges from ultimate reality.

These two modes of perception can be classified within the frameworks of acquired knowledge ('Ilm-e-Husooli) and direct knowledge ('Ilm-e-Huzoori). In the domain of acquired knowledge, the function of vision operates through hypothetical constructs and imaginative frameworks. These constructs, by nature, are subject to alteration and variability, signifying their impermanent and mutable character. On the other hand, the vision associated with direct knowledge is firmly rooted in reality, as it perceives phenomena that are immune to change or transformation. For example, if a wayfarer on the spiritual path beholds an angel, and encounters that same angel even after a century, the angel's form and attributes remain unaltered. Similarly, if one perceives the soul of an individual, repeated observations reveal the soul in its consistent form, unchanged in its essence. In contrast, within the realm of acquired knowledge, a person might observe an individual, such as Bakr, in his youth. Upon observing the same person a decade later, significant changes in physical features become apparent. This type of observation, which recognizes transformation and variability, is a function of the conscious sensory faculties. In comparison, perceiving the vast and immutable realities of existence, where no change or transformation occurs, is an operation of the unconscious sensory faculties. This distinction leads to

the conclusion that human perception operates through two distinct modalities. The first is mediated observation, associated with conscious sensory perception, which is inherently rooted in hypothetical and imaginative constructs. The second is direct observation, linked to the unconscious sensory perception, which transcends these constructs and engages with immutable realities.

The unconscious vision, in its entirety, is devoid of assumptions, constructs, and is firmly anchored in reality. The core of the prophetic teachings is that an individual must transcend the fictionalized vision and attain one rooted in truth. The transition from one state to another, or the relinquishment of one entity in favor of another, is only feasible when the connection to the relinquished entity is severed—either temporarily or permanently. In spiritual terms, this act of severing the connection is termed the negation of the self. Upon effectuating this negation, the individual's faculties of perception are elevated to a higher state. For instance, the utterance "La ilaha" (there is no deity), followed by "illallah" (except Allah), symbolizes this transformation. To truly know and believe in Allah, one must first negate the concept of Allah understood through the constructed senses. Prior to the advent of the Prophet (P.B.U.H.), countless idols were worshipped, and people ascribed to these idols the status of divinity, invoking them in a manner akin to how Allah was invoked. The declaration of "La ilaha" is therefore an injunction to negate the deity perceived through the conscious, hypothetical faculties. This necessitates severing the mental attachment to the perceived god, and once this severance is complete, the individual is directed towards a true connection with the divine—specifically with the Allah revealed through the essence of the Prophet (P.B.U.H.). When the Prophet (P.B.U.H.) pointed

to the true nature of Allah, this marked the establishment of direct knowledge (Ilm-e-Huzoori). In contrast, as long as people continued to deify idols, their understanding remained within the domain of acquired knowledge (Ilm-e-Husooli). In essence, to enter into the realm of ultimate truth, one must first negate the faculties of hypothetical and constructed perception. In the context of spirituality, muraqabah serves as the initial step in this process of self-negation. This practice, though beyond the grasp of conscious justification, is understood by the practitioner as one where two forms of vision—conscious and unconscious—simultaneously operate within the individual. One form of vision is limited, and without any medium, it cannot perceive anything. The other form is unlimited and does not require any medium. The term "medium" here refers to space. The eye, or the physical eye, cannot see beyond the boundaries of space. If space is removed from the eye's field of vision, nothing will be perceived. This can be experienced by focusing vision on a single point, such that the movement of the eyeball and the blinking of the eyelids cease. In this state, nothing will appear in front of the vision except emptiness and light. This leads us to another principle of vision. The mode of perception within the realm of fictionalized senses is such that the eye moves, and the eyelids blink. If an individual's eyelids are closed, after a few seconds, only darkness will remain before their eyes. This is because the subtle pressure caused by the eyelid movement transfers the external image onto the mind. An analogy for this would be a camera: it contains a film, and within the camera, there is a high-quality lens. The necessary amount of light for an image to be transferred onto the film exists within the surrounding space. We can liken the camera lens to the eye, and the film inside the camera to the brain or the mental screen where images are transferred. The button on the

lens that controls the shutter can be seen as the eyelid. Just as the shutter of the camera must close or move for an image to be recorded on the film, the eyelid must blink or move for an external image to be transmitted to the brain. In a similar vein, the transfer of an image to the mental screen is contingent upon the act of blinking over the eyeball. According to both spiritual perspectives and contemporary scientific insights, an image remains on the mind's screen for approximately 15 seconds. This duration signifies that the image initially appears faint, gradually becomes clearer, then brightens before fading and being recorded. Before this 15-second period expires, a new image is projected onto the mind's screen. It follows that if the process of blinking is artificially sustained for 15 continuous seconds, a single image will persist on the mental screen. When an individual engages in muraqabah with their eyes closed, the habitual blinking and the movement of the pupils continue. Although the physical act of blinking may cease temporarily with closed eyes, the pupil remains in motion, and the eyelids exhibit subtle, unconscious movement. This suggests that the process of seeing, along with the recording of images on the mental screen, remains active.

In muraqabah, the practitioner deliberately focuses their mind on a singular point, which in this context represents the mental image of the spiritual guide (Shaikh). This focus consolidates the entire perceptual capacity of the individual into the mental image of the Shaikh. Consequently, the image is projected onto the mind's screen uninterrupted for several minutes—whether five, ten, or even fifteen minutes. Additionally, there exists a principle that states the qualities, attributes, and characteristics embedded within the image transferred onto the mind's screen are simultaneously impressed

upon the mind, where they are experienced as distinct sensations. For instance, when a person observes fire, the moment the image of fire is transferred to the mind's screen, the inherent qualities of heat and warmth manifest within the individual's bodily perception. Similarly, when a person visualizes a lush, green garden, the tranquility, coolness, and vitality associated with the color green are transferred to the mind. Similarly, when the image of the Shaikh is projected onto the mind's screen, the direct knowledge ('Ilm-e-Huzoori) embodied by the Shaikh is conveyed to the mind. The individual's mind then experiences the perceptual and spiritual faculties inherent in the Shaikh's vision, aligning the practitioner with the direct knowledge seen through the Shaikh's eyes.

What is A'raf?

Question: The Quran has introduced us to many realms, such as resurrection, paradise and hell, the Throne, and the Kusi etc. Among these is the name of A'raf as well. The question is, what is the spiritual significance of A'raf and how do the spiritual seekers (Ahle Suluq) understand A'raf? Kindly explain."

Answer: Generally, the concept of death is understood as cessation. However, death does not imply mere cessation. In Arabic, if we examine the meaning of the word, it translates as transition. This means that a person leaves their physical body and moves to another realm. In our native language, the term "inteqaal" (transition) is synonymous with "death," signifying that the person has passed away. The translation of "death" can also be understood as "continuation." Thus, we could say that the person has left this transient life and entered a realm where death does not exist, signifying that they have embraced eternal life. Spiritually dying and physically dying appear to be distinct states, yet the difference, if any, lies in the fact that in one instance, a person, by their will and choice, departs from the body while still within it. In the other case, the body is left in such a manner that it no longer holds any relevance. An analogy can be drawn from our own experience: when we sleep, we dream.

In the dream state, an individual may perceive themselves at great distances, experiencing sensations such as tasting food and feeling the effects of the environment in that distant location. For example, a person residing in a warm climate might dream of standing on the peak of a snow-covered mountain, feeling an intense cold so vividly that upon awakening, the physical sensation of coldness lingers. Similarly, upon transitioning to the realm of 'A'raf in a dream, a person

may experience encounters with the spirits of deceased relatives, loved ones, or acquaintances. These interactions with the spirits of the departed serve as an indication that the individual has entered the realm of 'A'raf.

The essence of Sufism and spirituality lies in developing within an individual the faculty that functions during the dream state and manifesting it during wakefulness. This faculty, which enables one to transcend the confines of time and space, aligns with the concept of death. The prophetic instruction "موتوا قبل أن تموتوا" ("Die before you die") emphasizes that a person must, within this life, overcome the constraints of temporality and spatiality to attain a direct experience of the realm that lies beyond these limitations. In wakeful states, one can replicate the conditions of dreaming by allowing the perceptual faculties associated with the dream state to prevail, thereby facilitating a transition to the intermediate realm of A'raf. This process necessitates the intentional focusing of the mind and guiding it toward a condition akin to the psychological state induced by sleep. The methodology involves three key steps: first, adopting a state of complete physical relaxation and repose; second, detaching the mind and consciousness from sensory stimuli associated with wakefulness, redirecting them toward the faculties operative in sleep; and third, closing the eyes, thereby culminating in a state that parallels the onset of slumber.

Come, let us sleep while awake. Sit in utter tranquility and comfort. Free your mind from all worldly thoughts, close your eyes, and step from the realm of consciousness into the subconscious. As the grip of consciousness begins to loosen, a door to the subconscious will appear before your closed eyes.

Open this door and step inside. Now you are in the Realm of A'raf. Just as a traveler enters a vast city, you too are now entering a great city within A'raf. Here, as on earth, you see settlements and dwellings. The difference, however, lies in the nature of clothing and form. Here, the soul has woven a garment for itself, composed not of flesh and sinew bound by earthly dust, but of radiant light. On earth, the weight of dust binds humanity to the laws of gravity, making movement constrained and reliant on external means. In contrast, in this luminous realm, free of dust, the soul experiences no such restrictions. In the earthly domain, every journey—be it on foot, by bicycle, or aboard a plane—relies on material resources. A man walking covers three miles in an hour, while another, cycling, covers eight. A car travels sixty or eighty miles, and an airplane thousands. Though speed may vary, all movement depends on material means because the human body and its tools are all composed of dust. A bicycle, despite its crafted complexity, is nothing but refined dust. Each of its components—gears, chains, and wheels—is derived from metals, and metals originate from the transformation of earth's particles. The same is true for airplanes: their countless parts are but dust, molded and shaped. All physical substances—whether metals, plants, or living beings—are transformations of earth. This earth, with its innumerable forms, showcases the infinite artistry and power of Allah the Almighty. As Allah Himself has commanded, "Reflect upon Our signs." Those who contemplate these signs are praiseworthy, chosen, and destined to reach the ultimate truth. From earth, every form arises: a bird, a building, a statue, or an intricate invention. With earth's clay, a sparrow can be shaped; from it, grand structures can rise; it can form the likeness of man or serve as the foundation for mighty creations. The secret lies in uncovering the divine attributes flowing through this dust. It is this profound

realization that transforms mere matter into a testament to the Creator's artistry.

The Modes of Knowledge

Question: How many modes of acquiring knowledge are there, and what are they? Kindly elaborate.

Answer: The acquisition of knowledge can be approached in two distinct manners. One approach involves delving into resources within the confines of time and space, engaging in deep reflection upon them. The profundity of this contemplation correlates directly with the extent to which the latent potentialities of these resources become manifest to the seeker. It is crucial not to misconceive the atom as merely a simple particle of matter. The atom, too, is a particle of soil. Through rigorous intellectual engagement, scientists have uncovered the latent, immense power contained within this seemingly insignificant particle of soil. As stated in the Qur'an, "And We have created iron, in which there is great benefit for people. Reflect on this: In contemporary science, is there any invention in which the role of iron is not significant in some capacity? The unfortunate reality is that the Qur'an is our heritage, the Prophet (P.B.U.H.) is our guide, and the divine teachings of the Qur'an are our inheritance. However, we remain passive, while other nations, by delving into the mysteries of reflection and critical thought, are benefiting from these insights. When the Qur'an states, 'We have created iron and placed in it numerous benefits for humanity,' it addresses all of humanity, not just a specific group. Allah does not specify that iron was created exclusively for Muslims. The principle is clear: anyone who reflects upon the signs of Allah, contemplates deeply, and diligently searches for the potential within natural resources will witness the unveiling of these resources' capabilities.

From a spiritual perspective, the process of uncovering latent capacities begins with the practice of

muraqabah. Muraqabah facilitates a closer connection to the subconscious, enabling awareness of inherent subconscious abilities—this process forms the foundation of contemplation. The faculty of vision, channelled through the external eye, is intrinsically linked to and governed by the structural components from which the eye is formed. Sight is a unique gift that can be enhanced, refined, and sharpened; the degree to which it is cultivated determines the clarity, radiance, and expansiveness of perception. A healthy eye projects vivid and well-defined images onto the cognitive screen, while an impaired eye transmits blurred and indistinct impressions proportionate to the severity of its dysfunction. In extreme cases, when the lens—upon which the eye's capacity to perceive and process visual information depends—becomes non-functional, the eye ceases to perceive altogether. Analogously, the performance of a camera, regardless of its technological sophistication or monetary value, is compromised if its internal lens is defective, resulting in the production of unclear or distorted photographs.

The Celestial Body

Question: What is the meaning of the Aura, and what is its purpose? Kindly elaborate.

Answer: Human existence is characterized by a dual manifestation, a concept extensively explained through various analogies. One dimension pertains to the material body, a form inherently susceptible to imperfection and fragility—manifested through abrasions, fractures, and the binding of its joints. This corporeal frame, constrained and devoid of harmony, epitomizes the limitations of physical existence and the temporal realm's transient nature.

Beyond the corporeal body of flesh and bones, there exists an ethereal entity situated approximately nine inches above the physical form, constantly present and integral to human existence. Modern scientific inquiry has made significant strides in exploring this phenomenon, and it has been designated by numerous terms across intellectual discourse. Among these, two terminologies are widely recognized: the "Celestial Body" and the "Aura." The sustenance and vitality of the physical body are intricately linked to the condition of this Aura. When the Aura embodies equilibrium and vitality, the material body reflects a corresponding state of health and well-being. Just as Allah the Almighty has equipped the physical body with two lenses, allowing the reflection of the material world to be transmitted to the mind's screen for display, the Celestial Body similarly influences the physical body in its entirety. Whatever resides within the Celestial Body manifests its effects on the body of flesh and bones. This luminous entity, however, is not exclusive to human beings; rather, every creature inhabiting the earth derives its sustenance and vitality through a body composed of light. If this concept is elaborated further,

it can be stated that all the demands inherent in human life do not originate within the physical body of flesh and bones. Instead, these demands arise within the Celestial Body and are subsequently transferred and manifested in the physical form. For instance, when a person feels the desire to eat, it may outwardly appear that the physical body is consuming food. However, this is not the case. Unless the Celestial Body, or Aura, experiences the need for nourishment and transmits the impression of hunger or thirst to the physical form, the act of eating cannot occur. This is neither a tale of imagination nor a concept beyond comprehension, also it is not an arcane or inaccessible matter but rather a reality embedded within the structure of existence.

The celestial body is composed of multiple layers. It is through these layers that we traverse the world in the state of sleep, and all the actions and movements we perform during this time, similar to those we engage in with our physical body, are, in reality, movements of the celestial body. These occur without the need for the physical body to act as a medium. We have previously clarified that dreams are not mere fantasies. They are as real as the experiences we have in our waking state, where we rely on our senses to engage with the world. To reiterate a previously mentioned example, we have explained in another lesson that a certain state or condition overtakes a person, prompting them, upon waking, to feel the need to cleanse themselves with a bath. Just as the impressions of this act are established in wakefulness, leading one to focus on bathing and the cleanliness of clothes, similarly, after performing this act in a dream, the individual is compelled to seek purity, cleanliness, and bathing. Just as in wakefulness, after performing this act, one cannot establish prayer without cleansing themselves through bathing and attaining purity.

This is a fundamental example that no individual in the world can deny. Every person who is in good health and has reached the age of maturity will, at some point, go through this process—whether once, twice, or many times. To claim that the movements and actions of the Aura or celestial body are mere illusions is incorrect, as the impressions following these actions are consistent. This is an example from our daily lives. Furthermore, all the revealed scriptures discuss the issue of dreams, and they unanimously regard dreams as a clear medium for glimpsing the future. By "future," we refer to a vision beyond the confines of time and space, within a realm that cannot be perceived by the material eye. The essence of this discussion is that, in reality, a human being is not merely a physical body. While the elements of dust contribute to the formation of the body, a continual and consistent halo of light—the celestial body or Aura—surrounds and sustains it. If this light, or Aura, were to detach from the physical elements of the body, these elements would disintegrate. We may express this more clearly: when a person dies, the celestial body or Aura severs its connection with the physical form, leading to the dissolution of the body. This process of death and dissolution is not exclusive to humans alone; it pertains to all entities that undergo a definitive end. Eventually, there will come a time when the celestial light surrounding the Earth will sever its connection with the planet itself.

The Halo of Light

Question: You have stated that physical bodies are encompassed by a halo of light, while the connection of bodies is traditionally linked to the soul. Could you clarify this distinction further?

Answer: What exactly is the soul? As per the guidance of the Holy Qur'an, Allah the Almighty addresses His Messenger (P.B.U.H.), stating: "They ask you about the soul. Say, 'The soul is of my Lord's command, and you have been given of knowledge only a little.'" This verse clarifies that while knowledge has indeed been imparted, it remains minimal in comparison to the infinite knowledge of Allah. The essence of the matter lies in this: Allah the Almighty transcends all limitations, and His knowledge is boundless, infinite, and beyond comprehension. Even the smallest portion of this infinite knowledge is still part of its infinite nature. Hence, the concept of infinitude encompasses all aspects of creation, where even the smallest fraction of divine knowledge is inherently infinite. This passage does not suggest that knowledge of the soul has not been granted. Contrary to certain theological interpretations, it has indeed been imparted to the Prophet (P.B.U.H.) and subsequently to the Auliya (Friends of Allah). However, the precise depth, form, and scope of this knowledge remain unfathomable because it is intrinsically infinite and transcends human comprehension. It is crucial to understand that even a fragment of the infinite is, in itself, infinite. Furthermore, the notion that the soul departs the body upon death is a limited understanding. It is not accurate to assert that the deceased's soul reunites with those of their loved ones. In spiritual terms, it can be explained that the celestial body (jism-e-misali) disengages and detaches itself from the physical body formed of soil particles.

Upon severing this connection, it transitions into another realm, where it reorganizes particles in accordance with the conditions and environment of that realm to create a new form for itself. This process reflects the reality of Aalam-e-Araf, an expansive intermediary realm where countless souls reside—from Adam (P.B.U.H.) to the present and continuing until the Day of Judgment. This realm continually receives souls transitioning from the physical world, forming a continuous flow of beings into this metaphysical realm. Essentially, this transition represents the migration of the celestial body from one realm to another. In Arabic, this transition is aptly termed *intiqaal*, signifying a shift from one state of existence to another. It underscores the passage of an individual's essence from the physical plane to a higher spiritual dimension, shaped and sustained by the nature of that transcendent reality.

The celestial body remains perpetually active and dynamic during life. Among its inherent attributes is its unwavering commitment to safeguarding its physical vessel until it fully severs its connection with it. This phenomenon is exemplified in the experience of dreams: consider an individual deeply asleep in Karachi, while their consciousness roams through the markets of America. If this sleeping individual is pricked with a needle, the celestial body instantaneously returns from America to protect its physical form. This return occurs in such an infinitesimal fraction of time that it defies any conceivable measure—one might describe it as a trillionth of a moment, yet even this descriptor fails to fall within measurable parameters. The underlying truth is that for the celestial body, Time and Space are irrelevant constructs. However, when it engages with the material particles bound by Time and Space to manifest a physical form, it commits entirely to safeguarding that form within these boundaries. This

illustrates the celestial body's transcendence over spatial and temporal limitations, even as it meticulously protects and sustains the physical body it momentarily inhabits. Upon transitioning from one existential realm to another, the particles constituting the new "dress"—formed from the air and soil of the subsequent realm—are enveloped by a luminous halo. However, this halo surrounding the particles in the new domain is less intense compared to the halo in the preceding realm. This diminution in luminosity manifests as what is perceived as gravitational force. The realm entered after physical death is identified as the Realm of A'rafan intermediary dimension. Beyond the Realm of A'raf lies a further existential plane, known as the Realm of Resurrection and Dispersion (Hashr Nashr).

The laws governing this transition remain consistent with those observed in previous realms: just as the celestial body (Jism Misali) severs its connection with the material realm (Aalam Nasoot) and relinquishes its earthly "dress" to assume a new one in the intermediary realm (Aalam Araf), it similarly abandons its attire from that domain upon its entry into the realm of resurrection (Aalam Hashr o Nashr). The atmospheric conditions of this latter realm are strikingly distinct from those of the earthly and intermediary realms, characterized by an exponentially more potent luminous aura. Within this realm, the mental faculties operate at an accelerated pace, such that the entire continuum of the celestial body's existence, as recorded in the material realm, is brought into full clarity. This concept resonates with the divine proclamation that every individual will bear their own record of deeds. Following the realm of resurrection comes the Day of Judgement (Yom al-Mizan), during which a divine radiance envelops the luminous body. It is through this transcendent light that the soul is granted the capacity to behold the manifestation of Allah the

Almighty. Allah the Almighty has stated in the Qur'an: "No eye can perceive Allah, for Allah becomes the perceiver." The interpretation of this holy verse is that when a devotee perceives Allah, their first vision rests upon the Day of Judgment. After the Day of Judgment, the realms of Heaven or Hell follow. Both Heaven and Hell contain various levels, and there is a subtle point here that requires deep reflection. The mention of Heaven and Hell signifies that a person experiences torment in Hell and pleasure in Heaven. If it is understood that this comfort and ease are experienced by the soul, and the soul benefits from this comfort, it would also imply that the torment of Hell is likewise experienced by the soul after death. However, it is not appropriate to say that the soul is indeed a part of Allah, an infinite part, something beyond all limits, something that cannot be separated from Allah. What connection does the part of Allah have with suffering? The reality is that just as the body feels pain and pleasure in this material world, similarly, the devotee feels pain in Hell and comfort in Heaven.

Chapter Five

Time and Space

Question: In the context of spiritual sciences, you often mention the negation of time and space. If time and space cease to exist, the existence of anything would also become irrelevant. Could you please elaborate on what is meant by the negation of time and space?

Answer: Whether life pertains to the physical realm (Nasoot), the intermediate realm (Realm of A'raf), the realm of reckoning (Hashr-o-Nashr), or the realms of Paradise (Jannah) and Hell (Jahannum), its foundation is inherently tied to imperatives. It is an established universal law that the substance or constituents of these imperatives are derived from knowledge. Without the existence of knowledge required to fulfill a particular imperative, that imperatives would neither arise nor become relevant. For example, one of the fundamental imperatives of life is hunger and thirst. If we were unaware that hunger is an essential process for sustaining life, preserving it, and keeping it in motion, we would not comprehend hunger as a necessity. However, our understanding indicates that consuming nourishment is essential for sustaining life and facilitating physical growth.

The negation of time and space in spiritual discourse refers to transcending the constraints imposed by these dimensions. As life transitions from one realm to another, the knowledge of the specific needs within that realm redefines the nature of existence. In each realm, the governing principles of consciousness and the fulfillment of life's imperatives align with the structural reality inherent to that realm. Consequently, the

perception of time and space adjusts in accordance with the framework of knowledge active within the specific realm under consideration. The act of consuming nourishment is, in essence, a form of knowledge. Within this knowledge resides the understanding of which substances maintain physical health and which may harm it. The collective term for this understanding is referred to as imperatives. The same principle applies to thirst, anger, mercy, love, sleep, and dreams, among other phenomena. The core idea is that without acquiring knowledge of something, we remain unaware of it. For knowledge to exist, it is essential to have a source, and it is equally necessary for there to be an agency where the knowledge obtained from this source is stored and preserved. It is consequently imperative for there to be an agency capable of attributing meaning to this knowledge, and ultimately, it is necessary for an agency to exist upon which the manifestation of this knowledge can be realized. For instance, when an individual experiences the sensation of hunger, this indicates the body's need for nourishment. The agency responsible for receiving this information processes it and assigns meaning—such as the understanding that one should consume bread or fruits. This processed information is then accepted by the celestial body, which manifests this knowledge. The individual perceives the action of consuming food. In the context of fulfilling physical imperatives, this process remains constant, whether in the realm of the physical world (Nasoot), the realm of A'raf, the realm of Hell, or the realm of Paradise. In each of these realms, the same fundamental mechanism of response is at play.

Jannah is considered as such due to its attributes, including rivers of milk and honey, abundant fruits, and myriad resources dedicated to the well-being and comfort of its inhabitants. In contrast, Hell is defined by

its scarcity of resources, forcing its inhabitants to endure severe conditions. The fundamental principle here is knowledge. Knowledge informs us that an individual may be so bound by physical constraints that they can only travel a limited distance, such as three miles in an hour. Alternatively, an individual may possess such unbound and autonomy that a single step can transcend the boundaries of physical space and time, reaching the entire expanse of the seven heavens. For instance, an individual may, in their mind's eye and with an act of will, choose to prostrate before Allah (the Almighty) on the Divine Throne (Arsh), and the very moment they form this intention, it becomes an immediate reality. Allah (the Almighty), with His praiseworthy attributes, is present on the Throne, and the servant finds themselves in prostration before Him.

To claim that a human being cannot spiritually traverse the heavens, bow before Allah (the Almighty), or witness the Divine Presence is to embody a profound ignorance and a grave distortion of the truth. The absurdity of this claim becomes evident when one reflects on the fact that a human, carried by light, can effortlessly travel vast distances, such as from America to Karachi, in a manner devoid of time or spatial delay. Moreover, their words and actions can be observed and heard instantaneously across vast distances, exemplifying the potential for advancement within the confines of limited material resources. If an individual becomes cognizant of the potential inherent in the same capacity that led to the invention of television, it would be inconceivable for them to accept that such a person could not, by sheer will and intention, transition between realms or traverse from one point of existence to another. What was once regarded as magic or mystical phenomena, often relegated to the realm of fantastical tales, is now observable and accessible in

the present era. The paradox of human existence is striking. On one hand, an individual remains so limited in their sensory faculties that they are unable to perceive even the faintest sound of a hundred footsteps, yet, on the other hand, through their own creations, they wield such power and autonomy that they can perceive voices across vast distances, spanning thousands of miles.

The tools and resources of knowledge can be understood as varying in their form and manifestation. In the Qur'anic context, a careful reflection reveals that food is accessible both in Paradise and in Hell. In Paradise, the food is described as milk, honey, fruits, and other delights, while in Hell, the food consists of Zaaqum, thorns, and substances that invoke revulsion. The point to note here is that the knowledge of food exists in both realms; the means and provisions for sustenance are available in both, yet their significance and the meanings attached to them differ profoundly. The food in Paradise is deemed superior because it carries a positive, comforting meaning. The knowledge of hunger in this context is associated with comfort, pleasure, and fulfillment. In contrast, the knowledge of hunger in Hell carries negative connotations—revulsion, regret, suffering, and anguish. This distinction highlights how the same concept—hunger and sustenance—can manifest with entirely different meanings depending on the realm in which it is experienced. In a more succinct sense, it can be concluded that the entire universe is, in essence, a form of knowledge. The various forms of knowledge are those in which meanings are assigned, thus shaping how each phenomenon is experienced, understood, and interpreted across different realms.

The celestial body is an agency that imbues knowledge with meaning. When a person descends from the realm of spirits and enters this world, the celestial body absorbs

meanings and concepts from that realm in which the person is bound, restricted, and confined—each step is shackled within limitations. When the celestial body, after detaching from the physical body in the realm of material existence (Alam Nasoot), enters another realm and creates a new form based on the atmosphere and environment of that realm, its meanings and concepts shift. In this knowledge, the meanings and concepts of Time and Space become so minimal that they are almost negated, as is often said that Time and Space are completely dissolved. However, this is not the case. This is because, like in Alam Nasoot, in Alam A'raf (the realm between worlds) there is also earth, and like Alam Nasoot, in Alam A'raf there are homes. People eat, drink, walk, meet their loved ones, feel joy, and sorrow. Experiencing joy or sorrow, living in homes, walking on earth, feeling the heat of the sun, and undergoing the changes of seasons do not negate the boundaries of Time and Space, but they do expand the scope of human choice and free will.

When an individual walks, they experience the physical sensations of temperature, such as heat and cold. Furthermore, the biological imperatives of hunger and thirst, as well as the subjective experiences of discomfort and relief, are ever-present. In contrast, the same individual, when traveling by air, may cover thousands of miles within a single hour. Despite the dramatic expansion in distance, the individual continues to feel the effects of temperature, hunger, and other bodily needs. This phenomenon highlights the disruption of the traditional constraints of Time and Space, which typically govern movement, yet do not eliminate the fundamental requirements of the human body. In a similar manner, in the realm of the afterlife (Aalam-e-Aaraf), Time and Space undergo a significant transformation. For instance, consider the scenario

where an individual in Karachi passes away, and their loved ones are in Delhi. In the realm of Aalam-e-Aaraf, the distance between these locations diminishes, such that a journey that might have previously taken considerable time and effort can now be traversed almost instantaneously. While Time and Space are condensed, they are not entirely negated; rather, they are adapted according to the metaphysical conditions of the realm. As one moves from one realm to another, the speed of transition increases, ultimately leading to a point where the individual can exist in multiple realms simultaneously—one foot in the realm of the corporeal world (Aalam-e-Nasoot) and the other in the transcendental realm (Aalam-e-Aarsh).

Realistic Mindset

Question: What is the significance of mindset in the acquisition of spiritual knowledge?

Answer: Upon contemplation of the creation of the universe and the divine command under which it and all its constituent elements came into being, one can conclude that it is by the will of Allah that the universe exists. The vast, boundless, and infinite universe, encompassing trillions of galactic systems, countless celestial bodies, and millions of stars, emerged solely through a singular divine command. This command is encapsulated in the word "Kun," meaning "Be." A deeper reflection on this utterance reveals that the Being who decreed this command holds a definitive plan or program by which He (Almighty) not only intends to bring something into existence but also provides the necessary resources to sustain and maintain that existence.

