

Rendered into English by
Shaikh Mir Asedullah Quadri

Islamic Wisdom

WRITTEN IN URDU BY
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ISLAMIC WISDOM

حکمت اسلامیہ

Written in Urdu By

**Hadhrat Mohammed Abdul Qadeer
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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

Monotheism is the primary and distinct faith in Islam. Monotheism of Allah's Unity (ذاتِ الهى) and Apostleship of Mohammad (صلى الله عليه و آله وسلم) form the basis on which the entire structure of Islam rests.

Islam provides a supreme and comprehensive concept of God. To understand the oneness of God in the backdrop of the colorfulness of this Universe, complexities of its creatures and the varieties of its worlds, we need to know about the Unity of Allah, His attributes and Epithets (اسماء الهيم). And to know the attributes of Allah (عَزَّ وَجَلَّ), we have to study the attributes of creatures.

It is in Quran - [And be not like those who forgot Allah, so He made them forget themselves.] (Al-Hashr - 19)

It is in Hadith - [Whoever knows about himself, knows about his Lord.]

References - (i) Fatawa Imam An-Nawawi, (ii) Sahl al- Tustari as narrated by Abu Nu`aym in Hilya # 10-208, (iii) Narration of Yahya ibn Mu`adh ar-Razi as reported in Ibn al- Sam`ani's Qawa'id fi Usul al-Fiqh by al-Zarkashi in al-Tadhkira page 129, (iv) Suyuti in Durar pages 258 and 420, (v) Fatwa entitled al-Qawl al-Ashbah fi Hadithi Man `Arafa Nafsahu fa-qad `Arafa Rabbah in Hawi lil-Fatawi # 2-412, (vi) Sakhawi in Maqasid, (vii) Haytami in Fatawa Hadithiyya page 289, (viii) Ibn `Ata' Allah quoting Abu al-`Abbas al-Mursi, (ix) Abu Talib al- Makki, (x) Izz al-Din al-Maqdisi, etc.

Absolute existence is only for Allah (عَزَّ وَجَلَّ) and our existence is contingent (temporary), relative (dependent upon Allah) and negligible. People who are unaware of this subject may say that when the existence is only for Allah (عَزَّ وَجَلَّ), then how come we are also existent or getting the share of existence? The answer to this question is, if our existence was absolute, our own, then it would have never parted from us. But we live and die and our bodies become part of mud. This shows that our existence (the existence of creatures) is not our own. Therefore, there will be a creator whose existence is His Precise Unity (Ain-e-zaat - عين ذات).

Monotheism can be explained by another example. You know the candle light. Our eyes see the flame constantly burning. But you ask a chemist, he will explain that the flame

does not remain the same. Every moment the old flame vanishes and a new flame takes its place. The process is so fast that the eye sees the flame constant. And the thing which keeps the flame constant is the wax. Similarly, this Universe and all its Worlds and their creatures remain the way they are by constant attention (tawajjoh - توجه) of Allah (عَزَّ وَجَلَّ). Like wax which keeps the flame constant, the existence of all creatures is totally dependent on Allah (عَزَّ وَجَلَّ). The whole Universe is getting annihilated by rage of divine infinity (Qahar-e-Ahdiyeh - قهر احدیت) and getting back to life by divine mercy. This process is known as 'Renewal of similitude' (Tajaddud-e-Amthaal - تجدُّد امثال).

The study of Allah's Unity, His attributes, Epithets and His wisdom in the creation of this Cosmos is known as obligacellance (Obligatory excellence - Tasauuf - تصوُّف). Therefore, denial of Tasauuf (تصوُّف) is the denial of Allah's monotheism which is explicitly described in Quran - اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ - [O' Prophet - صلى الله عليه و آله وسلم , say Allah is one (and one all the way. His being does not contain elements. He is not a compound). Allah is independent (everybody is dependent on Him). He does not have children (He has not given birth to anyone). Nobody has given birth to Him. (Allah is there from the beginning and nobody precedes Him). Nobody can match Him or can equal Him.] (Ikhlas 1-4).

The book Islamic Wisdom is a complete treatise on monotheism. It is comprehensive text book on the 'knowledge of Truth' (Ilm-e-Haqeeqat - علم حقیقت), a like of which could be rarely found.

The translation of this book is indeed a big work, a pioneering work, accomplished by an exceptional skill and pace. I am happy for Quadri that by Allah's (عَزَّ وَجَلَّ) beneficence this work has been completed. I am sure, Shaikh Mohammad Abdul Qadeer Siddiqui (رحمة الله عليه) is also very pleased for Quadri's efforts in this task.

I pray Allah (عَزَّ وَجَلَّ) to accept this translation as its original work and help its readers in comprehending the essence of Islamic teachings.

AL-FAQEER

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

Shabaan 5, 1418 AH - December 6, 1997

PREFACE

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

The book Hikmat-e-Islamia (حکمتِ اسلامیه - Islamic Wisdom) was written in Urdu in 1928 when Shaikh was 57 years old and working as Professor and Head of the Department of Theology, at Osmania University, Hyderabad, India. It was published in 1929 and since then it remains the only comprehensive treatise ever written on the subject of 'Monotheism'. Shaikh discusses various internal and external aspects of Monotheism in the book. It was part of postgraduate curriculum of Osmania University for many years when the medium of instruction was Urdu.

I find no words to express veneration for the Shaikh for the depth and vastness of his knowledge. He explains most difficult and complicated issues with distinct style of ease that keeps the reader amazed. Issues covered in this book are numerous, all related to Sahih Iman and as per the understanding requirements of people during his time. The explanations of the issues are apt and brief and to the point. It is amazing to note that the book is as valid and as required in our times as it might have been the case when it was penned down.

The readers will realize that the work of translation of this book is of pioneering nature. The Urdu terms used by the Shaikh were of pioneering nature. These terms had to be translated into English with new terminology in the making of which the dictionaries proved to be of inadequate assistance. I had to undertake a great deal of hard work to bring out the essence of the meaning of the text to its full.

Every subject in the world, like medicine, engineering, etc., has its unique terminology. Similarly, the subject of monotheism has its unique terminology. During translation of this book, I had to use new terms in English, in the making of which, I spent a great deal to bring out the essence of the terms used by the Shaikh in his book. In the process I also tried to maintain the literary flavor which is found in abundance in Shaikh's original Urdu text.

The study of Allah's Unity, His attributes, Epithets and His wisdom in the creation of this Cosmos is known as obligacellance (Obligatory excellence - Tasauuf - تصوُّف).

Obligacellance is a new English word I used in this book as translation for 'Tasauuf' - (تصوُّف).

It is important for our readers to be positive in understanding the terms used in this book in the backdrop of Islamic Sharia so that these lead them to the correct understanding. Otherwise you could be misled by the apparent multiplicity of their usage. The readership with some similar literary background will be able to comprehend it relatively easier than those who are reading the subject matter for the first time. Those who are reading the subject matter for the first time, I suggest them to read the book Siddiqui's Elucidations before reading this book.

The formalists in the Islamic world have alienated themselves from this treasure of knowledge that opens your heart to the intrinsic spirit of Islam. To alienate Muslims from the intrinsic reality of Islam and knowledge of truth (Ilm-e-Haqeeqat); ie., the knowledge about the existence of Allah (عَزَّ وَجَلَّ), equating it with other spiritualism theories, is a gross misconception which needs to be corrected. Islamic concept of God, the meanings of its cradle Testimony (Kalima Tayyiba) in the light of Quran and Sunnah is different from the Cocktail of all religions propagated by **Universal Sufi Gurus** and **Ammanis** who claim Sufism predates Islam. Shaikh has refuted these philosophical theories with conclusive evidence from Quran and Sunnah in the book.

The importance of knowledge is dependent upon its known. As the book is written on the subject of the Knowledge of Truth (Ilm-e-Haqeeqat), ie., about Allah (عَزَّ وَجَلَّ), His attributes, Epithets, His existence, the Cosmos, various worlds and their creatures; its complexity and depth will definitely require at most attention and repetitive reading to grasp the true meanings.

I pray for Allah's (عَزَّ وَجَلَّ) pardon and forgiveness of the Shaikh for any oversight in this translation.

Shaikh Mir Asedullah Quadri,

Shabaan 3, 1418 AH - December 4, 1997

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INTRODUCTION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

Suppliant (Faqeer Ilallah - فقير الى الله) **Mohammad Abdul Qadeer Siddiqui** begins his submission to the people of knowledge and prudence that to know the facts of things, the way they are, in conformity with human ability, is known as wisdom.

It is in Quran - وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا - [And whoever has been given wisdom has certainly been given abundant virtue.] (**Al-Baqara - 269**).

CATEGORIES OF SAGES (اقسام حُكَمَاء)

Those who do research and undertake minute study of these facts are of four types; (i) Muslim Sufi, (ii) Theosophist, (iii) Muslim Theologian (Muslim religious scholar), (iv) Philosopher.

Among these, Muslim Sufis and Non Muslim Theosophists acquire knowledge of these facts by unveiling, self mortification and spiritual capability.

Research of Muslim theologian and Non-Muslim Philosopher is dependent on their common sense.

The Muslim Sufi (Shaikh of Ihsan) and theologian understand and view things in Prophetic (صلی الله علیه و آله وسلم) light (Noor-e-Nuboo'at - نور نبوت), while the theosophist and philosopher view things as per their self understanding depending upon their common sense.

With these facts, we know that Muslim Sufi is that clean heart, pure spirited and illuminated comprehension (Rawshan sir - روشن سیر) person, who, in theory and practice, is distinct in Prophet's (صلی الله علیه و آله وسلم) subordination and is enthroned with the legacy of unveiling (kashf - كشف) and immanence (Shuhood - شهود).

The Muslim theologian (Islamic scholar) is that talented person who, with the shield of intellectual reasoning, impedes the assaults of the enemies of Islam and Islamic faith and with the stone splitting sword of conclusive evidence, exposes the suspicions and

doubts of the enemies of Allah (عَزَّ وَجَلَّ) and His Apostle Mohammad (صلى الله عليه و آله و سلم).

The Muslim Sufi (Shaikh of Ihsan) is in comparison with theosophist and Muslim theologian with philosopher. If any one from the Muslim Sufi or theologian say a word against Quran and Sunnah, he will be out of the limits of Islam. Thus, the Muslim Sufi will become theosophist and Muslim theologian will become philosopher.

Differences of opinions may occur between Sufis and theologians in the commentary or interpretation of a particular of verse of Quran or Hadith. This kind of differences may also occur among Muslim theologians. The Muslim theologian does not consider himself innocent (sinless); similarly the Muslim Sufi also does not consider himself innocent (sinless). If a person is not innocent (ma'asoom - معصوم), his wisdom and unveiling (kashf - كشف) will also be uncertain. Therefore, neither Muslim Sufi nor Muslim theologian (Mutakallim - متكلم) has the power to deny any issue related to the basic faith of Islam, or an issue that is established by the divine revelation, as this will be contrary to the affirmation of the faith in Prophet Mohammad (صلى الله عليه و آله و سلم) itself. In other words, it will mean that he has not accepted Mohammad (صلى الله عليه و آله و سلم) as the Apostle of Allah (عَزَّ وَجَلَّ).

It is evident that in the bright day light, the eye neither sees the movement of the sun nor the shadow of the wall. But the intelligent understands that the sun is moving and with it the shadow of the wall. As the state of intelligence is superior, similarly, the state of unveiling and divine inspiration is more superior than that of intelligence. The Muslim Sufi traverses all those stages that are in the visualization of the Muslim theologian. In other words, the Muslim Sufi is essentially a Muslim theologian though he may not be knowing a few terms. But the theologian need not necessarily be a Muslim Sufi. Both, the Muslim Sufi and theologian accept Quran and Hadith, but Muslim theologian does it by intelligence, and the Muslim Sufi with unveiling (kashf - كشف) and intelligence, both.

Now, I would like to draw your attention towards another issue. The misinterpretations of the facts is the root cause of all evil. Instead of contradiction with others, if their misunderstanding is cleared, it will be more beneficial. Sometimes the speaker's style of expression is literary and the listener would like to establish it on the rules of logic. Thus if we interpret the utterance of the speaker by drawing real meanings from the metaphorical meanings, the differences disappear. It is generally seen that, most often peoples' aims are not evil, but they are not aware of others' aim.

Some people seem to enjoy contradiction. This evil habit is the mother of all troubles. When you listen with an open heart and consider what others are saying, you will definitely find a way out. Islam has come to remove the misunderstanding of all religions.

Muslim Sufis have always served Islam and even now if anything can be done, it has to come from them. In today's materialistic world, Muslim Sufis should show some work in theory and practice to bring back peace and order among masses.

On the insistence of Maulvi Mohammad Ilyas Barni, the Sprindicant (فقير الى الله) has written a small booklet. You consider it in tasauuf or literalism (kalaam - كلام) or philosophy. But I name this book as 'Islamic Wisdom (حکمت اسلاميه).

Let Allah (عَزَّ وَجَلَّ), by His beneficence, accept this book, and to let me and let His other servants benefit from it.

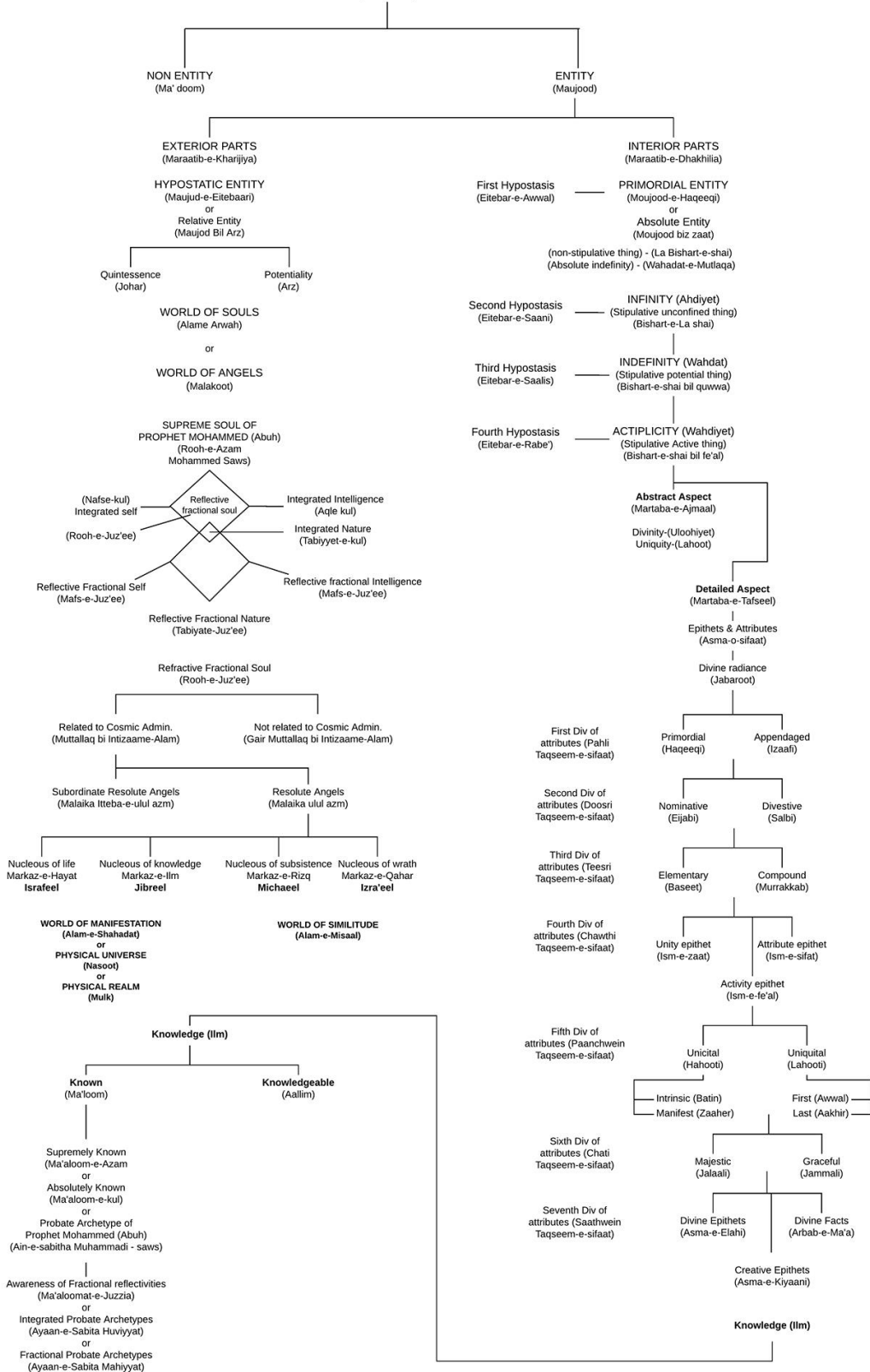
رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ - وَثُبَّ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ [O'our Lord, accept our prayers as you are hearer and knowledgeable. And accept our renouncement (from sin) as you are great forgiver and merciful.](Al-Baqara - 127-28)

