

Rendered into English by
Shaikh Mir Asedullah Quadri

Siddiqui's Elucidations

WRITTEN IN URDU BY
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QADEER SIDDIQUI (رحمة الله عليه)

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Written in Urdu By

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Rendered into English by

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Under the guidance of

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FOREWORD

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The need to translate into English the works of Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) has been felt for a long time. The onslaught on basic religious beliefs and misinterpretation of Islamic ideology from within and outside the Islamic nation is reaching new heights with every passing day. On one side, the enemies of Islam are attempting to tarnish the image of true Muslims, on the other, the deviant sects are trying to find fault with the basic Islamic faith and Sharia. The innocent Muslims who have been deprived of the religious teachings because of their ignorance of Arabic, Urdu and Persian languages, where religious literature is available in plenty, fall prey to the designs of these enemies. The Muslims are neither able to defend themselves against the orchestrated attacks, nor able to improve their Islamic image among other nations.

The objective of translating the works of the Shaikh is to educate people to know the true spirit of Islam and present Islam in a clear and forthright way to masses in order to uproot various doubts that have been implanted in the minds of the general public by vested interests from within and outside Muslim community. Shaikh's books enlighten the intrinsic spirit of Islam with an emphasis on internal/spiritual cleanliness. Every book written by Hadhrat Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) is extremely useful. His style of expression is unique and convincing. Siddiqui's Elucidations (تفهيمات صديقي) is the first translated book. I pray Allah (عَزَّ وَجَلَّ) to bestow His mercy on all of us and guide us to His path.

Translation of Shaikh's works in the true spirit of the essence is indeed a great achievement, unattainable without Allah's (عَزَّ وَجَلَّ) favor and beneficence. I can see the extent of effort Quadri is undertaking in this regard. People used to say that special person has to take birth to undertake this task. When I look at Quadri, I feel, that person is born. May Allah (عَزَّ وَجَلَّ) accept this book and increase his beneficence on us for all time to come.

AL-FAQEER

Hussain Shujaiddin Siddiqui (Izzat), Son and successor of the author Shaikh
Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه)

Muharram 28, 1416 AH - June 28, 1995

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على سيدنا محمد وعلى آله وصحبه أجمعين

The book, "Siddiqui's Elucidations", is the translation of the book "Tafheemat-e-Siddiqui" (تفهيماتِ صِدِّيقِي), written by Shaikh Muhammad Abdul Qadeer Siddiqui Hasrat (1871-1962), (رحمة الله عليه). Shaikh has clarified issues related to the intrinsic spirit of Islam in a question/answer format so that it is easily understood by the readers.

This book is intended to benefit those who have interest in knowing the true picture of Islam but have little knowledge of either Arabic, Persian or Urdu. It is also beneficial for the increasing number of cosmopolitan individuals whose interest to seek the truth has no bounds. People who have special interest in Islamic spirituality will also find this book very useful. An unbiased approach to the subject and concentration from the reader is required to understand the contents.

For first time readers, it is important that they get familiar with the terms used in the book. General readers may find it difficult to relate things being explained in this book. The contents are different even for modern Western Philosophers who would not be able to conceive them completely. To know the facts about Allah (عَزَّ وَجَلَّ) does not contradict any element of Islamic code. It is directly related to the teachings of Prophet Mohammad (صلى الله عليه وآله وسلم).

Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) has definite views in almost every department of religious knowledge. His way of expression is exclusive. Shaikh's attitude throughout his works is that of a teacher instructing his pupils.

To simplify the understanding of the answers, I have provided explanation below certain answers in the book. I am sure it will be helpful to the reader in understanding the subject matter.

In translating the present work, the English readers will understand all the reservations, precautions and restrictions imposed on me by the inadequacy of English terminology in this area of literature. I have tried to do justice as much as possible within these limitations.

The second book of the Shaikh, '**Principles of Islam**' has already been translated, reviewed by the reviewing committee made by the Shaikh and approved by Shaikh Hussain Shujauddin Siddiqui and is in the process of print.

I seek Allah's (عَزَّ وَجَلَّ) forgiveness for any oversight in this translation and pray for His beneficence and guidance. Allah's peace be upon Mohammad, the last divine apostle for humanity.

Shaikh Mir Asedullah Quadri,

Muharram 25, 1416 AH - June 25, 1995

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SIDDIQUI'S ELUCIDATIONS (تفہیمات صدیقی)

Q - 1. What are other names for 'Probate Archetypes (اعیان ثابتہ)?

Ans - Probate Archetypes (اعیان ثابتہ) are also termed as (a) Facts of things (حقائق اشیا), (b) Allah's Awareness (معلومات الہیہ), (c) Facts of Universe (حقائق کونیہ), (d) Facts of Allah (حقائق الہیہ), (e) Facets of knowledge (صور علمیہ), and (f) Purity Stone (حجر بحت).

Explanation of the above answer

Probate Archetypes (اعیان ثابتہ) are individual units, frames, sketches within Allah's (عَزَّ وَجَلَّ) knowledge. Allah's (عَزَّ وَجَلَّ) Knowledge is infinite and beyond the imagination of human beings. Allah (عَزَّ وَجَلَّ) knew before creating everything that 'the thing' will be born with a specific characteristic. Thus Probate Archetypes (اعیان ثابتہ) exist in Allah's (عَزَّ وَجَلَّ) knowledge (علم الہی) as 'Evidence' or 'Probation' or 'Proof of things' before they are created.

Probate Archetypes (اعیان ثابتہ) are of two kinds. (i) Facts of Allah (حقائق الہی), which are 'Effective' or 'Active'; and (ii) Facts of Universe or Facts of things or Facts of creatures' which are 'Affected' or 'Passive'. Existence of this Universe is dependent upon the refulgence (تجلی) of the Facts of Allah (حقائق الہی) on the Facts of Creatures or things.

Q - 2. What is the difference between "Facts of Universe (حقائق کونیہ) and Facts of Allah (حقائق الہیہ)?

Ans. The Facts are of two types. The first is Allah (عَزَّ وَجَلَّ) knows about 'His own attributes'. The other is He knows the facts of the creatures. These two have different realities. One is knowledge (عالِمیت - sum of what is known), the other is awareness (معلومات - subject knowledge). The knowledge relates to the Facts of Allah (حقائق الہیہ). In 'Awareness' also, the awareness of His attributes comes under the Facts of Allah and the Awareness of the Facts of things comes under the Facts of Universe. We consider Facts of Universe always with reference to servants (human beings) and creatures about whom Allah (عَزَّ وَجَلَّ) was aware of. The facts of Universe can never become Facts of Allah. The facts of Universe are related to Allah's (عَزَّ وَجَلَّ) awareness of the 'Possibilities' (ممکنات) / creatures. Knowledge is different from Awareness. How could Awareness (subject knowledge) be treated as Knowledge (total knowledge). Creatures awareness with reference to Allah (عَزَّ وَجَلَّ) can sometimes be termed as Facts of Allah because,

after all they are part of Allah's knowledge, however, the things themselves will be termed as Facts of Universe only.

From Allah's Unity (ذات الہی), which is the divine intention (منشاء الہی), of everything, by virtue of emerging into knowledge, the first aspect in the process of creation is the fact of a thing, then comes the knowledge. However, this sequence of events is for the purpose of credence (اعتبار). The fact of a thing is not anything which is distinct from His Unity. This means, Unity is such that by which, things can be understood and derived.

It is true that at this place, the servants are in the state of Allah's (عَزَّ وَجَلَّ) knowledge, however, here also, they are to be regarded as creatures. This is because Allah (عَزَّ وَجَلَّ) knew the things as per their facts. Servant was regarded as Servant and creature as creature. In Allah's (عَزَّ وَجَلَّ) knowledge, there is otherness (غیریت - distinction) with respect to servant even if he is not born. At this stage also, the exigency (اقتضاء) of his nature is such that he be regarded as creature. Servant is servant and Allah is Allah (عَزَّ وَجَلَّ), though all things have their evolution from the Unity of Infinity (ذات احدیت). In consideration of his facts, the servant has a absolute indigence (احتیاج ذاتی). If indigence was not absolute for him, he would not have been born. How could then this fact of his be enumerated with the Facts of Allah?

Q - 3. What is the Evidence of Probate Archetypes (اعیان ثابتہ) ?

Ans. Allah (عَزَّ وَجَلَّ) knew the creatures before their birth or after they were born? If He knew the creatures after they were born, the attribute of pre-creation ignorance will be associated with Allah (عَزَّ وَجَلَّ). Allah's (عَزَّ وَجَلَّ) knowledge is eternally antiquated. It has neither increased nor decreased. Therefore, Allah (عَزَّ وَجَلَّ) knew the abilities of creatures before they were created. The facts of things which Allah (عَزَّ وَجَلَّ) was aware of are described as 'Probate Archetypes (اعیان ثابتہ).

Q - 4. Shaikh Mohiuddin Ibn al-Arabi (رحمة الله عليه) says "Probate Archetypes (اعیان ثابتہ) do not exist. What does he mean by that?

Ans. Shaikh Ibn al-Arabi (رحمة الله عليه) differentiates between Being - (Existence - وجود) and Evidence (evidence of existence - ثبوت). To what we call the 'Being in Knowledge (وجود علمی)', Shaikh terms it as 'Evidence'. Since Probate Archetypes are nowhere near the 'external being' (وجود خارجی) Shaikh does not regard them even in 'literary existence' and uses a new term "Evidence" for them.

Explanation of the above answer

Here we need to understand three terms: (i) Existence, (ii) Being, and (iii) Evidence. The terms "Being" is used for "Existence". There are two aspects of "Being", one is intrinsic (internal), the other is external. The internal Being is the "Being in Knowledge" and the external Being is the manifestation of the internal Being; ie., creations (things in this Universe). Shaikh Ibn al-Arabi (رحمة الله عليه) regards only one Being as the "real Being" which is "external Being". He does not regard "existence in knowledge" as "Being" and instead terms it as "Evidence (of the Being)".

Q - 5. Probate Archetype (عين ثابتة) is "Integral Reflectivity" (كلى) or "Fractional Reflectivity" (جزئ)?

Ans. One school of thought says that Probate Archetype (عين ثابتة) is 'fractional reflectivity' (جزئ) only. The 'integral reflectivity' (كلى) is a derived thing. Looking at the fractions, the integral is derived. Therefore, the Probate Archetype is 'fractional reflectivity'.

The other school of thought says that the Probate Archetype is 'integral reflectivity' (كلى). The 'fractionation' is a derived thing. A thing in thought cannot be said to be in existence. Only an actual thing is considered to be in existence. Zaid, Bakr and Aamer are all the things for the purpose of understanding. The humanity which is common in all of them is an actual thing. Therefore humanity is the existence; which means 'Probate Archetype' is 'integral reflectivity'.