Allah the Almighty did not state "What should be?" but instead simply pronounced "Kun"—meaning "Be." The essence of this "Be" is something embedded within the divine intellect of Allah the Almighty. The intellect of Allah is synonymous with His knowledge, and all of His knowledge is a manifestation of His divine attributes. Upon the utterance of "Kun," not only did the cosmos come into existence, but the very attributes by which Allah the Almighty ordained its creation were simultaneously embedded within it. This process of creation introduced a significant development: Allah the Almighty bestowed upon His creation the capacity for sight, and to activate and animate this sight, He decreed the command: "Alastu bi rabbikum?" (Am I not your Lord?). This command calls for profound contemplation. The detailed exegesis of this concept

will be reserved for future exploration, as we now focus on the central issue at hand.

When Allah the Almighty declared, "I am your Lord," this pronouncement led to an unequivocal acknowledgment by all created beings within the universe, including angels, humans, and jinn: "Yes, we know that You are our Lord." Prior to this divine proclamation, the universe existed in a state akin to a silent and deaf entity. While the universe possessed an inherent awareness of its existence, it lacked the understanding of who it was, why it existed, what it was, and who its Creator was. This absence of awareness—ignorance of one's own essence, purpose, and the identity of the Creator—signified the lack of vision within the universe.

Given that human beings hold a central position in the structure of creation, the focus here shifts from the universe in general to the human experience. In diverse locations where countless individuals exist, the question arises: how many truly comprehend who they are, what they are, why they exist, and who their Creator is? In order to transform this ignorance into knowledge, Allah the Almighty manifested His transcendent self before creation and proclaimed, "I am your Lord." The universe, or more specifically the human being, responded to this divine declaration, directing its focus toward Allah, and, in doing so, acknowledged His absolute sovereignty as the Creator. This interaction between the Creator and His creation reflects the shift from a state of ignorance to one of enlightened recognition, where the essence and purpose of existence are made manifest.

The first focus or focal point of perception is the Divine Essence, Allah the Almighty. Upon perceiving Allah, the reflection or image of Allah is transferred to the cognitive faculty of the mind. This aligns with the

perceptual law that dictates the eye captures an image and subsequently projects it onto the mental screen. This projection remains for approximately 15 seconds, after which it undergoes a transformation. In light of Allah's decree, it is understood that perception operates only when there exists a central point of focus. Initially, this focal point for human perception is the Divine. However, with the advent of worldly existence, a shift occurred in the central locus of this focus. Humanity diverged from direct, direct knowledge (Ilm-e-Huzoori) and became ensnared by the framework of acquired knowledge (Ilm-e-Husooli). Consequently, the center of perception shifted to assumptions and the constructed fiction of sensory faculties. Despite this shift, the fundamental principle governing perception remains unaltered: both the truth and the constructs of sensory experience are transferred onto the mind's screen. The critical distinction, however, is that the transfer of fictional sensory experiences keeps an individual constrained within the limitations of sensory faculties, thereby binding them to the material realm. In contrast, the transfer of authentic, non-fictional sensory experiences opens the individual to the unbound realities, revealing the potential for transcendent awareness and ultimately facilitating the understanding of liberation and boundless existence.

In the context of spiritual traditions, when the practices, principles, exercises, contemplation, Muraqaba, and visualization of the Sheikh are analyzed with due diligence, it becomes evident that they all fundamentally aim at focusing the mind on a singular central figure and repeatedly transferring this focus onto the mental screen. The more frequently a specific thought or central focus is reflected upon the mind's screen, the more the mind adopts a discernible pattern,

which, in the terminology of Sufism, is identified as the "mode of thought."

When a disciple contemplates their teacher, spiritual guide, or Sheikh, according to the inherent laws of spiritual transmission, the divine attributes manifesting through the Sheikh are consistently imprinted upon the disciple's mind. As these divine illuminations, which function through the Sheikh, are progressively transferred to the disciple, the disciple's mind becomes increasingly receptive to the Sheikh's spiritual radiance. Consequently, over time, the minds of both the Sheikh and the disciple converge, such that their mental and spiritual states become synchronized and united at a single point of focus, aligning the disciple with the divine presence embodied within the Sheikh.

This phenomenon is referred to as Nisbat in Sufi terminology. In the realm of spirituality, the principal means by which Nisbat is attained is through establishing a closer proximity to one's spiritual guide (Murshid). As this proximity deepens, waves of love and devotion are stirred within the disciple, and in parallel, the mental and spiritual influence of the Sheikh is gradually transmitted to the disciple. Eventually, there comes a moment when the divine illuminations and lights operating within the Sheikh, as well as the Beatific Vision (Tajalliyat) of Allah the Almighty, are bestowed upon the seeker. Alternatively, the seeker may come to recognize and become familiar with these divine lights and manifestations.

In Sufi terminology, this state is designated as Fana fi al-Sheikh (Annihilation in the Sheikh). The luminous qualities and divine manifestations that are operational within the Sheikh are not his intrinsic attributes. Just as the disciple, with complete devotion and focused mental concentration, assimilates the knowledge and

attributes of the Sheikh, the Sheikh, in turn, has absorbed the knowledge and virtues of the Prophet Muhammad (P.B.U.H.). Following the stage of Fana fi al-Sheikh, the spiritual faculties and illuminations that are active within the Sheikh are awakened within the disciple. These faculties are not merely a product of the Sheikh's personal qualities but are rooted in the Sheikh's connection to the Prophet Muhammad (P.B.U.H.). Through this spiritual transmission, the disciple comes to access the divine attributes and spiritual realizations embodied by the Sheikh, which in essence are derived from the prophetic lineage and teachings of the Prophet Muhammad (P.B.U.H.). This state is referred to in Sufism as Fana fi al-Rasul (Annihilation in the Prophet). The Prophet Muhammad (P.B.U.H.) articulated, "I am indeed a human like you, except that revelation is sent to me." When this statement is examined beyond the literal context of his humanity, the distinction of the Prophet Muhammad (P.B.U.H.) as the Last Prophets is illuminated by the fact that divine revelation was directly bestowed upon him. This revelation, originating from Allah, reflected through the mind of the Prophet, encompasses the divine knowledge, light, and manifestations of Allah. Upon the realization of Fana fi al-Rasul, the seeker's connection to the Prophet deepens progressively. Through continuous devotion, love, and spiritual absorption, the seeker gradually attains an increasing familiarity with the knowledge of the Prophet Muhammad (P.B.U.H.). Ultimately, through this transformative journey, the seeker becomes capable of accessing, within the limits of their spiritual capacity, the vast ocean of knowledge and wisdom that was revealed to the Prophet Muhammad (P.B.U.H.), thus internalizing the divine teachings imparted through him. The degree to which a seeker (salik) possesses spiritual capacity directly correlates with the extent to which the knowledge of the Prophet

Muhammad (P.B.U.H.) is imparted to them. Consequently, they are graced with the divine connection (nisbat) to the Prophet. In Sufi terminology, this divine relationship is referred to as Nisbat Muhammadiyya (the Muhammadan correlation). Upon achieving Nisbat Muhammadiyya, the seeker's consciousness becomes increasingly attuned to the attributes of Allah the Almighty. Through the intermediary of the Prophet Muhammad (P.B.U.H.), the seeker reaches a state where they reaffirm their initial acknowledgment, "Indeed, You are our Lord." This state is termed Nisbat Wahdat (correlation of Unity) in Sufism. Beyond this stage, if Allah the Almighty wills, the seeker may be granted access to realms that lie beyond the scope of human cognition and comprehension. These states are inexpressible within the limits of ordinary language and are considered to be beyond the domain of conscious intellect.

The central aim of this discourse is to elucidate the concept that the human mind functions as a cognitive "screen" upon which images are continuously projected without interruption. The key distinction lies in the significance or meaning of these images, which varies according to the domain in which they are received. If the projection of images occurs within the domain of ilm-i-husooli (acquired knowledge), then the meanings embedded within these images are largely speculative or fictional. In contrast, when these projections occur within the domain of ilm-i-huzoori (direct knowledge), the images reflect truths grounded in reality. Nonetheless, the underlying principle remains consistent: the mind's perceptual faculties are inactive until an image is projected onto it. A pertinent question arises: "What about an individual who is blind and lacks the ability to physically have sight? Does this person still perceive and understand other phenomena and their

intellectual significance?" It has been established that the act of sight is fundamentally linked to the movement of the eyelids and the involuntary process of blinking. Even in the absence of physical sight, a person may still engage in a form of perception or understanding through alternative sensory processes. However, the literal act of "sight" remains unfulfilled unless an image is actively transmitted to the mind.

The essence of this discourse lies in the fact that the acquisition of spiritual knowledge requires the attainment of nisbat. By nisbat, we refer to the specific mental orientation or cognitive framework of the spiritual guide (Murshid), through which spiritual knowledge is transmitted. This transmission can be understood as a form of spiritual inheritance, wherein the spiritual legacy of the Shaykh is passed on to the disciple, much like worldly wealth is divided among the offspring of a father. The nisbat or cognitive orientation has two distinct dimensions. One dimension involves the transmission of the mindset of an individual whose mental focus is centered on worldly pursuits such as power, prestige, honor, and fame.

The second aspect of nisbat involves the transmission of a teacher's cognitive orientation whose mindset does not ascribe significant value to worldly prestige or glory. Such an individual engages with the material world only insofar as his fundamental needs are fulfilled, and even in this context, his worldview emphasizes the reduction of worldly attachments. This orientation, in which love for the world and the pursuit of material comfort hold minimal importance, can still accommodate spiritual values. Within this framework, the individual possesses spiritual capacity, which cannot be dismissed. Consequently, the knowledge imparted by such a teacher or spiritual guide remains within the domain of authentic spiritual teachings. However, it is essential to

differentiate between knowledge that remains firmly within the sphere of genuine spiritual instruction and that which, despite claiming spiritual relevance, is rooted in materialistic or worldly concerns. In Sufi terminology, such knowledge is referred to as *istidraj* (magic or deceptive spiritual knowledge). *Istidraj* signifies a form of knowledge whose origins lie outside divine guidance, often linked to infernal or deceptive forces. It is imperative to acknowledge that the knowledge from which Iblis derives benefit, as well as the knowledge he possesses or that his descendants may inherit, can also be categorized within the domain of spiritual knowledge, albeit of a distinct and contrary nature. Spiritual knowledge encompasses two distinct paths: one is *istidraj* and the other is *ilm-huzoori* (direct knowledge). *Istidraj* refers to all those satanic forms of knowledge that an individual acquires by awakening their spiritual faculties. It is crucial to note that even *istidraj* is transmitted as an inheritance. This can be understood by stating that the satanic mindset of the teacher is transferred to the disciple. The acquisition of *istidraj* also requires specific practices, such as recitations and rituals. In this regard, one must engage in effortful devotion and undergo intense austerities, similar to the rigorous disciplines required for the acquisition of *ilm-huzoori*. Just as a spiritual person manifests miraculous acts (*karamat*), similarly, an individual inheriting *istidraj* or satanic knowledge can also perform extraordinary feats (*kharq-e-adat*). However, the essence of such feats remains deeply rooted in the deceptive and destructive nature of the knowledge acquired.

The occurrence of extraordinary phenomena (*kharq-e-adat*) resulting from *istidraj* (deceptive spiritual knowledge) or the divine miracles of the Prophets is explicitly discussed in the Qur'an. One such example is

found in the narrative of Prophet Musa (P.B.U.H.), where the Qur'anic text elucidates this distinction in a clear manner. In the episode, Pharaoh convened a gathering of his kingdom's most accomplished magicians and designated a specific day for a contest with Prophet Musa (P.B.U.H.). On this day, a grand assembly of experts in *istidraj* and magic congregated in an expansive field. Prophet Musa (P.B.U.H.) was present as well. Pharaoh posed the question, "O Musa, will you initiate, or shall we?" In his response, Prophet Musa (P.B.U.H.) stated, "O magicians, you proceed first." The magicians then cast their ropes, which transformed into serpents, and their staffs turned into snakes. Upon witnessing this spectacle, Prophet Musa (P.B.U.H.) was momentarily overcome with trepidation, perturbed by the extraordinary and supernatural manifestation of their craft.

The Almighty Allah stated, "O Musa, do not fear; cast down your staff." Upon casting his staff, Prophet Musa (P.B.U.H.) witnessed it transforming into a colossal serpent, which proceeded to consume all the serpents and snakes present in the arena. In this instance, *istidraj* was vanquished by *ilm-Ḥurzooi*. However, it is significant to note that when the magicians threw their ropes, they transformed into serpents, and when their staffs were cast, they also turned into snakes. Similarly, when Musa (P.B.U.H.) threw his staff, it too became a serpent. The distinction, though subtle, lies in the fact that Musa's staff metamorphosed into a serpent of such magnitude that it devoured all the snakes and serpents in the field. While the magicians' tricks produced serpents, the serpent created by Musa's staff was far more potent and overwhelming. This serves to underline a crucial distinction: both *istidraj* and *ilm-Ḥurzooi* (divine knowledge) are real, yet *ilm-Ḥurzooi* invariably supersedes *istidraj*. In more straightforward terms,

knowledge can be categorized into two fundamental categories, with one being the genuine, divine knowledge that prevails over its counterfeit counterpart.

One category of knowledge is based on materialism, the pursuit of power, and worldly honor and dignity. In contrast, the definition of true knowledge is that it contains nothing but Allah. The person possessing true knowledge does everything, sees everything, and hears everything for the sake of truth, without any ulterior motives. For such a person, fame holds no value. There is no desire for wealth or material gain. No worldly temptation is present in their thoughts. They never seek extraordinary feats or supernatural acts to awe others or gain respect. In contrast, the mindset of those who possess knowledge of illusion (istidraj) is focused on performing acts to acquire worldly success and recognition. They aim to impress others and become successful in the eyes of the world. This is also confirmed in the Qur'an. For example, Pharaoh of Egypt summoned the magicians and promised them wealth and high status if they were able to defeat Moses. This distinction highlights that the magicians' feats were performed through the force of their sorcery, motivated by personal agendas, worldly ambitions, and materialistic desires. In contrast, Prophet Musa (P.B.U.H.) did not entertain such notions before entering the arena. His sole purpose was the triumph of divine truth, the manifestation of the majesty and omnipotence of Allah the Almighty, and to demonstrate that satanic knowledge is inherently false, weak, and deceptive in the face of divine knowledge. The divine command, "Do not fear; cast down your staff," signifies that Musa (P.B.U.H.) was not prepared for the ensuing confrontation in the field. Rather, he stood firm before the mighty sorcerers with complete reliance on Allah's

guidance and support, placing his trust solely in the divine will.

An important point in this event is that the ropes thrown by the magicians, which transformed into serpents, and the bamboo poles, which became snakes, were all mere illusions, tricks, and fiction. This is evident because when Prophet Musa's (P.B.U.H.) staff swallowed them, their existence was obliterated. However, when Musa (P.B.U.H.) placed his hand on his staff again, it remained intact. This is a clear distinction between miracles and magic. When something is created through the power of sorcery or when one exerts influence over another, it is, by nature, a product of a mind not acquainted with reality. Therefore, the creation or display of magic is ephemeral. The law of truth, however, is immutable. Truth does not change or alter; it remains constant. The serpents created by magic and the conjured snakes were rendered non-existent, while Musa's staff remained in its original form. This event elucidates a profound principle for disciples on the spiritual journey: a mindset rooted in falsehood is inherently transient, prompting the individual to mentally distance themselves from it. In contrast, a mindset aligned with truth remains constant and unchanging, regardless of where it is applied. When a spiritual guide or guru imparts knowledge from the realm of deception (the sciences of *istidraj*) to a disciple, they transfer their own mindset to the disciple. While the disciple may assume the role of a guru, they are still susceptible to releasing or transcending this mindset at any given point. On the other hand, when an individual is acquainted with the true mindset of the Prophet Muhammad (P.B.U.H.) or the mindset of the Prophets and the Auliya Allah, and this authentic mindset is transferred to them, they are never able to abandon it. Instead, this mindset progressively deepens and evolves. In the end, reality

and truth become intertwined. Historically, there are no examples of a person who embodies a genuine, truth-centered mindset ever reverting to the domain of deceptive knowledge. Conversely, there are innumerable instances where renowned practitioners of deceptive sciences or scholars have embraced the truth of Islam, thereby cleansing themselves from the influence of demonic knowledge. A spiritual guide (murshid) is akin to a teacher or guru; the critical distinction lies in understanding what kind of mindset is operative within the teacher. Is this mindset influenced by forces of deception, or does it inherently reach towards the truth? The mindset that is aligned with the truth ultimately facilitates the disciple's introduction to Allah. Such a disciple, through consistent and earnest spiritual practice, attains the realization of Allah's presence and knowledge. The discussion on mindset reveals a fundamental truth: an individual's character is shaped by their mindset. If a mindset is convoluted, the individual's character becomes similarly complex and intricate. If the mindset is simple, the person's life is guided by simplicity. A person with a superficial mindset tends to approach everything in a shallow manner, while one with depth in their thinking will consistently engage in reflection, seeking to uncover deeper meanings in all things. This principle is clearly illustrated in the narrative of Prophet Ibrahim (P.B.U.H.), as mentioned by Allah. When Prophet Ibrahim (P.B.U.H.) observed the sun, he initially thought it was God. However, upon witnessing its decline, his deep mindset compelled him to reason that a diminishing entity could not possibly be God. In contrast, the people around him, with their limited understanding, were unable to arrive at such a conclusion. Despite the presence of thousands or millions, the perspective of a single individual—imbued with truth and depth—stood apart, offering insight that others could not perceive.

The incident of Prophet Ibrahim (P.B.U.H.) also points to the fact that even in a vast environment, people of a certain mindset can still have differing perspectives. The question arises: where did this realistic mindset originate from, especially when it was absent in the surrounding environment? The answer lies in the fact that a realistic mindset is inherent in every individual, but not everyone chooses to employ it. When Prophet Ibrahim (P.B.U.H.) destroyed the idols, it provoked anger in the people. They asked him if he was responsible for destroying their gods. Prophet Ibrahim (P.B.U.H.) responded by suggesting that they ask their gods. Despite the fact that it became evident to them that the idols could neither act according to their will nor defend themselves from being broken, the people did not allow their realism to come into play. This shows that even when confronted with the truth, individuals may continue to perceive and hold on to what is unreal as if it were real. In the path of Sufism, when a seeker begins their spiritual journey, the first transformation takes place in their mindset. This transformation is initiated by the spiritual guide or mentor, who gradually introduces the seeker to ideas and concepts that are not prevalent in their immediate environment, or ideas that the people around them, by their own volition, do not pay attention to. This marks the beginning of the seeker's evolution toward a deeper and more authentic way of thinking, which is guided by spiritual truths rather than superficial perceptions. For instance, if there is a truly spiritual personality, attending their gatherings often involves hearing conversations that are not typically found in other assemblies. Sometimes, these discussions are so intriguing and unusual that even individuals with a limited mindset, whose thinking is firmly grounded in their limited worldview, are drawn to participate in such gatherings. The first task that the spiritual guide (murshid) performs is to instill in the disciple the

understanding that the life of this world is a fictional assumption and is transient. That which is fictional and transient cannot be called the truth. The guide also teaches that, despite the fact that a person may perceive themselves as having control, their autonomy is never truly in question in the course of life. From birth, a person grows without their control. Despite not wanting to age, a person inevitably grows old. No individual desires death, yet everyone who is born must die. While a person may feel they have control over certain things, such as adjusting their food intake, they have no control over not eating for their entire life or remaining awake for weeks or months. These are facts that are not only unavoidable for everyone, but they are also inseparable from each moment of their existence. The passing of time—moments, hours, days, months, and years—is a transformation that no rational person can deny. By pointing out these transformations, the guide conveys that behind this constant change, there exists a deeper reality: an entity or force that holds the strings of this transformation. It is through the movement of this entity that life is continuously evolving. The disciple is guided to recognize that it is this unseen force that orchestrates the changes in life, not individual autonomy. In the context of spiritual training, when the seeker (salik) becomes aware of the daily, unnoticed transformations that occur in life—transformations that are veiled to the average person—his or her mind naturally gravitates towards the Supreme Being, the one who governs and orchestrates these changes. This marks the initiation of the first seed of the spiritual process within the disciple's consciousness. The spiritual guide (murshid), in turn, endeavors to nurture this seed, guiding the seeker towards figures who embody the highest forms of wisdom and whose perspectives are rooted in profound realism and metaphysical truth. To further cultivate this seed, the

guide often leads the disciple into a world of dreams or visions, wherein the disciple is granted encounters with the saints and prophets. Repeated exposure to such experiences eventually fosters the adoption of the saints' and prophets' perspectives, gradually shaping the seeker's cognitive framework to reflect their truth-oriented worldview. Through this process, the spiritual guide metaphorically places specialized "glasses" on the disciple's inner vision, which enables them to perceive the world through the lens of the guide's own insight. This analogy can be elucidated with the example of physical spectacles: the nature of the lenses—whether tinted, clear, or fogged—directly impacts the way the individual perceives their surroundings. If the lenses are tinted red, the world is perceived through a red hue; if yellow, it is seen in yellow tones. Clear lenses present the world as it is, unclouded. Foggy lenses distort the clarity of vision, while opaque or blind lenses obscure all sight, despite the eyes being open. In this analogy, the lenses symbolize the underlying mental framework or epistemological lens through which the individual interprets the world. Just as the clarity and nature of the lenses determine the clarity of vision, so too does the nature of one's thought process dictate the depth and accuracy of their understanding of reality.

The lens through which an individual perceives the world can be understood as a representation of their cognitive framework or intellectual paradigm. Just as a lens can be clear and sharp, enabling the observer to perceive even distant realities with precision, it can also be obscure and distorted, limiting the clarity of vision and understanding. This metaphor underscores the idea that the faculty of perception—whether it pertains to understanding external phenomena or internal truths—is inherent in all human beings. However, the

proper cultivation and application of this ability are often neglected or underdeveloped. A spiritual guide (murshid), whose life is characterized by constant and profound reflection, possesses an advanced understanding of the dynamics of contemplation and self-awareness. By transferring this contemplative capacity to the disciple (mureed), the guide initiates a transformative process in which the disciple's intellectual faculties are sharpened and refined. The initial stage of this process can be likened to planting the seed of contemplation, which, with proper nourishment and guidance, grows into a robust tree of wisdom. Nevertheless, the growth of this intellectual and spiritual potential is hindered by the disciple's own preconceived notions, personal biases, and reliance on superficial intellect. When an individual elevates their own reasoning and intellect to the status of ultimate authority, their perception becomes clouded by the limitations of their mind. This is particularly evident when the individual's cognitive framework lacks depth, stability, or alignment with a higher reality. In the context of spiritual development, the relationship between the spiritual guide and the disciple is crucial. The guide imparts knowledge that transcends conventional intellectual boundaries, encouraging the disciple to embrace a deeper, more profound way of knowing—one that is not constrained by the mere faculties of rational thought, but is informed by direct experiential knowledge of the truth. Thus, the effectiveness of the disciple's spiritual journey is contingent upon their willingness to transcend the limitations of their own intellect and open themselves to the transformative wisdom of the guide.

It is a widely acknowledged observation that a child invariably adopts the language spoken by their parents, and this acquisition occurs naturally without

the need for formal instruction. The child, by observing the speech of the parents, begins to replicate their words, initially in a fragmented manner, but eventually, fluently, as though it were an inherent skill. Alongside linguistic development, the child also adopts the dietary habits of the parents, without the need for explicit instruction on how to eat; the child intuitively follows the example set by their parents. Similarly, the child tends to wear the same type of clothing as the parents, and if the environment is clean and pure, the child's mental state is also shaped by that purity. Conversely, if the parents engage in negative behaviors, such as using inappropriate language, the child may perceive such behavior as normative. In essence, the child's development is profoundly influenced by the environmental factors within which they are raised. Upon stepping outside the domestic sphere, the child continues to be molded by the external environment, which further reinforces the influences established in the home. From a spiritual standpoint, a newly born individual is subject to dual influences: one, the environment in which they are immersed, and the other, the inherent mental and behavioral inclinations of the parents. This process of involuntary socialization is followed by a second phase, wherein the parents take an active role in shaping the child's character. If parents instill within the child family traditions and self-centered behaviors, the child may develop a sense of individualism and self-importance. On the other hand, if the parents impart ethical values and moral guidance, the child grows into an individual of integrity, progressing into a stage of self-awareness that positions them as a respected member of society. Furthermore, if the parents' mindset is dominated by materialism, it is likely that the child will internalize similar materialistic tendencies. This leads to the conclusion that the process of upbringing can be understood

through two primary methods: one that is involuntary, shaped by both the environment and the parents' mental disposition, and another that is voluntary, wherein parents deliberately direct their child's development.

There are two primary modes of character formation: involuntary and voluntary. In the involuntary mode, a child instinctively adopts whatever they observe within the confines of their home and immediate environment. In contrast, the voluntary mode involves deliberate guidance by the parents, who introduce their child to a structured form of training and societal norms. Upon reaching maturity, the individual has developed a distinct personality and begins to consciously navigate and shape their character by reconciling the influences from both parental guidance and external environment. Over time, this cultivated character solidifies and becomes an integral part of the individual's identity. In essence, the formation of a person's character necessitates the acquisition of a particular mindset. Just as a typical individual's character is molded by their immediate surroundings, parents, extended family, and educational institutions, the character of a spiritually inclined person is similarly formed. However, in this case, the defining element lies in the proximity to an elevated spiritual figure. The spiritual guide, or Murshid, represents a personality whose character is notably distinct from that of ordinary individuals, especially those who remain unaware of spiritual truths. The closer a devotee comes to this spiritually transcendent personality, the more they absorb the spiritual virtues of the guide. As this process unfolds, the mental and spiritual outlook of the guide becomes embedded within the devotee's consciousness. This acquired mindset is known as "Suluk" or the spiritual path—a journey through which the

seeker becomes acquainted with the dormant spiritual forces within themselves.

The relationship between the seeker and the guide thus becomes crucial in determining the depth of the seeker's spiritual awareness, especially with regard to their knowledge of Allah the Almighty and their connection to the Prophet (P.B.U.H.). A close examination of the lives and missions of the Prophets, as recounted in the Qur'an, reveals that they promoted a specific worldview, one that empowers individuals to discern between good and evil. Prophets imparted to humanity the essential concept of distinguishing between moral opposites. This distinction lies at the heart of human uniqueness, for, in terms of life's fundamental needs, all creatures are inherently equal in their existence. It is only through the awareness of good and evil that humanity distinguishes itself from other beings. Furthermore, in addition to this awareness, individuals are also made cognizant that a virtuous person is one who has achieved self-awareness, understanding their true essence. This self-knowledge facilitates access to a profound form of awareness that unveils the hidden spiritual faculties within the individual. These latent faculties are, in fact, spiritual values, and the extent of one's familiarity with these values directly impacts the purity and clarity of their character. Conversely, the more disconnected a person is from these spiritual principles, the more muddled and impure their character remains.

When comparing the lives of animals, such as a goat, with that of a human, it becomes evident that fundamentally, there is no inherent distinction between the two. The essential difference lies in the human capacity to attain an awareness of spiritual values. If a person remains ignorant of these values, or lacks self-awareness, their existence bears little distinction from

that of an animal. In order to access these spiritual values, it is necessary for the individual to be in the presence of a father figure, metaphorically referred to as the Murshid, who is a reservoir of spiritual wisdom. Furthermore, the individual must be immersed in an environment that promotes spiritual growth, a setting where purity and spiritual elevation are prioritized. Drawing upon the analogy of a newborn, it becomes clear that a child's consciousness is shaped by the nurturing environment provided by their parents, their immediate home, and the larger societal context. When the environment is one of corruption, chaos, and confusion, the child's mental and emotional state is similarly disturbed. Conversely, if the home is characterized by tranquility, if the parents' voices are harmonious, and their demeanor is calm and loving, the child, by virtue of their natural predisposition, will absorb these qualities, ultimately developing a character that reflects calmness and stability.

The individual under discussion serves as the pivotal foundation for determining the extent to which a devotee attains direct knowledge of the sublime essence of Allah the Almighty and their alignment with the legacy of the Prophet (P.B.U.H.). A thorough examination of the narratives of the prophets in the Qur'an—encompassing their lives, missions, and defining attributes—reveals a consistent theme: the dissemination of a distinct worldview. This prophetic perspective is predicated upon enabling humanity to discern between moral rectitude and ethical transgression. The prophets, thus, introduced humanity to the fundamental awareness of virtue and vice. From a metaphysical perspective, all of Allah the Almighty's creation shares an inherent parity concerning the basic requisites of existence. However, the human distinction lies in the possession of moral cognition, an intrinsic

awareness of ethical dualities. This awareness is what elevates humans above other creatures, granting them the capacity to pursue actions and patterns of behavior that align with goodness. The ideal individual, therefore, is one who recognizes their ontological origin and possesses insight into their intrinsic essence. Such self-awareness unveils a form of esoteric knowledge that acquaints them with latent faculties—spiritual values embedded within their being. A devotee's character is purified and refined in proportion to their recognition and embodiment of these spiritual values, whereas ignorance of these dimensions results in moral and spiritual opacity. An analysis of human life compared to that of animals underscores that, at a fundamental level, there is no significant distinction, except for humanity's capacity for spiritual and moral discernment. Without this dimension of self-awareness or spiritual cognition, a human being cannot be deemed distinct from other creatures. The attainment of spiritual values necessitates nurturing within a framework where these values are actively embodied and transmitted. This framework is epitomized by the "spiritual parent," or Murshid, whose essence overflows with spiritual illumination, and a conducive environment imbued with purity and discipline. The guide's role is analogous to a biological parent, shaping the devotee's spiritual consciousness through direct engagement and immersion in an environment aligned with sacred values. The analogy of child-rearing illustrates this concept: just as a child's consciousness is profoundly influenced by parental care and the surrounding environment, a devotee's spiritual development is shaped by the mentorship of a Murshid and the community associated with them. Turbulence or corruption within the environment inevitably hinders this development, while serenity, affection, and a disciplined atmosphere foster spiritual and moral

refinement. For example, children raised in households characterized by harshness or discord often internalize these traits, while those nurtured in environments of harmony and compassion exhibit similar virtues. The lives of prophets exemplify the establishment of a lineage of individuals characterized by distinct moral and spiritual attributes. Those who affiliate themselves with this prophetic lineage and achieve a state of spiritual proximity acquire these very attributes. In the path of Sufism, this affiliation is not merely an intellectual exercise but necessitates direct engagement with a spiritual mentor, ensuring the transmission of virtues and the cultivation of higher consciousness through a holistic environment.