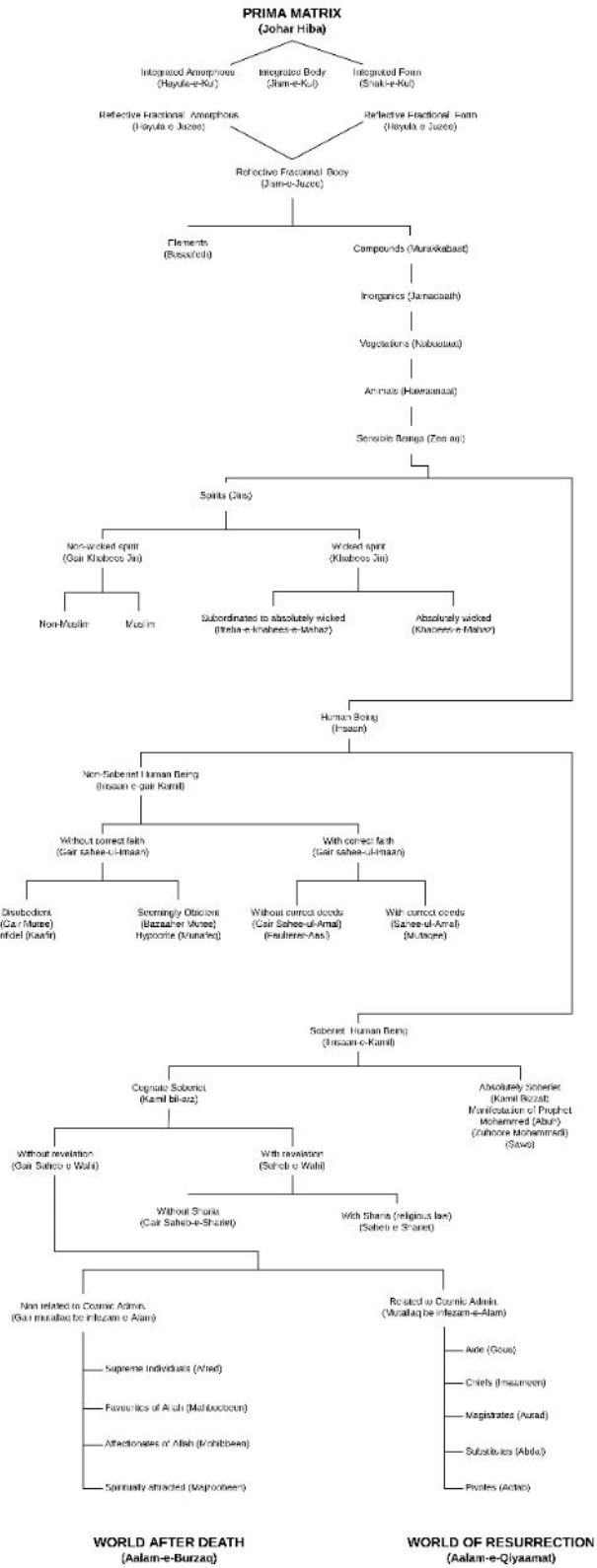
AL-FAQEER

Mohammad Abdul Qadeer Siddiqui Quadri Dean,
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23 Shawwal 1347 AH - April 3, 1929

**GENEOLOGICAL MAP OF THE COSMOS
(Shajratul Kaun)
ELUCIDATION
(Mafhoom)**





ISLAMIC WISDOM

حکمت اسلامیہ

NECESSARY TERMS

We utter the word by mouth and think it in the heart. Sometimes the meaning is below the word which is understood by word. The word denotes and the meaning is denoted. The word is indicative and the meaning is its connotation, objective and dedicated.

For instance, "human" is a word, denoting, indicating a 'rational animal' (حيوان ناطق), understood by its meaning, which is denoted and dedicated.

A meaningful word is called a 'postulate' (موضوع) and a meaningless word is called 'absurd' (مہمل). Like the word "Deez". It does not have a meaning. Therefore the word "Deez" is absurd (meaningless).

Sometimes, the meaning is with the word and with the meaning is its evidence, which is available outside the word, on which, the word and its meaning apply. Like the evidence of humans are Zaid, Bakr and Amer. Thus, evidence is that external thing on which the word applies.

Sometimes the word does have a meaning in our mind but its evidence wont be there outside.

When the evidence of a word and its meaning is existing, it is an entity (Maujood - موجود) and whose evidence is not there, is a non-entity (Ma'doom - معدوم).

Sometimes the word is called "indicative" and the meaning "dedicated" and sometimes the meaning is or the literary form or mental imagination is called indicative and the evidence is called dedicated.

The Meaning of 'Being' (Existence - وجود)

There are three meanings of 'Being' (Existence - Wajood - وجود), as follows:

- (i) The Essence of Existence (Mabihil Maujoodiyat- مابيه الموجودية).
- (ii) Cosmic Perception (Kaun-o-husool - كون و حصول).
- (iii) Manifestation (Zuhoor - ظهور)

The Essence of Existence (Mabihil maujoodiyat - مابيه الموجودية)

The essence of existence is that external thing, witnessing which, we understand the meaning of "is there".

Cosmic Perception (Kaun-o-Husool - كون و حصول)

The meaning of 'is there' is understood by witnessing the 'essence of existence'. The essence of existence lies externally. From outside a picture comes to the mind. The intelligence; whose work is to join, detach, mix, remove, unite, separate; collects and analyzes it and separates the 'thing' (شئ) from 'Being' (وجود). For example, we see Zaid (a person) and separate 'Zaid' (his person/essence) from 'is there' (his existence) and understand 'Zaid is there'.

Zaid is 'Essence of Being' (or essence of Existence). And as we say Zaid 'is there' - this is Cosmic perception (كون و حصول). Thus Cosmos (Kaun - كون) is that perceived and illimitable (unlimited) understanding meaning which is in mind.

Manifestation (Zuhoor - ظهور)

Manifestation of a thing means, any existing thing which is there in any world or any state. For instance, it is several years since Zaid (a person) was born, or his "essence of being", came into existence. This 'state' (Martaba - مرتبه) is also called 'assigned state' (Martaba-e-Taqarrur - مرتبه تقرر). He is competent enough that the 'being' (existence) can be derived from him and we understand him to be an 'entity' (affirmed being or confirmed existence). The state where the 'being' is understood, is called 'state of being' (Martaba-e-Wajood - مرتبه وجود) or 'Cosmic perception' (كون و حصول). And if somebody has come to the world of manifestation, or to a home or verandah, he will be known as 'entity' (موجود).

In any case the essence of being is external and is the origin, intention, reality, fact, innate of the 'cosmic perception', an aspect which is derived, understood, known and is not available externally, but it's essence of being is available outside.

At this stage a few aspects are needed to be explained, without understanding which, major differences (of opinion) occur.

Being (Existence - وجود)

The Being is on which traces (effects) are drawn.

Person (Essence - ذات)

Antecedent of attribute is called 'person'. Meaning, the essence which is described is called 'person'.

Attribute (Quality - صفت)

Attribute is that temporary thing which is related to a permanent thing.

Name (اسم)

Name includes 'person with attribute'.

To wield power is an attribute, Allah is its Unity (ذات). 'Powerful' (قدير) is His name. Allah's attribute to be powerful is an evidence of His existence. Similarly, mercy, beneficence are the attributes. Allah's unity is the 'person'. And 'Beneficent' (رحمان) and 'Merciful' (رحيم) are the divine names. Allah's unity is 'which is named' (Musamma - مسمى) or person (ذات).

Thus, we know that divine name with reference to 'intention' (Mansha - منشاء) is 'precisely which is named' (Ain-e-Musamma - عين مسمى) and the meaning of it is that, Beneficent, Merciful and Powerful all have the same Unity (Zaat-e-Haqqah - ذات حقہ), Precise Independent Entity (Ain-e-Wajiba - عين واجبه), and Divine Unicity (Huveyyat-e-Ilahiyya - بويته الہیہ).

Here I would like to clarify the difference between 'person' (Mausoof - موصوف) or Unity (Zaat - ذات); Contiguous attribute (Sifat-e-Inzimami - صفت انضمامی); Derivable attribute (Sifat-e-Inteza'ee - صفت انتزاعی) and Lie (Jhoot - جھوٹ).

Unity (Zaat - ذات) is a permanent self dependent real thing.

Contiguous Attribute (Sifat-e-Inzimami - صفت انضمامی) is that attribute, or non-permanent thing, which is associated with a permanent thing and is dependently existent. It can not exist when separated. For contiguous attribute there may not be a permanent existence externally, but a weak existence is always accepted. Like the whiteness of the wall.

Derivable Attribute (Sifat-e-Inteza'ee - صفت انتزاعی) is that attribute which is not available externally, but its 'person' or 'intention' is there outside in such a way that the derivable attribute can be understood; can be derived. Like up and down.

Lie (Jhoot - جهوٹ) has no contact, no relation with the fact or the fact of the matter. For instance, a Syrian is sitting in front of us. This happening is a fact of the matter, outside and a touch stone with which we know his 'person', his white complexion (which is a contiguous attribute) and his sitting (which is derivable attribute). When he is sitting, if somebody says he is standing or says he is black, instead of white or says the Syrian is not there (non-existent), then this information will be a lie, falsehood, a description contrary to the happening and a tale opposed to the fact of the matter.

The 'intention' of the derivable attribute is the derivative (Muntaza unhu - منتزع عنه) which safeguards its fact, its fact of the matter, its authenticity and happening. As against a lie which does not have an 'intention' or 'derivative'.

For derivable attribute, intention of which lies outside, it is described that the attribute is also external. A derivable attribute, the intention of which is in mind, it is said that this is an attribute of sense or it is in the mind.

Keep it in mind that when a word is on the tongue and its meanings are in the mind, the thing does not come into existence. Rather, we will say the thing is 'existing' when the thing itself is available outside. Meaning, the intention is existing.

As compared to the derivable attribute, the contiguous attribute has more share from the external existence.

The terms used to described the essence of existence; like, (i) 'Unity' (Zaat - ذات); (ii) 'Quintessence' (Johar - جوہر); 'Person' (Mausoof - موصوف); 'Which is described' (Muttasif - مُتَّصِف); is that permanent thing which is not dependent because of, in connection with, or which does not exist on account of other; but exists on its own; and other non-permanent meanings are dependent on it.

Among 'Possibilities' (Mumkinaat - مُمكنات), 'Creatures' (Makhlooqat - مخلوقات), if the 'Quintessence' (Johar - جوہر) is described as permanent and 'Characteristic' (Arz - عرض) as non-permanent; or the quintessence as existing independently and characteristic existing contingently, or if we say quintessence as real and characteristic as non-real, it will mean that the quintessence has an 'Absolute Being' (Wajood Biz-zaat - وجود با الذات) opposite the Honorably Glorious (Wajib Jalle Majduhu - واجب جَلُّ مجدُه or Allah - الله). This description will be treated as a lie; against the fact of the matter and contrary to the happening. Everything, every creature, is dependent on Allah (سبحانه و تعالیٰ).

Certain other terms like (i) 'Incredulous' (Wahmi - وبمی), (ii) 'Annotation' (Eitebari - اعتباری), (iii) 'Hypothetical' (Farzi - فرضی), (iv) 'Non-Primordial' (Ghair Haqeeqi - غیر حقیقی), (v) 'Contingent' (Bil Arz - بِالْأَرْضِ), (vi) 'Lie' (Kizb - کذب), (vii) 'Contrary to Happening' (Khilaaf-e-Waaqiya - خِلاَفِ وَاقِعٍ) are described in detail in the following chapters.

PRIMORDIAL BEING (Wajood-e-Haqeeqi - وجودِ حقیقی)

Primordial being is also known as Absolute Being (Wajood Biz Zaat - وجود با الذات), Infinitely Independent (Wajibe la Ta'ayyun - واجب لا تعیُّن), Absolutely Unseen (Ghaib-e-Mutlaq - مُطْلَقٌ غَیْبٌ), Absolutely Indefinite (Mutlaq Wahdat - مُطْلَقٌ وَحْدَتٌ), and Non-Stipulative Thing (La Bishart-e-Shai - لا بشرطِ شَیْءٍ).

When we take into consideration other attribute of Allah with the exclusion of His being, the epithets (names) of Allah are derived. The derivative of His entity is only the Divine Unity without consideration of other aspects and attributes.

The 'Primordial Being' or 'Being' in the sense of 'the essence of existence', meaning that thing witnessing which we say the thing 'is there', is evident in the fact of the matter. The whole world is not unreal, absurd, without intention and untrue. If somebody says that the whole world is untrue, without intention, imaginary and absurd, then this thought itself is wrong. The one who says that the whole world is falsehood, is himself a liar. Because he himself is included in the world. It is established fact that the world is there, all the things in the world are also there. And if you say all these things are derived and are thoughts, is acceptable. But the whole world is dependent on whom? It is dependent on Allah (عَزَّ وَجَلَّ)

What is opposite to 'the Absolute Being' (Wajood-e-Elahi - وجودِ الہی) in the sense of 'Essence of Existence' or 'Primordial Being' is only 'Absolute Inexistencia' (Adum-e-Mahaz - عدم محض), 'Principle obscurity' (Salb-e-Baseet - سلبِ بسیط) and 'Pure Non-Existence' (Neesti Bahet - نیستی بحت). Therefore, how come an 'Absolute Inexistencia' (absolutely unfounded) could come into existence. If the absolute inexistencia comes into existence, then revolution in nature (Inqilaab-e-Mahiyyet - انقلابِ ماهیت) and concourse of contraries (Ijtema-e-Naqeezain - اجتماعِ نقیضین) will become inevitable.

Will the 'primordial being' exist independently or something else will make it exist; or will it be derived in consideration with another thing?

If something else causes 'Primordial Being' (Wajood-e-Haqeeqi - وجود حقيقي) to exist or it is derived in consideration of anything or any other 'Being' then the 'other Being' will be the 'Primordial Being' and (this) existence will become 'Dependent Being' (Wajood bil Ghair - وجود بالغير), or 'Contingent Being' (Wajood bil Arz - وجود بالعرض) or 'Non Primordial Being' (Wajoode Ghair Haqeeqi - وجود غير حقيقي) which will be conflicting with reality and concourse of contraries.

Can there be a 'Inexistencia' (unfounded existence) before or after the 'Primordial Being'? Never. Otherwise revolution of facts will become necessary.

Other existences (everything in this Cosmos) have been transpired (came out) on account of whom? From 'Primordial Being' (وجود حقيقي), from the 'Essence of Existence' (عزَّ وَجَلَّ), from Allah (مابه الموجودية).

Describe, the thing which is the essence of all, is the 'primordial being', is there from the beginning and will remain forever; 'Inexistencia' (عدم) could never step into its exalted expanse; which is the antecedent and recourse of all existing things; neither has contrariety, nor parallel; what is that? It is undoubtedly the 'Independent being' (وجود با), the source of existence and worship-able God.

It is in Quran - [O'Prophet - صلى الله عليه - قُلْ هُوَ اللَّهُ أَحَدٌ . اللَّهُ الصَّمَدُ . لَمْ يَلِدْ وَلَمْ يُولَدْ . وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ -] say, Allah is one (and one all the way. His Being does not contain elements. He is not a compound). Allah is independent (everybody is dependent upon Him). He does not have children (He has not given birth to anyone). Nobody has given birth to Him. (Allah is there from the beginning and no one precedes Him). No one can match Him or can equal Him.] **(Ikhlas 1-4).**

Is the 'Being' of 'Possibilities' (Mumkinaat - ممکنات), 'Permissibles' (Ja'ezaat - جائزات), and creatures (Makhlooqaat - مخلوقات), their 'Precise Person' (Ain-e-Zaat - عين ذات) or essential to their 'persons' (Zawaat - ذوات)?

Never. If the 'Being' was precise and essential for persons of possibilities (Zawaat-e-Mumkinaat - ذوات ممکنات), then the 'Being' would have never been parted or separated from them. Because from a thing, its innate (essence), its individuality and its distinctness never gets separated.

Therefore, when the 'Being' is not incumbent in a person of possibility, and the 'Absolute Possible' (Mumkin Biz Zaat - ممکن با الذات) is not 'Absolute Entity (Maujood Biz Zaat - موجود با الذات), then there is definitely a 'Innate or essence' (Zaat - ذات) whose 'Being' is His 'Precise Unity (Ain-e-Zaat - عين ذات) and that 'Independent Absolute Unity' is absolutely independent and from whose 'Being' makes the possibilities dependent on Him.

See, we can say Zaid (a person) is standing, horse is standing, tree is standing, only when there is a 'state' in them seeing which we derive their standing. Meaning, the commonality of the derivation indicates similarity in 'intention' of the derivable. Similarly, we can say Zaid is there, horse is there, when the intention of 'is there' is shared by all of them. What is this 'is there'? This is the 'Essence of Existence' (of this Cosmos) (مابه الموجودية), which is the 'Precise Independent Existence'.