The third school of thought considers probate archetype in one context as 'fractional reflectivity' and in other as 'integral reflectivity'. Probate archetype, though 'fractional reflectivity', has the capacity by which many things can be derived and with every derivative a new aspect is focused.

In reality, there only Allah's Unity (ذات الهى) which is not divisible. Looking at its various states we understand its few features and every feature has a Probate Archetype. This way Unity (ذات) is "Integral" (كلى) and different Probate Archetypes are its 'fractional reflectivities'. And the divine 'intention' and the derivation of all is only the solitary unity (ذات واحد).

And since every Probate Archetype has its specific characteristics, all these characteristics are its fractional reflectivities. And in view of Probate Archetype itself being the "intention" of all its characteristics, is regarded as 'integral reflectivity'. The Probate Archetype in the descending state of finiteness will focus more and more of its characteristics. Like Habib Ali (Mr. Habib Ali was the Murid of the Shaikh. Shaikh has

given his example to explain the issue here) is an integral reflectivity from which, Habib Ali's sitting, standing, all are being understood. These derivatives are the fractional reflectivities of Habib Ali. As a matter of fact, in the upper state (sublime worlds), Habib Ali himself is derived from some bigger integral reflectivity and is among its 'fractional reflectivities.

Thus, probate archetype, in consideration of its finiteness, is 'integral reflectivity' and in consideration of 'its essence is fractional reflectivity.

Q - 6. What is the fact of the Probate Archetype of Prophet Mohammad (عين ثابتة محمدى) (صلى الله عليه و آله وسلم)?

Ans. No one else's Probate Archetype has got the expansion bestowed upon Prophet Mohammad's (صلى الله عليه و آله وسلم) Probate Archetype. The Archetype Primeval (عين عيان), ie., the Probate Archetype of Prophet Mohammad (عين ثابتة محمدى) is fractional reflectivity with reference to Allah's (عَزَّ وَجَلَّ) Unity. However, as it initiated itself getting finited, a new Probate Archetype was born and likewise hundreds of its fractional reflectivities were born. With this aspect in view, the Probate Archetype of Prophet Mohammad (صلى الله عليه و آله وسلم) is integral reflectivity. From divine Unity a common (comprehensive) thing will come. It will become distinctive, more distinctive and later most distinctive until every moment most distinctive things will come. All these fractional reflectivities have their origin in the Archetypes primeval. The Archetype Primeval absolves all Probate Archetypes. All Probate Archetypes receive from the Probate Archetype of Prophet of Prophet Mohammad (صلى الله عليه و آله وسلم). It is in Hadith Bukhari, the Prophet (صلى الله عليه و آله وسلم) said, Allah (عَزَّ وَجَلَّ) gives and I distribute. There is something available in the Probate Archetype of Prophet Mohammad (صلى الله عليه و آله وسلم) and something missing. Whatever he gets from one end, gives away to the other end. What distinguishes the Probate Archetype of Prophet Mohammad (صلى الله عليه و آله وسلم) – it is Divinity (الوہیت).

Explanation of the above answer

A correct understanding is essential here as the entire structure of the 'knowledge of Truth (علم حقیقت) rests on this foundation.

To explain issues in any field, the scientists devise new terminology related to that field so that they can cover the subject matter. Similarly to explain Allah's (عَزَّ وَجَلَّ) Tauheed, we need to use terms which are related to this subject. The irony is that English language was developed in an environment away from Islamic culture. Therefore, we

do not find terms in English that can be used for this subject. It is important that the readers get familiar with the new terms used here to understand the subject matter.

Allah's (عَزَّ وَجَلَّ) Unity, Person or Zaat is free from the concept of body, form, shape or anything related with creatures. Even our Soul is free from form, shape, body or any imaginary considerations. The subject matter should be understood keeping these facts in mind. Many religions in the world have appeared because of the misunderstanding about God Almighty.

Allah's (عَزَّ وَجَلَّ) Unity or Person (ذات) is solitary and indivisible. He is the antecedent and recourse of all existing things. He is permanently existent and self dependent.

There are three credence (اعتبار) of internal unfolding of Allah's (عَزَّ وَجَلَّ) Unity. These are (i) Infinity (احديت), (ii) Indefinity (وحدت), and (iii) Actiplicity (واحديت).

(i) Infinity (احديت)

This state of Allah's Unity (ذات الهى) is unconfined, unseen, anonymous and pure from suppositions and apprehensions.

(ii) Indefinity (وحدت)

This state is capacitated with multiplicity. However, multiplicity does not exist in this state. This is also known as 'Veracity of Prophet Mohammad (حقيقت محمدى صلى الله عليه و آله وسلم)

(iii) Actiplicity (Active Multiplicity) (واحديت)

In this state active multiplicity is taken into credence. Here multiplicity means the multiplicity of divine epithets (Allah's names), divine attributes, and divine knowledge.

Remember the above aspects are intrinsic states before creation.

Veracity of Prophet Mohammad (حقيقت محمدى صلى الله عليه و آله وسلم)

The state of indefinity (وحدت) is also known as the veracity of Prophet Mohammad (حقيقت) (عين الاعيان) or the Archetype Primeval (محمدى صلى الله عليه و آله وسلم).

It is an internal state before any creation, and therefore is unseen. However, when Allah's supreme refulgence (تجلى اعظم) is gleamed on it, the Supreme External Entity (موجود خارج اعظم) wears the dress of "Being".

All other Probate Archetypes are the "Fractional reflectivities" of Archetypes Primeval or the Probate Archetype of Prophet Mohammad (صلى الله عليه و آله وسلم). Therefore, the

probate Archetype of Prophet Mohammad (صلى الله عليه و آله وسلم) is integral reflectivity' in consideration of other Probate Archetypes and is 'Fractional Reflectivity' in consideration of Allah (عَزَّ وَجَلَّ).

This is the fact of the Hadith [Allah gives and I distribute] (Bukhari). The one who gives is Allah (عَزَّ وَجَلَّ) and the one who receives and distributes is the supreme servant of Allah.

Q - 7. How a thing, which is not in existence and which is not known to anybody, be subjected to commands?

Ans. It may not be subjected to 'Nominative Commands' (إيجابى احكام); however, it can be subjected to 'La vide Commands' (عدمى احكام).

Q - 8. The 'Unfound' (معدوم), when it is not there, how did we know?

Ans. Looking at an existing thing, we understand the non-existing thing. And the non-existing thing is known 'unfound' (معدوم). The Doctor is in my house and therefore he is not there in his house. Looking at his presence in my house, his absence in his house is being understood. Unfound is the name of a thought which is not there. By telling unfound (معدوم) we understand a thing which is not existing. Looking at an existing thing we derive a thing which is not in existence.

How do we understand the 'Absolute unfound' (معدوم مطلق). By looking at Allah (عَزَّ وَجَلَّ) whose 'Being' is absolute. Similarly looking at a 'Contingent Being' (وجود اضافى), we understand the 'Contingent Unfound' (معدوم اضافى). We understand the meaning and connotation of unfound, but the reality is neither available in mind nor outside.

Explanation of the above answer

The words unfound / void / non existence /nothingness / non being (عدم), are used against 'Being' (existence - وجود).

Q - 9. To whom Allah (عَزَّ وَجَلَّ) commanded 'Be' (كُن). To an Entity (affirmed being - existing thing) or to a non-entity (non existing thing). If He commanded to an Entity, then the thing is already there. Where was the necessity to command 'Be' (كُن)? And if it

was commanded to an non-entity, then since the thing is not in existence, how can it be subjected to command?

Ans. Allah (عَزَّ وَجَلَّ) commanded "Be" to His Awareness which were present as Evidence in His knowledge. The exteriorization is necessary because they are in Allah's (عَزَّ وَجَلَّ) knowledge and did not have external being. After they were commanded 'Be', they came into the state of being (external being) from the state of evidence (being in knowledge).

Explanation of the above answer

This relates to the history of origin of creation. When Allah (عَزَّ وَجَلَّ) wanted to create the Universe, He commanded 'Be' (كُنْ) and instantly everything came into being (فِيَكُنْ) .

Q - 10. Allah's (عَزَّ وَجَلَّ) knowledge is eternally antiquated (as old as He Himself if), then how could it be commanded to come into being?

Ans. Undoubtedly, Allah's (عَزَّ وَجَلَّ) knowledge is eternally antiquated. However, the facts of things were in existence in Allah's (عَزَّ وَجَلَّ) knowledge. Existence in knowledge is called 'Evidence' (ثبوت). Allah (عَزَّ وَجَلَّ) commanded 'Be' to these facts and 'there they were'. This evolution is called external existence.

Q - 11. Is Allah 'thing' or not? If He is a 'thing', then what is the meaning of this Quranic verse إِنَّ اللَّهَ خَلَقَ كُلَّ شَيْءٍ [Allah (عَزَّ وَجَلَّ) has created all the things.] (Az-Zumar - 62). Is Allah (عَزَّ وَجَلَّ) the creator of Himself?

Ans. There are two connotations to the word 'thing'. One is [about whom the tidings is given]. In this connotation Allah (عَزَّ وَجَلَّ) is a thing. Like, it is in Quran إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ [Allah (عَزَّ وَجَلَّ) knows about Himself] (Al-Ankaboot - 62). In other connotation, 'thing' is referred to as creature. In this meaning, Allah (عَزَّ وَجَلَّ) is definitely not a thing. In this verse إِنَّ اللَّهَ خَلَقَ كُلَّ شَيْءٍ [Allah (عَزَّ وَجَلَّ) has created all the things.] (Az-Zumar - 62), the thing is referred to as creature.

Q - 12. When Allah (عَزَّ وَجَلَّ) commanded 'Be', creatures were born. Are angels included in creatures? Or , are they as old as Allah (عَزَّ وَجَلَّ)?

Ans. The word 'old' has two periodic references. (i) Primal (قديم زمانى), (ii) Bygone (قديم دهرى). It also has a third reference, ie., (iii) eternally antiquated (قديم سرمدى) which is used only in special reference to Allah's (عَزَّ وَجَلَّ) person, and His attributes. The angels are of bygone eras because there is no age when they were not there. Therefore, they are not primal incipient (حادث زمانى) but are of bygone's appearance (حادث دهرى). They are not eternally antiquated as Allah (عَزَّ وَجَلَّ).

Q - 13. What came out first when Allah (عَزَّ وَجَلَّ) commanded 'Be'?

Ans. When Allah (عَزَّ وَجَلَّ) commanded 'Be', the first thing to appear was 'Soul'.

Q - 14. Your 'I' (ego) is Principle (بسيط) or Compound (مركب)? If Principle, then Allah's (عَزَّ وَجَلَّ) 'I' is also Principle, then are you Allah, as a compound is a creature and Principle thing is not a creature?