The analysis of environmental influence further demonstrates that human behavior is profoundly shaped by contextual immersion. For instance, residing in a community of worshippers instills in an individual the same values and practices, whereas living in an environment of frivolity or corruption inevitably alters one's disposition, irrespective of their initial moral standing. The principle that "a melon takes on the color of its surroundings" aptly encapsulates this phenomenon. Environmental conditioning, therefore, plays a decisive role in the formation of both individual character and collective identity. In historical terms, distinct archetypes emerge across humanity's moral spectrum: the virtuous, epitomized by the prophetic ethos, and the malevolent, aligned with satanic inclinations. Prophetic character, upon close scrutiny, is entirely defined by purity and moral excellence, embodying traits of subtlety, harmony, and gentleness. In contrast, satanic tendencies are marked by fear, material attachment, and moral decay, chaining individuals to cycles of ignorance and spiritual blindness. The prophetic path facilitates alignment with

the attributes of Allah the Almighty, as the virtues propagated by the prophets are reflections of Divine qualities. This alignment liberates the devotee from existential anxieties, including the fear of death, which is reinterpreted not as an end but as a transition to a higher state of existence. Conversely, satanic modes of thought perpetuate spiritual blindness, reducing actions to transactions and confining life to materialistic pursuits. Even acts of worship are reduced to exchanges for rewards, a concept antithetical to the prophetic and Sufi ethos, which emphasize sincerity and transcendence over utilitarian motives. In summary, humanity is offered two distinct trajectories: the prophetic path, which facilitates proximity to Allah the Almighty and the embodiment of Divine attributes, and the satanic path, which entangles individuals in spiritual ignorance and base materialism. The former leads to moral elevation and existential clarity, while the latter perpetuates fear, despair, and spiritual stagnation. Thus, the pursuit of the prophetic ethos is indispensable for the attainment of spiritual actualization and alignment with the ultimate reality.

Blessed Ones

Question: In Surah Al-Fatihah, the verse states: "O Allah, guide us to the path of those whom You have graced with Your blessings." Who are these graced ones, and how can we reconcile this with the apparent ease and luxury enjoyed by the disobedient in this world? Kindly elaborate.

Answer: In the luminous path of Sufism and the realms of spirituality, it is diligently impressed upon the novice that life unfolds upon the foundation of a particular mode of thought. If this thought estranges the soul from Allah the Almighty, it is branded as Satanic. Yet, if it draws the soul closer to His Divine Presence, it is exalted as Mercy. Thus, this universe is host to two distinct assemblies: one is the company of the graced ones—those illuminated by the blessings of Allah the Almighty—and the other comprises the defiant and the ungrateful. The essence of the Qur'anic message, when distilled, reveals a profound truth: the cosmos is governed by two diverging paradigms—one cherished by Allah the Almighty, and the other shunned. Those who shape their lives in accordance with the Divine paradigm walk among the friends of Allah the Almighty, basking in the radiance of His boundless blessings. In contrast, those ensnared by the paradigm of rebellion, steeped in defiance and the shadows of Satanic thought, may revel in material abundance and worldly riches. However, those graced with insight and the vision of direct knowledge (Huzoori) perceive a deeper reality. The treasures amassed by the defiant are but a hollow shell, bereft of true grace. For the graced ones are not defined by outward wealth but by their proximity to the Divine Presence—an eternal treasure far beyond the fleeting allure of this worldly domain.

In contrast, those who deviate from the Satanic modes of thought may seem to lack the material comforts typically associated with worldly life. However, this absence pertains only to the indulgences we commonly regard as the pleasures of this fleeting world. A more profound observation reveals that both those who align their lives with Allah the Almighty's preferred way and those who follow paths He disapproves of equally partake in worldly provisions. The progeny of Satan may dress well, eat well, and live in grand homes, just as those free from such influences also enjoy these comforts. Both groups have their needs met by Allah the Almighty. The accumulation of material wealth does not inherently determine one's fulfillment of life's basic needs. A wealthy person will still eat the same bread as someone of modest means. A person with a palace, filled with fifty rooms, will still only need a single bed to sleep upon. It is a well-established reality that no matter how expansive one's material wealth, the essentials of life remain constant. This analysis reveals that, in the realm of material existence, the progeny of Satan and those opposed to him share similar experiences when it comes to the basic resources of life. Thus, we arrive at the question: what is the blessing that is uniquely bestowed upon those who walk in alignment with Allah the Almighty's favored path—those whom Allah describes as the graced ones? These are the individuals Allah refers to as His friends. Regarding these friends, Allah states that He removes fear and grief from their lives. When fear and sorrow are lifted from a person's heart, what remains is a state of deep peace, joy, and spiritual contentment. This is the true blessing given to those who are in harmony with the Divine way—an everlasting treasure far beyond the fleeting satisfaction found in worldly wealth and material possessions.

This is the kind of blessing that cannot be perceived with the physical eye. It is the same blessing about which Allah the Almighty has said: "Those who live by ways displeasing to Us, We have sealed their hearts, their ears, and placed veils over their eyes." Yet, such individuals still think, hear, and see in this world. This implies that the sealing of hearts and ears, or the veiling of eyes, does not mean they have become physically blind, deaf, or devoid of intellect in worldly terms. The sealing of the intellect signifies the removal of those inner qualities that enable a person to perceive Allah the Almighty. Similarly, the capacity to hear the voices of the unseen is taken away, and the ability to converse with angels is lost. A veil is placed over the spiritual vision through which, if unveiled, one could witness with open eyes the blessed presence of the Prophet Muhammad (P.B.U.H.) in the sacred court. Reflecting on the interpretation of this verse leaves no choice but to conclude that those whose hearts lack the strength to perceive Allah the Almighty, whose inner beings cannot hear the voices of angels, and whose eyes are too dim to witness the luminous vision of the Prophet (P.B.U.H.), are counted among the progeny of Iblis. Though this statement may seem harsh, it is an undeniable truth. When we contemplate the essence and reality of the pillars of Islam, it becomes abundantly clear that each pillar is inherently tied to spiritual states, inner attributes, and transcendent capabilities. These sacred practices are not merely external rituals but profound testimonies to the soul's potential to connect with the Divine and transcend the material boundaries of existence.

The cornerstone of Islam is faith in the Prophet Muhammad (P.B.U.H.), followed by bearing witness to his prophethood. However, no worldly legal framework accepts testimony as valid without direct observation. The testimony of faith (Kalimah Shahadah) teaches us

that when a person liberates themselves from Satanic inclinations and truly steps into the realm of faith, the presence of the Prophet Muhammad (P.B.U.H.) becomes manifest to them. It is then that they can declare their testimony to his prophethood with absolute conviction. By its very nature, the law of testimony requires direct observation to validate the witness.

After embracing Islam, belief in the unseen becomes a fundamental prerequisite, as it is a condition of faith. Belief in the unseen (ghayb) is essential. However, the principle remains that as long as something is not directly observed, certainty wavers. The Qur'an then mentions the angels, the scriptures revealed to prophets prior to the Prophet Muhammad (P.B.U.H.), and the Day of Judgment. These references underscore the idea that within the human being exists an inner faculty capable of perceiving beyond the veils of the physical world. Humanity possesses an inner sight that allows it to perceive realities beyond physical barriers, an inner audition through which it discerns the sacred messages and voices of the unseen realm, and a vision that can break through the confines of time and space to behold the Divine Throne and the presence of Allah the Almighty. The heart, too, is imbued with a unique faculty: it senses, perceives, and recognizes. The heart is described as the dwelling of Allah, and within this sacred dwelling, the seeker may perceive the Divine Presence. The disciplines of spirituality and Sufism direct devotees on this path, urging them to move beyond the outer senses and explore the inner faculties characterized by subtlety, compassion, mercy, love, sweetness, illumination, and radiance. It is through these inner senses that one prostrates at the feet of their Master, the Prophet Muhammad (P.B.U.H.). As for the physical senses required for worldly life, these faculties

are shared equally between humans and animals. A human possesses intellect, as does a dog. In some instances, a dog may demonstrate greater intelligence than a human being. This brings us to the second point for discussion: the structure of the human being and the hierarchy of their faculties, where the physical and metaphysical converge.

Allah the Almighty has created human beings with a unique constitution, a structure that enables them to harness their intellect to its fullest potential. If a quadruped, such as a cat, were to possess the bipedal structure of humans, there would be no apparent reason why it could not drive a car. This demonstrates that the capacity for worldly intellect is not exclusive to humans; all of Allah's creations possess some measure of intellect.

When it comes to variations in intellectual ability, we observe that even among humans, not all are equally endowed with intelligence. Out of thousands or even millions, only a handful emerge as intellectuals. Yet, even when these intellectuals dive deep into the ocean of knowledge in search of rare pearls of wisdom, what they often encounter is little more than the limitations of human understanding. Islamic teachings emphasize that Allah the Almighty has granted humans a constitution distinct from all other creatures, one that transcends the physical and rational faculties shared by animals. For example, while humans are bipeds with intellectual faculties, animals like cats and dogs, though quadrupeds, still possess intelligence. Yet, the human intellect alone cannot fully comprehend the divine truths and spiritual realities that lie beyond the material world. Spirituality and Sufism focus on awakening the inner faculties—the heart, the inner eye, and the spiritual audition—that allow a devotee to perceive the unseen and draw closer to Allah the Almighty. Through

these subtler faculties, a person transcends worldly limitations and steps into the realm of divine awareness, where they can witness realities beyond the reach of ordinary senses. The testimony of faith (Kalimah Shahadah) encapsulates this journey. It is not merely verbal acknowledgment but an affirmation of an inner reality. For testimony to hold weight in any legal system, it must be based on direct observation. Similarly, when one enters the realm of true faith and transcends Satanic inclinations, the Prophet Muhammad (P.B.U.H.) becomes manifest to their inner sight, enabling them to bear witness to his prophethood with absolute conviction. Thus, Islamic teachings remind us that while worldly intellect may provide knowledge of material phenomena, it is through spiritual insight that one comprehends the deeper truths of existence. This spiritual insight, nurtured through faith, devotion, and inner purification, enables the seeker to perceive realities that transcend the constraints of time, space, and physicality.

Humanity relentlessly chants the slogans of progress, crafting new theories and inventions each day. For a fleeting moment, these ideas capture attention, only to be negated and replaced by others. What the intellectuals of today uphold as truth, the thinkers of tomorrow vehemently refute. Yet, sound reason recognizes a timeless principle: true reality remains unchanging, untouched by the fluctuations of human conjecture or the passing of ages. For billions of years, the moon has been the moon, the sun has been the sun, and the earth has remained the earth. The divine order governing the moon's orbit, etched into the fabric of creation, has endured without alteration. Likewise, the principles by which the sun radiates light, established by the Creator's decree, remain steadfast and eternal, impervious to change.

From this, a profound truth emerges: whatever is subject to fluctuation, negation, or interruption is inherently unreal. Such notions are born of fiction, shaped by the illusions of sensory perception. Sufism and spirituality guide the soul away from these fleeting, fabricated perceptions, turning its gaze toward the enduring reality. In severing ties with transient illusions, the seeker discovers the eternal—a truth unshaken by time, unclouded by human folly, and resplendent in its divine constancy.

Contemplation of the Sheikh

Question: In Sufism, the practice of tasawur-e-shaykh (contemplation of the shaykh) holds profound significance. What spiritual transformations does this practice bring to the devotee? Elaborate within the framework of Sufi thought.

Answer: In Sufism, when one contemplates their shaykh, the spiritual waves emanating from the shaykh begin to flow into the mind of the devotee. As this contemplation deepens, the transmission of these waves increases proportionally. The devotee's intent is paramount, for it is through the purity of intention that the desired spiritual connection is established. By contemplating their shaykh, the devotee seeks to attain the divine knowledge and awareness that their shaykh possesses, particularly the knowledge that unveils Allah the Almighty. This intent sets the foundation for the entire practice. Through this spiritual alignment, the divine energy and awareness within the shaykh gradually transfer to the devotee. Initially, this process purifies the mind, clearing it of doubts and uncertainties. As the mind becomes transparent and receptive, it begins to reflect the divine knowledge like a polished mirror. The devotee eventually transcends the boundaries of ordinary perception, entering a state where divine realities become accessible. This journey is encapsulated in the sacred saying: "You see through My vision, hear through My hearing, and think through My heart." The devotee, through the practice of tasawur-e-shaykh, progresses to this elevated state of perception, aligning entirely with divine consciousness.

Before engaging in muraqabah (meditative contemplation), certain conditions must be met. The mind should be free from scattered and distracting thoughts. The posture should be such that neither the

body nor the nerves feel any strain. The environment should resemble the conditions conducive to sleep—dimly lit and free from noise or disturbances. In this tranquil setting, one should sit comfortably and begin by taking slow, deep breaths. Allow the air to fill the chest and gently exhale through the mouth without straining. This process brings the mind closer to stillness and inner focus. When the mind reaches this state of calm, one should engage in *tasawur-e-shaykh* (contemplation of the shaykh). However, this does not mean visualizing the shaykh's physical form, imagining their features, or picturing their presence before you. If the mind becomes occupied with such imagery, it remains distracted and does not achieve true focus. Instead, the essence of *tasawur-e-shaykh* lies in mentally directing oneself toward the shaykh without visual or descriptive interference. It is a state of mental detachment, akin to becoming oblivious to the external world, while fully immersing oneself in the spiritual connection with the shaykh's inner reality.

The Divine Seal of Allah

Question: Allah the Almighty mentions that the hearts of certain individuals have been sealed, and that for them is a severe punishment. If Allah has sealed their hearts, why are they still subject to punishment for their misdeeds? Please provide an explanation from a religious and theological perspective.

Answer: When an individual is presented with a clear and illuminated path, continuously urged to follow it, and informed of the divine blessings and rewards that await those who walk upon it, yet still chooses to reject this guidance, Allah the Almighty allows them to persist in their chosen course of darkness. The acceptance of their decision to remain on the path of disobedience is akin to the rebellion exhibited by Satan. This deliberate rejection of guidance results in the closing of the gates to divine illumination. The "sealing" of hearts, ears, and the veiling of sight indicates that the person has willfully chosen a path that causes them to be deprived of sound judgment, spiritual hearing, and the ability to perceive truth. Allah does not forcibly intervene to prevent their choice; rather, He allows them to follow their chosen path, effectively confirming their preference for misguidance. Consequently, such individuals are no longer capable of returning to the path of guidance. This explanation provides a theological understanding of the concept of divine sealing as mentioned in the verse. We now interpret this verse from a spiritual perspective. Those with an understanding of spirituality are aware that within all of creation, there are points where the life-sustaining light is stored. These points are not confined to humans but extend to angels, jinn, celestial bodies, plants, minerals, and animals. These points sustain the life of all beings, from the grandest of creatures like elephants to the

smallest, such as ants. It would require an extensive discourse to explain how these points function in each of these entities—how they work in jinn, how angels are composed of these points, how they operate in mountains, and their mechanism in plants and grasses. Insha'Allah, a detailed explanation will follow at an appropriate time. For now, our focus is on humankind, as this verse "ختم الله على قلوبهم وعلى سمعهم وعلى أبصارهم غشاوة ولهم عذاب عظيم" is specifically directed towards them. Those who engage with Sufism and spiritual knowledge are familiar with these points, which are traditionally referred to as the six subtle faculties (latā'if). In the context of spirituality, these are referred to as the "Latā'if Sitta," or the six subtle faculties. An individual, either in isolation or collectively, navigates through these six points. According to the principles outlined in the Qur'an, these points can be systematically classified into three distinct spheres. The first sphere consists of two points, opening up two divergent paths for the individual: one leading toward corruption (shayṭānī) and the other toward divine mercy (raḥmānī). The second sphere acts as an intermediary, guiding the individual on the path of mercy. The third sphere represents the ultimate destination, where the seeker attains the gnosis (ma'rifah) of Allah. These three spheres are continually nourished by four divine lights channels. These three spheres are continually sustained by four divine channels. The spheres are three, and the channels are four. What is the source of these channels? Where do they originate, and why do they emerge? What kind of divine lights descend or ascend through these channels? How do the lights within the channels transform into thoughts, imagination, perception, and awareness? This is a long explanation. In short, one of these four channels nourishes the third sphere, where the paths of both wickedness and mercy are

determined. If a person, despite encouragement, advice, and persuasion, persists in disobedience, indulging in stubbornness and rebellion, and chooses the path of darkness instead of the straight path, the first point in the third sphere becomes poisonous. This poison transforms it into a rotten wound. Within this point, a stench and foul odor emerge. While the two upper spheres continue to feed it in an attempt to sustain it, their mental connection or sympathy with the third point ceases. On the other hand, because the upper two spheres are entirely composed of light, radiance, delicacy, and fragrance, this putrid wound or point does not turn towards them. When it does not turn towards them, the path that leads one to the heavens, where one meets the angels and acquires the knowledge of Allah, is no longer visible, this concept is similarly expressed in the divine injunction: *ختم الله على قلوبهم و* *على سمعهم و على ابصارهم غشاوة و لهم عذاب عظيم*, wherein Allah the Almighty directs humanity's attention to the matter at hand.

This principle is observable in everyday life. For instance, if even a minute amount of moisture collects beneath the cornea of the eye, it obstructs the transmission of the visual image to the mind, rendering the object before the eyes invisible. While the eye's physical structure and anatomical integrity remain intact, with the eyelids and ocular muscles functioning properly, and healthy blood circulation, the eye may outwardly appear in optimal health. However, the accumulation of moisture or what may be termed as filth or decay in the smallest fibers of the eye disrupts its ability to perceive, halting the visual process. A comparable analogy can be drawn from the case of a paralyzed hand. Though the hand may appear outwardly healthy, it remains motionless. The underlying cause of this immobility lies in the obstruction that arises between

the brain's motor neurons and the hand, preventing the transmission of motor signals. Consequently, the hand is unable to respond to the brain's directives, resulting in the cessation of movement. Furthermore, if the connection between the brain and the hand is severed, the hand may become twisted, deformed, and eventually atrophy. Similarly, this concept extends to all the fundamental processes that govern human life. For instance, if the brain does not signal the need for nourishment, hunger will not manifest. If the neural cells responsible for bodily comfort lose their connection or weaken, the individual will be unable to sleep. These examples underscore the existence of a continuous cycle dependent on signals. As an individual receives specific signals, their life either progresses or regresses in accordance with these inputs. The point we referred to as a "decayed boil" is located at the site of the navel in the human body, often termed as the "self" or nafs. It has been previously established that every action, thought, perception, and emotion in human life operates along two opposing trajectories: one aligned with malevolence (shayṭān) and the other with divine mercy (rahmah). Similarly, the nafs (self) remains engaged in two continuous states: one connected to the darker forces of temptation and rebellion, and the other to the divine wisdom imparted through the Quran, which was revealed to the Prophet Muhammad (P.B.U.H.). When an individual allows these thoughts to take control and chooses the path leading to the demonic, the nafs adopts the corresponding traits and tendencies inherent in that path. These characteristics are reflective of the conscious decision made to align oneself with that trajectory. When an individual, through their volition and agency, consistently chooses the path of malevolence, it is inevitable that the experiences, sensations, and impressions related to this path will manifest in their life. A person who selects a path

enriched with trees, flowers, greenery, and cascading waterfalls will naturally be immersed in the full spectrum of sensory pleasures that this path offers. The shade of trees provides physical relief, the scent of flowers enlivens the mind, the coolness of the green pastures soothes the eyes, and the clarity of the water from the waterfalls refreshes the body, inducing a profound sense of well-being and spiritual awakening. Conversely, an individual who opts for a path marked by dry, thorny trees and desolate landscapes will be immersed in an environment that is inherently harsh and unpleasant. The stagnant, foul-smelling waters along the way will inevitably affect their perception and experience. If the individual remains steadfast in their choice of this path, despite the potential for greater ease and vitality elsewhere, they will remain entrenched in a state of spiritual and existential decay, unable to experience the comfort, rejuvenation, and divine illumination that the alternative path offers. This phenomenon mirrors the condition of the nafs (self), or the "decayed boil," which exists as a locus of dual influences. Just as one path leads the individual toward spiritual growth and divine nourishment, the other entraps them in a cycle of disrepair, preventing them from experiencing the clarity, vitality, and divine tranquility that come from aligning with a higher, more enlightened path. The continuous engagement with the path of malevolence effectively obstructs the soul from receiving the nourishing influx of divine guidance and peace that is freely available to those who choose the path of mercy, light, and righteousness.

One aspect of the nafs is aligned with malevolence (shayṭaniyyat), while the other reflects divine grace, the very grace that Allah the Almighty bestows upon His chosen and esteemed servants. This second dimension within the human being is referred to as the qalb (heart)

in traditional terminology. When an individual perceives life solely through the lens of material pursuits and transient pleasures, considering worldly indulgence as the ultimate purpose, their connection with Allah the Almighty begins to erode. As this divine relationship weakens, the link between the nafs and the qalb correspondingly diminishes. Put simply, a person who regards life as exclusively tied to worldly existence or material enjoyment gradually distances themselves from their Creator. Despite this, the qalb or conscience persistently attempts to redirect the person, signaling that the chosen path deviates from the path of those who have been graced with divine blessings. However, due to the individual's obstinacy and attachment to worldly pleasures, they resist abandoning this self-destructive course. Consequently, the qalb and conscience eventually cease their efforts to guide the person toward the divine path. At this stage, the nafs embarks on a trajectory wholly oriented toward malevolence and spiritual degradation. The individual, through their volition and choices, fully adopts a mode of existence steeped in materialism and moral decay, embodying the characteristics of one severed from divine mercy and illumination. In doing so, the person becomes entrenched in a life defined by estrangement from Allah's grace and proximity, embracing instead the attributes of a spiritually darkened existence shaped by shayṭaniyyat.

Since Allah the Almighty does not impose compulsion in religious matters and has granted every individual the autonomy to choose between the paths of religion and worldly pursuits, it is within His divine wisdom that persistent divine inspiration and the call to goodness may be disregarded. When, despite repeated guidance, it is brought before Allah that an individual is resolutely unwilling to tread the straight path, Allah the

Almighty accepts their intention and choice. By accepting their decision to pursue the path of evil, Allah's decree effectively negates the possibility of their walking the straight path. These individuals are those whom Allah has described as having their hearts sealed. It is important to understand that this sealing is not a result of enmity on the part of Allah, but rather the acceptance of the individual's free will to persist on a path contrary to the divine will. Were Allah to reject this choice, the concept of free will itself would be called into question, thus conflicting with the Quranic affirmation that humans and jinn possess the liberty to choose between good and evil. Such a scenario would render the natural law inherently flawed. The concept of free will implies that a person must independently choose their own path. If Allah willed, no theft would occur in the world; if He willed, no murder would take place; if He willed, no person would remain in neglect of their prayers; if He willed, the very existence of Satan could be eradicated. However, the concept of free will would be undermined if Allah did not honor the individual's choice. When an individual is unable, by their own will, to commit evil, they are likewise unable to choose the path of goodness. Their will to walk on the path of righteousness is also contingent upon this free will. The heart and conscience continually guide them toward recognizing the erroneous nature of their chosen path. However, if a person, despite knowing and understanding that the path they are following is wrong, persists in walking it, then Allah the Almighty accepts their choice. When Allah accepts an individual's decision to follow the path of evil, it becomes impossible for them to revert to a state of humanity from their chosen path of malevolence. The Qur'an, in its discussions of creation, mentions various beings, including angels, jinn, humans, the earth, the heavens, and mountains, among others. In the case of

humans and jinn, it is clearly stated that they have been endowed with free will. Unlike humans, however, the angels are not described as possessing free will, which is why they do not err, nor are they subject to judgment. The angels perform the tasks assigned to them without deviation. From the interpretation and elucidation of these verses, it becomes evident that the sealing of hearts or the veiling of the eyes is a consequence of Allah accepting the individual's choice to forgo the path of goodness in favor of evil. This divine acceptance implies that the person will no longer be inclined toward the righteous way but will continue to perceive their well-being in pursuing the path of wrongdoing. Similarly, this concept applies to the rise and fall of nations. When nations choose paths that lead to honor and greatness, they experience prosperity and success. Conversely, when nations choose paths that lead to disgrace, humiliation, and poverty, they fall into degradation. Such nations lose their sovereignty, becoming subjugated and reduced to beggary, wandering aimlessly, as the earth itself refuses to sustain them.

The numerical superiority of certain nations is so vast that, in comparison, the nations currently in positions of power appear almost negligible. However, when issues of dignity, prestige, authority, and sovereignty are considered, these seemingly superior nations present a picture of severe decline and vulnerability. A contemporary illustration of this imbalance can be observed in the contrast between Israel and the Muslim world. Despite Israel's population of roughly 3 million and the Muslim population exceeding 1.8 billion, the numerical difference may seem disproportionate. However, the reality for Muslims today is akin to a wounded and powerless entity, a comparison that resembles the helplessness of a mere mouse in the face

of overwhelming odds. This degradation is the result of a collective spiritual and moral decline, symbolized by the 'infected wound' within the Muslim world, as described in the Qur'an's depiction of the Day of Judgment. This represents the profound impact of corruption within the collective spirit of a nation or community, leading to its eventual downfall."

The Friends of Allah

Question: Human life depends on information. Does the transmission of information continue after death? Please explain this in the context of Sufism.

Answer: It has been clearly established that human life is entirely dependent on information, or more precisely, on the reception and processing of information. When we analyze the demands of life, it becomes apparent that each impulse or sensation is, at its core, an informational phenomenon. For example, a person eats when they receive the information of hunger, drinks when they perceive thirst, and sleeps when the body signals the need for rest. Similarly, a person awakens from sleep when the mind informs them that continued rest may be detrimental to their health, both physically and mentally. The affection a person feels for their children is rooted in the informational awareness, both conscious and unconscious, that these children are their own. While affection for all children exists, there remains a distinct awareness of one's own children in comparison to others.

From a broader perspective, children, as children, share common traits—innocent faces, similar expressions, and comparable behaviors. Yet, the informational understanding of parenthood distinguishes one's own children from others. Similarly, while all women may share the same general characteristics, the relational context informs us that one woman is our mother, another is our sister, and yet another is our wife. Thus, it is clear that information functions as a differentiating force, shaping relationships and identities.

In terms of sustenance, a person works diligently to earn a living, guided by the information that the income is lawful (ḥalāl). Another person, despite working harder,

may operate under the informational assumption that their earnings are unlawful (ḥarām). Both individuals may purchase the same material—flour, for example—but the information they hold transforms the resulting sustenance into either lawful or unlawful. This same principle applies to health and illness: a person often becomes aware of their impending illness before it manifests physically. A sense of fatigue, tension, or slight discomfort often precedes the onset of illness, with the informational perception leading to the actualization of that illness. Until an individual accepts the information of their illness, they do not experience it fully. This principle applies universally, whether the illness is minor or major.

Similarly, the process of death follows the same pattern. A person does not die until they accept, either consciously or unconsciously, the informational reality of death. This is a profound and peculiar aspect of human existence: a person is not born with the inherent desire to die, yet death is an inevitable outcome governed by the law of information. Until the information regarding death is acknowledged or accepted, the individual does not physically die.

An objection may arise regarding accidental deaths or those resulting from external violence, such as in wars, where individuals do not consciously choose death. However, in reality, the information that leads to death is still present and accepted, albeit in a more indirect manner. If we closely examine human behavior and the interaction of actions within the cosmic order, especially when juxtaposed with the divine laws articulated in sacred texts, we find that human life operates within two dimensions: the conscious and the unconscious. These dimensions are governed by laws that shape the trajectory of individual lives as well as entire civilizations.

The actions and patterns that lead to the downfall of nations and individuals are informed by an unconscious rejection or ignorance of spiritual realities. Conversely, nations and individuals that remain connected to their spiritual essence experience prosperity. A nation that disconnects from its soul or spiritual identity faces death, not in the literal dissolution of its people, but in the severance of the link between body and soul. This is the true nature of death: the separation of the physical form from the soul, not the annihilation of existence.

Death, in this context, manifests in multiple forms: natural death, accidental death, and collective death. Each form of death is governed by specific information, and the perception of death shapes its reality. As one transitions from this world, the ultimate destination—paradise or hell is determined by the nature of the information received regarding death. A person who dies in a state of distress, confusion, or suffering, unaware of or rejecting divine guidance, is destined for hell, which is characterized by misery, despair, and punishment. In contrast, a person who dies in a state of tranquility, peace, and liberation from fear and anxiety enters paradise. The information about paradise, as conveyed by the prophets, includes peace, comfort, and the fulfillment of divine blessings.

Hell is described as the abode of those who have turned away from Allah, who have not sought to recognize Him, establish a relationship with Him, or attain His nearness. In contrast, paradise is the realm of those who have strived to attain closeness to Allah, refraining from what Allah and His Messenger have prohibited, and who have understood the teachings of the Qur'an as the prophets did. The inhabitants of paradise are those who have received Allah's mercy and grace. As stated in the Qur'an, "Indeed, the friends of Allah, no fear will be upon them, nor will they grieve"

(Qur'an 10:62). This verse clearly indicates that those who experience fear and grief cannot be the true friends of Allah, and those who are not His friends will not find acceptance in paradise but will be cast into the fire of hell. Therefore, anyone who experiences fear and grief, according to divine law, cannot be considered a dweller of paradise.

In the spiritual training of a disciple or seeker, the aim is to rid the heart of fear and grief. Fear and grief will persist until the individual attains a state of contentment (qana'ah) and detachment (istighnā'). These qualities are not mere theoretical concepts but profound spiritual states that bring the seeker into direct contact with the Ultimate Truth. Without this realization, true detachment cannot be achieved, and any semblance of it remains superficial. As an individual progresses on the path of spiritual realization, the extent of their contentment and detachment directly correlates with the diminishing of fear, grief, and anxiety.