In summary, definitely there is a common intention of the 'Cosmic perception' (كون و (حُصول). The Cosmos, which is derivable, its commonality of the 'intention' of the 'essence of being' is an inevitable aspect.

Also, if the 'being' is not independently precise, it will belong to 'other person' (Ghair-e-Zaat - غير ذات). At this time the 'Independent' (Wajib - واجب) will be dependent on other being. The 'Independent' will be no more independent as indigence is contrary to the dignity of independence. Again in this understanding, perfection on account of other becomes essential.

This is also an argument that if the 'Being' is not 'Precise Person', rather it is an 'addition to person', then the 'Being' for the 'Independent' will be established like other attributes. And a thing cannot be there for another thing till it is not existing; like this Arabic saying ثبوت شئ لشيء فرع ثبوت المثبت له [first 'Independent' will exit, then the existence will be proved for it]. The meaning of existence of the 'Independent' is that the 'Being' is proved for it. At this time (as per this saying) there will be two 'Beings'. One with reference to the 'Person' - المثبت له [which is proved for it] and the second with reference to attributes. When both these 'Beings' are in one, then, تقدم الشئ على نفسه [one near to self], and one away, will become necessary. If both of these are different from each other, then for the 'Being' which is with reference to 'person', the same question will arise (and same prove will have to be provided again) and this continuity will become essential. Now the (statement of) thing existing in two 'Beings'; is not it ridiculous?

It is in Quran - شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ - [There is no God but He; that is the witness of Allah, his Angels and those endued with knowledge standing firm on justice.] (Aal-i-Imran-18).

When the 'Being' is the 'Precise Independent Person' (Ain-e-Zaat-e-Wajib - عين ذات واجب), then what is there for the poor 'possible'? The same 'Absolute Inexistencia' (Adum-e-Mahaz - عدم محض), the same 'Refutation of Reality' (Butlaan-e-Haqeeqat - بطلان حقيقت), the same 'Original Non-Existence' (Neesti Asli - نيبستی اصلی), the same 'Annotation' (Eitebaariyat - اعتباریت), and the same 'Metonymy' (Majaziyat - مجازیت).

دیکھا تو کچھ نہ پایا، سونچا تو بس یہ سمجھا
اک نام رہ گیا ہے میرا تیری گلی میں

When I saw I did not find anything. When I thought, I
understood (that) only my name is left in your alley. (Hasrat)

When the 'possible' itself is a 'refutation' of person and absolute non-entity, then in the state of its existence it cannot come out of its 'refutation of innate' (بُطْلان ذات) and 'absolute Inexistencia' (Adum-e-Zaati - عدم ذاتی). The fourteenth night full moon in all its glitter does not come out of its original darkness. The intelligent understands that the (moon) light is the light of the sun which is reflected back from the surface of the moon. The actual face of the moon is that which is known at the time of solar eclipse and lunar eclipse. Therefore, how come a 'possible' creates another 'possible'. One corpse can not put life into another corpse. خفته را خفته کے کند بیدار [How can one sleeping person awake another sleeping person] (Persian Proverb)..

Therefore no 'possible' can become the cause of another 'possible'. The ultimate cause (Illiyet - علّیت) is rested in the 'Divine Unity' (ذاتِ حق). However the set-up of causes is the place of manifestation of His Supreme Wisdom (Hikmat-e-Balegha - حکمتِ بالغہ).

INEXISTENCIA (Non Existence - عدم)

We have discussed the 'Being' above. Now will also discuss briefly about 'Inexistencia' (Adum - عدم). Is 'Inexistencia' existing externally? Never. The 'Inexistencia' and existence, it will be a revolution of reality and concourse of contraries. Then how is it understood? And with whom is it derived? Always remember, 'Inexistencia' is known when it is compared with "Being". وَبِضِدِّهَا تَتَبَيَّنُ الْأَشْيَاءُ. [When you keep two opposite things in front of each other, then only their distinction and difference will be known.] (Arabic saying).

Suppose a man has a horse and the second man does not have one. The knowledge of other man not having the horse is known when compared with the one who has the horse. Similarly the pauper is known in comparison with the rich. Likewise, the one having eyes by which he can see is understood in comparison with the blind who may have eyes but cannot see. Thus, 'contingent being' (وجود اضافی) is the derivative of

'contingent Inexistencia' (عدم اضافی) and 'Absolute Being' (وجود محض) is the derivative for Absolute Inexistencia (عدم محض).

Since 'possible' is a derivative and a non-existent thing and 'Independent' (واجب) is the 'Primordial Entity' (موجود حقیقی), the 'Being' is the 'Precise Person' (Ain-e-zaat - عین ذات) for it. Therefore this utterance is proved correct - الْحَقُّ مَحْسُوسٌ وَالْخَلْقُ مَعْقُولٌ [Allah is sensed and creatures are understood].

Here is a question. How come 'the being' is also an 'independent precise person' and the 'possible' also gets a share from the 'primordial being'?

The answer is, until God is sensed, the servant will never be understood. The meanings indicate that the 'creatures' and 'possibilities' have come out of 'Inexistencia'. No it is not like that. The 'Possibilities' have come out from the hidden treasure of 'Being'. Subhanallah. The eye is on the 'being' and the 'Inexistencia' is understood. Thus when we understand the 'Independent' (wajib- واجب) as 'absolute being' (wajood-e-mahaz - وجود محض), we will understand ourselves as 'absolute Inexistencia' (adum-e-mahaz - عدم محض).

INTERNAL & EXTERNAL STATES (مراتبِ داخلیہ و خارجیہ)

There are two annotations (eitebaarat - اعتبارات) of 'Being' (wajood - وجود) or 'entity' (affirmed being - maujood - موجود). These are (i) Internal State (مرتبہ داخلیہ), and (ii) External State (مرتبہ خارجیہ).

The Internal state is prior to 'Be and there it is' (kun fayakun - کُنْ فَيَكُونُ). Therefore neither the creatures have an access here nor 'numerous innates' (muta'addid zawaat - متعدد ذوات) are accepted to exist here externally, as compared with the 'external states' (martaba-e-kharijiya - مرتبہ خارجیہ) which is a 'state of creatures', contingent beings (wajood bil arz - وجود با العرض) and after 'Be' (kun - کُنْ).

In the 'internal state' the seeming multiplicity is actually existing in 'knowledge and annotation' (Ilm wo eitebaar - علم و اعتبار) or say these are the different annotations (eitebaarat - اعتبارات) of the 'divine unity' (zaat-e-haq - ذات حق), but the unity is one, single.

Infinity (احديت)

Infinity is a state of 'Unity' which is pure from incredulity and supposition. Multiplicity has no access to this splendor. (Here) unity is completely free from confinements.

Infinity is also known as 'Unicity' (Hahoot - بابوت), Unility (Hoo - بُو), Purgative Magnificence (shaan-e-tanzia - شان تنزيه), 'Absolutely Unseen' (Ghaib-e-Mutlaq - غيب مطلق), 'Stipulative Unconfined Thing' (Bi-Sharte La Shai - بشرط لا شيء), 'Stipulative Non-Multiplicity' (Bi-sharte la kasrath - بشرط لا كثرت), 'Divine Conceit' (Ananiyat-e-haqqa - هويّة حقّه) and 'Divine Unility' (Hooviyat-e-Haqqa - هويّة حقّه).

In the state of 'Infinity', 'personal knowledge' (zaati ilm - ذاتى علم), 'divine light' (noor - نور), 'Being' (wajood - وجود) and 'immanence' (shuhood - شهود) are definitely there. In this state Allah is Himself knowledge; Himself knowledgeable and Himself known. But in this state, it has not been taken into annotation (consideration) because in here diversity and illustrative otherness (eitebar-e-gairiyat - اعتبار غيريت) do not have any access. Details of this issue are covered in the description of 'knowledge'.

Indefinity (وحدت)

The state of Indefinity (Wahdat - وحدت) is also known as 'Veracity of Prophet Mohammad (حقيقتِ محمدى صلى الله عليه و آله وسلم) and 'Stipulative Exalted Thing (Bishart-e-shai bil quwwa - بشرط شيء با القوه). Some people also call it 'Beneficent Self' (Nafas-e-Rahmani - نفس رحمانى). Since details of this state are unfolded in 'Actiplicity (Active Multiplicity - Wahidiyet - واحديت), some people call it 'Exalted State' (Rafi-ud-darajaat - رفيع الدرجات). And the 'Exalted State on Empyrean' (Rafi-ud-darajaat zul arsh - رفيع الدرجات) is an indication of this. Some people, in consideration that 'Indefinity' wants its details in 'Actiplicity', call it 'Self affection' (Hubb-e-Zaati - حبّ ذاتى). [فَأَحْبَبْتُ أَنْ أَعْرَفَ] [Then Allah wanted to be known.] (Hadith) is an indication of this State.

It is in Hadith-e-Qudsi - **أعرف ، فأحببت أن أعرف** [I (Allah) was a hidden treasure, then I wanted to be known.]

Indefinity is a state of 'Divine Unity' where multiplicity is inherent, still multiplicity does not exist, or actively not existing. The capacities of multiplicity are known as 'personal affinities' (Shuyoon-e-Zatiya - شيوون ذاتيه).

Veracity of Prophet Mohammed (حقيقتِ محمدى صلى الله عليه و آله وسلم)

In the Veracity of Prophet Mohamad (حقيقتِ محمدى صلى الله عليه و آله وسلم), Zaid, Bakr, Aamer, all these are 'fractional reflectivities (Juzziyaat - جزئيات); and human beings, animals, body, etc., are 'Integral reflectivities' (Kulliyaat - كليات). Similar is the case of the probate

archetypes (Ayaan-e-Thabita - اعيان ثابتہ). Some of them are 'fractional reflectivities' (Juzziyaat - جزئیات) and some are 'Integral reflectivities' (Kulliyaat - کلیات). In 'Integral Reflectivities also, some are larger and some are small. For instance, 'human being' is a smaller integral reflectivity, and 'animal' is a larger integral reflectivity. The biggest of them all is known as 'Archetypes Primeval' (Ain-ul-Ayan - عینُ الاعیان).

When we consider, we realize that though all 'Probate Archetypes' (اعیان ثابتہ) are comprised of 'Archetype Primeval', still in its own limits it is 'fractional reflective reality' (Juzz-e-Haqeeqi - جز حقیقی) only. You consider it further, you will know that there are two identities of 'Archetype Primeval', viz., (i) its individual identity which has a person/innate (ذات) (ii) its 'contingent identity' with reference to 'Probate archetypes'. The integral aspect befalling on it is in regard to 'probate archetypes'.

This is also evident that until the refulgence of Allah's epithets and attributes fling on probate archetype (Ain-e-Thabita - عین ثابتہ), it will not come into existence. Thus on 'fractional probate archetype the refulgence of Allah's epithets and attributes will fling fractionally. The refulgence on one probate archetype will never fling on other probate archetype, else there will not be two different manifestations of two probate archetypes.

دیتا ہے ہر ایک کو حکیم - جسکی جیسی لیاقت ہے

The Wise gives to everybody in consideration of the individual capability.

With regard to the 'Archetype primeval' (Ain-ul-Ayaan - عینُ الاعیان), that envelops, and is included in, all probate archetypes, the refulgence flinging on it will be dominant to all refulgences. This is known as divinity splendor (Shaan-e-Uloohiyat - شانُ الوہیت). The Sufis (the people of obligatory excellence - obligacellents) call the refulgence as 'Sustainer' (رب) and probate archetype as 'Sustainable' (مربوب). The refulgence flinging on 'Archetype primeval' is known as 'Sustainer of the Sustainers' (Rabbul Arbaab - رب الارباب), and supreme refulgence (تجلی اعظم), and the Archetypes primeval is known as 'Servant of Allah' (Abdullah - عبد اللہ) or 'Supreme Sustainable' (مربوب اعظم). In our view, the Archetype Primeval and Servant of Allah is the veracity of Prophet Mohammed (حقیقتِ محمدی صلی اللہ علیہ و آلہ وسلم). And Allah, who is the Sustainer of sustainers is the supreme refulgence which is the collection of all attributes of utmost excellence that flings on the Veracity of Prophet Mohammed (حقیقتِ محمدی صلی اللہ علیہ و آلہ وسلم). When both these meet, the 'supreme external entity' (Maujood-e-Khariz-e-Azam - موجود خارج اعظم) wears the dress of 'Being'. This is the reason, some people call this compound as Veracity of Prophet Mohammed (حقیقتِ محمدی صلی اللہ علیہ و آلہ وسلم). Their vision is on the

one who receives and not on the one who gives. They need to pay their attention to this Hadith - *إِنَّمَا أَنَا قَا سَيِّمٌ وَاللَّهُ يُعْطِي* [The fact is that I am the distributor and Allah gives] (Bukhari, Muslim). It is important to differentiate between who gives and who receives. The summation is that the veracity of Prophet Mohammad (*حَقِيقَتِ مُحَمَّدِي صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ*) (عبدالله) and the one who gives is Allah (*عَزَّ وَجَلَّ*).

Actiplicity (Active Multiplicity - واحدیت)

Actiplicity (Active Multiplicity) (Wahidiyet - واحدیت) is a state of 'Divine Unity' (ذات حق) in which active multiplicity is taken into consideration. Here multiplicity means the multiplicity of 'Divine Epithets, attributes and knowledge. Actiplicity is also called as 'Stipulative Active Thing (Bi Shart-e-Shai bil Feil - بشرط شئ با الفیل) and Stipulative Multiplicity of Activity (Bi Shart-e-Kasrat bil feil - بشرط كثرت با الفیل).

It should be clear that when a thing is subjected to confinement, three annotations appear, as described below.

- (i) Stipulative Unconfined Thing (Bi Shart-e-La Shai - بشرط لا شئ) or the thing absolutely pure from confinements.
- (ii) Stipulative Thing (Bi Shart-e-Shai - بشرط شئ), the confined thing, or the thing with confinement.
- (iii) Non Stipulative Thing (لا بشرط شئ) or the absolute thing, common with both confinement and non - confinement.

Thus, there are two aspects of Non Stipulative Thing. (a) Stipulative Unconfined Thing (Bi Shart-e-La Shai - بشرط لا شئ) or Infinity (احدییت), and (b) Stipulative Thing (Bi Shart-e-Shai - بشرط شئ) or Actiplicity (Wahidiyet - واحدیت).

Consider this example. Kid, nude kid and dressed kid. So to say, the kid is 'Non Stipulative Thing' (لا بشرط شئ). The Nude kid is 'Stipulative unconfined Thing' (لا بشرط لا شئ). And the kid with cloths is the example of 'Stipulative Thing' (بشرط شئ).

Thus, there are three annotations of in the 'Being' (وجود), as follows:

- (i) Absolute Indefinity (Wahdat-e-Mutlaqa - وحدت مُطلقه), or Non Stipulative Thing' (لا بشرط شئ), common to all.
- (ii) Infinity (احدییت), or Stipulative Unconfined Thing (بشرط لا شئ), pure from confinements and annotations.

Now left is 'Stipulative Thing' (بشرط شئ) which has two aspects, as follows:

(iii) Stipulative Exalted Multiplicity (Bi Shart-e-Kasrat bil Quwwa - بشرط كثرت با القوه) or 'Indefinity' (وحدت).

(iv) Stipulative Active Multiplicity (بشرط كثرت با الفيل) or 'Actiplicity' (واحدیت).

When differentiation is not made in the above terms, there will be a lot of confusion in understanding the subject.

Remember one thing. The manifestation is from abstract to detail, from indefinity to multiplicity and from internal to external.

Also remember that finiteness is of two types, (a) Unitary finiteness (تعین ذاتی), and (b) descriptive finiteness (تعین اعتباری) with reference to epithets and attributes.

The Unitary finiteness always remains the same, but there are changes in the finiteness of epithets and attributes. For instance, Zaid was earlier a child, then he became young, then middle aged and then old. So the childhood, youth, middle age and old age are his attributed confinements which are changing and Zaid's Unitary (personal) finiteness or confirmation, i.e., to be Zaid, remains intact.

STATE OF DIVINE ATTRIBUTES (مرتبه صفات الهیه)

This is called 'Divine Radiance' (Jabaroot - جبروت). The State of 'Divinity' (Martaba Uloohiyat - مرتبه الوحیت) is the epitome of all transcendence; and all attributes are its details. The state of Divinity is also known as 'Uniquity' (Lahoot - لاہوت).

The Divine attributes are 'precise unity' (ain-e-zaat - عین ذات), in context of 'intention and derivative' (mansha wo muntaza unhu - منشاء ومنتزع عنه); meaning, these are derived from one Unity (ذات), and are different from Unity in context of their meanings. They have different appellations, and their traces and meanings are different from each other. Thus 'Divine epithets and attributes (Asma wo sifaat-e-Elahia - اسماء و صفات الهیه) are 'non-precise and non-unrelated' (la ain wo la ghair - لا عین ولا غیر).

See the logicians say that Zaid's person (ذات) is outside but the human mind analysis it and extracts and derives many aspects like 'Zaid's being as rational, intentionally active, having name and three dimensional capability. Whereas the intention and external

existence of all these (derivations) is precise person (عين ذات) of Zaid. The gender, race and existence of human being are not different from each other outside.