Ans. Our 'I' has two connotations; in one standing it is Principle and in other it is compound. With reference to its attributes, it is principle as multiplicity of attributes is not there in our person (ذات). Since our Probate Archetype (عين ثابتة) is created by the combination of the refulgences of Allah's (عَزَّ وَجَلَّ) epithets and attributes, our 'I' is a compound. therefore, with reference to we being creatures, we are compound and in context to our 'person', we are principle.

Our Personal finiteness is principle. Against this, Allah's "I" is not a compound in any context. The compound is (of newer appearance - حادث). Allah's (عَزَّ وَجَلَّ) "I" is an eternal reality. Our 'I' cannot be created until the refulgences of epithets and attributes of Allah (عَزَّ وَجَلَّ) are gleamed on it. Allah's (عَزَّ وَجَلَّ) "I" is not dependent on His attributes.

Q - 15. Where is the place of your 'I' ? By saying 'I', do you refer to your soul or something else?

Ans. The place of our 'I' is our soul. By saying 'I', we refer to our soul only.

Q - 16. Does your 'I' contain attributes? If yes, it will be a compound. If it is compound, what are its attributes?

Ans. Our soul is a compound and it has seven attributes.

Q - 17. Your 'I' is compound or principle? If it is Principle, what do you mean by that?

Ans. With reference to external attributes, our 'I' is principle and it has seven attributes.

Q - 18. What is the difference between 'I' and 'Soul'?

Ans. The Soul is the place of 'I'. 'I' is the actual reality. With reference to body and shapes, we call it soul. There is nothing opposite 'I'. When we say 'I', we do not take attributes into consideration. The attributes are inside 'I'. They have not been imposed on it. the thought of soul brings into focus the attributes. The soul has the knowledge of 'I am'.

Q - 19. If the soul has the knowledge from earlier, then why we are not aware of the World of Souls?

Ans. The soul has the knowledge from earlier. But in view of its concentration in the World of (corporeal) Manifestation (عالم شهادت), it tends to forget. The knowledge is gained by concentration. No concentration, no knowledge. If you are not stuck in this world, then by 'unveiling' (spiritual vision - كشف) your past and future will be opened for you. What happened to you before descending to this world and what is going to happen to you in future will be known to you.

Q - 20. Clarify what attributes are there in Soul and what are missing?

Ans. The soul has seven attributes. It does not have world of spirits' traces of appearance, and world of manifestation's age, shape and weight.

Explanation of the above issue

To understand the answers of the questions from 15 to 20 above in detail, I (Shaikh Mir Asedullah Quadri) have written a small book titled 'Understanding Human 'Self', 'Soul' and 'Body'. It is an important book recommended for reading for all those who are interested in this subject.

Q - 21. What is the difference between (i) Unity, (ii) Attribute, and (iii) Name?

Ans. The Unity (person - ذات) is the place of attributes. And an attribute is that temporary thing which is existing in a permanent thing (person). Name is the combination of 'Person and attribute'.

Zaid is a person, knowledge is his attribute and therefore 'knowledgeable' is his name. Name indicates both his person and his attribute.

Q - 22. Two persons and Two Beings (دو ذات دو وجود), Two Persons and One Being (دو ذات ایک وجود), One person, One Being (ایک ذات ایک وجود) (One Person His Being - ایک ذات جو - ایک وجود), which is the correct comprehension? Can you prove that all the three are correct?

Answer :

(a) Two Persons (Two essences - دو ذات) and Two Beings (Two Existences - دو وجود)

Allah's (عَزَّ وَجَلَّ) person (ذات) and His Being (وجود) is different from our person and our being.

What is the proof of two 'beings'?

My son Rahim and myself (Shaikh is referring to his son). Ever since I am here, Rahim is not there as he was born later. This means that my being is different from his being.

What is the proof of two persons?

I am associated with fatherhood, and he is associated with sonhood, which clarifies that my person is different from his person. We call 'Being' when some appearance is evident. Since my appearance is different from his, my being is different from his being. My attribute is to be a father and his attribute is to be a son, then his person is different from my person.

We describe person with reference to attributes, and being with reference to appearance. Allah (عَزَّ وَجَلَّ) has been there always and traces have appeared on us later. This clarifies that our 'being' is different from His 'Being'. Allah (عَزَّ وَجَلَّ) is eternally antiquated (قدیم سرمدی) and we are incipient (حادث). The attribute of Almighty is

associated with Allah and the attribute of servanthood is associated with us. Therefore, Allah's (عَزَّ وَجَلَّ) person is different from our person.

(b) Two 'Persons' (دو ذات) and one 'Being' (ایک وجود)

Before creating everything Allah (عَزَّ وَجَلَّ) knew about Himself and the creatures. Therefore, this constitute two 'Persons'. But His is the 'Absolute Being' (وجود با الذات) and ours is 'Contingent Being' (وجود با العرض). The contingent being is like 'Non-Being'. Therefore, there is only one Being. We consider existence of creatures as 'non-being', because 'to be' goes only to Allah (عَزَّ وَجَلَّ). As against this we are servants. Veritably, servanthood is our originality. We cannot say 'servanthood also belongs to Allah (عَزَّ وَجَلَّ).

(c) On 'Person' one 'Being' (ایک ذات ایک وجود) or One Person His Being (ایک ذات جو وجود)

Some persons call one person one being and some others call one person His being.

If we say one person one being, the 'Being' (وجود) will be attributed to the 'Person' (ذات). The moment we refer to attribute, the 'person' should come first since the attribute cannot be found except in a person. When we say one person and one being, the person comes first and when we say 'is there', then comes the 'Being'. In view of these two preceding and following, these become two beings.

When the other school of thought says one person His being (ایک ذات جو وجود) to them, the being is not an attribute of Allah (عَزَّ وَجَلَّ). He is the Person and He is the Being. This means that there is nothing different for His being. All attributes can be understood separated from His person to some extent, but in Allah (عَزَّ وَجَلَّ) we can not understand His being separated from His Unity. We say person by fully understanding the meaning. Our understanding is real or to whom we comprehend is a real thing. What we comprehend is a real thing and when we say 'He is', then 'is' becomes a derivation. In 'Allah is', Allah is present and 'is' is a derivative. The meanings of 'is' are, on whom traces (اثار) can appear. This understanding of ours is a derivation. The precise Unity, in view of His originality and permanence, has been the 'will' of everything. Allah (عَزَّ وَجَلَّ) is purer than our imagination.

What we mean by 'Being' (وجود) is precise person (ذات)? That means His person has such an absolute perfection that on Him the traces of varied occurrences can be understood. We use the word 'Being' at two places. At one place, we refer 'Being' by which all things of the Universe are being derived. This is called 'Essence of Existence' (ما به الوجودیت). At another place 'Being' is used for 'to be there', by which we aim to understand 'His Person'. This is called Universal Perception (کون و حصول).

Q - 23. Is "Evil" there in the world? If yes, where has it come from, since Allah (عَزَّ وَجَلَّ) is 'Absolutely virtuous' (خير محض) and evil cannot be associated with His pious exalted divinity?

Ans. There is no evil (شر) as such. Evil is a contingent thing which is being understood with reference to another thing. Compare Zaid and Aamer. Zaid is not there in Aamer and Aamer is not there in Zaid. When we compare two things, we realize the inadequacy in one from the other which is indicated as evil. Virtue (خير) and evil (شر) is only for understanding purposes and are our mental derivations. Allah (عَزَّ وَجَلَّ) is absolutely virtuous and absolute evil is unfound. However, contingent virtue and evil prevails in servants.

Q - 24. Evil is a creature or non-creature?

Ans. If something is existing, it will be considered as creature. A thing which is not there, how can we call it a creature? The evil is only a derivation. By looking at an existing thing, namely, virtue, we are understanding the unfound, ie., evil. The absence of virtue is described as evil. Therefore, evil is not a creature.

Some people misunderstood this verse of Quran مِنْ شَرِّ مَا خَلَقَ (Al-Falaq - 2) and started thinking that evil is a creature. This is the result of not understanding the possessive and possessed noun. The meaning of the verse is 'from the evil of the one who is created', ie., from the evil of the creatures. Creatures are made in such a way that we can understand evil. Otherwise evil does not exist at all.

Q - 25. Who do we call creatures?

Ans. A thought of some attributes of Allah (عَزَّ وَجَلَّ) and with it the thought that something is missing from it. This compound thought is creature. Zaid is a creature means, Zaid is being finited. Here finity (تعين) means various things have been excluded from him. This process of removal of a few things is called finiteness which, in turn, is called a creature. In finiteness, when we finite motherhood, then daughter-hood, wife-hood and sister-hood are being excluded. Zaid is being witnessed. You are visualizing the non-existence (إعدام) which is resulted in Zaid's finiteness. Because of the things which have been excluded from him. Zaid is being viewed. When we say the hand of Habib Ali (Habib Ali was a Khalifa of the Shaikh), then his head is excluded, legs are excluded. The 'hand' I am indicating is not because of Habib Ali but because of the absence of his head, legs, etc. Can you describe hand and also maintain that nothing is excluded from Habib Ali's body? This is impossible. If nothing is excluded, it is Habib

Ali's person but not his hand. Being is only for one 'Person' (ذات), which does not belong to the other. But when a few things are excluded, it is a contingent being (وجود إضافي). Contingent being means, the exclusion of a few things. This contingent being which is understandable, is called a creature.

Q - 26. What is the meaning of creation? Can a human become a creator? If not, what is the meaning of the verse وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ [And when you create from clay like the form of a bird] (Al-Maa'ida - 110).

Ans. The word creation has two connotations. One is to bring into being from void (نيسب). The second is to complement a thing into another thing which was not there earlier. This does not mean that there was nothing in the first place. To bring into being out of nothing is exclusively Allah's (عَزَّ وَجَلَّ) prerogative. Servant cannot create a tiny particle. He could organize things, bring them into order and add or delete. This is called 'contingent creation' (خلق بالعرض). You can understand it like this. There are 10 tablets of various colors. Keep on changing their placement sequence. With every change you will get a new shape and a new name. Jesus (عليه السلام) creation of a bird from clay is also a similar creation. However, the sequence Jesus (عليه السلام) could organize, nobody else could do. Therefore, this is called a miracle.

Remember one thing. Where it is mentioned in the Quran that Jesus (عليه السلام) was a creator. Only the act of creation has been mentioned. A verb has been mentioned and not an active noun. Similarly, one more thing needs to be remembered. Allah (عَزَّ وَجَلَّ) has said for Himself in Quran يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا [From Quran, in accordance with their attributes, Allah (عَزَّ وَجَلَّ) leads many to apostasy and many to the right path] (**Al-Baqara - 26**). This does not mean that Allah (عَزَّ وَجَلَّ) is a misguide (مُضِلٌّ). Allah (عَزَّ وَجَلَّ) has not used "misguide" (مُضِلٌّ) for Himself. So what is the rule? A word which has been used as verb should not be denoted as noun. The delicate words used in Quran and Sunnah should not be used with the exclusion of their derivations.