Chapter Six

Detachment, Trust, and Reliance on Allah

Question: What is the fundamental meaning of the term "Istighna"? Is it synonymous with "Tawakkul" (reliance on Allah) and trust in Him? Please explain.

Answer: When the adept in contemplation transitions from the first stage to the second, their true essence manifests before them in the form of the celestial body or the aura. The initial realization that arises in the mind of the seeker is a profound certainty that the physical body, constituted of particles of soil, is transient, perishable, and fundamentally illusory. The true and enduring reality is the body of divine lights—a luminous essence—that sustains and governs the corporeal form.

At this stage, as the laws of creation unfold within the framework of divine permission granted by Allah the Almighty, it becomes crucial to distinguish between the soul, the aura, and the celestial body.

The phenomenon commonly referred to as "death" is traditionally understood as the departure of the soul. The realm into which an individual transitions after death is typically described as the intermediate realm, where the deceased reunites with the souls of loved ones and companions.

In this intermediate state, the individual continues to engage in activities such as eating, drinking, sleeping, and waking. They interact with their relatives, experiencing both sorrow and joy, and encountering states of peace, comfort, and contentment. To assert that the soul departs entirely at death would imply that the individual loses the capacity to see, hear, or

perceive in any form. In truth, what is described as "death" is the severing of the connection between the body of divine lights and the physical body, which is composed of soil. In his book *Loh o Qalam*, Hazrat Qalandar Baba Sahib (R.A) clearly elaborates on this concept. He states, "A person, in order to protect themselves from heat and cold, and to shield the physical body from the effects of hot and cold waves, creates a dress. This dress may be made of cotton, wool, or any fabric woven from threads. As long as this self-created dress remains upon the body, it retains its movement. The movement of the dress on the body is directly governed by the body's own movement. When the dress is worn, its sleeves inevitably shift with the movement of the arms. It is impossible for the arms to move without the sleeves moving in tandem. Similarly, the sleeves cannot move without the arms also moving. Thus, the movement of the arms always induces movement in the sleeves of the dress. However, if the same dress, which is worn on the body, is removed and placed on the ground or a cot, and one were to instruct it to move on its own, no movement would occur within it. Baba Sahib (R.A.) describes the physical body as the dress for the celestial body (*jism-e-misali*). The difference is only that the fabric dress is worn on the body, while the celestial body surrounds and sustains the physical body. By establishing the relationship between the dress and the physical body, we observe that when a deceased person's body or corpse lies on the ground, it, like the dress, remains motionless. No matter how much one tries to make the corpse move by its own will or volition, all such efforts will prove futile and ineffective. The reason for this futility is that the body, which was the vessel for the dress of the soul, has shed this dress.

In common discourse, the concept of *istighnā* (Detachment) typically refers to the degree of reliance and trust one places in Allah the Almighty. Trust and reliance, to varying degrees, are inherent in every individual's life. However, when we attempt to define these terms, we often find that, much like other acts of worship, they are reduced to little more than a superficial network of words. In essence, trust and reliance imply surrendering all matters to Allah the Almighty. Yet, upon reflecting on the realities of life, it becomes clear that this notion often remains a mere slogan, lacking certainty and practical embodiment. Despite this, it continues to shape the experiences of all individuals. For example, an employee in a firm may constantly worry that if the employer or business owner becomes displeased, they could be dismissed, passed over for promotion, or experience a decline in status. Such concerns clearly contradict the true meaning of trust and reliance. In contrast, in our daily lives, we repeatedly assert that without effort, sustenance cannot be secured, revealing a fundamental lack of true reliance on Allah's provision.

When a favorable outcome occurs, we often attribute it to our own intellect and foresight. Yet, this tendency reveals that for many, true reliance and trust in Allah the Almighty remain abstract concepts. For those lacking genuine trust and *istighnā* (Detachment), this becomes even more apparent. *Istighnā* signifies a state in which a person no longer depends on their own will for life's necessities. Whether Allah provides sustenance through a dish of chicken, bread with sauce, or simple cloth, the person remains content, recognizing every act as part of Allah's will. Reliance is the foundation, and *istighnā* follows as a person's relationship with Allah deepens. With this bond, worldly desires dissipate, and the person becomes independent of external support. Such a

person reaches the state described in the five verses of Surah Ikhlas, where Allah defines His essence. Allah declares, "Say, 'Allah is One, Self-Sufficient, in need of none. He neither begets nor is begotten, and none is comparable to Him.'" These verses reveal Allah's unique attributes, distinguishing Him from all of creation, teaching us the true difference between the Creator and the created.

Reflecting on these divine attributes, it becomes clear that creation is never singular but always plural, bound by various needs in fulfilling life's movements. Creation must also have offspring and belong to a family. Among the five attributes described by Allah, only one can be embodied by creation through will: Allah's self-sufficiency. Creation cannot be independent of multiplicity, nor can it exist without progeny or a family. In these aspects, it is helpless. However, creation can transcend worldly dependencies, aligning itself solely with Allah. This is the essence of true reliance and trust. If a person is influenced by worldly needs, they are distant from genuine trust. A seeker on the spiritual path first learns to surrender their life's actions to the guidance of their teacher, just as a child's needs are entrusted to the care of its parents. Until the child attains awareness, the parents remain wholly responsible for their care.

To recount a few more transcendent experiences is essential, as it allows the seeker on the spiritual path to encounter all the stages leading to self-sufficiency. Through this process, a pattern of detachment is formed in the seeker's mind, causing them, even unconsciously, to attribute all matters to Allah. We have already explained that certainty arises when a person undergoes a transformation, enveloping their entire life, so that despite knowing it consciously, they cannot step outside this realm. Certainty, as we have defined,

underpins every stage of existence—from birth to death, the afterlife, resurrection, reckoning, paradise, hell, and the vision of Allah. The first certainty a person gains is the awareness of their own existence, that they are alive, conscious, and endowed with intellect. While they have free will to some extent, they are predominantly subject to involuntary states. For instance, a person who attempts to breathe consciously will soon tire, and attempting to stop breathing will lead to illness or a clot in the brain. Likewise, when hunger arises, a person does not willfully choose to eat; they simply do. Similarly, when thirst strikes, they naturally drink. The functioning of the human body is akin to a machine that operates ceaselessly, driven by forces beyond individual control. Essential organs—such as the heart, lungs, kidneys, and liver—work involuntarily, without any conscious direction. In billions of lives, no one has control over this internal system. The fuel for this machine is also beyond human command, evident when life ceases. Whether gradually through illness or abruptly in heart failure, the cessation of life is not something science can reverse. Humans often believe they control health, but if that were true, no one would ever die. The basic forces of life—birth, health, and death—are beyond human will. No one chooses their birth, and every individual comes into the world for a predetermined time. Once that time ends, they must leave. These are realities that unfold each moment without needing deep reflection. Ultimately, it is Allah's will that determines life's course. If He wills, a person is born healthy; if He does not, they may face physical or mental impairments. Despite advancements in science, congenital disabilities remain beyond human control, leaving people vulnerable and highlighting humanity's inability to change such fates. Nature creates children in various forms, with differing statures. It is unheard of for a short

person to grow to seven feet, nor for a seven-foot person to shrink to just a few feet. This illustrates that a person has no control over their physical dimensions. Similarly, when it comes to mental faculties, some are endowed with greater intelligence, while others have less or none at all. Science may boast of advancements like space travel, but it cannot grant wisdom to those devoid of intellect. Those who are blessed with deep thought often believe it is their own achievement, but when this wisdom is taken away, they are left powerless. All aspects of life are governed by a force that moves at its will, halting whenever it chooses. My blessed Murshid Huzoor Qalandar Baba Auliya (R.A) once said, people are misguided in believing they control their circumstances. In reality, humans are like toys, moved by forces beyond their control. If they truly held sway over their fate, no one would remain poor. Even the mightiest fall to death, leaving no trace behind. When death's grip tightened, their legacy disappeared. The stories of Shaddad, Nimrod, and Pharaoh are not just historical tales to gloss over. History repeats itself in every age, though names and forms may change. In our time, the example of the Shah of Iran is telling. He celebrated the 2,500th anniversary of his reign, yet when death seized him, even his vast empire couldn't contain him. He died in a foreign land, with no one to mourn him. If humans truly controlled their fate, no king would end up destitute and far from home. These are daily occurrences we overlook, calling them coincidences, not realizing that the universe has no place for chance or accident. Everything is part of a divine, interconnected system governed by Allah's will. What is man but a puppet? Just as the universe's agents move the strings, so too does man move through life. When the strings stop, life ends. Detachment cannot be realized until one truly understands that all things are from Allah. Once a person sees that every action, large

or small, is part of a divine order, a new pattern of detachment is formed. As life unfolds, the connections between events are so clear and undeniable that one can only acknowledge that everything happens as Allah wills. We all know that true belief in something only emerges when it unfolds without any intention, control, or resources, and continues to manifest on its own. Once, I was sitting in my room, rewriting my notes between Asr and Maghrib, when guests arrived from Lahore. Normally, with dinner approaching, I would have thought to prepare food for them. But at that time, I had no provisions, and my clothes consisted only of a lungi and vest. It's a separate story how I endured the weather in such attire. Yet, when Allah wills, He grants strength and ease, and even the toughest challenges pass quickly. To make it brief, I thought of borrowing five rupees from a neighbor to arrange food. But I hesitated, fearing embarrassment if they refused. I also considered borrowing food from a nearby hut, but my heart rejected it. I remained quiet, trusting that if Allah willed, He would provide. As I stepped outside, a five-rupee note fell from the roof, making a sound as it hit the ground. I was struck with fear, but then I realized: this was from Allah. I picked up the note, and food was easily arranged.

Provision of Resources

Question: Human beings place their trust in Allah the Almighty, and with this conviction, they engage in striving and gathering resources. Can You please explain this concept.

Answer: Among the fundamental necessities of life, elements such as air, water, sunlight, and the moonlight hold paramount significance. If an individual claims self-sufficiency in fulfilling these needs, what inherent power or knowledge do they possess to command sunlight or secure water? If the subterranean springs were to dry up, what scientific or intellectual capability could enable humanity to restore subterranean rivers? Similarly, if the circulation of air, a system established by Allah the Almighty, were to cease, all life on earth would succumb to annihilation within moments. It is both irrational and contradictory to accept the absence of human control over these primary essentials while asserting dominion over secondary needs such as sustenance, clothing, and shelter. The argument here is not to advocate for a stance of passive resignation under the guise of helplessness but rather to emphasize the theological truth that every action, movement, and outcome originates solely from Allah the Almighty. Effort and striving are indispensable to preserve human vitality and to prevent stagnation, ensuring that one's physical and intellectual faculties remain active. The correlation between human effort and the resources attained is undeniable, yet this relationship must not be misinterpreted as granting dominion over divine laws. The divine decree has indeed subjected the heavens, the earth, and all their contents to human use. However, the ethical framework requires these resources to be utilized responsibly within the boundaries of material existence, while fundamentally

acknowledging that their creation and availability are acts of divine providence, intended as a trust for the well-being of humanity.

Ghous Ali Shah recounts an incident that illustrates Allah the Almighty's system of sustenance. A city faced severe economic stagnation, leaving its markets desolate. As opportunities dwindled, residents began to migrate, deepening the suffering of the impoverished laborers who remained. With no apparent solution in sight, despair gripped the city. In this bleak situation, two merchants arrived and began purchasing goods extensively, from the tiny needles items to the giant elephants. Their actions revitalized the market, activating traders, laborers, and transport systems alike. The merchants announced they would continue buying for a week, presenting such a comprehensive list of needs that local trader had to procure supplies from other cities. Within days, the city transformed into a thriving marketplace, restoring prosperity and bringing joy to its people. This event reflects the unseen workings of divine sustenance, demonstrating how Allah the Almighty can provide relief and abundance even in the direst circumstances. It underscores the principle that all provision flows from His wisdom, often through means beyond human expectation.

As the news of the market's revival spread, those who had migrated began to return, and those who had intended to leave reconsidered their plans. Laborers prospered, and the period of anxiety, poverty, and hunger came to an end. Following a week of intense trading, a new challenge arose: loading the purchased goods onto a ship. This task mobilized additional workers, creating further economic activity. The city, once on the brink of ruin, was now thriving again. Accompanying the two merchants was an elderly laborer who had joined them for work. After all the

goods had been loaded, the merchants informed him that their time together was over. The elderly man, unwilling to part ways, pleaded to continue serving them, stating that he was alone and wished to spend the rest of his life in their service. The merchants accepted, and they all boarded the ship. When the ship reached the middle of the sea, the merchants sank it and revealed their true identities to the elderly man. They said, “We are angels sent by Allah the Almighty. This city was on the verge of desolation due to a lack of commerce, and Allah the Almighty appointed us to revive it and ensure sustenance for its people.” With this revelation, the angels disappeared, leaving the elderly man safely on the shore. When this incident was narrated to Huzoor Qalandar Baba Auliya(R.A), the narrator asked whether such tasks are carried out by the deputies of Allah the Almighty entrusted with managing divine affairs. Huzoor Baba Sahib(R.A) responded, “Such matters are indeed assigned to those whom Allah the Almighty has referred to in the Quran as khalifah (vicegerents) on earth. The vicegerent of Allah fulfills these responsibilities by utilizing the divine authority granted to him.

The question regarding the specific divine powers that the vicegerent (khalifah) of Allah the Almighty utilizes to fulfill their duties is a distinct topic. Insha Allah, it will be addressed in detail at an appropriate time. This discussion focuses on defining Istighna (Detachment) and Yaqeen (Certainty). A key element within these concepts is the realization that human life is shaped by events that occur beyond explanation—events where neither human effort nor intentional struggle plays any role. The example shared by Ghous Ali Shah serves to demonstrate that the arrangement of sustenance is exclusively the domain of Allah the Almighty. He may choose any means to provide sustenance, and His

methods are beyond human control or comprehension. An apt illustration of this principle is the nourishment of a child in the womb. The child receives sustenance continuously, in a balanced and regulated manner, ensuring its growth without interruption. What is particularly remarkable is that the medium through which this nourishment reaches the child—the mother—has no conscious control over this process. The mother consumes food, which, through an involuntary and automatic process, transforms into blood. This blood does not merely circulate through the mother's body, but it becomes the child's nourishment. Simultaneously, the mother's own bodily needs are met, with blood being provided to her veins and arteries in the precise quantity required for her health. This situation raises an important theological question: By whose will and authority is the nourishment of the fetus within the womb facilitated? Clearly, the mother has no agency in this process. It is a direct manifestation of Allah the Almighty's will, operating independently of human effort. This example highlights the profound reality that all sustenance—whether at the microcosmic level of fetal development or at the macrocosmic level of the universe—is controlled by the divine system, with no human intervention. This reality deepens our understanding of Istighna (Detachment) and Yaqeen, reinforcing the principle of total dependence on Allah the Almighty, whose will governs all aspects of existence.

Following birth, the mechanism by which nourishment is provided to the child undergoes a remarkable transformation. The very blood that sustained the child within the womb is now converted into milk—a refined and perfectly balanced form of sustenance—in the mother's breast. This transition prompts profound questions: By what process does blood transform into

milk? Who governs this transformation, and what role, if any, does human agency play? It is particularly notable that when nurturing is not intended, milk does not manifest in the mother's breast. As the child grows, their nutritional needs evolve, requiring more substantial sustenance. In response, nature equips the child with teeth, enabling them to chew and digest more complex foods. This raises another critical question: What scientific knowledge, human ingenuity, or deliberate action can replicate or orchestrate such a process? As the child's development progresses, their internal systems—intestines, stomach, and other organs—adapt seamlessly to meet these demands, functioning in perfect harmony. No branch of human knowledge or rationality possesses the capacity to recreate this intricately designed system. Who among humanity can fabricate intestines, construct a stomach, or bring into existence a functioning heart or lungs? Moreover, recognizing that such foods often carry density and impurities, there exists an integrated system to ensure their expulsion. Upon reflection, it becomes evident that the machinery of human life operates entirely beyond the domain of human knowledge or control. This recognition underscores the essential truth that the sustenance and maintenance of life lie exclusively within the providence of Allah the Almighty, independent of human effort or intervention. The question naturally arises: if human beings possess no control over the fundamental processes of life, what, then, constitutes agency in the context of reward and punishment? The issue of volition and accountability in matters of recompense represents a deeply intricate and significant discourse within spirituality. Addressing this topic in detail at this juncture would detract from a thorough explanation of Istighna (Detachment). Our current focus is on establishing that certainty in Allah the Almighty's essence attains perfection when an

individual awakens the latent faculty known in Tasawwuf (Sufism) as Shuhud—the state of direct witnessing. This faculty forms the cornerstone of absolute trust in Allah the Almighty and embodies the essence of spiritual detachment, wherein reliance on worldly means is replaced by unwavering faith in divine providence.

Sorcery (Kharq-e-Adat)

Question: Sorcery (Kharq-e-Adat) is typically attributed to saints and prophets, yet magicians and sorcerers have also performed acts of sorcery (Kharq-e-Adat) on numerous occasions. What is the essential distinction between the two?

Answer: The three types of observation (Shuhood) are: (1) Knowledge of certainty (Ilm al-Yaqeen), (2) Vision of certainty (Ayn al-Yaqeen), and (3) Truth of certainty (Haq al-Yaqeen). Upon entering the domain of Knowledge of certainty, the first realization that becomes evident is that our Creator is Allah, who has taken the responsibility of providing for all our needs. The continuous and unfailing fulfillment of these needs, independent of any material laws, compels a person to ultimately acknowledge and believe that Allah is indeed the Sustainer, the Giver of life, and the Taker of life. Allah alone grants honor and disgrace, initiates and concludes all matters, is both the Manifest and the Hidden, and encompasses all of creation. Without entering this stage, one cannot attain true detachment (Istighna), and anyone who lacks detachment is a lost traveler, with no clear direction.

Countless individuals throughout the world have awakened and activated their inner faculties to manifest extraordinary feats and perform acts of sorcery that astonish and perplex others. Some of their actions even cause learned individuals to place their faith in their spiritual powers, leading them astray. What I aim to convey is that while a person may, through their own abilities, talents, potential, and will, create such acts of sorcery, they will never attain detachment. Have you not encountered individuals who engage in magic, causing distress and disruption in others' lives, yet charge a fee for their services? Have you not witnessed

those who, despite presenting themselves as spiritual guides, adopt angelic appearances, speak of Allah and the Prophet's sayings, and dress in full Islamic attire, yet accept payment from people? Recently, a woman visited me who and description of the spiritual guide painted a picture of a deeply devout, ascetic figure, someone who spent his nights in devotion. When the woman sought a solution to her difficulties, she was advised to give charity. Upon asking what to donate, the guide instructed her to offer the equivalent of a camel's price, and took 3000 rupees from her. My revered mentor, Hazrat Qalandar Baba Auliya, once clarified, in response to a seeker's query, the difference between a spiritual guide (Pir) and a beggar (Faqir). The true beggar is defined by his detachment (Istighna), devoid of worldly desires, and firm in his belief that Allah alone is his sustainer. Whether dressed in fine silks, coarse cloth, or even the simplest garment, he remains content, for his happiness is not tied to material wealth. The second distinguishing trait of such a beggar is that in his company, the seeker's heart and mind remain solely directed towards Allah, with little to no concern for worldly affairs.

In the context of kharq-e-adat (sorcery), contemporary scientific advancements suggest that individuals can awaken extraordinary capabilities through personal effort and specific practices. The progress made in fields such as telepathy and hypnosis, especially in Europe and Russia, compels one to reconsider the notion that spiritual practices are the exclusive means for attaining metaphysical knowledge. Russia, a nation with no religious affiliation, has made notable advancements in this area. In Sufism, the concept of tasarruf (spiritual influence) is prominent, wherein the Sheikh, through focused attention, can induce changes in his disciple. Today, even scientists can exert similar

influence through telepathy, compelling others to act according to their will. Another essential aspect of Sufism is the development of baṭīnī nigaḥ (inner vision), which allows a person to perceive beyond the physical world. Muraqabah, now recognized as a science, has been extensively studied and written about in Europe, with thousands of books discussing its states and techniques.

Individuals have the potential to awaken their inner vision (bāṭinī nigaḥ) and lay the foundation for novel realms of knowledge. This prompts a profound inquiry: what, then, is Sufism? Religion, often discussed alongside Sufism, is similarly rooted in principles that enable individuals to influence their own lives or those of others after fulfilling religious obligations. Through this process, an inner vision may emerge, allowing for the observation (shuhūd) of Allah's signs. Yet, upon examining the lives of devout practitioners, one rarely encounters individuals who possess such transformative power or whose inner vision is truly active. Paradoxically, it is often those who lack religious conviction or regard religion as a mere formality who seem to discover and advance these sciences. In such circumstances, a thoughtful observer is compelled to ask: what, then, is the essence of Sufism and religion? Before delving deeper into this question, we must redirect our focus to the primary subject of detachment (istighnā'). The Qur'an provides clarity on this matter through the account of Prophet Musa (Moses P.B.U.H.), Pharaoh, and the magicians. When Pharaoh perceived that his claim to divinity was under threat and Prophet Musa was becoming a catalyst for his downfall, he summoned all the magicians in his kingdom to confront Musa. What most enticed the magicians to accept this challenge was Pharaoh's promise of immense rewards

and lavish honors should they succeed in defeating Musa (P.B.U.H.).

A specific time and location were determined, and the magicians assembled. Prophet Musa (P.B.U.H.) also arrived. The magicians cast their staffs, poles, and ropes onto the ground, which transformed into serpents and pythons. The field seemed overwhelmed by the presence of massive snakes, their hissing reverberating alongside the cries of the crowd. The situation became so critical that even Prophet Musa (P.B.U.H.) felt momentarily unsettled. Turning to Allah the Almighty for guidance, he was reassured: "O Musa, do not fear. Cast your staff." When Musa (P.B.U.H.) cast his staff, it transformed into a colossal serpent, swiftly consuming all the other snakes and pythons. In this way, Pharaoh—proud of his worldly wealth and power—was utterly humiliated. The magicians, who had gathered from distant lands in pursuit of wealth and rewards for defeating Musa (P.B.U.H.), left in disgrace. Reflecting on this event reveals an essential distinction. The magicians, by casting their poles and ropes, displayed an act of sorcery (*kharq-e-adat*), as these objects appeared to transform into serpents. Similarly, Prophet Musa's (P.B.U.H.) act of casting his staff produced an extraordinary phenomenon, as it transformed into a serpent that consumed all others. As previously explained, human beings can, through deliberate effort and disciplined practices, acquire the ability to perform sorcery (*kharq-e-adat*) through their own will and agency, which may be witnessed by others. The fundamental difference, however, lies in the motivations and inner states of the magicians and Prophet Musa (P.B.U.H.). The magicians were numerous, their creations—snakes and pythons—countless, and they operated with the backing of a powerful monarch. Prophet Musa (P.B.U.H.), in contrast, stood alone, relying

entirely on Allah. The magicians, motivated by their desire for wealth and worldly gain, were devoid of detachment (*istighnā'*). Conversely, Prophet Musa's (P.B.U.H.) state of profound *istighnā'* empowered him with unwavering certainty and divine reliance, enabling him to nullify the illusions of the magicians. This principle extends to the mystical sciences of Sufism, such as focused attention (*tawajjuh*), spiritual influence (*taṣarruf*), and the awakening of inner vision (*bāṭinī nigāh*), underscoring the transformative power of reliance on Allah over personal ambition.

If an individual has not established a connection with Allah the Almighty and the power of *istighnā'* has not emerged within them, any act of sorcery (*kharq-e-adat*) they perform is merely *istidrāj* (a deceptive grant) or magic. The same principle applies to religious rituals. If the mind of the worshipper remains attached to Allah during the performance of obligatory acts, it constitutes true worship; otherwise, it is devoid of its essence.

The pillars of Islam—declaration of faith (*kalimah*), prayer (*ṣalāh*), fasting (*ṣom*), pilgrimage (*ḥajj*), and charity (*zakāh*)—are all established on the premise that Allah the Almighty has commanded them. Thus, it is incumbent upon us to perform these obligations without negligence. However, if the performance of these duties is not accompanied by firm faith in Allah, the act remains a mere outward fulfillment of obligation, and the individual will ultimately incur loss and failure.

If an individual fails to establish a meaningful connection with Allah the Almighty and lacks the awakening of *istighnā'* (spiritual detachment), any extraordinary act (*kharq-e-adat*), such as sorcery, they perform is merely *istidrāj* (a deceptive grace) or magic. This principle equally applies to religious worship. True worship is realized only when the worshipper's heart and

mind are steadfastly connected to Allah during the performance of obligatory acts; without this connection, the essence of worship is absent. The foundational pillars of Islam—kalimah (declaration of faith), ṣalāh (prayer), ṣom (fasting), ḥajj (pilgrimage), and zakāh (charity)—are instituted on the understanding that they are divine mandates. It is, therefore, incumbent upon every individual to fulfill these obligations with utmost sincerity and devotion. However, if the performance of these duties lacks unwavering faith in Allah, they become mere outward formalities, ultimately leaving the individual at a loss and bereft of spiritual gain.

Once, after sighting the Eid crescent, I grew anxious about arranging gifts for the children. To address this, I decided to borrow some money from a friend. When I approached him, he admitted he had funds, but they were entrusted to him as amanah (safekeeping). I could not, in good conscience, suggest he breach this trust. Leaving his place, I wandered into the market, where I encountered another friend. He greeted me warmly and, noticing my unease, offered financial assistance for Eid expenses, assuring me that he had sufficient funds. For reasons unknown, I declined his offer. Persisting, he reminded me of a past debt he owed me and insisted on repaying it. Without waiting for my response, he placed 60 rupees in my pocket. I returned home, and those 60 rupees sufficed for all the Eid preparations. Reflecting on this, I realized that I had initially sought to borrow 30 rupees, which would not have been enough to meet my needs. Yet, Allah provided precisely the amount required to fulfill all necessities. This incident is but one of countless similar occurrences in my life, each strengthening my conviction that Allah alone is the sustainer and provider. His promise, as revealed in the Qur'an, to provide

sustenance is unwavering. The stewards Allah has designated as khalifah (vicegerents) on earth operate within this divine system, facilitating life and ensuring provisions reach all creatures. It is truly remarkable that, despite Allah's absolute control over life and sustenance, humans often perceive their survival and livelihood as products of their own effort. Life, however, exists solely by His will, and no one can live a fraction of a second beyond His decree. Yet, humanity continues in the illusion of autonomy, assuming control over its existence. In this context, Huzoor Qalandar Baba Auliya (R.A) once remarked, "When a farmer harvests his crops, he meticulously gathers every grain, including damaged kernels, which he sets aside for the animals. The ground is swept so clean that hardly a single grain remains. Yet, billions of birds—whose sustenance depends entirely on grains—continue to thrive. They are not assigned dedicated fields, yet their provisions never cease. When a flock of birds descends with the intention of feeding, even before their claws touch the ground, Allah provides their sustenance. Were their survival dependent on humans, all birds would have perished from hunger. He further explained, "Consider the grazing animals, whose numbers far surpass those of humans. They consume vast quantities of grass and leaves daily. If left to human management, the earth would be stripped bare of vegetation. Yet, Allah ensures an unending supply, regenerating grass and foliage in abundance without human intervention. This is His system, sustaining His creation by His will alone."

These signs of Allah's providence are manifest throughout the universe, but they often go unnoticed. Every individual encounters events in life that defy logic, science, or rational explanation—phenomena dismissed as coincidences. However, in reality, nothing occurs by chance. Every occurrence is governed by

divine decree, offering profound lessons for those who choose to reflect.

The Reservoir of Capacities

Question: What is Detachment? Generally, Detachment is understood as renunciation of desires. Explain its essence in the light of spirituality.

Answer: The advancements of modern science, when examined from their utilitarian aspects, reveal that beneath the veil of human welfare lies an underlying worldly greed. While humanity has benefitted significantly from these innovations, the inventors primarily pursued material and financial gain. We have previously clarified that everything in existence is intrinsically linked to tarz-e-fikr (pattern of thought). One tarz-e-fikr is directly connected to Allah the Almighty, while the other is severed from Him. The pattern of thought that is oriented towards Allah the Almighty manifests in every moment and at all times, as indicated in the Quran itself.

"Contemplate Our signs, for those with wisdom and understanding reflect upon them." Among Allah the Almighty's signs are air, water, sunlight, and colors—essential elements that sustain life and reveal His boundless generosity. The earth, with its capacity to nurture and create, supports the existence of all creatures. Air is a universal blessing, vital to every living being. Water nourishes life; without it, existence would vanish. Sunlight, moonlight, flourishing trees, and vibrant flowers all testify to Allah's providence, offering their benefits freely. These creations demonstrate divine intent to benefit humanity without expectation. Even those who reject Allah's authority share in these blessings. Beyond humanity, countless creatures—whether feared or unnoticed—partake in this mercy, underscoring His unmatched grace and compassion.

It becomes clear that Allah the Almighty's tarz-e-fikr (pattern of thought) is rooted in boundless generosity, extending indiscriminately to all creation. His blessings serve without expectation of gratitude or recompense. It is through His infinite grace that He created life and provided resources so abundant that they defy enumeration. In contrast, scientific progress often reflects a tarz-e-fikr driven by personal gain and material greed—an approach that stands in opposition to Allah's divine attributes and is therefore not beloved to Him.

As a devotee draws nearer to Allah, their tarz-e-fikr aligns with His. Their actions become selfless, benefiting all creation without personal motive. The Aulia (Friends of Allah) exemplify this; their every service to humanity was purely altruistic. In contrast, those motivated by self-interest cannot be considered among the Aulia. While one may cultivate extraordinary abilities through effort, true spiritual elevation is only achieved when one's pattern of thought (tarz-e-fikr) is not in harmony with Allah the Almighty's pattern of thought, then it is not Sufism. It is a science, a science that even non-religious individuals can adopt, as is happening in this era. In Europe, much of the research into spirituality appears to focus on how such advancements might be used to dominate humanity. The goal of these developments often seems to be how to assert power, defeat others, and advance personal interests, rather than serving the greater good. This mindset, driven by self-interest, is contrary to the divine tarz-e-fikr.