In short, the divine attributes are derivable, not contiguous. The contiguous attribute also exists outside, in association with the 'mentioned person' (Zaat-e-mausoof - ذات موصوف). Since 'being' is the precise unity of the independent Almighty, nothing can ever emerge out of it. Whether these are the attributes and epithets of the 'Independent Almighty' or the 'persons of possibilities' (Zawaat-e-Mumkinaat - ذوات ممکنات). Thus whatever is there other than Allah is derivable, be it existential or non-existential. And 'Divine Unity' is encircling everything is proven (meaning nothing is outside divine unity). This way, the encircling of divine knowledge is established. The issue of knowledge is described later in the book.

All 'Divine attributes' are distinct from each other. Each has different meaning. Each has different traces. However, the numerality of epithets, attributes and divine facts does not entail external existence of numerous unities (muta'addid zawaat - متعدّد ذوات) because 'divine epithets' are the derivable aspect and all of them have one and the same 'Unity' which is 'Independent Unity' (ذات واجب) and 'Divine Unility' (Huveyyat-e-Haqqa - بویته حقه).

دائرہ سے منتزع ہیں مرکز و قطر و محیط
شان وحدت سے ہوئی ہے شان کثرت آشکار

The center, diameter and circumference are derived
from the circle. From the dignity of Indefinite, the
splendor of multiplicity has become apparent.

Allah has the knowledge of all His attributes and epithets and also knows all His creatures before their creation. The divine epithets which are known to Allah are called 'Facts of Allah' (Haqa'eq-e-Ilahiyya - حقائق الہیہ) and Archetypes of epithets (Ayaan-e-Asma - اعیان اسماء). The creatures which are known to Allah, are called 'Facts of Possibilities' (حقائق ممکنہ), probate archetypes of creatures, natures of possibilities or permissible.

Since divine epithets and probate Archetypes are before 'Be' (کن), and are in the interior state, the distinction among them is in knowledge only. Their distinction does not entail 'numerous unities' (Ta'ddud-e-zawaat - تعدّد ذوات), rather they are considered as different appellations of Divine Unity. Therefore, it is said that 'attributes and divine epithets, in context of divine unity are non-precise and non-unrelated (لا عين ولا غير). That is to say, they are (considered) different from divine unity in knowledge. And with

respect to their 'external relevance, with respect to 'intention', they are 'precise divine Unity' (عين ذات حق - ain-e-zaat-e-Haq).

Buddhists, Mutazillites and hypocrites deny the existence of 'divine epithets and their distinction among themselves. They have emphasized on 'Unification' (monotheism - توحيد) to an extent that they ended up in denying the facts. In their view to concede to the existence of 'divine epithets is to acknowledge 'pre-multitudinous (تعدد قُدما), or post multitudinous (تعدد وحباء) of divine unity. They should keep in view that pre-multitudinous is spurious, but derivational numerous aspects of divine unity in consideration of its numerous appellations does not necessitates multitudinous of unities of the divine epithets and attributes. If epithets and attributes are not 'derived' from divine unity, rather they come into being in view of 'creature appendage', then, if we ignore the creatures, these attributes will also vanish.

Idol worshipers, male and female diety worshippers, spirit worshippers, statute and object worshippers have heavily emphasized on the differenciation of epithets and attributes to the extent that they started believing every epithet a permanent God. They are unaware of the relevance between the divine epithet and divine unity. The visualization of various refulgences of epithets and attributes in the 'world of similitude' (عالم مثال) became calamitous for them. The epithets and attributes that were to lead them to the 'knowledge of truth' and were the evidence of the divine Unity, became obstructive curtain and stumbling blocks. These people, in view of their frustration to understand monotheism became idolators. When they are told that these 'epithets' are not permanent, are 'affinities (شئون) of divine Unity, are refulgences; and if there were several deities and all had the permanent power and intention, the world would have been annihilated, the chicken would be dead among two priests. It is in Quran [If there were Gods other than Allah in the world and skies, then there would have been disorder - the world and the skies would have been annihilated] (Al-Anbiya - 22). When these facts are explained to them, they express astonishment. It is in Quran - إِنَّ هَذَا لَشَيْءٌ أَجَعَلَ الْأَلِهَةَ إِلَهًا وَاحِدًا ۗ - (صلى الله عليه و آله وسلم - Prophet) [What! he made one God of all the Gods. Undoubtedly it is a strange thing.] (Saad - 5).

I seek Allah's refuge, monotheism swelled to become hypocrisy, eulogy was debouched to become idolatry.

But Islam's deteriorated monotheist also believes in this Quranic verse - هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ ۗ [He is Allah, who creates from nothing (from non-existence to existence) gives form to everybody, who has all graceful epithets (names)] (Al-Hashr - 24).

Islam's half-baked monotheist (mushabba - مُشَبَّه) is also convinced of these Quranic verses لَيْسَ كَمِثْلِهِ شَيْءٌ [Nothing is like Him.] (Ash-Shura - 11); and لَا تُدْرِكُهُ الْأَبْصَارُ [Eyes cannot encircle Him.] (Al-An'aam - 104).

This is abstract knowledge of divine light. O'Prophet Mohammad (صلى الله عليه و آله وسلم), I lay down my life for you, I sacrifice my heart upon you, how dignified magnificent knowledge you have imparted to us.

CATEGORIES OF ATTRIBUTES (اقسام صفات)

(i) **The First Division of Attributes** - It should be evident that there are three categories of divine attributes, as follows:

(a) Absolute Primordial Attributes (Sifaat-e-Haqeeqia Mahazza - صفات حقيقيه محضه)

(b) Primordial Person Appendage Attributes (Sifaat-e-Haqeeqia Zaat-e-Izaafat - صفات حقيقيه ذات اضافت)

(c) Absolute Appendage Attributes (Sifaat-e-Izaafia Mahazza - صفات اضافيه محضه)

The Absolute Primordial Attributes (صفات حقيقيه محضه) are the principle attributes of 'Unity' that do not require any relation with anyone else. Like 'Life' (حيات).

The Primordial Person Appendage Attributes (صفات حقيقيه ذات اضافت) are also the principle attributes, but they have relevance to, and are appendage with, creatures. Like 'knowledge' (علم) which is Allah's principle attribute, but also has relevance and connection with the 'known'.

Generally, the repetitive deeds have a connection with the subject (doer - فاعل) in regard to their existence. However, they also have specific connection with the object (مفعول) in regard to their occurrence.

Absolute Appendage Attributes (صفات اضافيه محضه) do not have an origin or description in the mentioned personal-self (Nafs-e-Mausoof - نفس موصوف), but when the 'mentioned person' (موصوف) is referred to another thing, an attribute comes into existence or derived. As a matter of fact these attributes are not 'existential' (وجودى), rather are non-existential (عدمى) and appellative (اعتبارى). For instance when Zaid was ahead of you, the attribute of 'precedence' was being derived from you. When he want behind you, the

attribute of 'following' is being derived from you. Similarly, Allah has certain appendage attributes. Like 'creation of Zaid', which comes into existence in view of Zaid's appendage (birth of Zaid).

Always, the relative names have relevance towards each other. Like the word brother will not become a reality unless there is a brother for him. Similarly, father, son, mother, daughter, wife, husband, teacher, pupil, king, servant and God are there.

After the above introduction, it should be apparent that Allah's 'Absolute Primordial Attributes' (صفات حقیقیہ محضہ), and 'Primordial Person Appendage Attributes' (صفات حقیقیہ ذاتیہ اضافت) are eternally antiquated (ازلی و ابدی) for their existence. They do not need to be related or appendage with anyone else. These are the characteristics of the 'Attributes of Perfection' (صفات کمالیہ).

Absolute Appendage Attributes (صفات حقیقیہ محضہ) that come into existence in view of some relevance and connection; their appearance also require creature appellation. Manifestation of these attributes require creatures.

Like the son, in coquetry, says, 'Papa you have become father because of me. If I was not there, you would have fathered whom and how? The beggar says, 'O generous, O' munificent, the show of your munificence is because of me. If I did not ask, you would have given. If you had not given, who would have said you are munificent. I am all the way indigent, in need of you. But you are also in need of me for the display of your munificence.

بربادی عاشق سے کب رہتی ہے معشوقی
سب دم سے ہمارے ہے معشوقی و شیدائی

The savaging of the lover does not hold good for belovedness. The belovedness and devotedness is all dependent on our life.

آئینہ تا بانم از بر پُرُ بایم دل
زنہار کہ پیش من با ناز چنیں آئی

This couplet is from the Persian poetical work of Hadhrat Siddiqui (رحمة الله عليه). Meaning, O' beloved, when you look yourself in a refulgent mirror like me, your features will be so clear and luminous that you will give away your heart to your own elegance.

Divine Deeds are non-ineffective for things.

It should be known that Allah's deeds are selfless; meaning, they are not for the sake of completion of His Unity and attributes of perfection, but are for the sake of others to help them achieve sobriety. Even though His attributes of perfection are proven right from the beginning, still he manifestation of appendage attributes () is dependent on the relevance with creatures. It is thus evident that personal requirements and purposes is different from wisdom and expediency.

(ii) The second division of Attributes are as follows:

(i) Nominative (Eijaabi - ايجابى), wherein the evidence of perfection is proven like 'Alive' (حى); 'knowledgeable (عالم), Powerful' (قدير), etc.

(ii) Divestive (Salbi - سلبى) in which non-existence of any type of deficiency is proven. Like, 'Rich' (غنى), 'Independent' (صمد), Sanctitious (قدوس).

(iii) The third division of attributes - The mother attributes are three; Life (حيات), Knowledge (علم), Omnipotence (قدرت). There are two auxiliaries of Knowledge; (a) Hearing (سمع), (b) Vision (بصر). There are two auxiliaries of 'Omnipotence'; (a) Will (اراده), (b) Speech (كلام). If you like, you can say there are seven mother attributes; (a) Life, (b) Knowledge, (c) Hearing, (d) Vision, (e) Omnipotence, (f) Will, and (g) Speech. Some Shuyookh consider 'Will' as primary and 'Omnipotence' and 'Speech' as auxiliary attributes.

The issues of 'attributes and epithets' are very important. The religion is dependent on their understanding. Their misunderstanding has resulted in the emergence of different religions/sects. Therefore, in their clarification and exposition, repetitions and details will not be inappropriate.

Principle Attributes (Sifaat-e-Baseet - صفات بسيط) - are those that point out only one meaning, like 'Life' (حيات).

Compound Attributes (Sifaat-e-Murakkab - صفات مركب) - are those that denote several meanings, like 'creator' (خالق), 'Sustainer' (رب), Cherisher (رذاق).

The mother attributes are actually the principle attributes. The 'compound attribute' is the name given to concourses of different mother attributes and their diverse knotting. For instance, consider the epithet 'Creator'. Is it principle or compound?

Is it not necessary for 'Creator' to say 'Be' (كُنْ)? Are the attributes of 'will', omnipotence, knowledge, hearing, vision and life not necessary? Definitely they are necessary. Therefore, the epithet 'creator' is compound. Similar are the epithets (names) 'Sustainer', and Obliterater (Mumeet - one who causes death - مميت).

At this stage remember this delicate issue. Sometimes there is an existent thing and in context with another place we understand a non-existent attribute befalling upon it. For instance, when Zaid goes from the room to the courtyard. His 'being' (wajood) in courtyard is an existential attribute. But with reference to the room he will be considered as 'absent' and to be absent is a non-existential attribute. The epithet of 'obliterator' (مميت) is in consideration of the preceding 'world of manifestation' (عالم شهادت). And the annotation of 'alive' (حي) is in consideration of the following world; ie., the World after Death (عالم برزخ), when that person will be transferred there. Like Zaid is dead. In consideration of the world of manifestation, the epithet 'obliterator' occurs and with respect to World after Death, the epithet of 'alive'.

(iv) The Fourth Division of Attribute

(i) **The 'Unitary Epithet' (اسم ذات)** which gives an indication of Unity, like 'Sanctitious' (قدوس), rich (غنى), Independent (صمد).

(ii) **The attribute epithet (اسم صفت)**, is in which there is manifestation of attribute, like 'Living' (حي), Knowledgeable (عليم), hearing (سميع), seeing (بصير), Mighty (عظيم), Graceful (كريم), and 'generous' (كريم).

The Deed Epithet (اسم فعل) - In which the manifestation of action is evident. The effect of which reaches the other. Like 'creator' (خالق), Cherisher (رذاق), Alive (حي), Obliterator (مميت).

(v) **The Fifth Division of Attributes** - There are two pairs of 'epithets of unquity' (اسماء لاہوتی) from which nothing is excluded. First pair - 'First -Last' (الاول - الآخر). Second pair 'Manifested - Intrinsic' (الظاهر - الباطن).

(vi) The Sixth Division of Attributes

(i) **Majestic (جلالی)** which are related to divine wrath (قہر الابی). Like Wrathful (قہار), Degradator (مذل), Possessor (خافض), Avenging (مُنتقم).

(ii) **Graceful (جمالی)** - which are related to benignity (لطف); like 'Beneficent' (رحمن), 'Merciful (رحیم), Kind (رؤف), Subtle (رؤف).

(vii) In some people's opinion, there are 28 Sustainers (ارباب), meaning 'facts of Allah (حقائق الہیم) and there are 28 Sustainable (مربوب), meaning 'facts of creatures (حقائق کونیہ). In their view, every epithet has a manifestation which they call as 'Sustainer and Sustainable' and to them an alphabet is also related. Some people have included 28 stages of moon with it. But all these issues have no relevance to 'Tassuuf. These are philosophical theories that have no relevance with religion. Details of their views are as follows.

	Sustainer (Rab)	Sustainable (Marboob)	Arabic Letter
01	Creator (Badee)	Integrated Intelligence (Aqle Kul)	Hamza
02	Cause (Ba'as)	Integrated Corporeality (Nafs-e-Kul)	Ha
03	Intrinsic (Batin)	Integrated Nature (Tabiyat-e-Kul)	Ain
04	Last (Aakhir)	Prima Matrix (Jawhar-e-Hiba)	Haa
05	Manifest (Zahir)	Integrated Form (Shakl-e-Kul)	Ga-en
06	Wise (Hakim)	Integrated Body (Jism-e-Kul)	Kha
07	Encircling (Mohit)	Empyrean (Arsh)	Qaaf
08	Merited Gratifiable (Shukur)	Chair (Kursi)	Kaaf
09	Rich (Gani)	Zodiac (Falak-e-Abrooj)	Geem
10	Authoritative (Muqtadir)	Crystalline sphere (Falak-e-manazil)	Seen
11	Sustainer (Rab)	Saturn Sky (Falak-e-Zuhul)	Ya
12	Knowledgeable (Aleem)	Jupiter Sky (Falak-e-Mushtari)	Saad
13	Overwhelming (Qahir)	Mars Sky (Falak-e-Mirriq)	Laam
14	Light (Noor)	Sun Sky (Falak-e-Shams)	Noon
15	Illustrator (Musawwir)	Venus Sky (Falak-e-Zuhra)	Raa
16	Purifier (Mohsi)	Mercury Sky (Falak-e-Ataro)	Z'aa
17	Clearer (Mobeen)	Moon Sky (Falak-e-Qamar)	Daal
18	Possessor (Qaabiz)	Planet of Fire (Kurra-e-naar)	Saa
19	Alive (Hye)	Air (Hawa)	Zaa
20	Living (Mohiyy)	Water (Aab)	Seen
21	Obliterater (Mumeet)	Earth (Arz)	Zaad
22	Potentate (Azrz)	Minerals (Jamad)	Zhaa
23	Cherisher (Razzaq)	Vegetation (Nabaat)	Taa
24	Degrader (Muzil)	Animal (Haywan)	Zaal
25	Mighty (Qawi)	Angels (Malak)	Naa
26	Subtle (Lateef)	Spirits (Jin)	Yaa
27	Comprehensive (Jaame)	Human Being (Insaan)	Meem
28	Exaltater (Rafi)	Sobriet Human (Insaan-e-Kamil)	Wau

AFFINITIES AND PROBATE ARCHETYPES (Shuyoon & Ayan-e- Thabita - شيون و اعيان ثابتة -

We have already described that in the 'state of Indefinity' (مرتبه وحدت), every type of multiplicity is capacitated. All these capacities are called 'Affinities' (شيون). The Affinities are of two types; (i) Divine Affinities, and (ii) Creature Affinities. Allah knows about Himself; this in the state of 'Indefinity' is Divine Affinity (شيون الهى). And Allah knows the creatures; this in the state of 'Indefinity' is 'creature affinity' (شيون خلقيه).