When the act of creation is mentioned, the circumstances are also in view. When creator is mentioned, (and since this is the original thing), He does not need to be referred to, in relation with specific circumstances.

Q - 27. Define 'Primordial Testimonies' (اسناد حقيقي) and 'Metaphorical Testimonies' (اسناد مجازي) and state who requires analogy (قرينه)?

Ans. When we refer a thing to its origins, we call it 'Primordial testimonies' (اسناد حقيقي). And if we refer it to one of its adjuncts (متعلقات), it is called 'Metaphorical testimonies'

(اسناد مجازی). We need analogy for metaphorical testimonies only. For instance when someone says that the rain has grown the paddy, and if the person expressing it is a Muslim, it will be understood that the rain has caused the growth of the field. The causer of the causes (مسبب الاسباب) is only Allah's person (ذات الہی). If this statement was expressed by a non Muslim, and since he does not regard God in a proper perspective, it is possible that he considers rain as 'Primordial (original) cause and actual reason of action for the growth of the paddy field.

When angel Gabriel (علیہ السلام) said to virgin Mary (mother of Jesus), [O' Maryam, the reason I have come to you is to give you a son.] (Maryam -19). It was a metaphorical testimony. This means that God has commanded the angel to blow sniff onto virgin Marry. This way he became a medium to give son to Mary.

It is commanded in Quran [And do not approach the property of the orphan except in the best manner until he attains his maturity] (Al-An'aam - 152). This means return back their effects to the orphans when they attain puberty and wisdom. There are various facets of metaphorical testimonies.

Jesus (علیہ السلام) creation of a bird is also a metaphorical testimony. It is in Quran - أَنِّي [Jesus -] أَخْلَقْتُ لَكُمْ مِنَ الطَّيْرِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ (Jesus - says) I design for you from clay the form of a bird, then I breathe into it and it becomes a bird by permission of Allah. And I cure the blind and the leper, and I give life to the dead - by permission of Allah.). (Aal-i-Imraan - 49). If the help of God's 'will' does not show up, the miracle will not happen. Some ignorant persons say that religious clergy has tried to convert idolatry with infidelity by uttering [if God wishes]. O' ignorant, consider whom are you objecting upon? On Jesus (علیہ السلام) who had said [with God wishes] or on Allah (عَزَّ وَجَلَّ) who Himself has said [with My wish].

Q - 28. There are three verses in the Holy Quran as follows:

(i) It is in Quran [Meaning - The servant gets good of the virtue he earned and he suffers for the evil he earned".] (Al-Baqara - 286).

(ii) It is in Quran [Meaning - Evil is from servant and virtue is from Allah (عَزَّ وَجَلَّ)]. (An-Nisa - 79)

(iii) It is in Quran [Meaning - Say O'Prophet - سلم و آله و علیہ و صلی اللہ علیہ و آلہ وسلم] (عَزَّ وَجَلَّ) Everything is from Allah (عَزَّ وَجَلَّ)]. (An-Nisa - 78).

How can they be reconciled?

Answer:

(i) The first verse denotes that with reference to subjectivity both evil and virtue go towards the servants. Therefore it is correct that servant does an evil and servant does the virtue. Since Allah (عَزَّ وَجَلَّ) is the creator of an action and is 'not the perpetrator of action'. Perpetration goes to the servant.

(ii) The meaning of the second verse is that Allah (عَزَّ وَجَلَّ) does the 'bestowal of the being' (اعطائه وجود). Allah (عَزَّ وَجَلَّ) gives but someone, by exigency of his nature, takes something and rejects something. The act of giving is all the way virtuous. To reject something is evil. The evil is the result of unfoundness which is from the servant. The act of giving or bringing into being is virtuous which is from Allah (عَزَّ وَجَلَّ). To provide what is required to everybody is absolutely virtuous and therefore precise wisdom (عين حكمة).

(iii) The third verse denotes that since only Allah (عَزَّ وَجَلَّ) does the bestowal of the being and brings out all evil and virtuous actions of the servants, therefore, to say everything is from God is also correct.

Here one thing needs to be remembered. Allah (عَزَّ وَجَلَّ) commands but a servant does not obey it. Does it mean that God's commandment could not be carried out? This is not the case. The fact is when Allah (عَزَّ وَجَلَّ) commands a general order it means that it is important to do it. Like the order for Salah to all people. It means to perform Salah is compulsory for everyone. But to bring it to action from an individual servant, the act needs to be commanded to that servant. Then only the servant will perform Salah. The objection is not true that the servant is free from the responsibility of Salah. The fact is, Allah (عَزَّ وَجَلَّ) exposes the nature of the servant. If somebody's nature's exigency (اقتضاء) is not to perform salah, the action will not be commanded 'Be'. This is in spite of the fact that the servant is responsible for the universal decree of salah. Allah (عَزَّ وَجَلَّ) exposes the nature of the servant and does not create it.

The nature is of four types. One is virtuous all the way. Evil does not come near him. Like innocent prophets. The second nature is against it. You try a lot but he will never come to the right path (like Pharaoh and Abu Jahel). The third is apostate (مرتد) who is first on the right path but subsequently loses it. The fourth is penitent. In the beginning he commits sins, but later he repents and goes away from wrong doings.

Q - 29. Is it possible to have the 'vision of God'? If yes, then what is the meaning of the verse لَا تُدْرِكُهُ الْأَبْصَارُ [Peoples' eyes (be it physical eyes or heart eyes or spiritual eyes) cannot see Him] (Al-An'aam - 103).

If it is not possible, what is the meaning of the verse - وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ إِلَىٰ رَبِّهَا نَاطِرَةٌ [Some faces that Day (the Day of Judgment) shall beam (in brightness and beauty). Looking at their Lord (Allah و تعالیٰ - سبحانه)] (Al-Qiyamah - 22-23)?

Ans. It is in Quran - لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ [Peoples' eyes (be it physical eyes or heart eyes or spiritual eyes) cannot see Him, He sees their eyes (them). He has minute vision and is aware of everything. (Al-An'aam - 103) has been mentioned.

God's perception (comprehension) means to precinct (to encircle) God. We can have knowledge about God, but it is not possible to confine Him with all His Exaltation. We can neither completely perceive Allah Unity (عَزَّ وَجَلَّ) or, for that matter, of any other thing in this Universe in totality.

We can see God in Simile (metaphorical illustration تشبيه) and not in purgation (purification تنزیه). If we say وَجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ, this relates to simile. Even in you there are two perceptions. One is simile and the other is purgative. The white beard, white shervani (long coat), white cap, etc., is your simile outlook (Shaikh said pointing to a man sitting in front of the Shaikh). If we say 'you', you remain the same over the past several years though your outlook kept on changing continuously. Your person, which has not changed is the purgative person (ذات). If, I say that I have seen Habib Ali, it is not correct. Because I cannot see his purgative person. If I say I have seen Habib Ali, it is also correct, because his eyes, nose, and his simile shape can be seen by me.

Q - 30. How many worlds are there? How many do you know among them? What is their identity and proof?

Ans. The worlds have there beginning immediately after the creation. The foremost of all is the World of souls (عالم ارواح). After that world of spirits (عالم مثال), followed by World of (Corporeal) Manifestation (عالم شهادت). After this, is the World after Death (عالم برزق) followed by the World of Resurrection (عالم قیامت). The World of manifestation (our present world) has weight, age, face and shape. The Spirit world is free from age and weight, only face and shape remain. The world of souls is pure even from face and shape. I give an example of this. Mr. Habib Ali is sitting in front of me. This is the world of manifestation. He has seen himself in a dream and also felt solace and penitence. This is the world of spirits. Mr. Habib Ali has seen himself in a dream sometimes like male,

sometimes like female and on other occasions like child and old person. This indicates that his Person is pure from woman/male concepts, which is the state of Souls.

Q - 31. Now you have to proceed to which worlds?

Ans. After our death, we move to the World after Death and then become alive again to proceed to the World of Resurrection.

Q - 32. The meanings take shape. Please explain it in the light of experiences?

Ans. Good taste has a meaning. But whenever it is found, it will be found in some shape; like in lemon and sugar. In fact when a thing like lemon and sugar touches the soul, a particular sense is felt. Where was this sense born? It is in me. The tongue is a material thing. How can it feel sweet or sour. All these tastes are felt by me. The knowledge of the taste is being felt by my person. You smell a perfume. How could your nose smell. In fact your soul touched the scent and felt a particular feeling which is called good smell.

Q - 33. From where do thoughts, Unveiling (spiritual vision كشف) and Dreams originate? Which ones among them could be wrong?

Ans. A thought which is born in the heart is from Allah (عَزَّ وَجَلَّ). Whatever comes from Allah (عَزَّ وَجَلَّ) comes in abstract form. The imagination expands it and adds irrelevant justifications. An unveiling or a dream will either be true or under the influence of imagination, may have become interpretable. Alternatively it might be self fabricated. The truth of the dream, unveiling and thoughts is directly in proportion to the quiescence (motionlessness) of one's Anima/temporal self (نفس). Dreams make you totally unconnected with the world of manifestation. Human being becomes so much involved that he cannot do anything as per his 'will'. In an unveiling, the total concentration will be towards what is being viewed but the man is also conscious of his present world. He understands that all being viewed are his thoughts which are coming from up (sublime world) and he is unable to rid himself off them. To some extent he is not in total command of things. If it is only a thought, he is in total consciousness and understands that these are his thoughts which could be set aside any time he wishes to do so. The thoughts have equal importance as that of unveiling or a dream. To regard thoughts and considerations (خطرات) as irrelevant is sometimes wrong. In these are God's inspirations (الهام). Every human being receives inspirations from God. An intelligent person gets benefited from them and the ignorant wastes them. In an

unveiling, dreams or thought we see without eyes, we hear without ears and we talk without tongue. This knowledge is of soul. An original thing is not dependent on any medium.

Q - 34. Is it possible for a person to be available at different places in different shapes?

Ans. You all are seeing me despite the fact that I am a human being and my person is only one. (Addressing the people in front of him, Shaikh said). But I am with you, with you and with you (pointing towards the persons sitting in front of him). So we know that with my spiritual face I was seen by everyone. In essence who has seen me? Only my shape has been witnessed. The world of spirits is better than the world of manifestation. Unless things take shape in the world of spirits, they will not come down to the world of manifestation. Those who have spiritual power their spiritual forms also work. Angel Israel (عليه السلام) goes to many places taking various shapes in the world of manifestation. Some Conpals (Consecrated pals of God) (اوليا الله) can take up to 50 shapes at a given time and can influence 50 places. They are also aware of these shapes. They attain some kind of entirety (comprehensiveness). Their knowledge is in abstract form. For detailed knowledge they need to focus on a particular situation. As, when someone pulls up a bunch of hairs of your head you feel the pain for all individual hairs. This is called abstract and detail knowledge.