True progress, when aligned with Allah the Almighty's will, benefits all of creation. While human beings may discover or utilize natural phenomena—like electricity—it is important to acknowledge that these discoveries are made possible by Allah's design. Electricity, for instance, is a divine gift; humanity may harness it, but its

origin lies in Allah's creation. If Allah were to withhold His blessings—drying up rivers, halting rainfall, or turning seas to desert—life as we know it would cease. This highlights that all progress is grounded in Allah's will. The teachings of the Prophets, when understood through spiritual insight, guide us to recognize that life is meant to be directed towards Allah. We are not alive by our own will, but because Allah desires it. If Allah grants us abilities, it is for the service of His creation. True detachment (*istighna*) does not mean renouncing desires, but rather understanding that our abilities are for His purpose, to benefit others and fulfill His divine plan. This reflects a lack of understanding, for life is fundamentally driven by desires. Without desires, life would dissolve into divine lights. Drinking water, feeling hunger, the need to sleep and wake, the desire for children, and the responsibility to raise them—are these not desires? The key is to fulfill these desires with the consciousness that they are acts aligned with Allah the Almighty's will. Detachment (*istighnaa*) does not imply lifelong fasting or rejecting the resources Allah provides. Rather, it means acting solely for Allah's sake. If Allah grants fine clothes, they are worn in gratitude to Him. If coarse cloth is given, one remains equally content. If one is provided chicken, they eat it. If only bread with chutney is given, one should remain just as content. This mindset emerges when one realizes that every action, every word, is a gift from Allah. Allah has granted the ability to speak, so we speak; the ability to hear, so we listen; the ability to think and reflect, so we do. All is done because Allah the Almighty desires it.

The Divine instruction for such people is as follows: "And those who are firmly rooted in knowledge." These individuals, firmly established in knowledge, affirm that it is certain and observable that everything, in its essence, originates from Allah the Almighty. Reflecting

on this verse, we can identify several directions for contemplation. Without delving into extensive details, we will highlight two aspects. Allah the Almighty states: "Those who possess firm, unshakable minds, free from doubt and from the whispers of Shayṭān."

Such minds are pure and untainted by the impurities of worldly knowledge that bring harm to others. This impure knowledge, often described as destructive, stands in contrast to the sound knowledge that benefits others. Those who occupy positions of knowledge that are free from doubt and corruption, affirm with certainty that everything in this world, whether small or large, whether a source of comfort or hardship, is from Allah the Almighty. This verse briefly mentions two perspectives: those who are firmly rooted in knowledge perceive, through their direct observation, that everything in the universe, past, present, or future, is intrinsically linked to the will of Allah. Whatever manifests in this world is in alignment with Allah's divine plan.

It has become clearly evident that every action in life holds its own significance, and ascribing meanings to it is, in essence, a transformation of thought patterns. Our belief is that everything in existence, whether present in this world or yet to come, is already written on the Preserved Tablet (Loh e Mahfuz). In other words, nothing can exist in this world unless it has already been recorded on the Preserved Tablet. A person is born because they were already present on the Preserved Tablet before their birth. They undergo the ups and downs of life because these events, including the days, months, and years, are already written in the Preserved Tablet. The only difference lies in the concept of time in these intervals. When a person reaches maturity and understanding, they realize that they need resources to live, and money holds a fundamental place in acquiring those resources. It is like the case where Allah

has decreed a certain amount of money, say one hundred thousand rupees, for a person, which is already written on the Preserved Tablet. Just like how money is deposited in a bank, similarly, the amount is already assigned in the Preserved Tablet. A person strives and works to acquire these resources, and as they go through their efforts, they receive the money needed to meet their necessities. However, the unalterable truth remains: unless the prescribed share of wealth is written on the Preserved Tablet, a person cannot receive it in this world. There are two perspectives here: One person, despite the guilt of conscience, obtains their livelihood through unlawful means, while another makes efforts to earn through lawful means. Both may end up receiving food from either lawful or unlawful sources, but the truth remains that whatever they receive in this world is already preordained on the Preserved Tablet. A person earns money through honest labor, while another disregards their conscience, but in both cases, the amount they receive is what has already been allotted to them on the Preserved Tablet. This is because nothing manifests in this world unless it has first been inscribed on the Preserved Tablet. It is indeed a strange and foolish act for someone to declare something they already own as unlawful and another as lawful. The law is that once something is written on the Preserved Tablet, its manifestation in this world becomes inevitable. Those who are firmly rooted in knowledge (*rasikhun fi'l-'ilm*) observe that every manifestation, every action, and every movement is linked to the Preserved Tablet.

Therefore, they openly declare that everything is from Allah, and alongside this declaration, they believe that whatever Allah has decreed for them will certainly be received. With this belief, they also understand that the resources and wealth allocated to them on the

Preserved Tablet are as certain as if they were informed of a one crore rupee deposit in their bank account. Because they are assured, in the same way, that they are allocated a certain amount, they remain at peace. Those who are firmly rooted in knowledge (rasikhun fi'l-'ilm) observe the inscriptions on the Preserved Tablet and, as a result, regard both hardship and comfort as temporary, believing that whatever blessings Allah has specifically ordained for them will reach them under all circumstances. This belief instills in them the power of detachment (istighna). My blessed murshid, Hazrat Qalandar Baba Aulia (R.A.), told me that detachment cannot arise without certainty, and certainty cannot be completed without observation. A person who lacks detachment has a weaker connection with Allah and a stronger attachment to materialism. Sufism and spirituality, in essence, are the documented lessons that explicitly state that peace requires detachment. For detachment, trust in Allah is essential. To strengthen trust, faith is required, and for faith, one must possess the vision that perceives the unseen. Without this, true peace can never be attained. In today's world, there is a strange situation where everyone is chasing the world, collecting wealth around them, and complaining that they do not have peace. However, peace is never a temporary state. Peace is an eternal condition that never dies. One cannot attain peace from transient, mortal things, over which death continually manifests itself.

Muraqaba, in this context, is an effort where the aim is to shift the mind from the temporary, material world to contemplation of the eternal, imperishable realities. As one proceeds step by step, this contemplation takes them into the unseen realm. As soon as certainty arises in the mind, the vision begins to function and perceives the unseen. After observing the unseen, when a person

realizes that the entire universe is in the hands of a single entity, their entire mental focus shifts towards that Being. Following this focus, the tree of detachment branches out within the person.

Firmly grounded in knowledge(raasikh al-'ilm)

Question: What is meant by "raasikh al-'ilm" (one firmly grounded in knowledge)? How can a person become firmly grounded in knowledge? kindly elaborate.

Answer: The resolute in knowledge are those whose intellect is firmly grounded, free from doubts or uncertainties, and untainted by satanic whispers or intellectual impurities. Their minds are devoid of corruption and scholarly pollution, which refers to knowledge misused to harm others—commonly known as destructive knowledge. Such individuals occupy a spiritual station untouched by doubts or skepticism. They declare with certainty and faith that everything, regardless of its nature—small or great, ease or hardship—comes from Allah the Almighty. This Qur'anic perspective highlights two groups: the resolute in knowledge and others. The resolute possess a distinct pattern of thought (tarz-e-fikr) that enables them to observe and affirm that everything in the cosmos—past, present, and future—directly correlates to the Divine Essence. Manifestation aligns with what Allah the Almighty has decreed. Setting aside philosophical complexities, this can be understood through examples accessible to the general intellect.

Life's every action has its designated purpose, and interpreting these meanings transforms one's pattern of thought. Faith affirms that all existence, present or future, is inscribed in the *Loḥ Maḥfooḏ* (Preserved Tablet). Nothing exists in the world without first being recorded there. A person is born because their existence was inscribed beforehand. Life's highs and lows, measured by days and years, also pre-exist in the *Loḥ Maḥfooḏ*. For example, Allah the Almighty assigns a specific provision for an individual, say one million rupees, pre-recorded in the *Loḥ Maḥfooḏ*. Just as money

deposited in a bank exists beforehand, so do the resources allocated for a person. Through effort and striving, they gradually access this provision. However, if something is not preordained in the *Loḥ Maḥfooḏ*, it will not manifest in this world. One perspective illustrates that a person, despite the reproach of their conscience, may resort to earning through unlawful means, while another strives to earn lawfully. Whether one consumes lawful or unlawful provisions, the sustenance they receive is determined by what has already been inscribed in the *Loḥ Maḥfooḏ*. Even if someone disregards the admonition of their conscience, they can only obtain what is preordained for them. Conversely, a conscientious person, adhering to permissible means, also receives no more than what has been allocated for them. This highlights the divine law: nothing manifests in the world unless it is first recorded in the *Loḥ Maḥfooḏ*. The resolute in knowledge (*rāsikh al-‘ilm*) observe the connection of all phenomena, existence, actions, and movements with the *Loḥ Maḥfooḏ*. They openly declare that everything is from Allah the Almighty and have unshakable certainty that whatever is designated for them will undoubtedly reach them. This understanding creates contentment (*istighnā*) within them, which stems from certainty and spiritual witnessing. Without *istighnā*, one’s reliance on Allah weakens, and attachment to materiality prevails. Sufism teaches that true tranquility arises from *istighnā*, which requires firm reliance on Allah (*tawakkul*). Reliance, in turn, is rooted in faith, which depends on spiritual insight capable of perceiving the unseen (*ghaib*). Without this vision, no one can attain true peace. In today’s world, people chase wealth and material accumulation, yet lament the absence of peace. True tranquility is not transient but an eternal state untouched by death. It cannot be derived from

temporary, perishable things that are visibly subject to decay. Muraqaba (Meditation) provides a method to detach the mind from mortal, material concerns and focus on eternal realities. This contemplation gradually leads one into the realm of the unseen, fostering conviction. When this conviction dawns, the inner sight becomes active, perceiving the unseen. Once a person realizes that the entire cosmos is governed by one supreme Being, their thoughts become entirely focused on that Reality. This realization causes the tree of istighnā to take root and flourish within them, expanding branch by branch.

Chapter Seven

Acquisition or Transmission

Question: Spirituality is described as the attainment or transfer of a specific tarz-e-fikr (pattern of thought). How does this transfer occur, and under what law does it operate? Kindly explain.

Answer: The concept of spirituality as a specific tarz-e-fikr (pattern of thought) emerges under the divine law that governs creation. Allah the Almighty has established that each species reproduces according to its distinct design. For example, a domesticated cat, no matter how accustomed to humans, will always produce offspring of its own kind. Similarly, no one has observed a goat giving birth to a cow or a cow producing a dove. This illustrates that within the womb, both the archetypal characteristics of the species and the impressions of the parents are transferred to the offspring. These transfers occur in proportions preordained by Allah's command, as He has stated in the Qur'an:

"Exalted is He who created, and proportioned, and Who determined and guided." (Surah Al-A'la, 87:2-3)

It is through these divine proportioned (miqdarein) that one species is distinguished from another, and within each species, individuals are uniquely identified.

When we reflect on the mission of Huzoor (P.B.U.H.) from this perspective, it becomes clear that He (P.B.U.H.) is from the lineage of Hazrat Ibrahim (P.B.U.H.), meaning that the specific qualities and attributes of all the prophets, from Hazrat Ibrahim (P.B.U.H.) to Hazrat Isa (P.B.U.H.), were passed down to Huzoor (P.B.U.H.). The

mind of all the prophets, in which Allah resides, was inherited by Huzoor (P.B.U.H.). This can also be said that the blessed mind of Huzoor (P.B.U.H.) had already completed the spiritual stations of all the prophets before his mission, and when Allah, the Almighty, bestowed His grace, Huzoor (P.B.U.H.) was granted a position that no one else could attain.

It is also very noteworthy that the majority of the prophets mentioned in the Holy Qur'an are descendants of Hazrat Ibrahim (P.B.U.H.). In other words, the thought pattern of one generation was continuously passed down. Since prophethood has come to an end and the law of Allah is ongoing, as stated in the Holy Qur'an, Allah's Sunnah never faces interruption or alteration, and this divine tradition continues. The program to keep this Sunnah alive was passed on by Huzoor (P.B.U.H.) to his inheritors, the friends of Allah, commonly known as the Auliya Allah. A Sheikh or Murshid inherits the thought pattern of Huzoor (P.B.U.H.). When a disciple or seeker desires to inherit the thought pattern of their Sheikh, the first essential step is to establish a connection with the Sheikh. The first lesson in establishing this connection is the "Tassawur of the Sheikh" (the contemplation of the Sheikh).

When a disciple or seeker closes their eyes, removing their attention from all directions, and contemplates their Sheikh, the thought pattern of the Sheikh is transferred to them. This thought pattern is essentially a reservoir of lights that form the senses, create awareness, and establish the path of life. When we consciously contemplate our Sheikh, after a deepening of this contemplation, the lights working within the Sheikh, which were transferred to him from Huzoor (P.B.U.H.), will also be transferred to us.

There are countless instances where a disciple, absorbed in the contemplation of their Sheikh, begins to display such notable similarities in their mannerisms, speech, and appearance that it becomes difficult not to recognize them as a reflection of their Sheikh. Since the contemplation of the Sheikh leads to the transfer of the thought pattern working within the Sheikh, with the deepening of this contemplation, the thought pattern of Huzoor (P.B.U.H.) continues to be transferred, for the Sheikh is a reflection of the thought pattern of Huzoor (P.B.U.H.).

Development and Downfall

Question: In the present time, Muslims as a collective are facing disgrace and humiliation. Is there a way to overcome this situation? If so, what is it?

Answer: For ages, we have been hearing that the term "غير المغضوب عليهم ولا الضالين" in the Qur'an refers to the Jews. Our ancestors also informed us that the Jews would never rise to power. However, the current state of affairs serves as a clear lesson. On one side, there are 30 million Jews, and on the other, 900 million Muslims. The underlying reality remains that nations unwilling to change their condition will find that Allah (the Almighty) does not alter their state. As a community, we have turned away from the divine laws established by Allah and confined ourselves to the limited framework of reward and punishment. We have become disconnected from the creative principles that govern the universe. Allah (the Almighty) says in the Qur'an: "We have made all that is in the heavens and on the earth subject to you. The sun, the moon, and the stars are under your command, yet we have never truly perceived this act of subjugation." The Qur'an, which belongs to us, makes it clear that within iron there are countless benefits for humanity.

It is evident that the Qur'an is instructing us to seek the benefits embedded by Allah (the Almighty) within iron. When these benefits are discovered, they will not only serve the creation of Allah but also bring honor and respect to you among His creatures. Allah's law is absolute. Those who have explored the potential within iron have achieved dignity on a national scale, while we, having disregarded the teachings of the Qur'an, have fallen into disgrace. The obligations of Kalima, Salah, fasting, Hajj, and Zakat are undeniably vital, obligatory, and necessary, as they strengthen the soul

and awaken spiritual faculties. However, the situation here is paradoxical: it remains uncertain whether these spiritual faculties, either collectively or individually, truly reside within us. The reason for this is the absence of reflection. While we perform the prescribed actions, we fail to focus on their deeper meanings. When an individual, granted the gift of *Ilm al-Yaqeen* (knowledge of certainty) by Allah the Almighty, reflects upon the Qur'an, the history of the rise and fall of nations becomes apparent. It is clear that the rise or decline of nations is contingent upon their engagement with Allah's commands. Those who reflected upon these laws were elevated, while those who disregarded reflection became subjugated. It is a tragic irony that in the advancements of modern science, the very formulas that our Islamic heritage has left behind are being applied, yet we, having failed to recognize the value of this heritage, allowed others to benefit, while we ourselves have become a backward nation.

When discussing development and downfall, the mind naturally contemplates the factors that contribute to these states. As outlined in previous lessons, progress stems from individual or collective effort, while decline results from indolence and indulgence. Development has two dimensions. One form of progress is worldly honor, dominance, and grandeur, often achieved by individuals or nations. However, such advancement conflicts with detachment (*istighnā*). The second and true dimension of progress manifests when, despite dwelling in the seen world (*shuhūd*), one attains access to the unseen realm (*ghayb*). This alone is genuine honor and greatness. Examining these aspects reveals that modern scientific advancement focuses exclusively on external progress. While nations excelling in knowledge and innovation have achieved worldly development, their lack of inner peace exposes their

detachment from true reality. True reality knows no turmoil or shadow of fear and sorrow. Those familiar with this realm remain tranquil. Though this era is marked by advancements, humanity has never before faced such pervasive distress and mental unrest. The reason lies in the self-serving motives—individual or national—behind this progress. If the intent were the welfare of humanity and Allah the Almighty's creation, nations would find peace and contentment. When an individual or collective *tarz-e-fikr* (pattern of thought) aligns with benefiting creation through effort and innovation, it reflects the prophetic and divine perspective. This *tarz-e-fikr* emerges from detachment (*istighnā*). The path to achieving detachment is to align one's thought and intent with the divine perspective of Allah the Almighty. When we observe creation on earth, we find countless provisions that Allah the Almighty has bestowed upon His creation. Yet, none of these provisions serve any need of Allah the Almighty, for He is utterly self-sufficient. Despite being free from need, He continues to provide for His creation in accordance with a divine system. For instance, when a season demands mangoes, blossoms appear on trees, fruits ripen, and human needs are fulfilled. Humans, being dependent on resources, cannot entirely detach themselves from such provisions. However, they can adopt the *tarz-e-fikr* (pattern of thought) that these resources, attained through their efforts, belong to all humanity. Just as they benefit from these provisions, so too does every individual have the right to share in them. To cultivate this *tarz-e-fikr*, one must align their mind with the perspective they seek to adopt. For example, desiring friendship with a devout worshiper requires adopting practices cherished by Allah's devotees. As one increasingly aligns with such practices, their *tarz-e-fikr* transforms accordingly. The divine *tarz-e-fikr* reflects serving creation without seeking recompense. When a person consciously

adopts this approach, dedicating themselves to serving Allah's creation unconditionally, they inherit the divine perspective. As this thought deepens, their mind remains focused on performing deeds pleasing to Allah the Almighty. Through consistent practice, this awareness intensifies, leading to the realization that all occurrences—past, present, or future—are manifestations of Allah's will. This state is termed *istighnā* (detachment). It is the legacy of the Muslim Ummah, exemplified by Huzoor (P.B.U.H.), whose life embodied complete submission to Allah's will. Every action and event unfold only as Allah wills. Good and evil, in essence, bear no intrinsic value, for all actions occur by His decree. The essence of an act lies in the meaning one assigns to it, which originates from intention (*niyyah*). Before any action, the intention determines whether it embodies goodness or evil. Humans lack control over the act itself but possess the freedom to shape their intention. Fire, for instance, inherently burns. A person using it to cook food for the welfare of others performs an act of goodness. Yet, the same fire, if used to burn homes, becomes a grave evil. The contemporary scholars and intellectuals, whose intentions lack the well-being of humanity, render all their actions harmful. If we critically examine the *tarz-e-fikr* (pattern of thought) of dominant nations, it becomes evident that their scientific advancements primarily aim to establish dominance, enslaving humanity or monopolizing wealth for a select group or nation. Since these advancements disregard the welfare of humanity in alignment with Allah the Almighty's vision, they become a source of misery both for these nations and for the world. According to Huzoor's (P.B.U.H.) teachings, those deeply rooted in knowledge believe with certainty that everything originates from Allah the Almighty. The Qur'an affirms this truth, stating that all things are from Him and shall

return to Him. This belief sustains mental clarity and focus. When this conviction wavers, one falls into doubts and turmoil, leading to distress, fear, and sorrow. Observing life closely reveals that every action and movement of humanity depends on an unseen authority. The sustenance of a child in the womb, nourishment through milk from the mother after birth, and the delicate balance of nutrients for growth—every stage unfolds with divine precision. Even resources pre-exist human needs, ensuring that life progresses harmoniously. If Allah the Almighty commands the earth to cease producing crops, every human effort toward sustenance would fail. Within a human being arises the need to seek sustenance, and the means for fulfilling this need are already set in place. Through effort, one transforms these means into sources of comfort and ease. Similarly, after marriage, a longing emerges in the hearts of parents to have a successor to carry their name. This intense yearning culminates in parenthood, accompanied by profound love in their hearts. Reflect on this: without Allah the Almighty instilling love in the hearts of parents, how could the nurturing of offspring even occur? This parental affection is not unique to humans; it is a shared instinct across all creations. Through this bond of love, parents nurture, care for, and gather resources for their children.

It is commonly perceived that resources cannot be obtained without effort and struggle. However, we observe that the resources we strive for are already established under a divine system. When a farmer sows seeds with effort, various provisions emerge to meet human needs. This is only possible because certain means are pre-existent: the availability of fertile soil, the capacity of the soil to nurture seeds, the presence of water, moonlight, air, and seasonal variations in temperature. If any of these elements—such as seeds,

fertile soil, or water—were absent, human effort would be futile. In modern advancement, electricity is foundational. Under Allah the Almighty's system, if water lacked the capacity to generate electricity, scientific progress would not have been possible. Allah the Almighty possesses the attribute of creating in abundance; through one creation, countless other creations emerge. Electricity is one such creation. Through it, countless innovations have come to light, continue to unfold, and will persist in the future. Reflecting on this unveils the truth that Allah the Almighty has created resources so that His specific creation, humanity, may explore their hidden potentials and utilize them.

Knowledge of the Elohistic Appellations

Question: What is the knowledge of the Elohistic Appellations, and why was it granted only to Adam (P.B.U.H.)? Please clarify.

Answer: Those who are deeply connected to Allah the Almighty and see every aspect of life as inseparably linked to Him, believing that all—whether actions, events, death, birth, sustenance, health, or illness—lies in His hands, are considered spiritually independent, or *mustaghni*. When this mindset is fully ingrained in a person, they begin to perceive every experience, both voluntary and involuntary, as an act directed toward Allah. If they find comfort in an action, they express gratitude to Allah, and if faced with hardship, they search for the divine wisdom hidden within it. This constant sense of connection with Allah leads to the revelation of a deeper truth: the person feels bound to a greater presence, sensing their life as enveloped by it. Over time, this awareness materializes, and they perceive a circle of light that surrounds them. Allah the Almighty describes this circle in His words: "Allah encompasses everything."

Following this process, a profound truth is unveiled to the individual: they begin to perceive themselves as connected to a higher being, or as existing within the embrace of a divine presence. As this realization recurs, it assumes a manifest form, and they perceive a circle of divine light (Noor) within which they are encompassed. Allah the Almighty has articulated this truth in the Qur'an, saying: "Allah encompasses everything *اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ*."

"Allah the Almighty encompasses everything." This encompassing, or circle, is a Divine light (Noor). Within this luminous circle, the entire universe, including

humanity, is contained. Allah the Almighty has articulated this truth with great clarity in the Qur'an.

"Allah is the Divine Light (Noor) of the heavens and the earth." This means that the very foundation upon which the heavens and the earth rest is a Divine Light (Noor) that continuously and perpetually connects all things in the universe to Allah the Almighty. When the gaze of the spiritually independent individual settles upon this circle or halo of Divine Light (Noor), they come to perceive the divine formulas by which creation has come into existence. Allah the Almighty states: "Allah is the Divine Light (Noor) of the heavens and the earth, and the example of His Light (Noor) is like a niche in which there is a lamp, the lamp in a glass, the glass as if it were a brilliant star. The lamp is lit by the oil of a blessed olive tree, neither of the east nor of the west, and its light seems as though it would ignite even without fire. Divine Light (Noor) upon Divine Light (Noor), and Allah guides whom He wills."

This verse alludes to the foundational formula of human creation. The first principle is that Allah the Almighty had preordained the creation of the universe in His divine will. When Allah decreed the formation of the cosmos, He commanded it into existence. What exists within the universe transitioned from the divine intellect of Allah to the *Loḥ Maḥfooḏ* (Preserved Tablet), where the entire universe's blueprint was inscribed. As this unified program unfolded, it differentiated into species-specific programs, and further, these species-specific programs evolved into individual programs. To express this in more accessible terms: the initial creation of humanity originated from Divine Light (Noor). As this Noor descended, a radiant veil of light enveloped the human being. With further descent, layers of various colors manifested, each representing both a color and a form of light, all rooted in Noor, which ultimately

originates from Allah the Almighty. This signifies that in Allah's creative act, His creative attributes were also imparted to creation. However, the extent to which these creative qualities have been revealed varies. While angels and jinn possess knowledge of creation, humanity alone is granted access to this knowledge in a unique and profound manner. Allah the Almighty encapsulates this in the Qur'an with the declaration: "I am placing a vicegerent upon the earth." The angels, in response, questioned whether humanity would spread corruption and bloodshed upon the earth. They pointed out that if the purpose was divine praise and sanctification, they themselves were already engaged in such acts. Allah replied, "Indeed, We know what you do not know," and subsequently, He imparted the *Ilm al-Asma* (the knowledge of the Elohistic Appellations) to Adam. The *Ilm al-Asma* does not refer to teaching Adam that this is a cat, this is a goat, a sheep, a tree, or that a sheep is called this in English, or that in Hindi.

The *Ilm al-Asma* refers to the knowledge that Allah the Almighty imparted regarding His attributes that are actively involved in creation, the divine qualities through which creation came into existence, is sustained, and will remain as long as Allah wills. This is the knowledge of creation, which Allah has designated as His trust. Where Allah mentions His trust, the Qur'an also provides evidence that, like humans, other creatures in the universe are conscious and possess intellect. Allah the Almighty states that He presented His trust to the heavens, the earth, and the mountains, but they declared, "O Allah! We are not capable of bearing such great knowledge, and if we were to carry this burden, we would crumble and our existence would vanish from the face of the earth." Humanity, however, took on this trust. Allah the Almighty says, "Indeed, he is unjust and ignorant."

A critical observation is that when Adam, or humanity, assumed the trust bestowed by Allah the Almighty, He refers to them as unjust and ignorant. This term is not applied to the heavens or the earth. The statement of the heavens and the earth, expressing their inability to bear this responsibility, confirms that intellect and consciousness are inherent in every particle of the earth and in every being of the heavens. The fact that humanity, entrusted with Allah's command and endowed with knowledge of His creative attributes, is still labeled as unjust and ignorant indicates a profound reality: despite possessing the divine knowledge specific to Allah as the Creator, humanity remains distanced from His essential qualities. Allah's intent is that the cosmos function in a harmonious and perpetually dynamic state; however, humanity's endeavors often focus on shortening the continuity of existence, despite claiming that their actions are aimed at ensuring long-term prosperity.

This situation reveals that Allah the Almighty has granted humans the unique capacity to create, if any creation after Him possesses this ability. However, if a human is not connected to Allah — in other words, if they lack *Istighna* (detachment) — the divine creative abilities bestowed by Allah remain dormant, and such a person is deemed inferior even to the other creatures of the earth. This is because all other creatures, by declaring their inability to bear the trust, absolve themselves from the responsibility. Despite the fact that humanity is the repository of Allah's knowledge and entrusted with the divine knowledge of creation, individuals often engage in actions that do not bring comfort and tranquility to humanity, but rather lead to distress and suffering. The primary reason for this is the lack of *tawakkul* (trust) in Allah, *Istighna*, and reliance on Him. Individuals are

driven by personal desires, placing their own interests at the forefront.

As humans, when we use our intellect and discernment, it becomes abundantly clear that everything in this world, or the cosmos at large, essentially possesses the status of knowledge. If our intellect or consciousness is informed about something in an academic sense, we are directly or indirectly influenced by it. Knowledge, therefore, has two dimensions.

One form of knowledge involves an awareness of something, which, alongside this awareness, is also existentially present before the senses. The second form of knowledge pertains to a situation where the object in question is not physically visible, yet the awareness of it has been internalized into the individual consciousness of humanity. Regardless of the form, humans remain inherently influenced by knowledge. This knowledge reveals that every entity within the universe is interconnected through its essence. Within this interconnectedness, there are instances where experiences of comfort, bliss, and joy emerge, while at other times, there are manifestations of distress, unease, and dissolution. Regarding the interplay between sorrow and happiness, it, too, is rooted in knowledge. When knowledge informs us that the absence of something results in harm, it leads to the manifestation of pain. Conversely, when knowledge conveys that an action, object, or event holds potential for benefit, the resultant experiences are those of happiness, contentment, tranquility, and peace etc.

It is universally acknowledged that fire is a creation capable of both providing relief and causing harm. As knowledge encompasses both positive and negative dimensions, human interaction with fire results in both constructive and destructive effects. Similarly, we

recognize that water is essential for the hydration of our veins, muscles, and nerves; however, we also understand that an excess of water can lead to widespread devastation, adversely affecting both the earth and humanity. Thus, we are invariably influenced by the dual aspects—both beneficial and detrimental—of water. This principle extends to a myriad of examples. In essence, all emotions and experiences that govern human actions evolve in this manner. When knowledge is imbued with a negative nature, whether consciously or unconsciously, actions stemming from such knowledge bring about personal suffering and, subsequently, inflict harm on the collective human experience. Conversely, when knowledge is rooted in positive attributes, actions arising from it lead to personal well-being and benefit not only the individual but also society, as the joy and harmony of one contribute to the greater good. Moreover, the creative nature of emotions and feelings manifests in how individuals attribute meaning to knowledge. The interpretations and associations they assign to knowledge shape the corresponding impressions and emotional responses they experience. Several examples of this phenomenon will now be discussed.