In the 'State of Actiplicity' (مرتبه واحديت), the Divine Affinities will be know as 'Facts of Allah (حقائق ممكنه), and Creature affinities will be known as 'facts of possibles' (حقائق ممكنه) or natures of permissibles (طبائع جائزات). Comprehensive epithet of all divine facts is the the 'epithet of Allah' (اسم الله) or you can say that it is the 'state of Divinity' (مرتبه الوهيت) and its sustainable (مربوب) or servant (عبد) is the comprehensive reality of possibilities (حقيقت) (جامع ممكنات); or supreme probate archetype (عين ثابتة اعظم), or probate archetype of Prophet Mohammad (عين محمدى صلى الله عليه و آله وسلم).

The details of the State of Divinity (مرتبه الوهيت) are the 'divine epithets' (اسماء الهيه), and the details of the Probate Archetype of Prophet Mohammad (عين محمدى صلى الله عليه و آله وسلم) are all probate Archetypes. The nucleus of all epithets and attributes is 'Life'; which precedes all other epithets. The details of the epithet of Life are, Knowledgeable, Seeing, Hearing, Powerful, Benefactor (مريد), and Speaking.

'Knowledgeable' (عليم) - The epithet of 'Knowledgeable' is the ruler of all epithets and all worlds are dependent on it. Details of the epithet of 'knowledgeable are provided in the following pages in this book.

'Seeing' (بصير) - With the epithet of 'seeing', all probate Archetypes, or Allah's awareness are differentiated among themselves. Or you can say that the individual knowledge gets associated with them.

'Hearing (سميع) - With the epithet of 'hearing', the exigencies of all probate archetypes are known.

'Powerful; (قدير) - With the epithet of 'powerful', the Divine omnipotence as a whole diverts its attention towards the 'bestowal of Being' of the probate Archetypes.

'Benefactor' (مُرِيد) - With the epithet of 'benefactor', the divine omnipotence specifically diverts its attention towards the 'bestowal of being' of the creatures and exposition of their exigencies.

'Speaking' (كَلِيم) - The epithet of 'speaking' addresses 'Be' (كُن) to the probate archetype which comes out distinct in a specific attire.

The thing which comes out from 'Be' (كُن), is divine command (امر حق) and 'the word of Allah' (كلمة الله). In existence, the world of Allah becomes 'soul' (روح). This is the reason the 'world of souls' (عالم ارواح) is called 'world of commands' (عالم امر).

Now we give some details about the 'mother attributes' (أُمّهات الصفات) as these are very important.

KNOWLEDGE (علم)

The worst illiterate in the world is he who thinks himself knowledgeable and considers 'the Independent Honorably Glorious' (واجب جلّ مجده) as illiterate. The possible (ممکن) whose 'Being' is contingent (با العرض), what kind of an attribute could be 'absolute' (با الذات) for him. Therefore, the knowledge and omnipotence are absolute for the Independent Honorably Glorious (واجب جلّ مجده). It is evident that any absolute attribute cannot be separated from the 'person' (ذات), therefore, 'life', 'knowledge', omnipotence, and whatever else among Allah's attributes, all these are eternally antiquated, and are associated with Him. Can't, these innocent people understand that the nucleus of all perfections and excellence is the same 'Absolute Being'. Whatever is there, are the manifestations of the 'Being'. Anything which is not in 'Being', can never exist. The 'Independent Unity is 'precise being', and other's existence is dependent on 'Him'. From His 'Life' is the life of everyone; from His knowledge is the knowledge of everyone and from His omnipotence is the omnipotence of everybody.

With us (in our belief) it is not like ربتی تھی رنگ محل میں اکیلی - رہتی پہلے پہل کی سنیو سہیلی - [Listen, the riddle of the first beginning is (our beloved) used to sleep alone in the castle]; but it is لا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ [No slumber can seize Him, nor sleep.] (Al-Baqara - 255).

It is evident that the Divine knowledge has many modes and different annotations. In the 'state of Infinity' (مرتبہ احدیت), the 'knowledge' is 'Precise Unity' (عین ذات), Divine Unity (ذات حق) and 'absolute divine light' (نور محض). The darkness has no access there. The knowledge is only the light and ignorance is darkness. In this state, He is the

'knowledgeable', He is the 'known', He is the viewer, He is the 'viewed' and He is the witness. He is the 'Being' and He is the 'Entity'. Here others have no room. In this state, the name of knowledge is divine light, and 'absolute knowledge'. It is the Quran - **اللَّهُ نُورٌ** - **السَّمَاوَاتِ وَالْأَرْضِ** [Allah is the light of Earth and Skies.] **(An-Noor - 35)**.

In the 'state of Actiplicity' (active multiplicity - مرتبه واحديت), which is the state of 'epithets and attributes', the state of 'knowledge' succeeds the state of 'Life' and precedes the state of 'Omnipotence'. The knowledge is the branch of 'Life'; and 'omnipotence' is subordinated to 'knowledge'. In this state the annotation of otherness (غيريت اعتباري) becomes distinct between the 'knowledgeable' and the 'known'.

The prominence of the 'persons of possibilities' (ذوات ممكنات) in 'knowledge' does not entail their coming into existence. Their prominence is actually the exposition of divine intention. They will become creatures after the command of 'Be'. The knowledge in this state is 'detailed knowledge of Deeds'. On it depends the divine Wisdom. In this state, Allah flings refulgence of His epithets on the probate archetypes and the command of 'Be' is given and the thing appears outside. It is in Quran - **إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ** [A thing We want to create, We only say 'Be', and there it is (it comes into existence)] **(An Nahl - 40)**.

Now, one more state of knowledge is left, ie., the 'knowledge of passivity' (علم انفعالي); meaning, as the creatures reach different worlds, the divine knowledge will get associated with them accordingly. Because of the connection of this knowledge with the creatures, neoterics (حوادث), the 'knowledge itself looks 'neoteric' (حادث). But this connection, or this manifestation does not affect the 'antiquity of divine knowledge. In a similar way, 'the Being' which is the precise Unity, when gets associated with creatures, looks new and is called 'Contingent Being'. It is in Quran - **وَلَمَّا يَعْلَمُ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمُ** - **الصَّابِرِينَ** [And still Allah neither knew who will undertake religious war or who have forbearance.] **(Aal-i-Imran - 142)**. Be cautioned. Do not interpret this verse as Allah is not aware of who will do what. It means, till this date (when the verse was revealed) people have not displayed their resolve (attribute) by undertaking the religious war nor shown the self restraint or forbearance.

THE KNOWN (Ma'loom - معلوم)

Allah (عَزَّ وَجَلَّ) creates everything with prior knowledge. Else ignorance and constraint will become inevitable. Divine awareness is known as probate Archetype (عين ثابتة). When command of 'Be' is given, the creatures are born. Therefore, probate Archetypes are in the 'internal state' of Divine Unity' and are not creatures.

Probate Archetypes (اعيان ثابتة) are of two types; (i) Facts of Allah (حقائق الاهیة) and (ii) Facts of creatures (حقائق ممکنه). Facts of Allah (عَزَّ وَجَلَّ) are the divine epithets (اسماء الاهیة) which are known to Allah (عَزَّ وَجَلَّ). Facts of creatures are the facts of possibilities (حقائق ممکنه) which are known to Allah (عَزَّ وَجَلَّ).

We have already described that in the 'state of Indefinity' (مرتبه وحدت), the multiplicity is capacitated. The capacities are known as 'Affinities' (شؤون - شویون). The Affinities are of two types; (i) Divine Affinities (Shuyoon-e-Elahiyya - شویون الاهیة) and 'Creature Affinities' (Shuyoon-e-Khalqiya - شویون خلقیه). In the 'state of Indefinity' (مرتبه وحدت), Divine Affinities are 'the facts of Allah' and 'Creature Affinities' are 'the facts of possibilities', or 'nature of permissibilities' (طبايع جائزات - Taba'e Ja'ezaat).

The Supremely know (Ma'loom-e-Azam - معلوم اعظم)

The epithet 'Allah' comprehends all divine facts, or this is the 'State of divinity' (Martaba-e-Uloohiyat - مرتبه الوهیت). Its servant (Abd - عبد) or 'Sustainable' (Marboob - مربوط) is the 'Comprehensive fact of creatures' (Haqeeqat-e-Jame' Mumkinaat - حقیقت جامع) or 'Supreme Probate Archetype' (Ain-e-Thabita Azam - عین ثابتة اعظم) or 'Probate Archetype of Prophet Mohammad (Ain-e-Mohammadi - عین محمدی صلی الله علیه و آله وسلم) or 'Archetype Primeval' (Ain-ul-Ayaan - عین الاعیان) or 'Supremely Known' (Ma'loom-e-Azam - معلوم اعظم).

The details of the 'State of Divinity' are all the 'Divine epithets', and details of the Probate Archetype of Prophet Mohammad (عین محمدی صلی الله علیه و آله وسلم) are probate Archetypes of all creatures.

It is evident that we use the word 'Allah' at two places. One for the 'State of Divine Unity' (Martaba-e-Zaat-e-Haq - مرتبه ذات حق), the second is the 'State of Divinity' (Martaba-e-Uloohiyat - مرتبه الوهیت) which is the 'epitome of all Sober effective attributes' (jamee'a sifaat-e-kamaliya mu'assera - جميع صفات کمالیه مؤثره).

The state of Divine Unity is 'Precise Being' (ain-e-Wajood - عین وجود), the epitome and essence of existence (Maabihil Maujudiya - مابه الموجودیه). There is nothing which could be compared with it. If there is any meaning opposite it, it is 'Inexistencia' (Non-Existence - Adum - عدم), which can never exist. Thus in context of 'Unity', neither anything is comparable with Allah, nor is there any of His manifestations.

In the context of the 'state of Divinity' (Martaba-e-Uloohiyat - مرتبه الوهیت), which is comprehensive state of the perfect divine attributes; in front (muqabil - مقابل) of Allah is 'Supreme Servant of Allah. Divinity is active and it has effect and servant-hood is passive and endowed to get affected. Divinity is self contented, while servanthood has

necessity and exigency. The 'Possible' in consideration of 'Innaty (Zaat - ذات) and 'Fact' (Haqeeqat - حقیقت) does not have independent existence of his own; his being is not absolute, rather contingent, and even during the course of his existence, does not come out of his 'absolute 'Inexistencia' (Absolute Non-Existence) (Adum-e-Zaati - عدم ذاتی). Like the fourteenth night moon, even when it is luminous and resplendent; in context of its person and fact, is dark and without light. It is in Hadith - وما ملكت يداؤه لِمَوْلَاهُ - [The slave and whatever is their in his possession, all belong to his master.].

Still the supreme servant of Allah is he, from whom all perfections of divinity are luminous and evident. The mirror which does not have its own embellishments, nor scars, no spots, is not visible. However, can definitely show the world the illuminated sun. The one who does not keep anything becomes the owner of everything. Everyone considers him rich. But he considers himself entirely needy. The factual knowledge only makes him Allah's vicegerent.

اے ذات تو مجمع الکمالات - میں بھی ہوں کمالِ بے کمالی

O'Unity, you are the comprehensive perfection. And
I am also perfectly imperfect.

Some earlier religious elderly have said اِنِّى عَبْدُاللهِ تَابِعٌ لِمُحَمَّدِ بْنِ عَبْدِاللهِ [I am the servant of Allah and faithful, subordinated and obedient of Prophet Mohammad (صلى الله عليه و آله)]. Some wicked and evil comprehension novices put up the meaning that 'in all perfections I am equal to Mohammad (صلى الله عليه و آله وسلم) and he does not have any preference over me. He is not the master of the children of Adam (عليه السلام) and the one who defies me is infidel (كافر). I am better than all prophets, Sahabah, Ahle Bait and Aqtaab. I am only subordinated to the law of Muhammad (صلى الله عليه و آله وسلم). If Mohammad (صلى الله عليه و آله وسلم) would have lived in this period, he would have made the promise of allegiance (bait - بيعت) on my hand. And this venerable Shaikh is pure from this and that. To create this type of meaning is not in good faith, rather it is a disgrace to Apostle Mohammad (صلى الله عليه و آله وسلم) (Astahgfirullahal Azeem). العيادُ بالله (Al-Ayazu billah) was said which was interpreted as لِكُلِّ مَقَالٍ مَجَالٌ [Every utterance or a thing which is said revolves under a specif circle] (It is an Arabic saying).

The 'Being' (وجود), Archetypes Primeval (عينُ الاعيان), Supreme Soul (روح اعظم) have two identities. One is unitary identity or Unitary finiteness (تعين ذاتی) which remains intact in every state. Second, the attributive identity or Attributive finiteness (تعين صفاتی). The attributive or explicatory (اعتباری) identity which keeps on changing, gets altered and modified. For instance, Zaid is an 'integral reflective reality. He happens to go through childhood, youth, middle age and the old age which are his numerous identities and

finites. Does it mean that Zaid became absolutely integral (بذات كلى) or exegetic (اعتبارى) as we understand the Unity of Almighty? Never.

AMBIGUOUS VERSES OF QURAN (آيات مُتشابهات)

There are some Quranic verses in which Allah has used words (for Himself) which are also used for creatures. It is a known fact that the secret to Islamic teaching is monotheism (توحيد) and of 'Purgative divine Almighty' (تنزيه حق تعالى). It is in Quran - لَيْسَ كَمِثْلِهِ شَيْءٌ [There is nothing like Him] (Ash-Shura - 11). These type of verses are called ambiguous verses (آيات مُتشابهات). There are various schools of thoughts of Muslim scholars about these verses as follows:

(i) Hesitants (مُتوقفين)

There is verse in Quran - يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ - [Allah's hand is on their hands.] (Al-Fath - 10)

Hesitants are those who stay away. Their doctrine is that 'we know the literal meaning of the above verse and we proclaim our faith in Allah's interpretation'. Even in this, there are two types of people.

(a) Those who do not translate the Arabic word يَد (Yad) as hand. They say يَد (Yad) only.

(b) Those who translate the Arabic word يَد (Yad) as 'hand' but do not provide comments and leave the interpretation to Allah.

(ii) Affirmative purifiers (مُنزّهين بعد الاثبات)

Their school of thought is that from the verse - يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ - [Allah's hand is on their hands.] (Al-Fath - 10); Allah's hand is proved. But His hand is not like our hand. Similarly, everything which is mentioned in Quran is proved for Allah, though it is not in similarity with the creatures.

One more school of thought is close to the thinking of the above. They say that from the Arabic word يَد (Yad) a specific attribute of Allah is meant which is different from omnipotence (قدرت). Similar are the other words, like 'feet' (رِجُلٌ - Rijulun).

(iii) Idiomatic Interpreters (مأولين)

In this school of thought, at every place the meanings are metaphorically interpreted as per Arabic idiomatic phrasography. For instance, this verse الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى [The most beneficent is sitting on the Empyrean.] (Ta Ha - 5). Sitting on the Throne is interpreted as 'Government', 'Supreme Authority' and 'Empire'. The interpretation of يَدُ اللَّهِ (Yadullah) is, His Apostle (صلى الله عليه و آله وسلم) as he was His Vicegerent, appointed by Him. The work of the Vicegerent (خليفة) reflects the work of the 'Supreme authority. Similarly, the meaning of the Arabic words رَجُلُ الرَّحْمَانِ (Rijulur Rahman) 'Divine Feet' entering the Hell and the Hell expressing 'Clemency', 'Clemency' (قط قط - Qat, Qat) is overcoming of Allah's mercy on His rage; like we say that certain monarchy has overpowered certain Kingdom.

At this stage, there is a general rule. Whatever words have been used for Allah have been used as a consequence and are for objective purposes. For instance, this verse اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ [Allah also ridicules them.] (Al-Baqara - 15). This means, as a consequence of their ridicule, Allah subjects them to torment. This is referred as allegory (مُشَاكَلَة).

(iv) Attributive Interpreters (مُتَّصِفَة)

This school of thought says that Allah, with reference to His Unity, is pure from creature attributes. But in the world of similitude where the meanings take shape, the refulgence with reference to human beings seems to carry some shape. However, this shape does not affect the reality. Like one real meaning is depicted in hundreds of metaphors and shapes. The form of parable is not detriment to the celibacy of the allegory.

Remember this very well that, you understand whatever is grasped by the mind, view whatever comes to you by unveiling (كشف), but our intelligence and our unveiling, both are uncertain. Always keep in view أَمَّا بِمُرَادِ اللَّهِ [We believe in Allah's interpretation]. Do not confine the revelation of Allah to your intelligence and unveiling. This abstract knowledge and faith which has reached to us by Allah's revelations (to Prophet Mohammad - صلى الله عليه و آله وسلم) like an illuminated lamp, will keep us forging ahead continuously. You continue your march with your head down, uttering سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا [You are Glorious our Lord. We know nothing except what you have taught us.] (Al-Baqara - 32) and invoke with your tongue رَبَّنَا أَنْتَ وَّرَاءَ الْوَرَاءِ - ثُمَّ وَّرَاءَ الْوَرَاءِ [O our Lord, you are beyond our imagination, absolutely beyond our imagination].

INTERPRETATIONS OF EXISTENCE (تاویلات وجود)

Now we will focus our attention towards one more division of the 'Being' (existence), not knowing which great dissent occur. Often people disagree as one believes in one type of 'Being' (Wajood -), the other believes in a different. However, contradiction of any type of 'Being' is an outright refusal. Till a superior category of 'Being' is proved difficult, hypothesis or acceptance of an inferior category of existence is an oppression, injustice.