Q - 35. Allah commands اَدْعُونِي اَسْتَجِبْ لَكُمْ [You supplicate and I will grant it] (Ghafir - 60), then what is the reason some of our prayers are not accepted. Is not an unequivocal order?

Ans. In fact those prayers that are in conformity with the world order, are granted here only. Those which are not in conformity are preserved and their reward is given in the other world. Those, whose prayers are not accepted in this world, will be rewarded excessive bounties in the world Here After. Seeing which other people will wish their prayers were also not granted in the world of manifestation. Some prayers are not accepted because the person is not capable of getting them. If some crazyman prays that he should be made emperor of the world, then this prayer is not in conformity with his state. The verse in Quran says اَدْعُونِي اَسْتَجِبْ لَكُمْ , meaning reasonable prayers are considered as granted, because if they are not accomplished in this world, will definitely be granted in the Hereafter. The delayed granting, which is not done today, is being given later. Don't we call it an acceptance? There is one more point. At the time of prayer, the servant's turning towards Allah (عَزَّ وَجَلَّ) itself is a big reward of that prayer.

جان توفیق شکر ہے نعمت - شکر جسکا ادا نہیں ہوتا

Know that guidance to supplicate is Almighty's bounty for which whatever gratitude we express is not sufficient.

Q - 36. What is destiny (تقدیر)? How many types of destinies are there? Provide proof.

Ans. Shaikh says, he will address this issue in this manner. Allah (عَزَّ وَجَلَّ) is aware of his creatures before their coming into being. Now the question is, does He create one thing with His prior knowledge or everything with prior knowledge? Is there any discrepancy and mismanagement in His awareness or all the creations are coming into being in a systematic and organized manner. Definitely, this is undertaken with certain organization. This universal organization is called destiny. Whatever is happening, it is being done under an organized divine decree (تقدیر), ie., in sequence and with wisdom.

There are two aspects of destiny; one is with reference to Allah (عَزَّ وَجَلَّ) and the other is with reference to human beings. Sometimes it so happens that a thing does not appear clearly. Here there are two things. There exists a cause for it to happen. If the thing happens after the appearance of the cause, it will be known as complimentary cause (عَلَّتْ مُتَمِّمٌ) and at the end of the cause if the thing does not happen, it will be known as impediment cause (عَلَّتْ مَانِعٌ). A destiny about which nothing is clearly known, is called 'pending fate' (قَضَاءُ مُعَلَّقٌ). And by complimentary or impediment cause when the thing becomes clear, this known as 'Inevitable fate' (قَضَاءُ مُبَرَّمٌ). Remember, with reference to Allah () everything is 'inevitable fate'.

It is in Quran - اَللّٰهُ يَمْحُو اللّٰهُ مَا يَشَاءُ وَيُنْثِبُ ۚ وَعِنْدَهُ اُمُّ الْكِتَابِ [Allah erases what He wills or keeps whatever He wills, and with Him is the Mother of the Book] (Ar-R'ad - 39). Destiny, in essence, is inevitable. But in the viewer's perspective it appears as impediment.

Q- 37. The devils (شیاطین) after their death are in Hell. Then how could they tease people?

Ans. Here, we refer devils by wicked souls who tease human beings. Anything which afflicts pain is called devil. After death, the virtuous souls are the hopeful expectant of Allah's (عَزَّ وَجَلَّ) grace and the wicked souls are like the offenders under investigation. Those who act with spirituality, either good or bad, their thought and imagination acquires the strength and could travel everywhere. Their spirituality works. They could be witnessed even after their death. One school of thought is that the imagination of the wicked souls works. The other school of thought is that the devils do mischief in the

name of the dead persons. It is true that after death and till Resurrection takes place, the souls have hindrances and restrictions. But all prisoners are not the same. Those who were pious in this world and used to do good to others, their work is continuous even after their death. The hopeful expectants of Allah's (عَزَّ وَجَلَّ) grace have some hindrance but they do have a limited authority which they could exercise. In my opinion, the wicked souls, in spite of their being the prisoners, have some categories and some of these wicked can influence even after their deaths.

Q - 38. What is the truth of the 'Twin' (بمزد) ?

Ans. From religious point of view, Twin is not proved. There is no mention of this in the Holy Quran. But some of Prophet's (صلى الله عليه و آله وسلم) saying have mentioned that with every human being a devil is also born. Possibly it means the troublesome corporeal self / Anima (نفس). Is it necessary that this refers to the 'Twin' about whom stories are famous that he becomes 'subordinated spirit' (موكل) to help in accomplishing certain works. It is said that by repeated invocations of certain Quranic verses, the Twin becomes visible and demands 'tell me work, tell me work'. In this context I do not have a definite opinion because these may be the devils deceiving the people.

Q - 39. Differentiate between Hypnotism, Marvel (كرامت), Spiritual invocation (عمل), sorcery (سحر), Miracle (معجزه), Improbable Beguilement (استدراج) and Pre prophetic miraculous events (اربابص)?

Ans. Hypnotism is to make use of the corporeal powers. Every human being has been given some powers. One who develops these and works with their influence is a Hypnotist. Some people, instead of using their corporeal powers, make their connection strong with certain epithets of Allah (عَزَّ وَجَلَّ) by their repeated invocations and make use of the acquired influence. This is called Spiritual invocation (عمل). Some others neither develop their corporeal powers nor make use of the epithets of Allah (عَزَّ وَجَلَّ) or virtuous souls. On them is the beneficence of Allah (عَزَّ وَجَلَّ) and to make people aware of His bounties on them, certain extra-ordinary things occur from them so that people accept them in reverence. This is called 'Marvel' (كرامت). In a marvel, intention of the person is not involved. If the extra-ordinary thing happens with their intention, then this is not a Marvel. It will be a spiritual invocation. Some people are rewarded with whatever they pray for. Allah (عَزَّ وَجَلَّ) accepts all their prayers. This is also a marvel. Some pious persons stick to their points and insist for God's acceptance. This is included in marvel as their insistence is also like a prayer. But to accept or reject it, is Allah's (عَزَّ وَجَلَّ) prerogative. And if He accepts, it is marvel. In essence an unusual work performed without the help of corporeal or spiritual powers and which is divinely

intended to make that person important is called marvel. Sorcery is also like hypnotism. With the help of unlawful sources unusual things are made to happen. Or with the help of lawful sources unusual things are made to happen for unlawful purposes. This is called sorcery.

Any extra-ordinary thing with the will of God which is intended to elevate a person is called a Miracle (معجزه). Miracles are generally associated with Prophets.

Sometimes Allah (عَزَّ وَجَلَّ) allows some unusual things to happen from non-Muslims who practice spirituality and undertake mystic devotion which helps them in their wickedness and transgression. In this, those persons' action and concentration is not involved. This is called 'improbable beguilement (استدراج).

Before a Prophet's advent Allah (عَزَّ وَجَلَّ) carries out several pre prophetic miraculous events. Like, before Prophet Mohammad's (صلى الله عليه و آله وسلم) advent, a famous river went dry, fire of a fire temple which was burning for several hundred years extinguished. The palaces of Kesry, emperor of Persia, trembled, and fourteen of the towers fell. These are called pre prophetic miraculous events (الزباص).

Q - 40. It is famous that before Resurrection some people will be in Hell and some in Heaven. What is the meaning of this?

Ans. This means, they will be in peace or pain which is the preamble of heaven and hell. Out of these, some are the hopeful expectants of beneficence and some are offenders under investigation. One is seized in penitence, the other is held in solace. The final torment and recompense will be given after the accountability in the resurrection.

It is in in Hadith - مَنْ مَاتَ فَقَدْ قَامَ قِيَامَتُهُ - [One who goes from this world knows precisely what is going to happen to him.] (Ad-Dailami, Tabarani).

Q - 41. Allah (عَزَّ وَجَلَّ) is sitting on the Empyrean (عرش). How do you visualize this in different worlds.

Ans. Allah's (عَزَّ وَجَلَّ) sitting on the Empyrean takes shape in conformity with the exigencies of different worlds.

Q - 42. Do you see in this world also that Allah (عَزَّ وَجَلَّ) is sitting on the Empyrean (عرش)?

Ans. Empyrean means divine throne, the place of supreme authority. This supreme authority is appearing in different forms in our world of manifestation. One person saw a golden throne studded with jewels on which divine refulgence was gleaming. One person saw a spate of flood which swept away State of Kashmir in Himalayas. It means that the supreme authority has done that. This also is a form of sitting on the Empyrean. In short, all happenings in the world are different appearances of this supreme authority. But looking at an extra ordinary happening, the mind turns towards it. We can see the sitting on the Empyrean in some or the other forms. The supreme authority is integral (كُلِّي) and each form/shape is its partial finiteness. Whatever is happening in the world of manifestation is being decreed by Allah (عَزَّ وَجَلَّ) by sitting on the Empyrean. The 'sitting on the Empyrean' with reference to the world of manifestation is like this.

Q - 43. Join this Hadith لا يَرُدُّ الْقَضَاءُ إِلَّا الدُّعَاءُ [The fate can be evaded by a prayer.] (Tirmidhi, Ahmad, Ibn Hibban); with this Hadith مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ [Whatever Allah (عَزَّ وَجَلَّ) wished it happened and whatever He did not wish, did not happen] (Abu Dawood).

Ans. Without doubt whatever God wished, happened and whatever He did not wish, did not happen. Now the thing that the fate can be evaded by prayer. This means that in fate it was hidden that the servant pray and some complementary cause turn the pending fate into an inevitable fate. Remember, divine decree is inevitable. This is made known to, and hidden from, whoever He wishes. The pending fate is with reference to the viewer. The incident of Hadhrat Hammad Dabbas and Ghousul Azam (رضي الله تعالى عنه) will open for you the issue of pending fate. In this incident, Gousul Azam's (رضي الله تعالى عنه) prayer and the accident getting transformed into a dream was also their in the divine tablet.

It is in Quran - يَمْحُو اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ مَا يَشَاءُ وَهُوَ عِنْدَهُ أُمُّ الْكِتَابِ [Allah erases what He wills or keeps whatever He wills, and with Him is the Mother of the Book] (Ar-R'ad - 39).

Q - 44 _____ Where this line is located?

Ans. This line is located in the World of Manifestation.

Q - 45. Where else is this line located?

Ans. This line is located in the World of Manifestation, in the world of spirits and in the world of souls and in Allah's (عَزَّ وَجَلَّ) Knowledge. Remember, nothing can come in the world of manifestation unless it is there in divine knowledge and then gradually travel down to the world of souls and world of spirits. If you draw a line hidden from the persons of strong unveiling, they would immediately recognize it since they see it in the world of spirits where from it has come to the world of Manifestation.

Q - 46. For Suppliants (فُقَرَاء), each and every alphabet (حرف) belongs to which station? And among the existing things which world it belongs to ?