Our understanding reveals that lawful sustenance is a source of tranquility and comfort, while unlawful sustenance functions as a significant obstacle to attaining inner peace. However, when we examine sustenance—whether lawful or unlawful—we observe that both are consumed in fundamentally similar ways. With unlawful sustenance, an individual may procure flour to prepare bread and satisfy their hunger, just as they would with lawful sustenance. The primary need for food, or the demand of hunger, represents a form of knowledge. As long as this knowledge remains

confined to the understanding of how to alleviate hunger, it holds a neutral position in terms of its implications. When meanings are ascribed to this knowledge, however, the situation changes. If negative meanings are imposed, despite the fact that the same actions are being undertaken to satisfy hunger—such as preparing and consuming food—the consequences shift. When the bread prepared with lawful sustenance is consumed, it nourishes the body, provides energy, and contributes to physical growth and overall well-being. In these instances, the positive aspects of nourishment are reflected in the experiences of mental clarity and spiritual light, where intellect and awareness are heightened. However, when the food is known to be unlawful, the meaning ascribed to it gives rise to inner discord and unease. This creates patterns of mental distress, anxiety, and internal conflict. When these patterns of unrest become firmly established in the mind, the knowledge imbued with negative meanings perpetuates continuous feelings of discomfort, dissatisfaction, and unease. Conversely, when positive meanings are ascribed to knowledge, the resulting experiences contribute to a life characterized by peace and contentment. Once the pattern of peace becomes firmly rooted in the mind, cognitive processes will consistently associate peace and well-being with knowledge.

In this context, the essence of tranquility is inherently connected to the fact that non-human creatures live in accordance with their instincts. One could also state that, unlike human beings, other species understand knowledge only to the extent that its inherent meanings and implications naturally manifest in their minds. In contrast, humanity's unique and often lower position is defined by the capacity to assign meaning to knowledge by conscious will and choice. This ability to

attribute both positive and negative meanings to knowledge has been endowed by Allah. Allah's reference to this dynamic is found in His statement: "We offered the trust to the heavens, the earth, and the mountains, but they all refused, and man accepted it. Indeed, he is unjust and ignorant." This injustice and ignorance stem from the fact that Allah, through His mercy, granted humankind not only the capacity to assign meanings to knowledge but also equipped them with the cognitive mechanisms to do so. Furthermore, Allah has indicated that if positive meanings are assigned to knowledge, individuals will experience peace, while assigning negative meanings will lead them to a life of turmoil, potentially even worse than that of animals. This is evident in the contrast between the overwhelming anxiety, fear, insecurity, diseases, and increasing afflictions faced by humanity, which exceed the concerns of animals like sheep or goats. Yet, these animals fulfill their basic life needs in much the same way that humans do. It is crucial to recognize that tranquility is found only where it truly exists. Comfort is attained where the means of comfort are accessible. Light is found where illumination is present, and fragrance is encountered where there is scent. Searching for comfort in a place dominated by discomfort or for fragrance in a stinking environment is an indication of misguided perception. A thorough contemplation of the universe, the earth's strata, the celestial expanses, the company of angels, and the paradisiacal beauty of heaven all point to one conclusion: true peace is found only in one Being—The Omnipotent, The Creator, Allah, the Sustainer, and the Object of worship.

When an individual establishes a deep connection with Allah, a mental pattern is formed that severs the individual's dependence on creation. In this state, the

person begins to view Allah as their sole Sovereign, Creator, and Provider, who fulfills all their needs and desires. This realization manifests in the mind, and as a result, the tranquility of Allah's essence becomes apparent in their life. The individual no longer seeks fulfillment or peace from the external world, becoming immune to external disturbances. This state of self-sufficiency, as described in the Quran, is attributed to those whom Allah identifies as "free from need."

In order to attain a peaceful existence, it is crucial to grasp the true nature of both peace and anxiety. As previously stated, both anxiety and tranquility, as well as sorrow and joy, are directly influenced by the meanings we attach to knowledge. The next task is to identify which forms of creation embody a life of peace, in which fear and sorrow, if present, remain minimal. Interestingly, we need not look far to find such a creature. These beings exist right here on Earth. The creatures that embody a peaceful existence—characterized by health, happiness, and an inherent sense of carefreeness—include trees, birds, and other members of the natural world. Despite sharing the same basic needs as humans, such as food and the essential requirements of life, these beings often experience a level of tranquility that human beings struggle to attain.

In this context, the essence of tranquility is inherently connected to the fact that non-human creatures live in accordance with their instincts. One could also state that, unlike human beings, other species understand knowledge only to the extent that its inherent meanings and implications naturally manifest in their minds. In contrast, humanity's unique and often lower position is defined by the capacity to assign meaning to knowledge by conscious will and choice. This ability to attribute both positive and negative meanings to knowledge has been endowed by Allah. Allah's

reference to this dynamic is found in His statement: "We offered the trust to the heavens, the earth, and the mountains, but they all refused, and man accepted it. Indeed, he is unjust and ignorant."

This injustice and ignorance stem from the fact that Allah, through His mercy, granted humankind not only the capacity to assign meanings to knowledge but also equipped them with the cognitive mechanisms to do so. Furthermore, Allah has indicated that if positive meanings are assigned to knowledge, individuals will experience peace, while assigning negative meanings will lead them to a life of turmoil, potentially even worse than that of animals. This is evident in the contrast between the overwhelming anxiety, fear, insecurity, diseases, and increasing afflictions faced by humanity, which exceed the concerns of animals like sheep or goats. Yet, these animals fulfill their basic life needs in much the same way that humans do. It is crucial to recognize that tranquility is found only where it truly exists. Comfort is attained where the means of comfort are accessible. Light is found where illumination is present, and fragrance is encountered where there is scent. Searching for comfort in a place dominated by discomfort or for fragrance in a stinking environment is an indication of misguided perception. A thorough contemplation of the universe, the earth's strata, the celestial expanses, the company of angels, and the paradisiacal beauty of heaven all point to one conclusion: true peace is found only in one Being—The Omnipotent, The Creator, Allah, the Sustainer, and the Object of worship. When an individual establishes a deep connection with Allah, a mental pattern is formed that severs the individual's dependence on creation. In this state, the person begins to view Allah as their sole Sovereign, Creator, and Provider, who fulfills all their needs and desires. This realization manifests in the mind,

and as a result, the tranquility of Allah's essence becomes apparent in their life. The individual no longer seeks fulfillment or peace from the external world, becoming immune to external disturbances. This state of self-sufficiency, as described in the Quran, is attributed to those whom Allah identifies as "free from need."(Mustaghni)

The Absolute Being

Question: What must we do to attain closeness to Allah the Almighty?

Answer: Observing flowing water deeply impacts a person because the subconscious recognizes water as essential for sustaining life. Gentle and cool breezes bring joy because they instinctively remind us that such air fulfills the basic need for oxygen. Wearing elegant attire instills a sense of delight, as the mind associates beauty with the ability to influence others and serve as a source of inner happiness. The sight of young children, whether human or animal, evokes a state of ecstasy. This arises because the memory of one's own childhood is preserved in the mind. In essence, an elder, upon seeing a child, is drawn back to the innocence of their own early years. Children, being inherently joyful, trigger a similar state in anyone, whether sixty, twenty-five, or twenty years old, reconnecting them to that pure joy. Conversely, a person does not feel the same when observing a barren tree, stripped of leaves, blossoms, fruits, or vitality. Such a sight lacks the resonance and emotional connection that lively and vibrant experiences evoke. Just as one is captivated by trees in spring, the reason is simple: no one wishes to see themselves in a state of decline. No one desires their lineage to cease flourishing on earth, nor their homes to remain devoid of joy. Illness is unwelcome, and a withered tree resembles the image of infirmity. When we encounter water that is bitter or scalding, it does not evoke the same emotions as cool, sweet, and pure water. The reason is clear: no one wishes to drink bitter water or bathe in excessively hot water. Moving beyond this, we observe a profound revelation of nature: water, as a matter, conforms to the form it is poured into. This unveils a universal law: while matter is

singular, forms are countless. When water flows through the veins and fibers of a banana tree, it takes the form of a banana. In the mold of a pomegranate, it becomes a pomegranate. In the mold of a mango, it turns into a mango. When poured into the human framework, it manifests as a human being. In goats, cows, or buffaloes, the same water adopts their respective forms. This divine craftsmanship is astounding: one matter, yet billions of forms, each distinct in shape, texture, and color. While the water nourishing a tree's roots is of a single hue, the fruits it produces display a spectrum of colors—some singular, some manifold, yet all emerging from the same source. The water poured into a pomegranate tree is clear, yet when the fruit is opened, we witness a marvelous attribute of Allah the Almighty. The seeds are arranged with such beauty that the mind is left in awe. They appear in diverse colors—red, black, white, yellow. This reveals another law: within the mold itself, Allah the Almighty has imbued the knowledge of how to transform clear water into meaning, color, and flavor. The implication is evident: just as humans possess consciousness, the pomegranate, too, has been endowed with the awareness of how to shape, flavor, and color the water coursing within it. This reflection returns us to the verse:

"We offered Our trust to the heavens, the earth, and the mountains, but they declined to bear it."

Allah the Almighty affirms that the heavens, earth, and mountains possess intellect and awareness. Such is their level of comprehension that they understood the gravity of the trust Allah intended to bestow upon them and recognized their inability to bear its responsibility. The heavens, earth, and mountains pleaded before Allah the Almighty, declaring their inability to bear the trust. They expressed that if they accepted it, their very

existence would shatter into fragments. Their acknowledgment of their incapacity to bear this responsibility is a clear testament to their awareness and comprehension. The earth, in essence, functions as a mother's womb. Just as a child born from a mother gains awareness through an innate system designed for consciousness, so too does a tree emerging from the earth's womb possess awareness. But where does this consciousness originate? Who crafted it and gave it form? It is evident before us: the One who created the earth, water, and molds endowed them with awareness to shape, color, and form the creations nurtured within them. It is the Absolute Being who has bestowed this awareness. To acquaint ourselves with this Absolute Being, we must accept that it is He alone who sustains us and the entire universe. The manifestations of His thought appear in countless forms, continually unveiling His essence. When we embrace the certainty that there is but one Absolute Being, a natural yearning arises within us to witness Him, to draw closer to Him, and to adopt actions that bring Him nearer. Closeness demands aligning ourselves with the qualities of the One we seek. If one desires friendship with a person devoted to prayer, performing prayers alongside them nurtures that bond. Similarly, proximity to a person who drinks is achieved through drinking together, and closeness to a chess enthusiast arises by sharing their interest in chess. In the same way, attaining closeness to the Absolute Being requires adopting the qualities and attributes that reflect His essence. Friendship with a cinema enthusiast is effortlessly cultivated by joining them in watching films. Similarly, closeness with anyone is strengthened by adopting their habits and traits. When one mirrors these habits to such a degree that no distinction remains, the two become inseparable, as though one soul inhabiting two bodies. Reflecting on the Absolute Being who

created this universe, one discovers a singular truth: Allah the Almighty serves His creation, desiring for them a life of comfort, peace, and happiness. When a person dedicates their life to serving Allah's creation selflessly—without seeking reward, recognition, or personal gain—they align their purpose with the work of Allah. The greater the devotion to this service, the nearer one draws to Allah the Almighty. For, in serving creation, the individual reflects the very actions of the Creator. When Allah observes His devotee adopting a life that mirrors His own beloved acts, He favors that individual, drawing them into His divine closeness. As Huzoor (P.B.U.H.) stated: Allah becomes pleased with His devotee and lifts them up into His embrace.

The Ailing Tree

Question: Despite humanity's significant advancements, individuals continue to grapple with illness and distress, often failing to comprehend the underlying causes. Can you provide insight into this phenomenon?

Answer: Contemplation of Allah the Almighty's creation, guided by the Quran, brings forth a profound understanding: though the essence of matter is singular, the laws, principles, and methods of creation are consistent, and the natural requisites of all beings are uniform. Intelligence and consciousness are inherent across creation, albeit in varying degrees—some beings possess higher cognitive capacities, others less, and some minimal.

Amid these shared foundations, the distinctiveness of each creation remains intact. This distinctiveness is twofold: one dimension pertains to the collective identity of the species, while the other represents the unique individuality of each member.

Within each species, every individual manifests a unique form, appearance, and characteristics, thereby preserving a dynamic equilibrium between universal commonalities and individual uniqueness. This duality underscores the intricate balance within creation.

The individuals of a species, such as parrots or pigeons, exhibit uniform forms, reflecting the collective identity of their kind. This phenomenon extends to all creations, where the collective appearance of a species is mirrored in its individuals. Such observations are evident and consistently affirmed by human experience. Examining the diversity of species reveals that the distinctiveness of each species arises from specific proportionate compositions embedded within their

form by Allah the Almighty. These predefined compositions activate to produce only the intended species—goats give birth to goats, and pigeons to pigeons; no interspecies anomaly occurs. These precise compositions are not limited to earthly creatures but are fundamental to every component of the universe. Their primary function is to interact, combine, and transform, producing various colors and forms. These transformations define the attributes of a species. The creative formula thus emerges: while matter is singular, molds are diverse. These molds encapsulate matter and transform it into distinct proportionate compositions. As these compositions interact and combine, they give rise to a spectrum of colors, which ultimately manifest as the multiplicity of creation. The Quran affirms this profound truth: "Exalted is He who created all things in precise measure and guided them accordingly." This verse highlights that Allah the Almighty not only creates with balance and proportion but also endows each creation with a distinct awareness tailored to its purpose. The equality referenced pertains to the singularity of matter, while proportionate compositions signify the diverse patterns of forms and colors manifested in creation. As previously discussed, the essential faculties for sustaining life—emotions, instincts, and sentiments—are present universally across all terrestrial and celestial entities. Each particle of the cosmos is intrinsically endowed with consciousness and the requisite capabilities for existence. Every entity within the universe possesses an innate awareness of its status as a creation and recognizes the existence of a Creator. Moreover, each being discerns its unique identity within its species. For instance, a goat is cognizant of its membership in the goat species and is equally aware of the presence of predators like wolves, recognizing them as threats to its survival.

Beyond this, beings perceive their distinctiveness from other species; a goat recognizes humans as a separate type, just as humans differentiate between various species such as goats, horses, buffaloes, and trees. This embedded awareness within all elements of creation reflects a profound, divinely instilled consciousness and interconnectedness, establishing the unity of creation while maintaining its diversity under the creative will of Allah the Almighty.

In the realm of spirituality, the notion of awareness is extended to all entities, positing that species possess an intrinsic cognition akin to human self-awareness. It is understood that, just as humans trace their lineage and awareness to Adam as the first human, every species, including trees, is imbued with an inherent recognition of its archetypal origin. The transfer of awareness and essence from the primordial representative of a species to its contemporary members mirrors the evolutionary journey of human consciousness from Adam. A critique may arise regarding the apparent disparity in intellectual progression between humans and other species. Humanity's evolution is marked by significant advancements, from primitive living in caves to the mastery of tools, fire, metallurgy, and modern technological innovations. In contrast, species like trees appear to have remained static, retaining their primordial state from Adam's era to the present. This critique, while seemingly valid, overlooks a critical dimension of analysis. Human progress, characterized by scientific and technological breakthroughs, has been accompanied by the proliferation of complexities, including environmental degradation, psychological stress, and societal challenges. Earlier epochs were comparatively devoid of such burdens. The advancements that facilitated human dominance also necessitated remedies for self-imposed crises,

leading to the development of medical sciences, environmental strategies, and psychological frameworks to mitigate the afflictions born of progress. Trees and other species, on the other hand, remain unburdened by such complexities, maintaining an equilibrium within their ecological niche. Their perceived stasis is, in essence, a testament to their alignment with the creative order, free from the dual-edged sword of progress that defines human existence. This contrast underscores the profound balance within the natural world, where species fulfill their ordained roles without deviating into existential dilemmas. From a spiritual perspective, this distinction illustrates the creative wisdom of the Absolute Being, who designed the cosmos with proportionate compositions and functional roles, ensuring harmony across all forms of existence. Human intellectual evolution, though remarkable, is inseparable from its accompanying trials, reflecting the broader cosmic principle that advancement often entails an increase in responsibility and challenge. Human advancements, particularly in the realms of science and technology, have inadvertently resulted in environmental degradation, including the contamination of the atmosphere with toxins. This pollution has led to various diseases in humans, necessitating the creation of numerous remedies and innovations for survival. However, trees, which lack the label of *ashraf ul makhluqat* (the most honored of creations), also experience the consequences of the same polluted environment. Just as humans suffer from contaminated air and water, trees and other forms of life are not immune to these adverse effects. Humans rely on oxygen for survival, and polluted oxygen becomes a carrier of toxins in the bloodstream, resulting in diseases, some of which remain incurable. Trees, sharing this reliance on oxygen as their vital fuel, are exposed to the same

environmental pollutants. This parallel raises an essential question: if humans succumb to illnesses due to polluted air, why would trees remain unaffected? The answer lies in the inherent wisdom and resilience bestowed upon all species by the Absolute Being. Just as humans have developed methods to combat diseases, trees are equipped with an intrinsic system of self-preservation and adaptability. While their methods are not as visible or active as human inventions, trees possess a subtle but profound mechanism to protect their species from the destructive effects of human-induced environmental harm. This inherent adaptability suggests that the Creator has endowed all forms of life, including trees, with the necessary awareness and tools to sustain themselves despite environmental challenges. Trees, in their quiet endurance, reflect a different form of intelligence and a deeper harmony with nature's laws, enabling them to mitigate the damage caused by human progress. This harmony underscores the interconnectedness of all living beings, with each adapting in its unique way to the shared challenges of existence.

If trees lacked the inherent knowledge or the capacity to employ reason for their preservation, they would have perished due to environmental pollution, leaving the earth barren of vegetation. This undeniable evidence affirms the divine proclamation that creation is fashioned in proportionate compositions. These compositions include trees, which are explicitly mentioned to challenge the misconception that they lack awareness or sensory capacity. Contrary to the assumption that trees are devoid of intelligence or sensation, they demonstrate an innate ability to protect their kind. This stands in contrast to animals like cows, goats, and buffaloes, which are generally perceived as more conscious and intelligent than trees. Yet, even

what appears to be devoid of awareness, reasoning, or autonomy to the human eye, is imbued with divine, proportionate compositions. These compositions grant trees the capacity to sustain their existence and preserve their species. This understanding underscores the comprehensive wisdom in creation, where even seemingly insentient beings are endowed with the means to fulfill their purpose and thrive within their ordained roles. The divine system operates flawlessly, ensuring balance and harmony across all forms of life, regardless of human perceptions of intelligence or awareness.

Vicegerency of Allah

Question: Allah Almighty has appointed human beings as His vicegerent, and through this, humans have been made superior to other creatures. Explain this in the light of spiritual knowledge.

Answer: If we analyze consciousness, we can explain it in this way: everything that is in motion, evolving, and undergoing developmental stages, possesses some form of consciousness. In other words, to be dynamic—growing, shrinking, flourishing, or perishing—means that a form of awareness is present. Whether influenced by heat, cold, or sound, these changes indicate a level of consciousness. As these states intensify, consciousness expands accordingly. This expanding consciousness signifies an increase in knowledge, which, in essence, is spiritual progression. From the time of Adam (P.B.U.H.), humanity has continuously advanced in intellectual, scientific, and spiritual dimensions. The knowledge Adam (P.B.U.H.) received is now reflected in the countless developments made by his descendants. The sciences, such as the discovery of fire, the use of tools, and the creation of communication technologies, have evolved step by step, which showcases humanity's progress. Human progress in acquiring knowledge demonstrates that consciousness can expand through intellectual effort and spiritual pursuit. This brings to light the distinction between humans and other forms of life. While all beings are conscious in some way, it is through intellectual and spiritual growth that humanity has surpassed other creatures in its understanding and shaping of the world. In this sense, the notion of Niyābah (vicegerency) refers to the capacity of humans to manifest the divine will through wisdom, insight, and the application of knowledge. As Allah Almighty has stated, He has created all things with

proportionate compositions, allowing them to evolve. The growth and development in humanity's intellect are part of the divine order. Humans, as Khalifah (vicegerents) of Allah, are tasked with a special role. They are endowed with the ability to nurture, protect, and guide creation, a role granted by Allah's infinite wisdom. This vicegerency is not merely an earthly responsibility but a spiritual and intellectual one as well. Therefore, as humans progress in knowledge and awareness, they fulfill the divine purpose assigned to them as stewards of creation. The distinction lies in the fact that other species live according to a specific consciousness and instinct, whereas humans, as the trustees of Allah Almighty's knowledge, continuously strive for innovation and development. These efforts are often fruitful. The outcomes of these endeavors invite contemplation, as through effort and struggle, humanity learns, creates, and distinguishes itself from other species. However, if any human nation or group refrains from reflection, their existence becomes akin to that of animals. Just as a goat lives in a certain pattern, similarly, a human individual or community may live and die following a limited set of ways. It is those individuals or nations who engage in intellectual exploration and seek out Allah Almighty's signs that bring new things into being. Presently, the only nation that stands scientifically backward, both in terms of progress and knowledge, is the Muslim ummah.

Allah Almighty has made the earth, the heavens, and all that is within them subservient to humanity, and the formula for this subjugation is clearly outlined in the Qur'an, which has been made easy to understand.

"And We have made the Qur'an easy to understand for remembrance. Is there anyone who will take heed?"

The phrase "Is there anyone who will take heed?" implies that when a person reflects and contemplates the meanings of the Qur'an, understanding will come. Without such contemplation, the Qur'an will remain elusive. When the Qur'an is understood, the formulas within it related to the subjugation of the universe will also become clear. Looking at the progress of contemporary science, we see that every advancement is intrinsically linked to Allah Almighty's creation. No scientific progress has occurred—and none will ever occur—that is independent of the objects created by Allah. For example, electricity: its primary source is water, which is Allah's creation. To store and transmit electricity, wires are necessary, and the material used to make these wires is also a creation of Allah. Whether it is large machinery, small components, or even the smallest particles, they are all made from metals, which are created by Allah. In the same way, the progress of the world cannot occur without the involvement of Allah's pre-existing creations. When a person contemplates any of Allah's creations and furthers their understanding, it leads to the emergence of countless new things. For instance, despite iron's intrinsic potential to be transformed into thousands, even millions, of objects, it cannot change by itself. It requires the human being, the best of Allah's creations, to shape it into new forms. Allah has endowed humanity with the ability to continually innovate using His creations. In Sufism, this recognition of one's abilities is referred to as the self-realization or 'irfan of a person. Spirituality teaches us that a person's primary duty is to uncover the hidden powers within themselves and activate the potentials based on which they were created. Allah Almighty declares in the Qur'an, "Ahsan al-Khaliqīn" (I am the best of creators). This implies that, besides Allah, human beings also possess creative abilities. When they utilize these

abilities, new creations come into existence. However, if a person remains unaware of these powers, the creations they bring into being may lead to destruction and hardship, rather than welfare and prosperity for humanity. This is because once a person becomes aware of their abilities, they realize that the true Creator is Allah, and the powers they employ to create are bestowed upon them by Allah. This is not a difficult concept. For example, fire has the inherent ability to burn. Wherever it is applied, it will consume the material. However, when a person understands the intensity of fire, its heat, and its capacity to melt substances, they can use it to create countless useful things. In the same way, when a person recognizes their own essence, the truth reveals itself: they are not merely a being of flesh and bone, but a manifestation of Allah's creative power. This concept is beautifully articulated by the Prophet (P.B.U.H.), who said that once a person comes to know themselves, they come to know Allah. To understand the Creator, one must first understand oneself. If a person does not recognize their own essence or is unaware of the divine abilities bestowed upon them, abilities that distinguish them from other creatures, they cannot truly know Allah. Spirituality teaches that those who internalize this lesson are shown, with their own eyes, that the form of Adam (P.B.U.H.) is not merely flesh and bone. In essence, this is a reflection of the attributes of Allah Almighty. Since Allah is the Creator, every attribute of His is a form of creation. Allah has granted humans the awareness that, as His vicegerents, they have the capacity to engage in countless forms of creation. Unlike other species, no other creature can enter these creative realms by its own volition. Therefore, humanity stands as the most exalted among all creations. However, if a person is unaware of these creative powers or does not strive to understand them, their status as the most honored of

creation becomes nullified, and they lose their dominion over the earth and the heavens. In that case, they are even less than an ant or a mosquito. The concept of a spiritual guide, the practice of contemplation, asceticism, and discipline, along with reflection, all serve as steps leading to the realization that the human being is indeed Allah's vicegerent on earth. As His vicegerent, Allah has granted humanity the gift of using the divine powers entrusted to them. If a person fails to use or understand these powers, they do not fulfill their role as Allah's vicegerent. In common understanding, the terms "vicegerent" and "representative" imply that when a person acts as a vicegerent or representative, they are granted the authority of the one they represent. For example, a vice president of a country, though not permanent, temporarily holds the same powers as the president. This can be described as a transfer of authority from a powerful entity to another. The Quran mentions, "I am placing a vicegerent on the earth." This is followed by the command for angels to prostrate to the vicegerent, and the imparting of special knowledge to the vicegerent—knowledge not possessed by the angels—signifying that Allah, the Creator, temporarily bestowed His creative authority upon His vicegerent. As Allah is the Creator, His creative authority is central to His nature. By stating "the best of creators" (Ahsan al-Khaliqueen), Allah emphasizes that His creative powers have been entrusted to His vicegerent. Thus, those appointed as His vicegerents or representatives, by His will, can also exercise these creative powers. There are two ways in which these powers can be exercised: one is when a person uses these powers independently, without consultation; the other is when the person uses powers granted to them by someone else. In both cases, the process remains the same, but the difference lies in that the person acting as a representative will always keep

in mind the will and pleasure of the one who granted the powers.

In the Quran, where the creative formulas are mentioned, the fundamental point that Allah Almighty has stated is found in the last verses of Surah Yaseen. Allah says that His command is such that when He wills something, He simply says "Be," and it comes into existence. This means that when Allah desires to create something, His will first contemplates the existence of that thing, and then this intention moves into action, commanding that thing to "be," and it manifests with shape and substance. The formula is established that when something is to be created, the outline, the features, and the essential requirements of that thing exist in the mind first. The mind then intends to bring them into existence, and as the intention deepens and gains movement, the thing that was once only in the mind comes into physical form. Allah says, "His command is such," meaning Allah's mind, referred to in Sufi terminology as "Wajib al-Wujud" (the Necessary Existence). Before the creation of the universe, Allah's mind (His command) contemplated the creation of the universe. The concept of the universe, with all its outlines, was present in Allah's mind. The will of Allah, in this state, desired to manifest these outlines from within His mind. The will then moved, saying "Be," and thus the universe, which was previously in His mind, came into existence. This is Allah's method of creation: what was in His mind was brought forth into manifestation through His will. The very life of Allah's subordinate creations, which have been granted the ability to create, is a reflection of this process. Whether consciously or unconsciously, these creations too utilize this attribute of creation, echoing Allah's own act of creation. When a person experiences thirst, the urge to satisfy it emerges within them. When this urge intensifies, the individual

forms an intention to drink water. Upon the activation of this intention, the individual fulfills the need. Without the conscious intention accompanying the thirst, the individual would remain unable to quench it. Similarly, when an individual feels hunger, the corresponding demand manifests in their mind. This demand implies that the mental images and characteristics of potential sources for satisfying hunger are imprinted in the mind. In its most direct form, this is articulated as the mind's desire to consume something in order to alleviate hunger. This aligns with Allah's will—that food should be consumed for the fulfillment of this need. The desire, in this context, represents the intention. When the mind forms the intention to address hunger, the corresponding objects of satisfaction emerge. The knowledge of what alleviates hunger is inherently understood, and the means to fulfill life's needs through specific means constitutes a form of knowledge. This is what is referred to as the "knowledge of names." Two dimensions are involved here: the awareness of hunger and the understanding of what can alleviate it. This form of knowledge is not exclusive to humans but is also found within the animal kingdom. For instance, a goat instinctively knows that its hunger is assuaged by leaves, rather than meat, which is why it consumes leaves and avoids meat. Conversely, a lion knows that its hunger is satisfied by meat, not leaves, and thus seeks it out. This knowledge can take multiple forms: leaves or meat may both serve to satisfy hunger, and each can be employed based on the individual's choice. A human, possessing the capacity to recognize and utilize these resources, is capable of addressing hunger with both leaves and meat. The critical distinction lies in the awareness of one's options and the ability to employ them appropriately. The individual, in addition to the knowledge of how to relieve hunger and thirst, also possesses the awareness that, through the knowledge

bestowed by Allah Almighty, they have the ability to utilize their own faculties. However, when it comes to creative formulas or equations, the approach remains singular. The distinction lies in the fact that Allah Almighty utilizes these formulas independently, in His absolute capacity as the Omnipotent, whereas the individual, operating within the framework of Allah's creative equations, exercises their faculties to implement them. Allah Almighty has declared humanity as His vicegerent and granted it the authority over creative formulas. To manifest this authority, Allah has stated in the Quran that everything in the heavens and the earth, and everything within them, has been made subservient to humans. The moon, the sun, and the stars have been made subject to human control. The creative formulas that compose humanity are also affirmed by the Quran. Allah Almighty states: "Man was a negligible thing. We breathed Our spirit into him, and he became a talking, laughing, tasting, feeling being." Until the divine spirit was breathed into him, man held no significance; once the spirit entered, he became animated. This is further clarified by Allah's words: "You hear with My hearing, you see with My sight, you think with My mind, and Allah is encompassing everything. Allah is the beginning and the end, the manifest and the hidden." The key point is that humanity's significance arises only when the divine spirit operates within it. Without the spirit, man holds no worth; he is no more than a lump of clay. Concerning the spirit, the Quran mentions: "O Prophet (P.B.U.H.), they ask you about the spirit. Say, 'The spirit is by the command (Amr) of my Lord.'" In the Quran, Allah defines His command as such: when He intends something, He simply says "Be," and that thing comes into existence.

The Colorful World

Question: Please explain the significance of colors in human life and the way to be aware of them.

Answer: When we reflect upon the countless creations on Earth, it becomes clear that the process of creation, if viewed through the lens of outward perception, appears uniform. For example, when contemplating the birth of a tree, we observe the endless sequence of tree births on Earth, all following the same pattern. Whether the tree is small or large, a towering tree or a vine, or even a shrub, the process remains the same: a seed is sown into the Earth, which nurtures it in its womb, and once the seed is fully nurtured, a tree emerges. Yet, it is remarkable that despite the same process of birth, each tree possesses its own uniqueness, a uniqueness that is not incomplete. For instance, when observing the mango and almond trees, both are of the same kind in terms of their existence and their creation follows the same method. They share similar sizes, but the trunks of the mango and almond trees are worlds apart. The fruit of the mango tree is distinct from that of the almond tree, each possessing its own form. Similarly, when we turn our attention to flowers, each tree of flowers carries its own individuality. In this individuality, its leaves are unique, its branches differ, and the flowers that emerge are unlike any other. Upon gazing at the countless types of flowers, we are struck by the fact that even when a flower has fragrance, each flower's scent is uniquely its own.