There are various categories of 'Being' (existence), as follows:

- (i) External Being (Wajood-e-Khariji - وجود خارجی), or Visual Being (Wajood-e-Ainee - وجود عینی) or Testimonial Being (Wajood-e-Shahadi - وجود شهادی) or Innate Being (Wajood-e-Zaati - وجود ذاتی)
- (ii) Sensory Being (Wajood-e-Hissi - وجود حسی)
- (iii) Notional Being (Wajood-e-Khiyali - وجود خیالی)
- (iv) Similitude Being (Wajood-e-Mithali - وجود مثالی)
- (v) Intellectual Being (Wajood-e-Aqli - وجود مثالی)
- (vi) Allegorical Being (Wajood-e-Tashbeehi - وجود تشبیهی) or Imagery Being (Wajood-e-Shabeehi - وجود شبیهی)
- (vii) Metaphorical Being (Wajood-e-Majaazi - وجود مجازی) or Metonymy (Majaz-e-Mursali - مجاز مُرسلی).

(i) External Being (Wajood-e-Khariji - وجود خارجی)

The 'Being' which is not dependent upon our understanding or imagination, is outside our knowledge, and is irrespective of our contemplation, is described as 'external being' (external existence). Like Zaid (a person) is there outside. He neither exists because of someone's understanding of his entity, nor he becomes non-entity (Ma'adoom - معدوم) if one does not consider him to be existing.

The existence of things is definitely an 'external being'. Meaning, there is something existing outside our knowledge; either its exterior existence is maintained by the matter or the knowledge of it is imparted to our soul by 'Primordial Entity' (Maujood-e-

Haqeeqi (موجود حقیقی - Allah (سبحا نه و تعالی). In any case, there is definitely a thing outside our knowledge. There are two categories of 'External Being'; **(a)** Absolute Being (Wajood Biz Zaat - وجود با الذات), and **(b)** 'Contingent Being' (Wajood bil Arz - وجود بالعرض).

(a) Absolute Being (Wajood Biz Zaat - وجود با الذات)

The Absolute Being is which is recognized and derived from 'Essence of Existence (Maba Al-Maujoodiat - مابه الموجودية) or is 'Precise Person (Ain-e-Zaat - عين ذات); and is not derived or realized from an 'unrelated being'. This type of 'Being' is resting only with the Independent Being (Zaat-e-Wajib - سبحا نه و تعالی).

(b) Contingent Being (Wajood bil Arz - وجود بالعرض)

The Contingent Being is which is benefited and is dependent upon the Absolute Being. The 'Being of Possibilities' is contingent existence (temporary existence). We all know that the Sun, moon and all planets, stars and everything in this Cosmos is dependent on Allah (سبحا نه و تعالی). However, for explanation and understanding purpose, the example of Absolute Being is the sunlight which is evident and which originates from the sun. The example of contingent being is the moonlight. In fact, it is the sunlight which hits the surface of the moon and gets reflected to be called moonlight. When you consider, you will know that moon, even when it glitters in its full, does not come out of its darkness and obscurity. Similarly, the 'Possibilities' (creatures) in their existence do not come out of their 'Absolute Lavide' (Absolute non existence).

There are two divisions of 'Contingent Being'; **(b1)** Essential Being (Wajood Li Zaata - وجود لذاته), and **(b2)** Related Being (Wajood Li Ghaira - وجود لغيره).

(b1) Essential Being (Wajood Li Zaata - وجود لذاته)

The Being of Quintessences (Jawaaher - جواهر) which is dependent on them. Like (a person) Zaid; his existence is dependent on himself; not like the existence of color or smell which are dependent upon others.

(b2) 'Related Being' (Wajood Li Ghaira - وجود لغيره)

The existence of Characteristics (E'raaz - اعراض) which is dependent on others. Meaning, the 'Characteristics' are dependent upon their 'Quintessences'.

'Absolute Essential Being' (Wajood Biz Zaat li Zaata - وجود با الذات لذاته) is resting in 'Independent Honorably Glorious (Wajib Jalla Majduhu - واجب واجب)

(جُلُّ مجْدُه). The 'Contingent Essential Being' (Wajood Bil Arz li Zaata - وجود بِالْعَرَضِ لِذَاتِهِ) is resting in Quintessences. The 'Contingent Related Being' (Wajood bil arz li ghaira - وجود بِالْعَرَضِ لِغَيْرِهِ) is resting in 'Characteristics'; like color and smell.

There are again two categories of 'Contingent Related Being' (Wajood bil Arz li Ghaira - وجود بِالْعَرَضِ لِغَيْرِهِ). (b2.1) Contiguous Being (Wajood-e-Inzemami - وجود انضمامی), and (b2.2) Derivable Being (Wajood-e-Intezaa'ee - وجود انتزاعی).

(b2.1) 'Contiguous Being' (Wajood-e-Inzemami - وجود انضمامی)

The Being of a Characteristic (Sifat - صفت) which is outside the person (Zaat - ذات) but is associated with it. Like the color and smell of the flowers and paint on the wall.

(b2.2) Derivable Being (Wajood-e-Intezaa'ee - وجود انتزاعی)

The Being of a characteristic which is not considered to be outside its person, rather it is derivable from the person. Like Zaid is standing. Standing or sitting of Ziad is not in addition to his person, nor it is derived in view of an associated thing. Similarly, we say sky is above and Earth is below, or Zaid is the son of Bakr, etc. All these are 'Derivable Appendages (Intezaa'ee Izaafi - انتزاعی اضافی).

Remember this aspect that literary phraseology is different and logical expressions are different. Emotional people are different and philosophers are different. The emotional people and literates contradict the 'weak existence' (Kamzor Wajood - كمزور وجود) considering it to be of 'Lavide order (Hukm-e-Adami - حُكْمِ عَدَمِي). The people of philosophical mind, thinking that these people are in fact denying the fact of existence, dispute with them. Thus, the emotional people and literates negate 'contingent being' (Wajood bil arz - وجود بِالْعَرَضِ) as compared with 'Absolute Being' (Wajood Biz Zaat - وجود بِالذات). Derivatives (Intezaa'i yaat - انتزاعیات) in contrast with Quintessences (Jawaaher - انتزاعیات). The people of philosophical mind consider it as contradiction of facts; thereby the floodgate of disputes gets opened.

سخن شناس نئی جان من خطا این جاست

Sukhun Shinaas na'ee Jaan-e-man Khataa Ein Jaast

The person who is aware of the types of writing does not complain of mistakes in the expression.

Persian Poet Hafiz Shirazi (1325-1390)

(ii) Sensory Being (Wajood-e-Hissi - وجودِ حسی)

When we see certain thing or sense it by way of outward senses, the picture of this thing, or its effect gets added up in our Common Sense (Hisse Mushtarik -). Shaikh says that by picture, he is not purporting here a shape or form, but in this state every known thing is called 'picture' (soorat -).

The outside senses are ; **(i)** Vision or eyesight (the power to see), **(ii)** Hearing or Listening (the power to hear), **(iii)** Olfaction or smelling (the power to smell), **(iv)** Flavor or Relish (the power to taste), and **(v)** Tactile Sense or Touch (the power to touch).

Thus the things related to be sensed by Observation (Mubassiraath - مُبَصِّرَات), Hearing (Masmu'aat - مسموعات), Smelling (Mashamumaath - مَشْمُومَات), Relishing (mazuqaat - مَذُوقَات), and Touching (Malmusaath - مَلْمُوسَات) are all the forms sensed by outside senses.

From the above 5 faculties, the pictures are deposited in common sense and our 'Rational Self' (Nafs-e-Natiqa - نَفْسِ نَاطِقَه) or our soul (Rooh - رُوح) studies them. Remember this, as long as we are seeing, we are seeing all of them in the common sense, which is the 'Sensory Being' (Wajood-e-Hissi - وجودِ حسی). No sooner the viewer drew his attention away from the thing, than the picture moves out of the common sense and went away into the 'Notional Reservoir' (Khazana-e-Khiyaal - خَزَانَه خِیَال).

(iii) Notional Being (Wajood-e-Khayali - وجودِ خیالی)

We have described above that from external five senses all pictures add to the common sense and are known to, and perceived by, the 'rational self' (Nafs-e-Natiqa - نَفْسِ نَاطِقَه). And when the attention is moved away, these pictures go to the 'Notional Reservoir' (Khazana-e-Khiyaal - خَزَانَه خِیَال) via common sense. And later when you turn your attention towards them, and as they had earlier come from the common sense and were reserved in the 'Notional Reservoir', they come back to common sense and become visible again. The place of study of pictures is common sense only. But if they have come from outside five senses, it is known as 'Sensory Being' (Wajood-e-Hissi - وجودِ حسی).

(جسئی). And if they come from 'Notional Reservoir' and have appeared in the common sense, it is known as 'Notional Being' (Wajood-e-Khiyali - وجود خیالی).

Now, I consider it necessary to describe the 'Internal Five Senses (Hawas-e-Khamsa batini - حواس خمسہ باطنی) so that the benefit to the reader is complete.

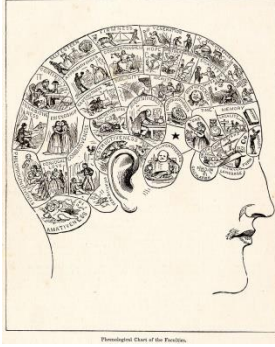
When the pictures come to the mind from outside, the mind analysis them and separates 'meaning' (ma'ani - معانی) from the apparent picture (sur-e-zahiri - صور ظاہری). The place of study of the apparent picture is the 'common sense' and its reservoir is 'Notion' (Khayal - خیال). The place of the study of 'meaning' and 'derivatives' is 'Incredulity' (Wahm - وہم) and its reservoir is 'Memory' (Hafiza - حافظہ). For instance we saw Zaid (a person) and found him handsome/graceful and learned. His graceful picture will be viewed in the common sense and his knowledge will be known through 'Incredulity'. And when we divert our attention away from both (his knowledge and his graceful face, then his graceful face will go to the 'Notional Reservoir' and his knowledge will go to the memory. And when the attention is diverted towards him again, his picture will come from the 'common sense' via 'notion' and the 'derivative' (derivable meaning), that 'he is knowledgeable' will be known by coming into mind via incredulity and memory.

There is one more faculty whose work is to separate the concomitants, and join different things. Its name is 'Imagination' (Muta'qayyala - متخیلہ) and 'Solicitude' (Mutafakkira - متفکّرہ).

There is an Indian story that a certain person thought that the body of a man is of human being and the head is of an elephant and he is eloquent and rhetoric. All of these proceeding is of 'Mr. Imagination'. From his 'notion' he brought a human body, separating its head from it, and brought an elephant's head separating it from its body, and joined these two together. Then from his 'mind' he brought the meaning of knowledge and eloquence and kept it in the elephant's head and gave it a name 'Ganpati'.

In consideration of these faculties, the primeval sages (Hukma-e-Qadeem - حکماء قدیم) have identified 5 faculties of human mind; (i) Common Sense, (ii) Notion, (iii) Imagination, (iv) Incredulity, and (v) Memory.

Phrenologists have identified different places of brain's faculties. They identify and relate different faculties with growth areas in the head/skull.



They show up these capacities by seeing or by groping on the head describing that this (certain) person will be good in music, or he will be good in mathematics or he will be irritable; his knowledge or imagination will be good or his memory will be good, etc. To understand it, they have made a porcelain skull marking the places of these faculties.

Also remember that in imagination those 'meanings' which come from 'incredulity' (Wahm - وهم) and Memory, and those pictures which come from common sense and notion; for all these 'Notional Being' (Wajood-e-Khiyali - وجود خیالی) has been conceded and accepted.

(iv) The Similitude Being (Wajood-e-Mithali - وجود مثالی)

Detailed description of the World of Similitude (Aalam-e-Mithaal - عالم مثال) has been provided in the book separately. Shaikh says that he has published a detailed article about the World of Similitude in 'Al-Noor' Magazine. A brief summary is provided here.

The pictures come from the 'World of Similitude' in a similar way as they come from the external world. The pictures coming from the World of Similitude are called 'Determined Thought' (Khayaal-e-Munfasal - خیال مُنفصل) or 'Confined Thought' (Khayaal-e-Muqayyed - خیال مُقَيَّد). The story or 'Narration' (Hikayat - حکایت) which is produced as a result of the disposal of imagination by mixing 'pictures', 'notions' and 'meanings' deposited into the memory is known as 'Incessant thought' (Khayal-e-Muttasil - خیال مُتصل) or 'Despotic thought' (Khayaal-e-Mutlaq - خیال مُطلق).

Sometimes the 'Unveiling' (Kashf - کشف) or 'Dream' (Khawab - خواب) are the pure fabrication of the 'imagination'. Sometimes they come from the World of Similitude. The first category of dreams are known as 'disturbed dreams' (Asghas-e-ehlaam - اضطرابات احلام) and the second category of dreams are known as 'true dreams' (Ruya-e-Saadiqa - رویائے صادقہ). The true dreams are sometimes bona fide (genuine that can be understood in literal sense); and sometimes these are metaphorical (Majaazi - مجازی) and for their figurative expression, these types of dreams and unveiling are explicable (ta'abeer talab - تعبیر طلب). Sometimes the notion comes out of the heart and mind. For instance a man who has been infected by influenza sees in the dream that a river is flooding. A person who got blood pressure and plethora sees in the dream that his house has caught fire. Ascertainment of reality from 'simile' (tashbeeh - تشبیہ) and notional aspects is the work of an expert reliable person.

(v) Intellectual Being (Wajood-e-Aqali - وجود عقلى)

As we have described, the external pictures come to the mind via the senses. The 'intellect' (Aqal - عقل) analysis them, derives the meaning out of the individual pictures by separating 'person' (tashaqqus - تشخص) and 'determination' (Ta'ayyun - تعين) extracts the 'integral reflective realities' (Kulliyat - كليات). For instance, the picture of Zaid (a person) and Aamer (another person) comes to our mind via the senses. The intellect (Aqal - عقل) ignoring the qualities of Zaid and Aamer has extracted 'human being'; which is the integral reflective reality of both these persons. Thus, the human beings existence is not 'visual' (aini - عيني) or external (khariji - خارجى), but is definitely 'Intellectual Being' (Wajood-e-Aqali - وجود عقلى).

Similarly, look at the 'hand'. When you consider specifics, some animals' hands have three fingers, some four, some five and some more than that. Some are without nail and some with nails. Some nails are sharp and some are soft. All these are the kinds of hand. The reality of hand is pure from these specific characteristics.

(vi) Allegorical Being (Wajood-e-Tashbeehi - وجود تشبیهی)

Allegorical Being (Wajood-e-Tashbeehi - وجود تشبیهی) is also known as Imagery Being (Wajood-e-Shabeehi - وجود شبیهی). In two things if the aspect of an allegory is found in common; and in one, the common attribute is well known and famous; this aspect is known as 'Self Acquisition' (Musta'ar min - مُستعار منه) and in the other the common attribute is known as 'borrowed acquisition' (Musta'ar lahu - مُستعار له). For instance, bravery is common in Zaid (a person) and tiger which is an aspect of comparison. And tiger is famous for bravery. In this, the tiger has 'self acquisition' and Zaid, whose bravery is required to be expressed has 'borrowed acquisition'. Therefore, if someone says that 'I have seen a tiger going armed and strut', the interpretation and reality of this statement will be 'I have seen Zaid, who is like a tiger in bravery, going armed and strut. Sometimes an incident is described with a lengthy allegory which is known as 'Simile' (Tamseel - تمثيل).

It is in Quran - **مَنْلَهُمْ كَمَثَلِ الَّذِي اسْتَوْفَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ** [Their example is like a person who lighted the fire and when the fire illuminated his surrounding, then Allah took away the light and left them in darkness that they cannot see anything.] (Al-Baqara - 17).

In another Quranic verse, the simile of 'infidelity (kufr - كُفر) has been described as - **أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ** [The example of these infidels is like] the darkness which are in the bedless oceans.] (Al-Noor - 40).

Thus the Simile is related to description and expression. Many novels are based on 'simile'. The 'drama' in Arabic is termed as 'تمثيل'. The Simile in imagination is sometimes unreal, sometimes depicts the state of the body of the person. For instance, a person suffering from bile sees in the dream that he is going in a desolate wilderness under a strong sun and somehow he manages to reach an oasis. There he sees branches of the trees catch fire by friction. The fire engulfs the entire oasis. He tries to run for safety but does not find a way out of fire. In the end his cloths also catch fire. he feels extremely unnerved and the sleeps breaks.

Similarly an incident coming from the 'World of Similitude' is witnessed in a dream and sometimes is seen in an 'unveiling'. In any case, these types of dreams and unveiling are explicable. Meaning, the reality and effect are required to be ascertained.

This way a dependable art of explication is evolved. Abdul Ghani Nablisi and Ibn Siereen's books in this context are exclusively prominent. Every nation's metaphors and idiomatic usage of their languages are different. For an identical dream seen by different people, the explication becomes different because of their individual circumstances.