Ans. A, B is a sentence. 1, 2 is also a sentence. A and B are visible and their values 1 and 2 are intrinsic. Meaning, the thing which is apparent in A is intrinsic in the shape of 1. And B's intrinsic shape is 2.

In every world the shape is different in conformity with that world. We in the present form are in the world of manifestation. We will look different in the spirit world and will still be different in the world of souls. This is the philosophy of Amulet (تعویذ) writing. Since numerals are the intrinsic shapes of alphabets, when an amulet is written in numerals it affects directly on the intrinsic shape of the person it is intended for. This is directly effective on heart. Similarly, as the alphabets are apparent, their direct effect will be on the outward state. However, as the intrinsic shape is always hidden in the apparent shape (as the numerals are hidden in alphabets), they can also affect the intrinsic shape, though not directly but via their apparent shape.

Q - 47. What is the meaning of Empyrean (عرش), chair (كرسى), tablet (لوح), pen (قلم), bottle (نَ) and scale (ميزان)?

Ans. I believe in every word of Quran. In this context, to me Empyrean means empyrean, Chair means chair, Pen means pen, Bottle means bottle and Scale means scale.

Since Allah (عَزَّ وَجَلَّ) has commanded وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا [The people who strive in our way, We show and put them on the right path.] (Al-Ankaboot - 69); therefore, when I think, I realize different credence (مصاديق) of each word. The meaning of Empyrean is that supreme authority. The meaning of Chair is the limited authority. The Pen means 'effective', and tablet means 'effected'. The bottle means ink bottle, which in turn means, 'effected'. Scale means equity and balance. Since these comprehensions involve my mind, I believe more on Quranic words than the credence of these words. Therefore, I also say اٰمَنْتُ بِمُرَادِ اللّٰهِ [I believe what Allah (عَزَّ وَجَلَّ) means.]. To me, every

moment, Allah (عَزَّ وَجَلَّ) is on Empyrean. In the World of Manifestation also Allah (عَزَّ وَجَلَّ) is sitting on the Empyrean as has been told by Allah (عَزَّ وَجَلَّ). Therefore, I believe in it as Allah (عَزَّ وَجَلَّ) has the supreme authority. This is the meaning of sitting on the Empyrean. If Allah (عَزَّ وَجَلَّ) has meant something else other than what I have understood, I also believe in it. With my efforts I have understood those meanings. If Allah (عَزَّ وَجَلَّ) explains me more, I am willing to understand more. Is it necessary that the meaning of Allah's (عَزَّ وَجَلَّ) Empyrean is the same as what I have understood. May be it has a different connotation which I do not know. Fellows, I enjoy literacy as well as illiteracy. What happens in illiteracy? It is the realization of our servant-hood.

Q - 48. Does Allah's (عَزَّ وَجَلَّ) refulgence (تجلى) gleam in the World of Manifestation?

Ans. What you are seeing from your eyes, hearing from your ears, all these are Allah's (عَزَّ وَجَلَّ) refulgences. Remember Allah's (عَزَّ وَجَلَّ) refulgences always take place in simile (تشبيه). Since there is no room for duality (دوئ) in purgative person (تنزيه ذات), how can a viewer be accommodated in it? Also remember whatever comes from upper worlds to the world of manifestation will accompany traces of those worlds. Similarly, whatever is happening in this world are the appearances of the Almighty's refulgences. I am here, you are seeing me. What is that your vision was held t? Your vision was held at the 'Being' and Absolute Being is only for Allah (عَزَّ وَجَلَّ). One of Allah's (عَزَّ وَجَلَّ) attribute is 'He is apparent' (هُوَ الظَّاهِرُ). One who does not understand that Allah (عَزَّ وَجَلَّ) is apparent, there is defect in his belief (Iman).

Q - 49. After the Apostle Mohammad (صلى الله عليه و آله وسلم), can Angel Gabriel (عليه السلام) come to somebody else?

Ans. He will not come with revelation, but can come with other works. Where has Allah (عَزَّ وَجَلَّ) said that Gabriel (عليه السلام) is only for the revelation and afterwards has no work?

Q - 50. When everybody was annihilated, to whom Allah (عَزَّ وَجَلَّ) asked - لِمَنِ الْمُلْكُ الْيَوْمَ - [To whom belongs (all) sovereignty this Day] (Ghafir - 16)?

Ans. To everyone's probate archetype (عين ثابتة).

Q - 51. Angels, Adam (عليه السلام) and Satan's episode took place in which world?

Ans. The episode is continuing from Allah's (عَزَّ وَجَلَّ) knowledge to the world of manifestation. Even now it is taking place. Angels are prostrating to Adam (عليه السلام). Satan is refusing. Then Satan is misleading Adam (عليه السلام). The past episode was the same. It is happening now and it will continue to happen the same in future. I have seen it happening in the world of spirits. It is happening in the world of souls. I did not see. Some among the eminent people might have witnessed. It's happening in Allah's (عَزَّ وَجَلَّ) knowledge is seen by Allah (عَزَّ وَجَلَّ).

Q - 52. Adam (عليه السلام) was the Prophet. Then how come he committed the mistake?

Ans. First of all a prophet is with reference to a nation (adherents of faith). Adam had not yet come down to the world of manifestation and as such there is no question of his having a nation.

The second is to what we call a mistake is a thing of the world of manifestation. A thing related to the world of souls, we cannot use the words mistake and sin. In the world of souls, there is no whiteness and blackness, womanhood and manhood, then how can a mistake be committed. To what you are calling sin is the thing of the world of manifestation. In every place there are different names for different symptoms and different events. In this state we may say an oversight or some other thing. We cannot call it a mistake. Allah (عَزَّ وَجَلَّ) can say so.

Prophet Moses (عليه السلام) asked Adam (عليه السلام) 'even though you are such a big person and our grandfather, how did you commit the mistake? Adam (عليه السلام) replied, O' does not the issue of destiny uncovered for you.

Q - 53. What is the incident of 'Who Aisha (رضي الله تعالى عنها), Who Mohammad (صلى الله عليه وآله وسلم)?

Ans. Once Prophet Mohammad (صلى الله عليه وآله وسلم) was sitting in an exclusive state. Ummul Momineen Aisha (رضي الله تعالى عنها) entered. At the sound of the foot fall the Prophet (صلى الله عليه وآله وسلم) asked, 'Who'. Ummul Momineen (رضي الله تعالى عنها) replied, 'Aisha' (رضي الله تعالى عنها). The Prophet (صلى الله عليه وآله وسلم) asked 'Who Aisha' (رضي الله تعالى عنها). She said, the daughter of Siddique (رضي الله تعالى عنه). The Prophet (صلى الله عليه وآله وسلم) asked 'Who Siddique' (رضي الله تعالى عنه)? She replied 'Siddique of Mohammad' (صلى الله عليه وآله وسلم). Then the Prophet (صلى الله عليه وآله وسلم) asked 'Who Mohammad' (صلى الله عليه وآله وسلم). Looking at this state, Ummul Momineen (رضي الله تعالى عنها) returned back

quietly. In her answer if she had said Mohmmad, the Apostle of Allah' (صلى الله عليه و آله) (عَزَّ وَجَلَّ), then the question might have been 'Who Allah' (عَزَّ وَجَلَّ).

When the Prophet (صلى الله عليه و آله وسلم) asked who Mohammad (صلى الله عليه و آله وسلم), it reveals that the particular moment was exclusive about which the Prophet (صلى الله عليه و آله وسلم) himself had described.

It is in Hadith (Marfu) - [A particular moment of time also comes between me and Allah (عَزَّ وَجَلَّ) when there is no room even for the most favorite of the angels nor is there an access to any Apostle.] (Tirmidhi, Musnad al-Rahavia).

Prophet Mohammad (صلى الله عليه و آله وسلم) was the Apostle but in that particular moment he himself was not accommodated

Explanation of the above answer.

The divine name 'Allah' is with reference to 'His Attributes'. As has been explained earlier in explanation to Question # 4 in the book, the Divine Unity's State of Infinity (احديت) is un-confined, unseen, anonymous and pure from suppositions and apprehensions. Therefore, it cannot be characterized by a name which is the combination of Person (ذات) and attribute (صفت).

As the Hadith describes, the state of Prophet Mohammad (صلى الله عليه و آله وسلم) in that moment reflects deliverance / annihilation (فناء) in Infinity (احديت) where none could be accommodated.

There are three types of deliverance (فناء). The first is the Deliverance of Deeds (فناء أفعال). In this state the servant realizes that all deeds and actions are actually the actions of God.

The second is the Deliverance of Attributes (فناء صفات). In this state, the servant realizes non-cognizance of his attributes as his own and recognizes the same as attributes of God.

The third state is the Deliverance of Person (فناء ذات). In this state, the servant loses his personal ego (أنا ذات) and is overtaken by the absolute divine ego (أنا مطلق).

In a Divine realization, the servant realizes that actual existence belongs only to Allah (عَزَّ وَجَلَّ) and the servant's existence is the bestowal of Allah (عَزَّ وَجَلَّ) and is therefore, negligible.

In Deliverance, the servant remains the same physically but the condition of his deliverance (فنا) is by purity of thought and attainment of the feeling of closeness with Allah (عَزَّ وَجَلَّ).

The above should not be interpreted as the servant transforms into God or becomes His incarnation. What actually happens is his 'person' gets super imposed with Allah's (عَزَّ وَجَلَّ) will and his actions reflect the will of God.

One should remember that the highest status that is accorded to a human being by God is the Prophethood. The Prophet's commonality is they are servants of God. Their distinction (specialty) (مابه الامتياز) is that they are Prophets of God. They are the teachers of humanity and entire humanity is their pupil. We bow our heads in front of them in reverence, in recognition of their exalted status accorded by Allah (عَزَّ وَجَلَّ).

Q - 54. Prophet Mohammad (صلى الله عليه و آله وسلم) Ascension (معراج) was accomplished once or many times?

Ans. Why should we understand that it was accomplished only once. It is accomplished many times and it is continuously happening even now.

Q - 55. It is famous about Ummul Momineen Aisha (رضى الله تعالى عنها) that she was not convinced of 'Ascension with human body'. what is the fact behind it?

Ans. The meaning of her statement is that Prophet (صلى الله عليه و آله وسلم) did not ascend with his body of the world of manifestation. What Ummul Momineen Aisha (رضى الله تعالى عنها) said was correct. It is true that till the limits of the world of manifestation, the Prophet (صلى الله عليه و آله وسلم) traveled with his human body, like till Jerusalem, where he led the congregation Salah. This is definitely accomplished with the human body. After that, in the spirit world, his body was transformed in conformity with that world. Then in the world of souls, it was transformed accordingly. Wherever he went, his pure body was transformed according to those stages.