If a flower is colorful, each tree's bloom displays a distinct hue. The spectrum of these colors is such that some flowers possess shades of red so intense that replicating such a red is beyond human capacity.

Flowers manifest a range of colors: white, green, purple, and more, illustrating that countless hues emerge perpetually from the Earth. The majesty of Allah the Almighty is evident in this: while the Earth, air, sunlight, and water remain constant, and the process of creation follows a singular pattern, each manifestation is unique. A crucial point to note is that every created entity is defined by a dominant color; nothing is devoid of color. These colors—whether vibrant or subtle—serve as a veil between the Creator and creation. What distinguishes the Creator from creation is this manifestation of color. When the divine creative attributes manifest within a person, or when Allah the Almighty awakens the capacity for creativity through His grace, it becomes apparent that creation involves transforming a formless thought into one imbued with color. Allah the Almighty, as the Creator, is beyond the grasp of language or conceptualization. Those who have experienced His manifestation in the realm of creation affirm that His essence cannot be conveyed through words. Allah is an Otherworldly Being, transcendent and distinct from all created entities. Huzoor Qalandar Baba Aulia (R.A.) in his *Loh Qalam* described the essence of Allah the Almighty as "beyond color," meaning that He exists beyond any form of color. When Allah the Almighty intended to create the universe, He manifested the vision that existed in His mind, commanding, "Be," and it came into being. Thus, from a state beyond color, the divine thought took on form and color. To understand this, Sufism refers to this state as "colorlessness," a color that cannot be expressed or explained in words. When movement emerged within this colorlessness, a colorful existence took shape, which then manifested in various forms, colors, and capacities. This reveals that the fundamental element or essence in the creation of the universe is color.

It has been previously clarified that a human being is not merely a structure of flesh, skin, and bones.

Human beings possess an additional body composed of divine light, which Huzoor Qalandar Baba Aulia (R.A.) termed "Nasma." This body of divine light is not the soul itself but, just as the body of flesh is formed, the soul has created this body of divine light. Within the human being, there exist six centers of divine light, or "lamps," referred to in Sufism as subtle (Latā'if). Each pair of Latā'if contributes to the formation of a distinct aspect of the soul. The combination of the Latifa Nafsi and Latifa Qalbi forms the animal soul (Rooh-e-Haywani), while the Latifa Sirr and Latifa Roohi constitute the human soul (Rooh-e-Insani), and the Latifa Khafi and Latifa Akhfi together generate the Supreme Soul (Rooh-e-Azam). The soul formed from the Latifa Nafsi and Latifa Qalbī, which corresponds to the animal soul, is predominantly influenced by a yellow hue. The soul formed from the Latifa Roohi and Latifa Sirr, corresponding to the human soul, is predominantly green, while the Supreme Soul, formed by the Latifa Khafī and Latifa Akhfī, is marked by a blue hue. The greater the dominance of the yellow hue, the more a person becomes ensnared by worldly concerns. In spiritual practice, muraqabah is employed to reduce the grip of the yellow hue, allowing the mind to shift toward the green divine light, which offers serenity and facilitates mental focus. When the mind concentrates on the green divine light, it transitions toward the blue divine light. Beyond the blue divine light, no further colors exist. Once a person is liberated from the influence of the blue divine light, their mind enters a state of colorlessness. The creation of the human mind by Allah the Almighty is such that it does not remain fixed in any one state. Emerging from colorlessness, the mind attains a vision of the realm beyond color, which

constitutes the realization of Allah's essence. In Sufism, it is imperative for the seeker (Saik) to consciously cultivate states and experiences that liberate them from worldly distractions. Freedom from worldly concerns does not entail renouncing food, clothing, family, or social life. Rather, it signifies detachment from the mental entanglements of these worldly matters, engaging with them in a detached, routine manner without undue attachment. For example, when a person feels thirsty, they drink water. Once the thirst is quenched, they forget about it. Similarly, a person eats to sustain their life but does not constantly dwell on eating from morning to evening. There is a fixed time for hunger, and once it arises, they eat. The same applies to sleeping and waking, and to interactions with relatives and friends. If a person becomes so immersed in one or many thoughts that their mind is never at ease, it signifies that they have strayed from the realm of colorlessness and become absorbed in the world of colors. However, if someone performs all worldly tasks as part of their routine, it indicates that while living in the world of colors, they are simultaneously journeying towards the colorless world.

Seyyidna Huzoor (P.B.U.H.) would retreat to the Cave of Hira for the purpose of mental concentration and detachment from worldly affairs. During this period, he would take along provisions such as food and water as necessary, which would sustain him throughout his stay in the cave. Analyzing this initial practice of the Prophet (P.B.U.H.) reveals that attaining mental focus does not necessitate complete renunciation of worldly attachments or physical necessities, nor does it require permanent seclusion. From this first Sunnah of the Prophet (P.B.U.H.), it is clear that his time in the Cave of Hira was not intended as a permanent retreat; rather, he would spend a designated period there before

returning to engage with the affairs of the world. Furthermore, this first Sunnah emphasizes that once Huzoor (P.B.U.H.) attained mental clarity, and as a consequence, the angel Jibra'il (A.S) visited him with divine revelations, there was no longer a need for further retreat to the cave. After the commencement of his prophethood and the dissemination of Allah's divine knowledge through him, the Prophet's (P.B.U.H.) perspective remained singular: "Everything is from Allah." Human effort and endeavor are incumbent upon individuals, but the outcome lies solely in the hands of Allah. The events that transpired in the Cave of Hira highlight that when sustained mental focus (muraqabah) directs the mind towards the essence of Allah, the necessity for continued muraqabah ceases. An examination of prophetic knowledge reveals that in order to achieve mental focus and detach from worldly concerns, specific spiritual practices are essential—practices that momentarily disengage the mind from the distractions of the material world. Through these acts of worship, spiritual exercises, and disciplines, when the mind reaches a state of concentration, the importance of worldly matters diminishes. In this state, everyday worldly affairs are processed as routine, and the individual's inherent spiritual capacities begin to awaken. When the human mind becomes highly focused on these awakened spiritual capacities, the dominance of the yellow color on the consciousness begins to dissipate, resulting in the dissolution of the boundaries of time and space. As a result, the individual begins to perform actions while awake, similar to the ones they would engage in during their dream life. Even with their eyes closed during muraqabah, they retain a full awareness of their physical presence. Despite their eyes being shut, they may feel as though they are walking, flying, or viewing distant places, effectively transcending physical limitations. This experience is, in

essence, a form of dreaming while awake. Just as a person dream while sleeping, unaware of their physical body's existence, their posture, or location, in the dream world, they traverse vast distances and interact with others without the constraints of time and space. If they eat in a dream, they experience the taste; if someone strikes them, they feel the pain; if a terrifying vision appears, fear grips them, and they may scream in terror. These emotional responses and sensations remain with them after waking, reflecting the profound influence of their dream experiences on their waking reality. Upon awakening from a dream, the heart rate increases, and the body may perspire, illustrating the deep psychological and physiological connection between the dream state and the waking state. When a person experiences fear in a dream, it manifests as visible signs of terror on their face, with a glimpse of fear in their eyes. In contrast, when they experience feelings of joy, tranquility, peace, and happiness in a dream, upon awakening, they continue to carry these sensations of calm and contentment. After waking, they may feel as though they have just passed through a beautiful garden. If they smelled fragrant flowers in the dream, the scent remains in their environment upon awakening. Similarly, if they tasted fruit in the dream, the taste and fragrance linger after they wake up. In this state, the senses are detached from the physical body. However, the dominance of the yellow color on the animal soul, which typically prevails, diminishes. In muraqabah, when an individual experiences similar states, they are essentially engaging in a form of dreaming without sleep. The difference between dreaming and muraqabah is that, in a dream, one is unaware of the body, while in muraqabah, even if the physical eyes are open, the person sees with the "inner eye" or the "eye of the soul." In muraqabah, the individual remains aware of their physical state, yet the restrictions

of time and space are transcended. Muraqabah can thus be considered a first stage of dreaming, where the person is awake, but still transcends time and space. This state is grounded in the actions of the animal soul, which consists of two points: the self (nafs) and the heart (qalb). When human consciousness observes the world through the self, it remains bound by the limitations of time and space, which is the experience of waking perception. As the consciousness progresses and moves beyond the self to the heart, the constraints of time and space are lifted, and this state is akin to dreaming. When the consciousness ascends further, moving from the heart to the spirit (Latifah roohi), it enters into muraqabah, where the individual experiences a higher level of awareness while remaining fully awake. In this state, the person can walk, run, eat, drink, and witness the divine world beyond the limitations of time and space. Muraqaba has several forms. One form is when a person closes their eyes and sits in a state of mental concentration. In this state, something may appear before them, but the person is unable to assign meaning or interpretation to it. Another aspect is that when something appears, the consciousness and senses are suspended. Upon emerging from this state, the only impression that remains in the mind is that something was seen, but there is no memory of what it was or how it was perceived. In Sufism, this is referred to as "dreaming in wakefulness," or technically, "ghunood." The next stage occurs when a person, while maintaining awareness and consciousness, sees something, experiences a sudden realization of their own existence, and remembers some of what they saw, though part of it may be forgotten. This state is called "wurood." As mentioned earlier, in this state, the person retains the memory and meaning of what was seen, while still being aware of their physical existence and free from the constraints of time and space. This state is

known as muraqaba. In spiritual practices, the process of perceiving the inner world is based on four stages in the initial levels: the first is dreaming, the second is ghunood, the third is wurood, and the fourth is muraqaba. All of these states are essentially the transference of the world of dreams into the waking state.

Chapter Eight

The Single Self

Question: The blessed statement of Huzoor (P.B.U.H.) is: "He who knows his own soul, knows his Lord." The question arises: what is this soul, by understanding which one can attain the knowledge of Allah the Almighty?

Answer: Allah the Almighty, in His discourse on creation, affirms His role as the Creator, stating: "He it is Who created you from a single self." In Sufi terminology, this is termed "Nisbat-e-Wahdat" (the relationship of unity), which may be likened to a point encapsulating the entire cosmos.

Upon initial contemplation, one may question the true nature of this "single self." Commonly, it is interpreted as referring to Adam, the progenitor of humanity. However, such an interpretation lacks precision. When the Quran mentions Adam, Allah the Almighty specifies that Adam's form was created from clay, particularly from the soil of the earth. The "single self" in question, as stated by Allah, is not Adam in a literal sense, but rather the foundational point from which all of creation emanates. This point contains the essence and the record of every atom within the universe; nothing exists beyond it. The fundamental task for the seeker is to become acquainted with this point within their own being and to direct their gaze inwardly toward it.

In relation to this point, Huzoor (P.B.U.H.) declares: "He who knows his own soul, knows his Lord." Reflecting upon the divine revelation and the prophetic teaching reveals their profound interconnectedness. Allah the Almighty declares: "We created you from a single self..."

and Huzoor (P.B.U.H.) clarifies that understanding the self is intrinsically linked to understanding the Lord.

The challenge arises when the topic of self-knowledge is broached, and many individuals dismiss the Quranic verses on this matter as ambiguous or obscure. However, the Qur'an leaves no room for doubt. Allah the Almighty confirms that the Book provides guidance to the pious, those who believe in the unseen. These individuals perceive the reality that every event, from beginning to end, whether manifest or hidden, is governed by the will of Allah the Almighty.

Thus, every action and movement in existence is subject to the divine will of Allah.

It is essential to recognize that all phenomena in the universe are constituted by waves, and these waves are grounded in Divine Light. Allah the Almighty affirms that the heavens and the earth are manifestations of His Divine Light. Creation, in one sense, is luminous, and in another, it is itself a form of Divine Light. Those who possess the requisite insight have established frameworks based on human consciousness to seek out these luminous properties, dividing the original point into six parts for clarity. These six parts are known as the "Latā'if Sitta" (six subtle centers) in Sufism. Among these, the final and most profound, known as "Al-Akhfā," corresponds to the single self within every individual. Upon entering this point, the seeker perceives the universe as being fully subject to their dominion. The individual then comprehends the meaning of Allah's statement: "We have subjected everything in the heavens and on earth to you," indicating that all of creation is under human dominion and humans are the stewards of this creation.

Further elaboration on this statement reveals that Allah has subjected the sun, the moon, and the stars to

human beings. However, "subjugation" in this context does not imply servitude; rather, it denotes the capacity to exert influence over these cosmic entities. In practice, humans remain under the sway of the sun and the moon, but do not possess direct control over them. If the sun or moon were to cease their functions, life on earth would not endure. Humans are dependent on sunlight for warmth and the moon's light for the growth of crops, yet the true dominion over these celestial bodies remains beyond human reach.

Engagement in Work and Rest

Question: Allah the Almighty declares that He has made the day for work and the night for rest. In your writings, you state that reducing sleep is necessary to awaken the subconscious. Baba Tajuddin (R.A) engaged in nocturnal muraqabah, and it is said that staying awake at night can awaken the subconscious. If a person adopts this practice, will they become ill? Furthermore, people state that worship during the night brings one closer to Allah the Almighty. How much sleep should one take, when should one sleep, and when should one rise? Will reducing sleep to awaken the subconscious lead to illness?

Answer: The relationship between sleep and sustenance is one of habit. For example, if a person becomes accustomed to consuming a specific quantity, such as 16 loaves of bread, they will continue to do so, leading to corresponding changes in their physical state. In my own experience, I observed my Murshid (R.A), who, despite consuming only two small pieces of bread—one in the morning and one in the evening—remained active, performing all his duties without complaint. This illustrates that both sleep and food are governed by the law of moderation: they can be reduced or increased according to necessity and individual constitution.

Similarly, sleep is not a fixed quantity but can be adjusted to suit individual needs. I have encountered individuals who sleep for up to 16 hours without negative consequences, while others require only three hours of sleep to function optimally. In the early days of my career, I worked up to 19 hours a day, handling all correspondence myself. Despite the intense workload, I never felt fatigued, for the passion and purpose that fueled my work provided ample energy. My Murshid,

Qalandar Baba Auliya (R.A), once said, “To cultivate a bond with Allah, one must first develop love and compassion for His creation.” This fervor alleviates the need for excessive rest.

The Qur'an also highlights the importance of regulating sleep. Allah the Almighty addresses His beloved Prophet (P.B.U.H.) in the following verse: “O you who are wrapped in garments, rise to pray during the night, except for a little.” (Qur'an, Surah Al-Muzzammil)

This divine command emphasizes the discipline required in managing sleep. Excessive sleep, like overindulgence in food, leads to detrimental effects on the body. However, when sleep is regulated and balanced, it fosters both physical health and spiritual development. A modest reduction in sleep—such as one hour—may cause temporary discomfort, but with gradual adjustment, the body can acclimatize. The Sufi tradition advises limiting sleep to no more than five hours for optimal health and spiritual awareness.

Abrupt changes in sleep patterns may lead to negative consequences, but when implemented gradually, they can yield positive results. Five hours of sleep is generally sufficient to maintain both physical vitality and mental clarity. It is also observed that those who sleep less tend to experience a heightened appetite, as the body requires more energy to sustain itself in a state of heightened activity. However, excess in either sleep or sustenance will result in illness. The key is balance: when both sleep and nourishment are approached with moderation, under the guidance of a spiritual teacher, they enhance both physical well-being and spiritual growth.

Just as balance is required in other areas of life, reducing sleep in a measured manner can awaken the

subconscious and promote spiritual consciousness. If an individual requires five hours of sleep, there is no need to exceed this, for the additional time can be better utilized in productive activities, study, or spiritual pursuits. Any deviation from moderation, whether in sleep or food, can lead to illness, but when practiced with restraint and under proper guidance, both promote health and spiritual fulfillment.

Chapter Nine

The Apple of Divine Lights

Question: Is the fundamental nature of matter rooted in colored Divine Light? How can one derive nourishment from various colors? Do wheat-colored Divine Lights fulfill nutritional needs? Could you illuminate this subject from a spiritual perspective?

Answer: If one is able to identify and harness the divine light embedded within wheat that sustains hunger, the outcome will be the same. However, the crucial question arises: how can a society entrenched in superstition, devoid of research and intellectual pursuit, uncover such divine lights?

The entirety of the cosmos is grounded in divine light, a truth articulated by Allah, the Almighty, in the Quran, where He declares Himself to be the light of the heavens and the earth. Allah, the Creator of the heavens, the earth, and all that exists within them, has fashioned everything from divine light. Allah, in His essence, is the Divine Light, indicating that the entire cosmic order, as designed by Him, is intrinsically tied to divine light. When Allah desired to manifest His divine plan, He simply said 'Kun' (Be), and from that divine light emanated words that are nothing but manifestations of divine light. In the Quran, it is conveyed that the universe itself is constituted of divine light, and this section expounds on the concept. Allah has outlined the complete formulation of divine light: its origin, its nature, the numerous layers of divine light that envelop a person, the interplay of warmth and coolness within it, and the process by which it interacts with human beings.

The Quran, in its most profound form, conveys that the essence of all existence is divine light. It is further revealed that humanity itself is composed of divine light, a concept expressed in spiritual traditions as the "celestial body" or, in scientific terms, the "auric body." Divine light consumes divine light—if an individual consumes half a kilogram of wheat each day, over the span of a month, they would have consumed approximately 15 kilograms. Over a year, this equates to around 180 kilograms. However, the waste generated from this consumption is not proportional, illustrating that the individual is not consuming mere quantity, but rather divine light.

The Quran serves as the ultimate guide for understanding the principles of dominion over the cosmos. It is a tragic reality that many do not turn to the Quran for uncovering these formulas. Presently, the Muslim community is divided into factions—Deobandis, Barelvis, Ahl-i-Hadith, and so on—each sect using the Quran to justify its particular viewpoint. Such sectarianism has led to the loss of the deeper wisdom and esoteric formulas contained in the Quran. Allah commands believers to hold firmly to His rope in unity, and not to create divisions among themselves. Unfortunately, Islam today has become a mere label of sectarianism. Followers of various sects refuse to pray behind one another, each sect claiming to be the sole inheritor of Paradise while condemning others to Hell, despite the fact that none can truly know their fate until the Day of Judgment.

If the Quran is not read with an intention to discover the formulas of cosmic dominion, there is little reason to expect that its divine formulas will be revealed to us. Allah has declared that He has created everything in the universe with fixed quantities. For instance, a homeopathic pill as small as a poppy seed can carry

the potency of millions of such seeds. Where does this power come from? If everything exists in matter, how does such a minuscule pill produce such significant effects in the body? This underscores that quantity is not the determining factor. When one consumes wheat, it is not merely the quantity they are ingesting, but rather the specific divine light and energetic qualities embedded in it.

Spiritual guides, when teaching their disciples, emphasize the importance of perceiving and understanding these divine lights. The teacher demonstrates that a grain of wheat, when observed closely, reveals not only its material components—such as sweetness, starch, and texture—but also its capacity to absorb water, withstand heat, and manifest its intrinsic energy. Through careful observation, the disciple learns that the true nature of wheat lies not in its material form, but in the divine light it encompasses. This process of observation also reveals how divine light from the environment—such as the atmospheric gases and light energies—interacts with the wheat, multiplying and enhancing its potential.

Once the wheat is harvested, ground, and processed, the interplay of divine light continues. For example, the grinding process generates heat, which is essential in transforming the wheat into flour. The dough absorbs water, and it is this energetic transformation that enables the preparation of food. From a material perspective, we consume matter, but from a spiritual perspective, we are consuming divine light. Divine light absorbs divine light. This is why there is no significant increase in weight corresponding to the quantity of food we consume.

In the spiritual realm, such as in Paradise, there is no material matter, which is why there is no waste or

excretion. All substances in Paradise—milk, fruits, honey, and water—are composed solely of divine light, underscoring the transcendence of material reality.

The Etiquettes of the Path of Sulook (spiritual journey)

Question: What is the difference between Shari'ah, Tariqah, and Ma'rifah? Please explain.

Answer: When we study the Qur'an and reflect upon its wisdom, we find two ways of engagement. One approach is merely reading, and the other is to contemplate deeply, seeking the wisdom embedded in its verses. The latter aligns with the essence of the Qur'an, as it invites its readers to uncover profound insights. In this reflection, we discover that the Qur'an encompasses various disciplines, which can be categorized into distinct sections. One section delineates how humans differ from animals and how this distinction shapes human responsibilities. For instance, a buffalo, much like a human, eats when hungry, drinks water when thirsty, reproduces, nurtures its offspring, and seeks comfort from the elements. However, when we analyze life through the Qur'anic lens, humans emerge as an exceptional creation despite the apparent similarities. The Qur'an instructs humans on leading a virtuous life: practicing purity, fulfilling neighbors' rights, ensuring justice in livelihood, avoiding dishonesty, and raising children with moral guidance. It also emphasizes acts of worship and ethical conduct. Another section narrates the historical experiences of humanity: the arrival of prophets, their divine teachings, and the people's responses, whether acceptance or rejection. These narratives reveal that many not only ignored Allah's guidance but even martyred His messengers. Through these accounts, we learn that the rise and fall of nations hinge upon their efforts and perseverance. The third section focuses on Ma'ad and delves into the essence of the soul, exploring its nature and purpose. The passage discusses the existential and spiritual journey of the human soul, emphasizing its

origin, transitions, and ultimate destiny. It suggests that the human being is not merely a physical entity but fundamentally a spiritual essence—the soul. This soul's understanding begins with recognizing its Creator, leading to deeper inquiries into the essence and purpose of life. Shari'ah outlines the path for living a righteous life as conveyed by Allah Almighty through His Prophets, focusing on good conduct, lawful sustenance, and moral integrity. Tariqah represents the spiritual pursuit of seeking and understanding the Creator through the soul's reality. Questions about the soul's state before birth, its transitions in the worldly life, and its condition after death form the core of this inquiry. Human existence, as the text highlights, lacks autonomy; birth and death are beyond individual control. This lack of control points toward a higher authority, urging one to reflect on the purpose of existence and the overarching divine will that governs it. This passage reflects on the existential purpose of human life and the distinction between humans and animals. It argues that if human existence were merely about survival, reproduction, and shelter, then animals achieve these functions just as effectively. However, the human being possesses a unique consciousness that seeks answers about its origin, purpose, and Creator. The path of tariqah begins with this profound inquiry—seeking to understand one's essence, the reality of the soul, and the Creator of all existence. This quest culminates in ma'rifah, the spiritual recognition and intimate awareness of the Divine, achieved through a deep understanding of the Creator's attributes and purpose. The text emphasizes that shari'ah is essential for distinguishing humans from animals. Without it, sound reasoning ('aql-e-saleem) does not develop. Modern scientists, despite their monumental discoveries, lack acknowledgment of a Creator because their lives are not aligned with prophetic teachings, which constitute

the framework of shari'ah. To attain sound reasoning, one must adhere to the teachings of Prophets and Huzoor (P.B.U.H.). After grounding oneself in shari'ah, one should explore the universe (kainat ka khoj) and, through this exploration, reach the recognition of Allah Almighty ('irfan-e-Ilahi). This journey integrates shari'ah, tariqah, and ma'rifah as interconnected dimensions of spiritual and intellectual enlightenment.

A renowned incident of the revered Pir Sahib (may Allah have mercy upon him) is as follows: While he was traveling, a sudden radiance illuminated the sky. He perceived a light and heard a voice saying, "O Abdul Qadir, we have excused you from prayer." For a moment, he reflected and thought, "How is it possible that Huzoor (P.B.U.H.), despite being infallible, was not excused from prayer? How then can I, a mere servant, be exempted?"

If he had not been knowledgeable in shari'ah, such a thought would not have occurred to him. It was the awareness that Huzoor (P.B.U.H.) was infallible and yet obligated to pray, that led him to conclude, "This is the work of Shaytan." He recited *La hawla wa la quwata illa billah* (There is no power or might except with Allah), and immediately, the voice responded, "It is your knowledge that has saved you."

This realization led him to ponder further, "If Allah had not placed this thought in my mind concerning Huzoor (P.B.U.H.), how could I have been saved? My knowledge is limited, and this understanding would not have come to me otherwise." He then sought repentance and forgiveness.

From this incident, it becomes evident that just as the knowledge of shari'ah is essential, so too is the

understanding of tariqah. Prayer is a fundamental pillar, mentioned over a hundred times in the Quran. Upon intending to pray, establishing a connection with Allah Almighty during prayer is the essence of tariqah.

Without this connection, prayer, as stated in the Quran, is incomplete. Allah Almighty declares in the Quran:

Traslation: And destruction is for those who pray, yet are heedless of their prayers." Allah Almighty does not say destruction is for those who do not pray—such a case is altogether different. Prayer is a pillar, but the warning is for those who are heedless even while praying. Though they perform the prayer, they are unaware of what they are doing. Performing prayer, standing for it, and fulfilling its outward etiquettes all fall under shari'ah. However, attaining mental focus and establishing a connection with Allah Almighty during prayer is tariqah. According to the sayings of Huzoor (P.B.U.H.), seeing Allah, being seen by Him, calling upon Him, and receiving His response—this is the essence of tariqah. Simply accepting Islam does not elevate a person to the rank of a believer (mu'min). One may become a Muslim, but Allah states in the Quran:

"They say, 'We have believed.' Say, 'You have not [yet] believed; but say [instead], 'We have submitted,' for faith has not yet entered your hearts.'"

Being a Muslim is about acting in accordance with shari'ah, but after submission, establishing a connection with Allah through fulfilling all obligations leads to faith (iman). The culmination of faith brings one to the stage of recognition (irfan) and divine knowledge (ma'rifah). The path of shari'ah, tariqah, and tasawwuf is straightforward: shari'ah defines the etiquettes of the journey that leads to recognition. Without knowledge of the signs and directions along the way, one cannot reach the destination. Etiquettes of the path mean

knowing where the road leads, avoiding wrong turns, and adhering to guidance. The plea *Ihdinas-sirat al-mustaqim* ("Guide us to the straight path") means asking Allah for direction. When you pray this in every unit (*rak'ah*) of your prayer, does it not imply you are on the straight path? Yet, prayer alone does not guarantee adherence to the straight path unless accompanied by the deeper pursuit of *tariqah*, which culminates in *irfan*.

Becoming a Muslim is one thing, and having faith enter the heart is another. The second declaration of faith (*kalimah*) recited countless times daily means bearing witness. Without witnessing Allah, can one give true testimony? Courts do not accept testimony without seeing, so how will Allah accept such testimony?

In reality, you have already seen and affirmed His Lordship when Allah asked, "Am I not your Lord?" (*Alastu birabbikum*), and you responded, "Yes, indeed, You are." However, a veil—of the self (*nafs*)—obscures this vision. This is what *Huzoor* (P.B.U.H.) referred to when he said, "He who knows himself knows his Lord."

Understanding yourself, recognizing this veil, and removing it allows you to see your Lord. Without *shari'ah*, *tariqah* cannot be perfected. Without *shari'ah* and *tariqah*, *irfan* remains incomplete. These three—knowing yourself, knowing your Lord, and removing the veil—are interdependent and essential.

What is Sultan (consol on the unconscious)?

Question: "O assembly of jinn and humans, if you are able to pass beyond the realms of the heavens and the earth, then do so; you cannot pass except with Sultan." What is meant by "Sultan," and how can it be attained?

Answer: In Surah Rahman, Allah the Almighty declares: "O assembly of jinn and humans, if you can pass beyond the realms of the heavens and the earth, then attempt to do so; you cannot pass except with Sultan."

This verse invites deep contemplation. It reveals that within human beings exists a latent potential—a spiritual capability—that, when awakened and activated, allows one to transcend physical and metaphysical boundaries. "Sultan" represents this spiritual authority, a profound inner awakening that enables the human soul to access the unseen realms. By cultivating and energizing the inner aura, a person can venture beyond the visible confines of existence into the mysteries of the unseen. Thus, achieving "Sultan" signifies unlocking the spiritual essence that connects the finite self with the infinite reality. The notion of passing beyond the "edges of the heavens and the earth" metaphorically refers to transcending the limitations of worldly perception, entering a state where divine mysteries unfold.

The unseen encompasses all that is beyond human perception or knowledge. What lies beyond the edges of the earth and in the expanse of the heavens is part of the unseen. Beyond the seven heavens lies the Divine Throne ('Arsh), where Allah the Almighty is established in His attributes. This implies that every human possesses the potential to achieve such spiritual authority, referred to as "Sultan," that enables one to transcend the physical boundaries of the earth and heavens. Upon attaining this, the Throne becomes unveiled

before them. The Throne signifies the supreme station where Allah manifests His attributes, indicating that the vision of Allah is possible for every human soul. Some question the feasibility of seeing Allah, citing the example of Musa (P.B.U.H.), who, when exposed to the Divine Theophany at Mount Sinai, fainted and could not endure it. However, it is crucial to reflect: if Musa (P.B.U.H.) had not witnessed anything, why would he lose consciousness? His fainting indicates that he indeed beheld the Theophany, but the intensity of the experience was beyond his consciousness to endure. Thus, Musa's (P.B.U.H.) unconscious state becomes a testament to the reality of his vision, though it surpassed the limits of his awareness. This underscores that Divine vision is attainable, provided the soul has prepared itself to embrace the overwhelming majesty of the encounter.

When one is accustomed to observing the light of a 100-watt bulb, and suddenly a 5000-watt bulb is lit before them, the overwhelming brightness temporarily blinds the eyes. However, with repeated exposure, the eyes adapt. Similarly, when Musa (P.B.U.H.) communicated with Allah the Almighty, he ascended Mount Sinai. He listened to Divine words, conveyed the people's messages, and returned with Divine responses. For forty nights and days, he remained on the mount, receiving the Torah, as referenced in the Qur'anic verses:

"O assembly of jinn and mankind! If you are able to pass beyond the regions of the heavens and the earth, then pass. You will not pass except with authority."