A man came into the audience of Mohammad Ibn Siereen and described his dream that he was making a call for Salah. He explicated that the person will go for Hajj. The source of his explication was - وَأَذَانٌ مِّنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ الْأَكْبَرِ - [And announcement has to be made on behalf of Allah and His Apostle (صلى الله عليه و آله وسلم) on the day of Hajj al-Akbar.] (At-Tauba - 3)

Another person also submitted that 'I have seen myself as making a call of Salah. Ibn Siereen said to him 'You are a thief and you will be caught'. The source of this was - أَذْنٌ مُّوَدَّنٌ أَيْبُنْهَا الْعَيْرُ إِنَّكُمْ لَسَارِقُونَ [Then an caller voiced that O'people of the Caravan, you are indeed thieves.] (Yusuf - 70).

Shaikh says that one of his friends informed him that he has seen his father making a call for Salah in his dream. His father was very old and very pious person. This Arabic couplet came to my mind in the explication of his dream.

أَدَّ نَنْنَا بَيْنَهَا أَسْمَاءُ - رَبُّ تَاوٍ يَمَلُّ مِنْهُ التَّوَاءُ

The poet's beloved named 'Asma' alerted him of her impending separation as she was leaving his native town.

(The couplet is of Al-Harith Ibn Hillizah Al-Yashkuri (الحارث بن حلزة اليشكري), one of the poets of Seven Gold Odes (المعلقات) of Arabian Peninsula in the times of illiteracy before Islam. The other 6 poets are, Imru' al-Qais, Tarafa, Zuhayr ibn Abi Sulma , Labīd, Antara Ibn Shaddad, and Amr ibn Kulthum.)

The explication of the dream was that this was the news about death. After a few days, he died.

Sometimes it so happens that actual incident came out very clearly. But as per the wishes of his Anima (Nafs - نفس), he added complimentary details and the person seeing the dream could not differentiate between the reality of the dream and his Anima's appendices and considered everything the same (real). In this context, the explicator needs to be very efficient to separate the reality from the Anima's appendages. In short, till the a person's Anima (Nafs - نفس) becomes rational and irrelevant thoughts are controlled, the real incident coming to light is difficult.

(vii) Metaphorical Being (Wajood-e-Majazi - وجود مجازى)

The Metaphorical Being (Wajood-e-Majazi - وجود مجازى) is also known as Metonymy (Majaz-e-Mursali - مجاز مُرسلى).

In the 'Metaphorical Being', the allegorical connection will not be there. Instead, there will be another connection. Like 'Cause' (Sabab - سبب), 'Causer' (Musabbab - مُسبب), 'State' (Haal - حال), 'Place' (Mahal - محل), 'Part' (Juz - جز), 'Whole' (Kul - كُل), 'ما كان ومايول' [the connection of the 'Pre-state' (حالت سابقه) and 'Current state' (حالت لاحق)].

It is in Quran - وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا - [And the Pharoah said O'Hamaan, construct an elevated house for me.] (Ghafir- 36).

It is obvious that the people who construct the house are masons and laborers. But the reference/connection of constructing a house is with him since Hamaan, the Minister, was the active causer, the one who orders for the construction of the house.

In the same way, 'Accession to Governmental authority' (Iqtedar-e-Aala - اقتدار اعلیٰ) is termed as 'Coronation or Accession to Throne' though in that country at the time of accession to power, a sword could be tied. In the same way the work of the Vicegerent (Caliph - خلیفہ) is associated with the one who has appointed the Vicegerent.

It is in Quran - إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ - [Without doubt those who are placing their hand as a promise of allegiance into your hand, their allegiance is in truth to Allah. Allah's hand is over their hands]. (Al-Fath - 10).

DESTINY (تقدير)

The 'Divine Epithets' (Asma-e-Elahi - اسماء الہی) aim at influencing their 'Sustainables' (Marboobaat - مربوبات). Since the 'Divine epithets' are varied and different; like 'Creator' (Khaleq - خالق), 'Sustainer' (Rab - رب) and 'Obliterator' (Mumeet - مُمیت); and all these epithets cannot actively affect at one time, the epithet of 'Just' (Maqsat - مقسط) with the help of the epithet 'Wise' (Hakeem - حکیم) gives sequence to all these epithets. The general sequence and universal administration (Nizam-e-Kulli - نظام کُلّی) is called 'Destiny' or 'Divine Decree'. As per Destiny, when each and everything appears, it is called 'Fate' (Qaza - قضاء). What will happen in future is not known in the 'World of Manifestation' (Aalam-e-Shahadat - عالم شہادت), as only the 'Present' is known in this world. Neither past nor future is known in this world and all the efforts, endeavor and action is undertaken as a result of this. A person belonging to certain world has to carry out all the necessities of that world.

Some people claim they are living 'will-less'. Having 'individualistic' (Juzze - جُزئی) 'Will' (Iraada - ارادہ), of doing things and claim to be living 'will-less' (Bay Irada - بے ارادہ) is a big utterance of a small mouth. Having palatial dreams while living in a hut is ridiculous.

From 'divine knowledge' (Ilm-e-Elahi - علم الہی), for the existence of a certain thing, sometimes all 'dependable causes' (Mauqoof alai asbab - موقوف علیہ) and 'visible impediments' (alal-e-mara'ee - علل مرئی) do not appear. At this time the fate will be called 'Pending fate' (Qaza-e-Mu'allaq - قضاء معلّق). If the 'conclusive factor' (Juzz-e-akheer - جُزءِ اٰخِر) and complimentary causes (Mutammim - مُتَمِّم) comes, the thing comes into being. If the 'impediment cause' (m'ane - مانع) becomes apparent and evident, the thing does not come into being. In short, after the appearance of the 'complementary cause' or 'impediment cause', when the thing appears, it is said that the 'pending fate' has become 'inevitable fate' (qaza-e-mubram - قضاء مبرم).

The efforts in the word affairs, and the endeavor for the 'aspects of hereafter' (Ukhravi umoor - أُخْرَوِي اُمُور), supplication, requirement of prayer and all these issues are based on this 'pending fate'.

'Pending fate' is the 'deficient cause' (illat-e-naqisa - علت ناقصه) and the 'inevitable fate' is 'constant cause' (illat-e-taamma - علت تامه). The complete link is known when the thing appears in the 'world of manifestation' (عالم شهادت) (our physical world. In Divine Knowledge, all the Universe and whatever is going to happen in it, is all there. But who has an access there. If Almighty Himself gives information to someone, it should be considered as 'His beneficence'.

It is in Quran - وَعِنْدَهُ أُمُّ الْكِتَابِ يَمْحُو اللَّهُ مَا يَشَاءُ وَيُنْبِثُ ۗ [Allah blots whatever He wishes and keeps as it is whatever He pleases. And He has the 'mother of the book, ie., divine knowledge] (Ar-Raad - 39).

It is in Quran - وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ [Nobody can encompass anything from His knowledge excepting what He wishes.](Al-Baqara - 255).

It is in Quran - وَمَا أُوتِيتُمْ مِّنَ الْعِلْمِ إِلَّا قَلِيلًا [You have not been given knowledge except a little.] (Al-Isra - 85).

Anything, from the tiny molecule to the glittering sun, is not empty from the divine unity (zaat-e-Elahi - ذات الٰهِي); rather from the 'divine epithets' (Asma-e-Elahia - اسماء الٰهِيه). What generally happens is, at a given time, an 'epithet' is generally the Chief and Commander, and all other epithets provide assistance and are subordinated to it. This is the meaning of الكل فى الكل [Everything is in one thing.].

Suspended or inactive is he who does not work at the time of work. As all Epithets of Allah perform their tasks at their times, therefore, none of them is suspended.

To what we call 'soberity' (kamaal - كمال), is the name of the exposure of as many epithets of Allah as possible. If the person's 'mirror of heart' (Mirrat-e-dil - مِرَّات دِل) is entirely clean, the irrelevant thoughts have stopped, no personal wish remained, then that person will be the 'focus of divine effulgence' (Tajalli gah-e-Haq - تجلى گاه حق); world viewing goblet (Jam-e-jehan numa - جام جهان نوما), and the mirror of facts (Mirrat-e-Haq'eq - مِرَّات حَقَائِق). This person will view the divine light in every creature from the mirror of his heart. Honestly speaking, this is the only person who will be rightfully called the 'Human Being' and the 'crown of vicegerent' (Taj-e-Khilafat - تاج خلافت) will be placed on his head.

MODULATION (جعل - Ja'al)

There are two meanings of 'Modulation' (جعل), as follows:

(i) The unfolding of the 'Archetypes' (Ayaan - اعيان) from the 'refulgence of knowledge (Tajalli-e-Ilmi - تجلى علمى) and 'sanctified beneficence (faiz-e-aqdas - فيض اقدس) into divine knowledge. This is veritably the meaning of 'indigence towards independent (ehtiyaaj ilal wajib - احتياج الى الواجب). This 'modulation' is 'principle modulation' (ja'al-e-baseet - جعل بسيط) as only 'innates' (zawaat - ذوات) and facts (Haqa'eq - حقائق) are salient in 'knowledge'.

(ii) The 'creatures archetypes' (Ayaan-e-Makhlooqaat - اعيان مخلوق) by means of 'consecrated beneficence (Faiz-e-Muqaddas - فيض مقدس) existing externally and becoming 'traces of intention' (Manshaa-e-Aasaar - منشاء آثار), this modulation in the meaning of 'creation' (khalq - خلق) and 'invention' (Eejaad - ايجاد) is 'compound modulation' (ja'al-e-Murakkab - جعل مركب). As a result of flinging of refulgences of epithets and attributes on probate archetypes, traces and commandments (Aasaar wo Ahkaam - آثار و احكام) are drawn. That is why it is said that the 'refulgences' (tajalliyyaat - تجليات) will be in conformity with the 'facts'. In view of this, some pious elderly people said that the knowledge is subordinated to the 'known'. Meaning, as the thing will exist, so will be the knowledge about it.

Consecrated Beneficence (Faiz-e-Muqaddas - فيض مقدس) is 'subordinated to the generic capabilities of the Archetypes' (tabe iste'dad-e-kullia ayan - تابع استعداد كليہ اعيان) and the generic capabilities are the essentialness of archetypes (Lawazim-e-Ayan - لوازم اعيان). The archetypes are neither 'creatures nor their essentialness as the state of knowledge and known (ilm wa ma'lloom - علم و معلوم) is before 'omnipotence (qudrat - قدرت) and creation (khalq - خلق).

There are two types of capabilities of 'archetypes'; (i) Integral Reflectivity (kulli - كلى), and (ii) Fractional Reflectivity (Juz'ee - جزئى).

The 'integral reflective capability' (Iste'dad-e-Kulli - استعداد كلى) is evidenced along with the archetype in the divine knowledge and is non-creature and not related to any outside existing thing. The 'fractional reflective capability' (Iste'dad-e-Juz'ee - استعداد جزئى) in the 'world of creatures' is the detail of the 'integral reflective capability'. This detail is conditional to the stipulations (Mashroot ba Shara'et - مشروط شرائط) of creature and subjected to command of 'Be'.

VIRTUE AND EVIL (Khair wo Shar - خير و شر)

Absolute Being (Wajood-e-Mahaz - وجود محض) is 'Absolute Virtue' (Khair-e-Mahaz - خير محض) and 'Absolute Inexistencia' (Adm-e-Mahaz - عدم محض) is 'Absolute Evil' (Sharr-e-Mahaz - شر محض). From certain thing when some traces of being (Asar-e-wajood - آثار وجود) are evident and certain others are missing, this is 'Contingent Being' (Wajood-e-Izaafi - وجود اضافی) on which 'virtue and evil will be drawn. A deed which has plentiful virtue and minimal evil is worthy of adoption. And the deed in which there is plentiful evil and minimal virtue should be relinquished.

The cultural laws are founded on plentiful virtue or plentiful evil. Sharia (the Islamic Law) brings plentiful virtue to both the worlds.

Still a thing could be virtuous for a certain thing and evil for another. That is the importunity of the 'contingent evil' (Sharr-e-Izaafi - شر اضافی). But in context of the 'Being', everything is just virtuous, because the 'Being' is absolute virtue.

The 'absolute being', 'Absolute entity' (hasti-e-Mutlaq - هستی مطلق) is rested in 'Divine Unity' (Zaat-e-Haq - ذات حق). And 'Absolute Inexistencia' (Adm-e-Mahaz - عدم محض) is not existing. Thus apart from Almighty whatever things are there, they are 'contingent being' or 'contingent Inexistencia' (unfounded) and therefore are not free from 'evil'. Thus, 'contingent evil' is from the essentialness of the confined (creatures) and therefore they are not free from evil. The 'confinement' (Ta'ayyun - تعین) indicates diversity, which in turn indicates exclusion of one or other thing, which is 'Inexistencia' (unfounded - عدم).

The finiteness (confinement) of creatures is contingent and inexistencia. Allah's finiteness is 'unitary and existential' (Zaati wo Wajoodi - ذاتی و وجودی). From any 'possible' (mumkin - ممکن) and creature, inherent independence (wajoob-e-zaati - وجوب ذاتی) and inherent contentment (Istegna-e-Zaati - استغناء ذاتی) are not evident and manifested because, 'inconsistency, exigency and necessity are its embodiments.

Shaikh says that he would like to draw the attention of the readers towards an important question. Is virtue and evil both from the servant (banda - بنده) or from God, or the virtue is from God and evil is from the Servant?

All the three stipulations are correct and right at their appropriate places.

(i) It is in Quran - لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ [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 - صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ - [Say O'Prophet - Everything is from Allah (عَزَّ وَجَلَّ)]. (**An-Nisa - 78**).

(iii) It is in Quran - وَمَا أَصَابَكَ مِنْ سَيِّئَةٍ فَمِنَ نَّفْسِكَ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ - [Evil is from servant and virtue is from Allah (عَزَّ وَجَلَّ)]. (**An-Nisa - 79**)

(i) It is evident that we perform 'Salah', we keep fasting, but we do get involve in back biting and we lie. Out of these, nothing is attributable to God, the Exalted and Glorious Almighty. We cannot consider the Glorious Almighty as the performer of these deeds. Thus the virtuous deed and evil deed concerns with the servant. This is the meaning of this verse - لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ [The servant gets good of the virtue he earned and he suffers for the evil he earned".] (**Al-Baqara - 286**).

(ii) This fact is also not hidden that the 'creation of the deed' and bestowal of the Being (Ata-e-Wajood - اعطاء وجود) is the work of the Sustainer of the worlds. Therefore, unless the Sustainer commands 'Be', neither the good deed of the servant could come into existence nor his bad deed. Thus, in the illustration of creation (ba-eitebaar-e-khalq - به اعتبار خلق) and bestowal of external being (Ata-e-wajood-ekhariji - اعطاء وجود خارجي), everything, every deed and every attribute is dependent on God Almighty, and towards Him is our open hand of begging and prayer. This is the meaning of the verse - قُلْ كُلُّ مِّنْ عِنْدِ اللَّهِ [Say O'Prophet - Everything is from Allah (عَزَّ وَجَلَّ)]. (**An-Nisa - 78**).

(iii) This is also no secret that the sunlight is coming evenly to everything and there is no misery in the bestowal of the light. But the same light hitting at various things, is reflected in accordance with their capacities, in conformity with the exigencies of their nature and turns out to be sometimes blue, sometimes red, yellow, brown and green. You go to the laughing gallery, you will view yourself at some place lean, somewhere tall, somewhere fat, short and somewhere your head will be down and legs up and some other place you will look exactly the same. The problem is not of the sun or of your viewing, it is because of the mirrors which are showing you that way. Some show good as good and some of them shown good as bad.

God Almighty is 'Absolute Being' and is Absolutely virtuous. The evil has no facade towards Him. Therefore, all evils, veritably will be turned towards 'the possible'

(creature) and its innate inexistencia (Adum-e-Zaati - عدم ذاتی). Precisely, the virtue is from Allah and evil is from the servant. The antecedent of virtue is from Allah and evil is from the servant. This is the meaning of the verse - وَمَا أَصَابَكَ مِنْ مَّا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ ۗ - [Evil is from servant and virtue is from Allah (عَزَّ وَجَلَّ)]. (An-Nisa - 79).

OMNIPOTENCE (قدرت - Qudrat)

Allah's awareness (Maloomat-e-Elahiya - معلومات الہیہ), or 'probate archetypes' (ayan-e-sabita - اعیان ثابتہ), or 'facets of knowledge' (soor-e-ilmiya - صور علمیہ) are of various categories, as follows:

(i) The divine epithets (asma-e-Elahiya - اسماء الہیہ) themselves that are derived from the Divine Unity's Self (Nafs-e-Zaat-e-Haq - نفس ذات حق) are precise divine unity (ain-e-Zaat-e-Haq - عین ذات حق) in the hypothesis of 'intention' (mansha - منشاء) and as old as the divine unity. Meaning, their innate (person - Zaat), which is the Divine Unity and which is the 'intention and derivative' (mansha wo muntaza unhu - منشاء و منتزع عنہ) is eternally antiquated. Therefore, they are also eternally antiquated.