Hadhrat Abu Bakr Siddique (رضى الله تعالى عنه) said when angel Gabriel (عليه السلام), who does not have shape or body, can take human form and come to this world, is it difficult for the Prophet (صلى الله عليه و آله وسلم) to shed this shape and face and become non-materialistic, as it is easier for a thing to turn back to its originality. Whichever thing is viewed, the viewer should transform himself like it, then only it could be seen.

Q - 56. What is the episode of Prophet Moses (عليه السلام) slapping on the face of Angel Israel (عليه السلام)?

Ans. In one of the Prophet's (صلى الله عليه و آله وسلم) sayings, it is narrated that Prophet Moses (عليه السلام) slapped on the face of Angel Israel (عليه السلام).

It is in Hadith - Narrated Abu Huraira (رضي الله تعالى عنه) : The angel of death was sent to Moses (عليه السلام) and when he went to him, Moses (عليه السلام) slapped him severely, spoiling one of his eyes. The angel went back to his Lord, and said, "You sent me to a slave who does not want to die." Allah (عَزَّ وَجَلَّ) restored his eye and said, "Go back and tell him (Moses عليه السلام) to place his hand over the back of an ox, for he will be allowed to live for a number of years equal to the number of hairs coming under his hand." (So the angel came to him and told him the same). Then Moses (عليه السلام) asked, "O my Lord! What will be then?" He said, "Death will be then." He (Moses عليه السلام) said, "(Let it be) now." He asked Allah (عَزَّ وَجَلَّ) that He bring him near the Sacred Land at a distance of a stone's throw. Apostle Mohammad (صلى الله عليه و آله وسلم) said, "Were I there, I would show you the grave of Moses (عليه السلام) by the way near the red sand hill." (Bukhari).

The Prophets are greater in status than angels. Also Angel Israel (عليه السلام) seizes souls of millions of people and approaches them in different shapes. If the eye of one of these shapes is hurt it does not matter because as the Hadith explains, it was restored by Allah (عَزَّ وَجَلَّ).

Explanation of the above answer

In Ahmad Ibn Hanbal and Tabarani it is mentioned that - "the angel of death used to come to people in a visible form. When he went to Prophet Moses (عليه السلام), he put out his eye." Ibn Khuzayma said: "Some of the heretics refuse to acknowledge this and say that if Moses (عليه السلام) recognized him then how did he not take him seriously? If he did not recognize him then would he not have retaliation from him for putting out his eye? The answer is that Allah (عَزَّ وَجَلَّ) did not send the Angel of Death to Moses (عليه السلام) desiring to take his soul at that moment, He was sent to test him. Moses (عليه السلام) punched the Angel of Death because he thought that he was a human who had entered his house without his permission and did not know that he was the Angel of Death. The angels came to Ibrahim (عليه السلام) and Lut (عليه السلام) in human form and they also did not recognize them at first. If Ibrahim (عليه السلام) had recognized them he would not have offered them food. If Lut (عليه السلام) had recognized them he would not have feared for them from his people."

Q - 57. Prophet Moses (عليه السلام) saw the fire and when the voice came from fire "I am your Lord", he recognized it. Is it not a fire worship?

Ans. No, it is not. When did he recognize fire as Allah (عَزَّ وَجَلَّ)? When Allah's (عَزَّ وَجَلَّ) refulgence gleamed on fire, Moses (عليه السلام) turned towards Allah (عَزَّ وَجَلَّ) and went into prostration. As against this, a fire worshiper believes that fire itself is God and God is definitely in fire and considers fire as worshipable, and turn towards fire with his mind. Moses (عليه السلام) did not turn towards fire on his won. Allah (عَزَّ وَجَلَّ) gleamed refulgence on it and turned Moses () towards Him. Did Moses (عليه السلام) prostrate in front of fire ever again during his life time? The fire worshiper bows down in front of the fire all through his life.

Q - 58. Why for Moses (عليه السلام) Allah's (عَزَّ وَجَلَّ) refulgence took place on fire?

Ans. Because he desperately needed the fire at that time. His wife was in labor pains; it was winter and all his concentration was fixed on fire. When you thought is fixed at a point, the refulgence takes place. Duality should not remain. As long as your thought is dispersed, nothing is clearly visible.

Q - 59. فَاخْلَعْ نَعْلَيْكَ [Remove your shoes] (Taa-Haa - 12) is the thing of this world. Does this refulgence occur in this world?

A thing belonging to the world of souls is stronger. It's effect will be equally deeper to the extent that it will be reflected from the body. Anger is a sense but when it comes, your face becomes red. Salah is also a sense, but to bring it to this world, we perform it physically. The servanthood initiated from there and appeared in the world of manifestation in the shape of Salah. Allah's (عَزَّ وَجَلَّ) refulgence (تجلى) took place where it was required. In the world of manifestation, its signs appeared and Moses (عليه السلام) was commanded to take off his shoes.

Q - 60. When Allah (عَزَّ وَجَلَّ) said to Prophet Moses لَنْ تَرَانِي [You will not be able to see Me] (A'raaf - 143). Some Awliya Allah say رَأَيْتُ رَبِّي [I see My Lord.] (Hadith Ahmed, Tabarani). What is the meaning of this?

When do the Awliya Allah see with their eyes. They are seeing from the eyes of Prophet Mohammad (صلى الله عليه و آله وسلم). Prophet Moses (عليه السلام) longed to see Allah (عَزَّ وَجَلَّ). His wish was not to be granted in his time. When Prophet Mohammad (صلى الله عليه و آله وسلم) got the divine vision, then the restriction was also lifted.

Q - 61. Prophet Abraham (عليه السلام) was the grandfather. Moses (عليه السلام) was a relative, then what is the reason that Prophet Abraham (عليه السلام) did not try to reduce the number of Salah and Moses (عليه السلام) repeatedly sent Prophet Mohammad (صلى الله عليه وآله وسلم) for reduction?

Ans. Moses longing to see Allah (عَزَّ وَجَلَّ) was withheld. When he saw (the traces of) Allah's (عَزَّ وَجَلَّ) refulgence on the face of Prophet Mohammad (صلى الله عليه وآله وسلم), he started sending him back again and again in the guise for reduction of Salah so that each time he could sight in this mirror the newer refulgences of Allah (عَزَّ وَجَلَّ).

Q - 62. What is "Entrusted" (امانت) and "Return of Entrusted" (رد امانت)?

Ans. Some people say that 'entrusted' means responsibility of Islamic law (مكلف شرع) and returning all the powers which Allah (عَزَّ وَجَلَّ) has given you is 'return of entrusted'.

Who accepted the entrusted, it was human being. [Human is who causes hardship to himself, who is ignorant, innocent.] (Al-Ahzaab - 72). These are common things.

For us, you become like you were at the time of your birth is 'return of entrusted' (رد امانت). Some people say that 'knowledge' is entrusted. I say that 'Affection' (حُب) is entrusted. Acquisition of knowledge does not result in helplessness and powerlessness. But when affection comes, the man becomes helpless, destitute and inflicts tyranny on himself. He gets overwhelmed with bewilderment. [Human is who causes hardship to himself] (Al-Ahzaab - 72). If the knowledge is the means of development, what happens with it? Evolution (ارتقا) is the result of motion (حِركت), and motion from affection, and an exquisite thing like affection to be annihilated is called 'return of entrusted'.

Dawwani says Jins are also entrusted with law. But they are insensitive. Sensitivity comes from affection and human is only sensitive. What happens by only eating and drinking. This is also done by animals.

In the beginning affection remains a demand. In the middle the lover starts telling 'I am Layla (affectionate). In the end, both vanish and nothing remains. First Lover, then beloved and now only love is left. The dearest thing like affection is also annihilated.

اُسکی خوشی پہ اپنی خوشی کو کیا نثار

دل سے وصالِ یار کا ارماں نکل گیا

I sacrificed my wish over his wish. The longing in
my heart to meet with my beloved has vanished.

Q - 63. Why Allah (عَزَّ وَجَلَّ) has created you?

Ans. Once a spiritually attracted (مجرب) friend of mine Mr. Mahboob Ali asked me 'Why Allah (عَزَّ وَجَلَّ) has created you? I replied 'Allah (عَزَّ وَجَلَّ) has created me to bravo all His deeds'. He cautioned, 'see this is a big thing'. I told him, I lost 3 wives, 20 children and am myself suffering from various ailments, I still keep on cheering Him. A small portion of life is left which will also be spent and with Allah's (عَزَّ وَجَلَّ) grace, I will go from this world in applaud of all divine deeds.

Then he asked me, 'do you bravo Satan', I replied 'without doubt. I will bravo him since he has taken on his head the execration bowl. If he did not, we do not know how many would have involved in sharing the execration (لعنت).

Q - 64. What is the difference between 'Indefinity of being (وحدت الوجود) and Indefinity of Immanence (وحدت الشہود)?

Ans. The people believing in 'Indefinity of Immanence' say that Allah (عَزَّ وَجَلَّ) is separate and servant is separate as both are different. As against this, the people of Indefinity of Being, say that servant is a mere conception and a derivative, lest there is nothing other than Allah (عَزَّ وَجَلَّ). The believers of the Indefinity of Immanence say that the world is a thought. Allah's (عَزَّ وَجَلَّ) thoughts are appearing in different shapes. The people of Indefinity of Being say that Allah (عَزَّ وَجَلَّ) Himself is appearing in various shapes.

ز دریا موج گونا گوں بر آمد

ز بے چونی بہ رنگِ چوں بر آمد

The wave has appeared on the surface of the river.
The unreal appears in the shape of the real.

The people believing in Indefinity of Being say that the wave appearing on the surface of the river is definitely a thing in thought. And river is the real thing. The wave is conceptual but its dependence on existence is on river. What is there in the wave without the river? But the people of Indefinity of Immanence say that wave is different and river is different. It is a faddish belief of the wave that it considers itself as river. In the Indefinity of Being, the Being is one. And in the Indefinity of Immanence, the thought is one. While Indefinity of Being is dependent on actuality, the Indefinity of Immanence, is on thought. In the indefinity of being, there is no room for polytheism (شرك) and duality (دوئی) and in the Indefinity of Immanence there is no evanescence (appearance) of hypocrisy (زندقمہ) and irreligiousness (بے دینی). The people believing in Indefinity of Immanence say that at the time of annihilation (فنا) the servant gets a wrong idea that there is nothing except Allah (عَزَّ وَجَلَّ). The people believing in Indefinity of Being say that compound ignorance (جہل مرکب) is not a admirable thing as perfection is in truthful knowledge. Therefore, the thought during annihilation that there is none but Allah (عَزَّ وَجَلَّ) is not wrong. In fact, it is an exposition of actuality and truthful knowledge (علم سہی). After that even if you turn towards other things, this knowledge becomes subconscious.

The people of Indefinity of Immanence emphasize on thought. If people are in hypocrisy and are disrespectful, the people of Indefinity of Immanence will say that you are separate and God is separate. And if people are captivated in the worldly attractions forgetting God, the people of Indefinity of the Being would say that what is your value? Who are you? Is there a thing which can claim of its 'Being' except Allah (عَزَّ وَجَلَّ).