This verse carries a profound point: Allah the Almighty mentions the heavens before the earth, although the discussion concerns the earth. This indicates that the journey begins from the heavens and descends to the earth, and no one can transcend these realms without

the Sultan. What is the Sultan? The Sultan lies within—the soul of the human being. When Allah the Almighty created man, He introduced Himself to humanity by proclaiming: "Am I not your Lord?" Upon hearing this Divine voice, every soul turned toward its source and beheld the essence of Allah the Almighty. Witnessing this, the souls collectively affirmed: "Yes, indeed, You are our Lord." This signifies that in the realm of spirits, human souls not only heard the Divine voice but also perceived the presence of Allah and acknowledged His Lordship. Therefore, the soul inherently knows and has witnessed Allah. If one discovers and reconnects with this soul that once beheld the Divine, recognized His voice, and affirmed His Lordship, they attain the ability referred to as Sultan. Sultan, in essence, is the awakening of the human soul to its primordial state. It is the capacity to transcend the bounds of the heavens and the earth, unlocking the latent potential to witness the Divine realities once again, as the soul did in the realm of spirits.

The Role of Sweetness in Mental and Spiritual Health

Question: The book *Jannat Ki Sair* emphasizes minimizing sweetness for spiritual growth during muraqabah. However, your guidance often suggests increasing sweetness and reducing salt intake. Could you provide a detailed explanation?

Answer: In *Rohani Digest*, our recommendations are aimed at addressing illnesses and resolving individual challenges. The advice to minimize salt intake is specifically targeted at psychological and neurological conditions, not spiritual tranquility. For patients dealing with psychological disorders, mental instability, or psychosis, we advocate reducing salt consumption while encouraging a higher intake of sweetness. This is because sweetness enhances and fortifies terrestrial consciousness, the state of awareness rooted in the material and practical world. A deficiency in sweetness can weaken this consciousness, often leading to auditory or visual experiences of a transcendental nature. These experiences, when processed without proper mentorship or guidance, are prone to subjective misinterpretation. This detachment from practical realities can manifest as symptoms resembling insanity. An adequate intake of sweetness strengthens the gravitational pull of the terrestrial consciousness, enabling individuals to engage effectively with worldly affairs. On the other hand, excessive doubt or mistrust can undermine this consciousness, leading to an overactivation of the subconscious mind. When the subconscious becomes dominant without proper regulation, it disrupts the individual's practical life, leading to misinterpretations of internal experiences, heightened anxiety, and, ultimately, significant distress for both the individual and their surroundings. Moreover, excessive salt intake has been found to exacerbate

several psychological and physiological conditions, including tension, depression (in cases excluding hypotension), epilepsy, hypertension, asthma, dermatological issues, insomnia, and schizophrenia. In such scenarios, medical supervision is crucial to regulate salt consumption and mitigate its adverse effects.

True Dreams

Question: What is the difference between imaginary dreams and true dreams? Moreover, when a person constantly thinks about something, it appears in the form of a dream. If the inclination is towards good things, the dream is considered good, but when bad thoughts manifest as dreams, they are considered bad, even though they are also just thoughts. Why is this the case? Please explain.

Answer: In the universe, no thought, illusion, or imagination is meaningless. Every thought carries two possible interpretations. It may be aligned with Rahmāni (Divine) values, or it may be rooted in Shayṭani (satanic) tendencies. There are two types of knowledge: Shayṭani knowledge and Rahmāni knowledge.

All the prophets who came to this world, including the Prophet Muhammad (P.B.U.H.), conveyed the same message: Learn the knowledge of the Almighty and act upon it so that you may draw closer to the Divine. Do not seek the knowledge of Shayṭān, nor act upon it, for if you do, you will draw closer to Shayṭān. It is evident that one who becomes close to Shayṭān will drift away from the Divine, and one who draws closer to the Divine will distance themselves from Shayṭān. As for the nature of dreams, it is related to the thoughts that occupy the mind. If a person is consumed with thoughts of wealth, for instance, they will likely see such dreams, filled with the imagery of money. On the other hand, if a person's thoughts are consumed by love for Allah the Almighty, the teachings of the prophets, and the love of the saints, they will always long for the proximity and love of Allah and His Messenger (P.B.U.H.). Such a person's dreams will be pure and blessed. The prophets rejected the path of Shayṭān and guided humanity to stay away from those thoughts and influences. They encouraged

mankind to seek closeness to Allah the Almighty and to learn the Divine knowledge. There are two types of dreams: one type reflects the distorted form of thoughts that constantly circle the mind, and the other represents the pure thoughts circulating in the higher realms. The former is considered a distorted dream, while the latter, those that arise from pure, divine thoughts, are known as true dreams

Chapter Ten

The Etiquette of Prayer (Dua)

Question: In her narration of a dream during a journey through Paradise, Sayyida Saida Khatoon Azeemi has stated that the angels cast aside those prayers which they deem unworthy of acceptance, while the divine command is, "O people, call upon Me, I will listen to you. Ask of Me, I will grant you." A human seeks from Allah the Almighty through prayer. So, why do the angels not accept the prayer and cast it away from the heavens when a person calls upon Allah the Almighty through prayer? Please can you clarify.

Answer: The answer is straightforward: every action has its own etiquettes and principles. Even asking for something through prayer comes with its own set of guidelines. For instance, if a son were to approach his father with a demand, saying, "Father, give me money," the father would likely rebuke him and send him away, rather than fulfilling the request. However, if the son were to express a genuine need, saying, "Father, I am in need of money," the father, moved by the son's respectful approach, would likely grant him more than what was requested. Now, consider the nature of contemporary prayers. Many of the supplications made today lack the qualities of reverence, humility, and submission that should accompany them. Instead, they often take the form of commands: "O Allah, do this, O Allah, do that." Such prayers lack the required adab (etiquette), respect, and firm belief that should characterize a true supplicant's plea. If the angels were to accept such prayers and not cast them down from the heavens,

what else would they do? For the past sixty years, I have heard the prayer, "O Allah, destroy the people of Israel," recited in various contexts—during Hajj, in mosques, in madrasas—by millions of people, all saying "Ameen." Yet, despite the repetition of this prayer, it has not been answered. Over these sixty years, as much as this prayer has been made, the power and influence of Israel have only increased. What does this indicate? Sixty years is hardly a brief period for a prayer to be answered. Millions of Muslims pray for the destruction of Israel, yet it has not occurred, despite the fact that Allah the Almighty has promised, "Call upon Me, and I will answer you." The crux of the matter lies in the fact that the fundamental principles of prayer are not being observed. When the supplicant fails to uphold the etiquette of prayer, and lacks true certainty in the supplication, Allah does not accept mere verbal petitions. The Qur'an explicitly states that the fate of nations is shaped by their actions. At present, our actions are not in alignment with the teachings of the Qur'an. While everyone knows that lying is a sin, many still indulge in it. While it is clear that hurting someone's feelings is a major transgression, spouses and parents often harm one another in this way. The moral decay within society is undeniable. How, then, can one expect such prayers to be accepted? What basis is there for anticipating Allah's response to such petitions, when those who call upon Him are engaged in acts that His Messenger (P.B.U.H.) explicitly disapproved of? Certainly, Allah the Almighty accepts the supplications of those whose hearts are truly connected to Him. It is not accurate to say that all prayers are rejected; rather, those who maintain a sincere and profound connection with Allah, and whose actions reflect that bond, will find their prayers answered. My son, Salam Arif Azeemi, was telling me that a scholar was delivering a sermon at the Grand Mosque in Rawalpindi. He led a

prayer, saying, "O Allah, make it so that the people of Israel are destroyed; make it so that the disbelievers are annihilated from this world." In the fervor of his speech, he continued, "O Allah, place worms in the cannons of the people of Israel," meaning, "Turn the cannons into humans, make them flour, and place worms in them." This is a great disrespect and blasphemy, for the person does not even realize in whose presence he stands and what he is asking. How then can such a prayer be accepted?

A prayer is only rejected if it lacks tenderness, a heartfelt connection, and certainty. If a prayer is made with genuine emotion, if the heart is involved, and if there is conviction in it, then that prayer will certainly be accepted. The truth is, Allah the Almighty does not accept a mere empty prayer. Allah the Almighty says, "First act, then pray, and I will accept your prayer." The life of the Prophet (P.B.U.H.) is before us as an example. The Prophet (P.B.U.H.) first took action and then prayed. He gathered the companions he had and went to the battlefield. Then he said, "O my Lord, these are the number of people I could bring. Now, help us." Allah, in response to this sincere prayer, sent angels to assist them. Therefore, without action, prayer is not accepted. The prayer must be coupled with action, sincerity, and certainty to reach the level of acceptance.

Divine Grace (Fayz)

Question: What is meant by fayz? When the murshid (spiritual guide) imparts fayz to the murid (disciple), what is actually being transferred? Is this transfer associated with metaphysical waves? If so, what kind of effects are induced upon the murid?

Answer: Spirituality, like any other field of knowledge, constitutes a formal discipline. Just as a teacher in secular fields transmits knowledge to a student, a spiritual guide—whether referred to as a murshid or a spiritual master—imparts spiritual wisdom. The key distinction, however, lies in the nature of the knowledge conveyed. In worldly sciences, the teacher's intellectual framework significantly influences the student, who internalizes the teacher's way of thought and adheres to it. In contrast, when a spiritual guide imparts spiritual knowledge to a disciple, it is not merely intellectual information that is transferred but also the guide's inherent spiritual disposition. For example, in the spiritual domain, it is essential for a disciple to place their full trust (tawakkul) in Allah the Almighty, to cultivate detachment (istighna) from worldly concerns, and to express gratitude to Allah the Almighty during times of prosperity. Conversely, in moments of hardship, the disciple seeks refuge in Allah the Almighty, seeking forgiveness and reflecting upon the divine wisdom embedded within their trials. The disciple, in such instances, recognizes their own frailty and inability to withstand these challenges without divine assistance, imploring Allah the Almighty for mercy and guidance. Thus, spirituality can be understood as a distinct cognitive framework, where spiritual knowledge is inextricably linked to this particular mindset. A spiritually oriented individual's consciousness is perpetually attuned to Allah the Almighty. Upon careful

examination of the teachings of all the prophets and a succinct distillation of the divine scriptures, one arrives at a singular, overarching truth: the relationship between the servant and Allah the Almighty. The servant is the created, while Allah the Almighty is the Creator.

When the relationship between the servant and Allah the Almighty is established, the servant turns every action toward Allah the Almighty. For instance, when the servant eats, they give thanks to Allah the Almighty afterward, acknowledging that Allah has provided the means for sustenance. They recognize that not only did they have good food, but Allah the Almighty also granted them a healthy digestion. It is not the case that the food would lead to vomiting or diarrhea. The servant contemplates that the food remained in the stomach, was digested, and transformed into blood, which in turn became energy circulating through the body. Through continuous reflection, patience, and gratitude, the servant realizes that their own personal control over their actions is insignificant. A person consumes food, but if the internal mechanisms—such as the intestines—cease to function, the food will not be digested. This awareness leads the servant to the realization that human existence is entirely subject to the will of Allah the Almighty, and that whatever is happening is orchestrated by Allah. The blessings that the servant receives are solely from Allah the Almighty. Those who possess complete faith, the pious, identify with this mindset, asserting that whatever is given is from our Lord, as expressed in the Quran.

If Allah the Almighty does not send rain, does not create the earth, does not bring forth sunlight, does not bring forth the moon, or does not cause water to flow in the earth, nothing can grow on the earth. One cannot create the earth, one cannot produce water, and one

cannot create seeds. If the seed of wheat were to vanish from the earth, which science could generate it? Whatever you use, it is inevitably a creation of divine nature. We use fertilizer to increase the production of the earth, but if Allah the Almighty does not produce the raw materials for the fertilizer, how could it be made? For instance, you cannot bring yourself into existence by your own will. If Allah the Almighty does not will it, no human being can come into existence. Allah the Almighty may create a person born with a mental condition, and no treatment exists that can restore such a condition. New diseases arise, such as cancer, which further exemplify human helplessness.

Cancer has yet to be cured. Despite the accomplishments of great scientists who claim to have traveled to the moon and walked in space, or who have made other significant discoveries, many of these prominent figures have passed away. Why could they not conquer death with their scientific inventions? Why could they not defeat death? When we reflect on our own lives, the life of the earth, the future, and the past, the only conclusion that emerges is that everything occurs by the will of Allah the Almighty, and it is Allah who orchestrates everything. For example, when a child is born, Allah the Almighty places love in the hearts of the parents. If Allah did not place love in the mother's heart, the child could not be nurtured.

Whether the mother is a cat, a goat, a buffalo, or a human, there is a system in place that ensures that when a child is born, Allah places love in the parents' hearts for its care and growth. If Allah the Almighty were to remove that love from their hearts, no child could be raised. Before birth, Allah fills the mother's breast with milk, and the mother plays no part in the creation of the milk. The deeper one reflects, the clearer it becomes that humans are not in control; everything is

orchestrated by Allah the Almighty. It is human ignorance to believe that everything is within our control. If you believe you are in control, then why do you experience loss in business or illness?

Once, someone asked Hazrat Ali (may Allah be pleased with him) how he recognized Allah the Almighty. He replied, "Through the failure of intentions—what I do not want, happens, and what I want, does not happen." Even the will is beyond our control. If you analyze your life, you will find that hunger arises on its own. No one can control hunger to the extent that they could decide to never eat again. It is impossible to live without eating. Similarly, no one can refuse to drink water; survival demands it. The meaning is clear: if one wishes to stay alive, they must drink water. A person cannot live without sleep; they must eventually rest. No one can stay awake their entire life; sleep is necessary. No one can live a life of complete idleness; movement is inevitable. Is there any moment in your life, in my life, or in the life of the earth, where we can claim that our life is entirely our own?

This philosophy cannot be explained with mere intellectual reasoning or logic. One cannot claim to be independent of Allah the Almighty. Take, for example, scientific inventions like missiles, atomic bombs, and other advancements; without the necessary components such as gunpowder, even a firecracker cannot be made. No scientist can create the earth or manufacture the minerals within it. The uranium discovered within the earth made the atomic bomb possible. If Allah the Almighty had not created uranium in the earth, the atomic bomb could not have been made. Similarly, iron is required for missiles—without iron, not only would missiles be impossible to make, but even nails would be unattainable. Every creation in the universe, every invention, and every advancement,

from Adam until now, is dependent on earthly resources. If you disregard the earth's resources, no invention would be possible. Allah the Almighty Himself desires new inventions, inviting scientists to utilize these resources. As stated in the Quran: "We sent down iron so that people may benefit from it."

If you look around you, you will find iron in many places—iron beams in the ceiling, iron locks on doors, iron grills in windows, pulleys for drawing water from wells, pipes for carrying water, spades, picks, and even large scissors used for cutting fences. The term "iron" here refers to metals in general, including aluminium, copper, and brass. If all metals were to be referred to as iron, you would see that iron is used in countless items—atomic bombs, missiles, railway tracks, ships, etc. Allah the Almighty explicitly states that He has created these resources for human use, so that through their utilization, humans can create new inventions. In essence, everything created on earth is made possible through Allah's resources.

The knowledge imparted by a spiritual guide is such that the servant develops a connection with Allah the Almighty, where the servant enjoys the finest food, wears the best clothes, resides in the best home, experiences pleasant scents, cultivates the best gardens, listens to the songs of birds under the shade of trees, and hears the music of the trees swaying in the wind—yet, the mind remains focused solely on Allah the Almighty, undistracted by anything else.

Example: You work throughout the day, eating, walking, traveling by car, and going to the office. However, in the daylight, your mind is never distracted. If, either voluntarily or involuntarily, your mind deviates from the daylight, darkness will come before you, and you will not be able to walk or read. Night falls, and the darkness

of the night is also a form of light. All the tasks of the night—such as sleeping, resting, calming the mind—rely on this light. If your mind deviates from the light of the night, you cannot perform the tasks of the night. Our experience of life is that while living during the day, we cannot voluntarily or involuntarily separate from the light. In such a scenario, why can we not maintain a connection with the One who created light, with Allah the Almighty? In reality, this is a practice that trains our mind to recognize that we are walking in the light, eating in the light, writing in the light, and sleeping in the light. The truth is that light surrounds us.

The spiritual guide, by imparting this way of thinking to the disciple, enables them to do everything—whether it is marriage, raising children, or doing business—in the same way the daylight surrounds them and allows them to carry out their tasks. Similarly, Allah the Almighty surrounds them, and this is the confirmation of the following verses of the Quran:

Translation: "Allah encompasses all things."

The fundamental difference between worldly knowledge and spiritual knowledge is that when a spiritual guide possesses spirituality, they pass on a way of thinking to the disciple, one that establishes a direct relationship between the disciple and Allah the Almighty. Whatever you do, wherever you go, your mind remains focused on Allah, and this way of thinking is transferred to you. As a result, the closer you become to Allah, the more you will become His friend. What does friendship mean? Friendship means closeness, and enmity means distance. When you become close to Allah, you become His friend. Allah the Almighty has said in the Quran:

Translation: "The friends of Allah will not experience fear or grief."

If your life, which is currently like hell, becomes close to Allah, it will transform into paradise. What is paradise? The defining feature of paradise is the vision of Allah. If there is no vision of Allah in paradise, then there would be no purpose to it. Hell is the name of distance from Allah. Thus, in this world, if you draw close to Allah, your relationship with Him will become so intimate that when you eat, Allah will be before you, just as the daylight is before you. When you wear clothes, Allah will be before you, just as daylight is before you. When you conduct business, Allah will be before you, just as daylight or the dim light of night is before you.

The esteemed saying of the Prophet (P.B.U.H.) is that every person carries their own heaven and hell with them. Among His creation, the one closest to Allah is the Prophet. When you adopt the way of thinking of the Prophets, you will draw closer to Allah. The great virtue of the spiritual guide is that they instill the same way of thinking in their disciple that was passed down to them from the Prophet (P.B.U.H.).

Types of Prayer (Salah)

Question: Why is muraqaba necessary for acquiring spiritual knowledge? Can this knowledge be obtained without muraqaba?

Answer: Allah the Almighty created various forms of creation, and each creation was made with a specific purpose. Similarly, Allah the Almighty created humans for a special purpose. When Allah the Almighty was alone, He was like a hidden treasure. He desired that someone recognize Him, know Him, acknowledge His greatness, and affirm His majesty. It was with this purpose that Allah the Almighty created mankind, so that they could acknowledge His greatness and bear the responsibility of His vicegerency. Allah the Almighty taught Adam (P.B.U.H.) the knowledge of the names, meaning the knowledge of His attributes, so that humans could carry out His vicegerency in the most perfect manner.

When Adam (P.B.U.H.) disobeyed, he was expelled from Paradise. As a result of this disobedience, the closeness to Allah and the knowledge he once had was affected. Though Adam (P.B.U.H.) sought forgiveness, and Allah the Almighty forgave him, the closeness and understanding that had been disturbed due to his expulsion from Paradise could not be fully restored. This condition was inherited by the descendants of Adam.

Allah the Almighty created Adam (P.B.U.H.) with the goal of allowing humanity to understand His essence and attributes, but due to disobedience, this wisdom was lost. Allah the Almighty then provided a program through which humans could attain knowledge of Him. This program is mentioned in the Holy Qur'an, and it contains two essential elements: "Establish prayer and give zakat." These two parts, prayer and zakat, are both

spiritual and physical duties, meaning they are necessary actions to sustain life.

The Noble Prophet (P.B.U.H.) said:

“When you are engaged in prayer, feel as though you are seeing Allah, or feel as though Allah is seeing you.”

This hadith clarifies that in addition to the physical movements of prayer, the mind must also turn toward Allah the Almighty. It is not merely the standing, bowing, and prostrating that constitute prayer; rather, the true essence of prayer is the mind's connection to Allah the Almighty.

Thus, prayer can be categorized into two types:

One type of prayer is when a person becomes heedless of Allah the Almighty, as mentioned in the Holy Qur'an.

“And those who are heedless of their prayers, those prayers become a source of destruction and ruin for them.”

(Surah Al-Ma'un)

It is common that as soon as one forms the intention to pray, their mind begins to wander. While the body remains engaged in prayer, the mind is distracted. The mind keeps thinking about other matters, and if one is part of a congregation, they are unaware of what the imam recited, and if praying alone, they are often unaware of their own recitation. At times, there are mistakes in bowing and prostration, and the person, while physically present in prayer, remains heedless of it.

These are the very prayers that are described as leading to ruin and destruction for the individual. The reality is that such prayers develop many faults within the person. For example:

The worshiper becomes convinced that because they pray regularly, they must have Allah's special attention.

This person develops arrogance, thinking that those who do not pray are inferior to them.

Such worshipers are more susceptible to the dominance of shayṭān.

They are greatly influenced by worldly desires.

Such people easily fall into despair.

Their minds lack expansion and remain confined to a narrow scope.

These individuals are slow to embrace good, but quickly fall prey to evil.

No matter how many good deeds a non-praying person may perform, or how virtuous their actions may be, these worshipers regard them as bad.

The heedless worshiper, when making supplications, believes their prayers will be answered simply because they are a regular worshiper. If their supplications are not accepted, they blame Allah the Almighty.

The above-mentioned prayers are those that should be regarded as the prayers of the ego. Instead of benefiting from such prayers, a person incurs losses. The second type of prayer is the one described by the Noble Prophet (P.B.U.H.), where Allah the Almighty said: "I have made five prayers obligatory upon your ummah, and I have taken responsibility for those who, by My command, offer them on time. I will enter them into Paradise under My care."

The prayers that are offered with humility, reverence, and presence are the ones that Allah the Almighty has taken responsibility for, and it is these worshipers who will be admitted into Paradise. Such prayers should be

called the prayers of truth. For those who perform the prayers of truth, the prayer becomes a source of mercy. It is said about those who perform the prayer of truth that when such a person stands for prayer, the gates of Paradise open. All veils between the worshiper and Allah are removed. When the worshiper, with such humility and reverence, prostrates in prayer, their head is at the feet of Allah the Almighty. Not only do they experience the closeness of Allah, but at times they even feel His touch. This is the type of prayer that has been described as the ascension of the believers.

When Hazrat Abu Bakr Siddiq (R.A) would stand to perform prayer, intense emotion would overwhelm him, and the atmosphere, filled with compassion, would cause non-Muslim women and children to cry as well. Hazrat Umar Farooq (R.A) would weep so loudly during the standing position of the prayer that the sound of his crying would reach the back rows. Hazrat Ali (R.A) once had an arrow lodged in his thigh, passing through. When the attempt was made to remove it, he felt great pain. A companion suggested that the arrow be removed while he was in prayer. He thus began his prayer and became so absorbed that he remained unaware of his surroundings. The arrow was removed easily, and the wound treated, without him feeling any discomfort.

Hazrat Zainul Abideen (R.A) was once praying in the mosque when a fire suddenly broke out in the roof, spreading rapidly. Despite the fire, he remained engrossed in his prayer. When the people gathered and caused a commotion, he remained unaware. After he completed his prayer and came out, the people said, "We made such loud noises, yet you did not take notice." He replied, "You were trying to save me from the fire of the world, but at that moment, I was standing in the court of Allah."

One day, Hazrat Sufyan Thauri (R.A) was praying near the Ka'bah when an enemy cut off his toes while he was in prostration. When he turned his head after completing the prayer, he saw the blood and then realized that his toes had been severed.

Hazrat Abu al-Khair Aqta' (R.A) had a wound on his foot. The doctors advised that his foot be amputated, but he refused. His disciples suggested that the foot be cut while he was in prayer, as at that moment he would not be aware. This was done, and when he finished his prayer, he saw that his foot had been amputated.

These incidents make it clear how those who perform the prayers of truth stand before Allah the Almighty with mental focus, presence, and humility. It is during such prayers that they experience profound spiritual states.

How can a heedless worshiper, who offers the prayer of the ego, be compared to one who performs the prayer of truth? One person holds a trust but betrays it, while another neither holds a trust nor commits any betrayal.

The one who does not practice humility in prayer, whose mind keeps wandering and who, even while standing before Allah the Almighty, gets distracted by other matters—how can Allah forgive such a person? They are a criminal in the sight of Allah, and how can they attain His mercy? It is possible that the one who neglects prayer may be forgiven by Allah, but the heedless worshiper will find that their own prayers become a cause of destruction for them.

To attain mental focus, one must practice muraqaba (contemplation), and once the habit of mental concentration is developed, the prayer can be performed with ease. This will enable the worshiper to achieve spiritual insight and attain awareness of the unseen realms.

Negative Seeing: "Photo Negative Therapy"

Question: You often advise people to practice "negative seeing" to alleviate various difficulties. What benefits does "negative seeing" offer?

Answer: Every therapeutic approach, whether it is allopathic, homeopathic, or acupuncture, has an underlying theory based on human experience. One might question how a single dose of quinine can effectively alleviate a fever. The answer lies in the pharmacological properties inherent in the medication, which exert a therapeutic effect on the body's temperature regulation mechanisms. Similarly, acupuncture, an ancient healing practice that has been employed for millennia in China, operates on a theory involving the stimulation of specific points (acupoints) on the body. These acupoints are interconnected within the body's energetic system, and when a needle is inserted into one point, it activates a flow of energy that circulates throughout the meridian network. This stimulation of acupoints induces a physiological response that results in changes to the body's biochemistry. The insertion of needles at particular sites can trigger the release of neurotransmitters, influence blood circulation, and modulate the autonomic nervous system. These changes contribute to the alleviation of symptoms and the promotion of healing. The body's intrinsic energy system, when properly adjusted through these methods, can restore balance and facilitate a variety of therapeutic outcomes, enhancing overall health and well-being.

Similarly, the Greek medical system follows the principle that when certain humors or bodily fluids accumulate within the body, which must be expelled, they can lead to various diseases. In this approach, the excess humors

are addressed by the use of specific treatments. The question arises, how do herbal remedies cleanse these humors within the body? The answer lies in the unique properties inherent in each herb. Each herb possesses a specific characteristic, and based on this characteristic, it can eliminate excess fluids from the body while retaining the necessary ones.

This brings us to the realization that everything on Earth—whether plant, mineral, or animal—has its own unique property. One method of treatment, then, involves selecting a remedy based on the nature of the disease, prescribing a substance that, according to divine design, possesses the capacity to cure that specific ailment. This is a material approach to healing, rooted in the physical and biological properties of the substances used.

In contrast, there is another form of healing known as spiritual healing, which differs from material healing. While spiritual healers may also use material substances, their focus lies in altering the intrinsic properties of these substances. For example, as discussed earlier, the benefit of "seeing the photo negative" is often questioned, particularly regarding its effects on various ailments. In spiritual healing, we have recommended the practice of "photo negative seeing" for psychological conditions like depression, anxiety, insomnia, and fear.

As I mentioned in the introduction, everything has its inherent properties, and under this principle, there is a unique property even in the "photo negative." Two key points are relevant here: firstly, this treatment is predominantly used for mental disorders, particularly in conditions like depression, where an individual becomes fixated on negative thoughts. For instance, a person may believe they are cursed or under a spell.

This indicates that the mind of the patient is fixated on a negative thought. Interestingly, the person simultaneously desires to escape this state, yet at the same time, they resist breaking free.

In the domain of spiritual healing, the approach of redirecting a person's focus from a persistent negative thought to an alternative thought is considered fundamental to alleviating psychological distress. This method operates on the premise that simply instructing the individual to abandon their negative thought is insufficient, as they typically seek guidance because they are unable to release the thought themselves. Rather than directly instructing the individual to reject the thought, the therapeutic intervention involves a strategic redirection of their mental focus, which is thought to disrupt the fixation and facilitate a shift toward a more constructive mental state.

The concept of "negative seeing", as presented in this context, draws upon a metaphysical understanding of creation's duality. In this framework, existence is composed of both positive and negative elements, mirroring the fundamental structure of the universe. The analogy often used to illustrate this concept is that of a photographic process, wherein an image is first captured in a photo negative form. This photo negative image is inverted, and only when it is transferred to a physical medium, such as photographic paper, does it appear upright. This inversion and subsequent correction are continuous processes, symbolizing the constant dynamic between the positive and negative forces at play in the human experience.

From a metaphysical standpoint, the physical body represents the positive aspect of existence, while the soul, which is inherently invisible and beyond material perception, is regarded as the negative counterpart.

The soul, operating within the divine system established by Allah, creates the body as its mirror image. The physical body, composed of tangible elements—flesh, bones, and skin—functions as the outward, positive manifestation, whereas the soul's image is thought to exist in a negative state. When viewed through a spiritual lens, the body can be understood as the inversion of the soul, analogous to a photographic negative.

The spiritual therapy proposed by the practice of "negative seeing" posits that by repeatedly focusing on the photo negative image—essentially aligning with the soul's inherent state—a person can move closer to the spiritual essence of their being. The soul, in this understanding, is free from the limitations of disease, mental turmoil, and the confines of time and space. It is not subject to the psychological afflictions that affect the body or the mind. Therefore, by engaging with the negative aspect, the individual is not merely observing an external phenomenon but is subconsciously aligning with the purity and light inherent within the soul. This alignment with the soul's essence facilitates the resolution of psychological and physiological disturbances. Just as a clean photographic negative yield a clear and aesthetically pleasing image, so too does focusing on the purity of the soul cleanse the mind, enabling the individual to overcome psychological afflictions, such as depression, anxiety, and mental unrest. The more the individual attunes their consciousness to the soul's inherent purity, the more the disruptive thoughts that contribute to illness and distress are alleviated. The process fosters a transition from a state of mental disorder and physical ailment to one of spiritual harmony and health.

Thus, "photo negative seeing" can be understood not only as a therapeutic technique for managing mental

health but also as a metaphysical practice that facilitates a deeper connection to the soul, leading to holistic healing. This practice, rooted in the principle that the soul's purity can influence the mind and body, reflects a profound understanding of the interconnectedness of spiritual and physical health, suggesting that the healing process is not merely the suppression of symptoms but a return to the soul's untainted state.