The fact is that, the circumstances are different when you are taking care of the privileges of the other creatures and when you have the respite after doing your duties. When you are taking care of the privileges, you should keep in mind the creatures and their status in the world. When this is done, why do you think of anything other than God. It is in Quran - وَإِلَىٰ رَبِّكَ فَارْغَبْ - [When you are free from worldly responsibilities, turn your attention towards your Lord.] (Ash-Sharh - 7-8). There is one requirement at the time of duty, and another when you have leisure. Between Allah (عَزَّ وَجَلَّ) and human beings, you should not disbalance your attention. Keep maintaining the equilibrium.

It is in Quran أَلَّا تَطْغَوْا فِي الْمِيزَانِ [That you not transgress within the balance] (Ar-Rahman - 8).

Q - 65. What is Supreme Refulgence (تَجَلَّى اعظم)?

Ans. The details of the supreme refulgence are the refulgences gleaming in the world. It is of two types. One is provisional (موقت) and the other is incessant (غير موقت). Incessant supreme refulgence is the veracity of Prophet Mohammad (صلى الله عليه و آله و سلم). In every era, a Prophet or a supreme pivot (قطب الاقطاب) gets the provisional supreme refulgence. These provisional refulgences are the details of the incessant (غير موقت) supreme refulgence which was on Prophet Mohammad (صلى الله عليه و آله و سلم). Before the advent of Prophet Mohammad (صلى الله عليه و آله و سلم), the prophets were the phenomenon of provisional supreme refulgence and now after Prophet Mohammad (صلى الله عليه و آله و سلم), the Aghwas are the phenomenon of the supreme refulgence.

Q - 66. What is Supreme Name?

Ans. The Supreme name means any such exalted name by the power of which any great work can be accomplished These are as follows:

(i) It is in Hadith - **الله يُعْطِي وَ أَنَا قَاسِمٌ** [Allah gives and I distribute.] (Bukhari). The refulgence the distributor gets, everybody else get from him and that is the supreme name. Therefore, we say **اللَّهُمَّ رَبَّ النَّبِيِّ مُحَمَّدٍ** [O' our Lord, the Lord of Mohammad (صلى الله عليه و آله و سلم)].

(ii) Every epithet is a phenomenon of a particular attribute. Therefore, depending on the need we will invoke (recite) a particular name and that becomes the supreme name. If we want to supplicate for eating and drinking, we will call Ya Razzaq. If we want to ask for wear and cover, we call Ya Sattar. Want to get rid of ailments, call Ya Shafi. In times of war and confrontation we call Ya Qahhar, Ya Qawiyyu, Ya Zuljalai wal Ikram. These are the supreme names for such occasions.

(iii) In a given period or time, a particular type of refulgence is employed which will become the supreme name which will only wield power. All other names will be subordinated to that name. Like in times of war, the refulgence of Ya Qahhar will wield power and other attributes of Allah (عَزَّ وَجَلَّ) will be subordinated to it. The refulgence of Ya Sattar, being subordinated, will provide military uniforms. The refulgence of Ya Razzaq being subordinated, will get the ration. Thus no name will remain idle at any time.

(iv) The thing which has been enlightened to me is, I will get a particular refulgence by which I will be given everything. All the other refulgences will come under it. In the name Rabbi (My Lord), all names Ya Razzaq, Ya Sattar and Ya Shafi are existing. Therefore, this is the supreme name for me.

Q - 67. What is the intrinsic Administration of Supreme Pivot (غوٲ), Pivots (اقطاب) and Substitutes (ابدال), etc. ?

Ans. The visible outward administration is the reflection of the intrinsic administration. This world is an specimen of the Hereafter. One who spreads over the whole of Universe is the Ghouse. One who spreads over small (or big) areas is Pivot. Every era has a Supreme Pivot (قطب الاقطاب) who is called Ghouse. Under his subordination there are two Imams for sublime world (عالم علوى) and infernal world (عالم سفلى) and seven Magistgrates (اوتاد) and forty Substitutes (ابدال) . Every city has a Pivot. Some friends of God are supreme individuals (افراد) who are not subordinated to Pivots. Pivots are also appointed to support infidels and they are from Muslims only.

When Chengiz Khan's army attacked Baghdad, Fariduddin Atar (رحمة الله عليه) placed a bowl upside down. What happened, the army of Chengiz Khan started wandering outside Baghdad and they did not find the way to enter the town. Hadhrat Qizr (عليه السلام) arrived and asked Fariduddin Atar (رحمة الله عليه) to turn up the bowl, which he had to oblige. Qizr (عليه السلام) had in his hands Chengiz Khan's flag.

There is a pivot to support every country and every nation. All these pivots are under the command of the supreme pivot (قطب الاقطاب) or Ghouse who is the Emperor.

Q - 68. What do you mean by Divine Affinities (شيون الٰهيه)?

Ans. Foremost of all, Allah (عَزَّ وَجَلَّ), His names and His attributes were there. Allah (عَزَّ وَجَلَّ) in consideration of the exigencies of the Probate Archetypes (اعيان ثابتة) blended the refulgences of attributes and epithets. With every specific blend in a specific ratio, an affinity (نسبت) was born. Every human being, thing and molecule has an individual affinity. These affinities, till they appear, are called Divine Affinities (شيون الٰهيه). Once they appear, these will be called soul or something, since creation gets initiated from this juncture.

Q - 69. Allah asked اَلَسْتُ بِرَبِّكُمْ [Am I not your Lord] (Al-A'raaf - 172) from whom?

Ans. When Divine affinities (شيون الٰهيه) appeared (in individual forms), they were called creature affinities (شيون خلقيه). And when Allah gleamed 'learning refulgence (تجلى علمى) on them, every Affinity started understanding itself and Allah (عَزَّ وَجَلَّ). Then Allah (عَزَّ وَجَلَّ) asked them, O' particular affinity, O'creature affinities, are not your existence and dependence on my names and attributes. اَلَسْتُ بِرَبِّكُمْ [Am I not your Lord] (Al-A'raaf - 172). All those born affinities spoke 'without doubt, you are our Lord and our dependence is on you. قَالُوا بَلَىٰ [Yes, we have testified.] (Al-A'raaf - 172) . O'affinities,

when it is like this, you are all my 'servants. Everybody responded, yes we are your servants.

Q - 70. If soul only is the bearer of attributes, why it becomes ignorant when the means of knowledge, like eye, ear , etc., are destroyed?

Ans. Which knowledge is obstructed; outside or inside? The inside knowledge is there intact. The outward knowledge is because of your attention towards the outside world and negligence of the intrinsic world. No concentration, no knowledge. The soul has the knowledge of "I am". This is intrinsic knowledge. You will know internal things with internal knowledge. The outside knowledge is different. Knowledge occurs only to soul. Body is a means, a medium. Certain knowledge does need mediums and certain other does not need mediums. Like for the knowledge of 'I am', there is no need for any means. Original things does not depend on means. Means are required for outside things. if you do not get involved in outside things, inside knowledge will be opened for you.

Q - 71. In one of the Prophet's (صلى الله عليه و آله وسلم) Hadith, it is mentioned that there will be 12 Caliphs. Who are they?

Ans. It is described in Prophet's (صلى الله عليه و آله وسلم) Hadith (Bukhari, and Muslim) that 'After me, there will be 12 Caliphs and all will be pious. Some ignorant people thought them to be continuous and, in this, included Yazid, in spite of the fact that Imam Mahdi will appear close to Resurrection who is equally prominent among the Caliphs. His arrival is supported by Prophet's (صلى الله عليه و آله وسلم) Ahadith. It is wrong to consider all Imams continuous as the Hadith says that all will be pious. Yazid was not pious. In case we consider Yazid as Caliph, then we will have to consider Imam Hussain (عليه السلام) as rebel (Nauzubillahi). Therefore, the meaning of this Hadith is ' in the whole Umma among all the Caliphs till the resurrection, 12 will be prominent which includes Imam Mahdi. The first four are the four spiritual successor, then Imam Hassan (رضي الله عنه) and then Umar bin Abdulaziz (رضي الله تعالى عنه), to whom all Muslim Ummah has agreed as Caliph. The remaining five will be there on different times till the Resurrection.

Q - 72. For the Sahabah, the Quran says - أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ - [Muhammad رسول الله ﷺ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ] Muhammad - صلى الله عليه و آله وسلم is the Apostle of Allah; and those with him are forceful against the disbelievers, merciful among themselves.] (Al-Fath - 29). Then how conflicts occurred among them.

Ans. There were no religious conflicts during Sahabah's time. Their differences of opinions were political in nature. They used to perform Salah behind each other. أَشِدَّاءُ وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلَحُوا [And if two factions among the believers should fight, then make

settlement between the two.] (Al-Hujaraat - 9). Remember, where an issue is being interpreted with the involvement of human mind, we cannot pronounce each other as infidels.

Q - 73. What was the controversy over the 'Word of Allah (كلام الله)' being creature or non-creature?

Ans. The fault finders claimed that 'since your tongue is incipient (of later creation - حادث), how come the words spoken by it are treated as ancient. The reply to this is that what is new is the connection of later creation and not the original thing. Therefore, where is the incipience in the Holy Quran (the word of Allah). The Quran memorizers (حفاظ) have in their hearts the entire Quran imbibed and in the divine tablet also the Quran is safe. Since the tongue is incipient, your narration will be incipient. If you are reading a couplet from Imraul Qaise's poetry, your reading will be new and not the couplet, which is old.

There was one more objection saying that 'the expression is after the event'. Therefore the expression (in Quran) of وَلَقَدْ كَلَّمَ اللَّهُ مُوسَىٰ تَكْلِيمًا [And Allah (عَزَّ وَجَلَّ) spoke to Moses (عليه السلام) with (direct) speech] (**An-Nisa - 164**) is after the event of talking. How come it is old? The reply to this is that the drama Shakespeare has written is older than its happening (being staged). Allah's Unity is eternally antiquated so also His attributes. Allah (عَزَّ وَجَلَّ) knew before the creation of this Universe that Moses (عليه السلام) will be born and 'I will speak with him'.

Once Hadhrat Omer (رضي الله تعالى عنه) was about to address, when Hadhrat Abu Bakr (رضي الله تعالى عنه) asked him to stop and then he (Abu Bakr - رضي الله تعالى عنه) started to speak. Hadhrat Omer (رضي الله تعالى عنه) said I had thought of an Utterance (قول). One thing one speech. With this episode it is known that before expressing, whatever is thought to be spoken can be termed as Utterance.

Quran, the word Allah, in spite of its appearance, is eternally antiquated because the knowledge of Allah's (عَزَّ وَجَلَّ) words and details are known to Him long before the creation of this Universe.