(ii) Those 'awareness' (maloomat - معلومات) which have no conflict with the 'external being' (wajood-e-khariji - وجود خارجی), which is 'precise divine unity' (ain-e-zaat-e-Haq - عین ذات حق), and those awareness' existence and non-existence is immaterial; when mixed with the external entity (Maujood-e-Khariji - موجود خارجی) and with the divine epithets (Asma-e-Elahiya - اسماء الہیہ), traces appear on them. Meaning, only then they become creatures (makhloq - مخلوق) and modulates (ma'jool - مجعول) and otherwise no. These 'awareness', 'possibilities' are called creatures. In these, the 'integral reflectivities' (kulliyat - کلیات) are known as 'Integrated probate archetypes' (Mahiyaat - ماہیات) and 'posit natures' (taba-e-mursala - طبع مرسلہ). And 'fractional reflectivities' (Juzziyaat - جزئیات) are known as 'Fractional probate archetypes' (Huvi-yaat - ہویات).

(iii) Those 'awareness' or 'facts of knowledge' which have conflict (mubayenat - مباہینت), opposition (mua-nedat - معاندت) and contention (mu'arazat - معارضت) with the Divine Unity, 'primordial being' (wajood-e-haqeeqi - وجود حقیقی) and 'divine epithets' (that are precise divine unity externally (ain-e-zaat-e-haq - عین ذات حق), can never come into existence. These facets of knowledge (Soor-e-ilmiya - صور علمیہ) are called 'forbidden' (Mumtina - ممتنع), 'impossible' (mahaal - محال) and 'baseless' (mustaheel - مستحیل).

Do remember that 'divine omnipotence' (qudrat-e-Elahi - قدرت الہی) becomes relevant with 'archetype' and the 'known' after the 'knowledge'. And the 'divine will' (Iraada-e-

Elahi - إلهي - اراده الہی) is the major ramification of wisdom (fara-e-hikmat-e-baliga - فرع حکمت - بالغہ). The thing which is contrary to wisdom is unfit for creation by the 'divine omnipotence' and 'will'. Thus, the command of 'Be' is not relevant to the issues contrary to wisdom, as they are 'not capable'. To consider impossibilities as possibilities, worthy of creative existence is ignorance. To consider Allah to perform unwise deeds is equal to not believing Him as 'Wise'.

The omnipotence of insane and mad is not subordinated to knowledge and wisdom. The omnipotence of sensible, intelligent and wise is subordinated to 'knowledge and wisdom'.

The irrelevance of 'omnipotence', 'will' and 'Be' to impossibilities does not indicate powerlessness. The powerlessness is indicated when the thing was possible in the first place. Is non-perpetration of fractional reflectivities (juzziyaat - جزئیات) bigger than 'integral reflectivities (kulliyat - کلیات) or non creation of of a comrade or non-creation of a beginning before the beginning and ending after the ending is powerlessness? No, never. All these things are impossibilities. And omnipotence not having relevance with impossibilities is not powerlessness. Not being able to create the possibilities when there is no hindrance is powerlessness which is contrary to omnipotence.

Can Allah create a 'resemble alike'? This question is meaningless as a look-alike God is impossible and has no relevance to omnipotence. Can Allah commit suicide the way a human being does? This question is also meaningless. Divine 'inexistencia' is impossible. Can Allah create deficiency in Himself? No, never. The possibilities are subordinated to omnipotence. The 'impossibilities' and also the divine unity is not subordinated to omnipotence. His being is so essential that He cannot make Himself non-entity (ma'doom - معدوم). He is so exalted that He is beyond His own omnipotence. In short, remember, only 'possibilities' are subordinated to omnipotence' and not the 'Independent Being' (Wajib - واجب) or the 'impossibilities'. Meaningless and useless is the talk which gives rise to suspicion of powerlessness for Almighty. These are the evidences of the minds that have gone crazy, mad.

SPEECH (Kalam - كلام)

On the issue of the 'word of God' (kalam-e-Elahi - كلام الہی), a great mischief was afflicted in Islam over a long period of time and even religious chiefs (a'imma - ائمہ) were killed in this context. The beginning of differences in religion and the religious conflicts started on this issue. Therefore, Islamic beliefs and philosophy of Islam was named as 'dogmatic theology' (ilm-e-kalam - علم کلام). I will go into it in a greater detail so that the wrong intention behind the differences of opinions becomes clear.

Let us consider here how plays are performed on stages and theaters. The play is based on some novel or drama, or a drama itself is performed on a stage. What is before that? The words of the play writer which he writes into a book and gets them printed. What precedes it? The same drama, but in imaginary words and in whichever language the writer would like to present them. He could put the sequence of his considerations and thoughts in any language of his choice, which could be Urdu, Arabic, English, etc.

He has not moved his tongue, did not raise his voice, and did not utter a word from his mouth. How come there is an Urdu or English novel in his heart? In his heart there may be the meaning of novel which he will utter by tongue in the shape of words. If you don't hear, English, Arabic, Urdu, all are same. Novel has the writers words which were there in his thought before he could utter them. The words and speech which is a thought is called 'innate speech' (kalam-e-nafsi - كلام نفسی).

قَفَا نَبِيَّيْ مِنْ ذِكْرِي حَبِيبٍ وَ مَنْزِلِ

The hemistich is of Imra-ul-Qais, one of the poets of seven golden odes of Arabian Peninsula in the times of illiteracy. The poet tells his two companions to stay back so that they could cry out remembering the beloved and the beloved's place.

Shaikh says that, when I read the above, does it mean that the meanings are of Imra-ul-Qais and the words are mine? No, the words are also of Imra-ul-Qais. The writing is the dress of words. The words are the dress of 'innate speech'. The innate speech is the dress of knowledge.

Does the staging of the play today also necessitates the birth of the play today? No. The drama is there from before. Its staging was carried out in the theater today.

Let Allah guide them to the right path. The play writer wrote it only once, but the actors staged it hundreds of time to rob the stupid viewers.

Does the printing of the drama today necessitate its birth also today? No, the drama was newly manifested in the 'world of books'. Before it, the printing press people also have given it newer appearance several times.

What is this? The ink is new, paper new, our reading is new, the printing press new, the press people are new but the novel is hundreds of years old. Their contract with the old novel is new. The newer connection does not alter the oldness of the novel.

The dramas which are presented in theaters do have events, and news. When the events are new, does it mean that their information will also be new? No. In theaters, the events are also new and their presentation and the news is also new.

But the original drama is old. Because in view of the drama being staged in theaters, its newness in happening does not necessitates the newness of the original thing.

What connection speech has with knowledge? The speech is a medium of expression of knowledge.

How is novel's style of expression shown? Every novelist has a peculiar style. Let him write the language of the king, pauper, knowledgeable, illiterate, woman or man, it cannot be hidden that the novel belongs to that particular person. Because everybody's style of writing is different.

After this preface, it should be clear that the Quran is the word of God. Its style of expression from the onset to the end is miraculous. Even though Apostle Mohammad (صلى الله عليه و آله وسلم), is the eloquent of Arabs and non-Arabs, the style of Quran is totally different from the Prophet's (صلى الله عليه و آله وسلم) sayings (Ahadith). If a Quranic verse comes in between a Hadith, it becomes abundantly clear that it is distinct and never matches with the wordings of the Hadith. The entire Quran has absolute uniformity. The worst of the enemies also cannot deny this fact. Though Hadith also has an eloquent conformable style all along, but it is a way different from the Holy Quran.

When the Holy Quran is the 'word of God', then it is an attribute and since all divine attributes are antiquated, the word of God is also antiquated.

There is question here. Since Arabic language is of newer appearance, and the Holy Quran was revealed in Arabic, then the holy Quran should also be new?

The Arabic language is new in the 'world of manifestation, but with respect to the divine knowledge and divine word, it is antiquated.

There is another question. Whatever is being said in this world, is all there in the divine knowledge. Therefore, all speeches in the world are antiquated. Then what is special significance of the holy Quran?

Also, there are other scriptures which are also revelations. The pious sayings (Ahadis-e-Qudsi) of the Prophet (صلى الله عليه و آله وسلم) are also the word of God. Then what is distinctive feature in the holy Quran.

In other scriptures as also the pious sayings of the Prophet (صلى الله عليه و آله وسلم) the meanings are inspirational but the style of expression is Prophetic. The words, meanings and style of Quran is all from Allah. The knowledge and the means (the words) are all antiquated.

We see from our eyes that the Holy Quran is an assemblage of words. The words are from the voice gender (Jins-e-aswaat - جنس اصوات), videlicet (in plane English) from sound. And words and sounds are of newer appearance. Therefore, the Holy Quran is also new.

First of all you are ignorant of the 'innate speech' (kalam-e-nafsi - كلام نفسى). Secondly, you are new, your tongue is new, the ink, pen, paper all which are coming into contact with the word of God are new. All these contacts are new. But the word of God is not new. Because all these are manifestations. The neoteric of manifestations (hudoos-e-zahoorat - حُدُوث ظهورات) does not necessitates incipience (newness - hudoos - حُدُوث) of the original thing.

In the Holy Quran, the events of ancient prophets have been described. It is evident that the events take place before and their expression and stories are described later. When the events are new, their expression which is after the event is also new.

All these are annotations of manifestations. In consideration of the divine knowledge, and innate speech, the word of God is antiquated. To which you are calling expression is actually a manifestation.

In the beginning a program is decided and then based on it, all the speeches are delivered. The newer appearances of the speeches do not necessitate the newness of the original program. The sequence is decided much earlier. These are the manifestations of the events already decided.

The human being and all his attributes and deeds are new. The Unity of God (Zaat-e-Khuda - ذات خدا), His attributes and deeds all are antiquated. The suspicion of obvious newness is because of the contacts, because of the manifestation. Hadhrat Imam Ahmed bin Hunbal (رضي الله تعالى عنه) was beaten by the tyrants to force him to say that the Holy Quran is of newer appearance. But he said, the Holy Quran is antiquated. All these are

its newer instruments. Their newness does not warrant newness of the Quran. All these are dresses, manifestations and are therefore of newer appearance. What effect they could have on the essence of Quran?

OVERBEARANCE AND DESTINY (جبر و قدر - Jabar wo Qadr)

One person has shaking palsy (Ra'asha - رعشه) from whose hand the dagger fell down and caused injury to the hand of a certain person. Another person attacked his enemy and slashed his head from the body. The first person wielding no authority and the second person wielding authority is obvious and undeniable. But tell, is human independent in his 'will' or his 'will' is subordinated to the 'will' of Allah? Human 'will' and his deeds are subordinated to the divine 'omnipotence' and 'will'. This is because, servant's 'will' is the deed of the 'possible' and is from the 'possibilities'. One 'possible' cannot create another 'possible'. And 'bestowal of the Being' (ata-e-wajood - اعطاء وجود) is from the 'magnificence of the Independent' (Shaan-e-Wajib - شان واجب). A dark object, cannot illuminate another dark object. One dead cannot put life into another dead body. Is this 'over bearance' or 'destiny'? It is neither over bearance nor destiny. It is a middle course of the two. In case of over bearance, Allah will be considered as an oppressor. (Astaghfirullah). Destiny means when the servant has independent authority and 'will' and this in the case of difference with the divine authority and 'will', if subordinated to divine 'authority' and 'will', it will be again the same 'over bearance'. Or if all human beings' 'will' is independent, then there won't be an order in the universe and servants' 'will' will not be the creation of God.

If some things turn out to be non-creatures, and also if all the things become non-creatures, what is wrong about it? Then the belief in God becomes unnecessary.

In consideration of a 'deficient cause' (illat-e-Naqisa - علَّت ناقصه), the creatures have authority. In consideration of 'constant cause' (illat-e-tamma - علَّت تامه), they have helplessness.

As per Islamic theologians (mutakallimeen - متكلمين), the servant has an authority and is responsible for his actions. With Sufis (people of obligatory excellence), the servant has no authority. Sufi's vision is on the 'Sustainer of the Worlds'. Remember 'over bearance' stops others' functions from external power. Here it is not 'over bearance'. It is a necessity. It is the major ramification of wisdom that after the grandfather, there will be son and after the son, there will be grandson. Here the anklets of chain are joined with each other and are in sequence, in order. Here, in the proposition of the series of causes

and effect, servants deed and 'will' also has a link. In short, it is [neither over bearance nor destiny].

In the eyes of the magistrate the offender is having free 'will'. In the eyes of the philosopher, whose vision is on the series of causes, or on the constant cause, the offender is helpless and wields no authority. Because with the existence of a constant cause, non-existence of effect is impossible.

Whatever deeds are there after the 'will', these wield power. The 'will' itself and before the 'will' whatever deeds are there, these do not wield power.

If the 'will' is not without 'will', but with 'will', then for the 'will', there is a 'will', for which a 'will' is indispensable which is necessary for the continuity.

مقصد میرا وہی ہے جو مطلب ہے یارکا
میں اپنے اختیار میں ہے اختیار ہوں

My intent is the purport of my Friend (Allah). In my
authority, I wield no power.

The servant has partial authority, not total. He has authority with respect to his deeds. With respect to 'Cosmic Administration, destiny, and divine knowledge, he does not have authority. The authority is manifested and perceivable. Weiling no authority is plausible and is a limit on it.

In short, the one who does not have 'will', who does not wield power, is an insane person and he is not responsible for abiding the law also.

Since the 'possible' cannot create another 'possible', let this be his person or deed, the creatures are not the creators of their deeds, but are the perpetrators of deed.

If someone is made responsible to do something, the action to be accomplished by him is not necessary unless the action itself is commanded 'Be' in order for the action to appear in certainty.

If some action is commended and that action is in conformity wit the 'comprehensive capacity' and 'factual exigency' of the commanded, then first its will is given, then the action is commnded 'Be' for it to appear.

If somebody is commanded for certain action and if his nature and veracity does not accept it and the action is contrary to his 'probate archetype' and exigency of his facts, then neither the action is commanded 'Be', nor the action appears from him. But even in this case also, he is commanded through the 'divine universal law'. The objective is to expose the inability of that person and also his nature. His temperament unequivocally declines the exposition of the action from his state even though theoretically he seeks to perform that action. Thus, 'Absolutely Wise' (Allah) gives consideration to the factual exigencies.

**THE CONNECTION BETWEEN THE NEOTERIC
AND ETERNALLY ANTIQUATED (Rabt-e-Haadis
ربطِ حادثِ بقديم - bi-Qadeen)**

OR

**THE STATE OF MODULATION AND CREATION
(Kaifiyat-e-Ja'al wo Khalq - كيفيتِ جعل و خلق)**

What type of relation is there between Allah and Servant? Is it similar to the relation between a table and a carpenter that are different from each other? The carpenter cleared the wooden planks, joined them with nails and fixed the legs after tuning them on lathe. Made drawers and fixed handles to them and covered the table with decolam. No, never. The Being (Wajood - وجود) is 'Precise Divine Unity' (ain-e-Zaat-e-khudawandi - عين ذاتِ خداوندی). Nothing is emerged out of it. Occe the table is made, it is not dependent on the carpenter. Every moment 'the possible' is indigent on the 'Independent' (Allah). The 'Absolute exigency of dependence of the 'possible' can never part from it.

Is the relation between the 'possible' and the 'Independent' similar to the relation between the egg and the chic, meaning the egg has become chic, so to say, God has become Servant. Astaghfirullahal Azeem. This is revolution of facts. Allah is الآن كما كان - [not subject to change]. He is pure from imperfections and deficiencies.

Is Allah 'integral' (kul - كُـل) and the things are 'His fragments' (Ajza - اجزا)? [I seek refuge from Allah from this kind of understanding]. Existence of 'integral' (whole/full) is dependent on the existence of the fragments. The 'integral' is dependent on the fragments in its ascertainment and existence. First are parts, then comes the whole. Let a thousand worlds be annihilated, it does not affect 'His exalted Unity' (Zaat-e-saami-e-

samaat - ذات سامی سمات). On 'Independent' (Wajib - واجب), everything is dependent. The 'Independent' is not dependent on anything.

ممکن بود امکان کہ ہمہ عجز و نیازست
سرمایہ دولت چہ سلاطین چہ خدم را

This Persian couplet is from poet Urfi's encomium he wrote in praise of Khankhana. Meaning, the servant always remains a servant, whether it is King or pauper. The money is required by both of them for their necessities of life.

Is 'Independent' a state, and the possible, a place? God forbid. When the place is divided, then the 'state' also gets divided. Thus state's dependence is on the place.

Is the making or the unmaking of possibilities makes any difference to the 'Independent'. The 'Independent' is absolutely adept. His sobriety is eternally antiquated.

Is the 'possible' and the 'Independent' like the river and the wave? Never. The waves in the river appear because of the movements of air. Here what is there outside Allah to come to meet and create that hypothesis?

Is the 'Independent' and 'possible' like spider and its cobweb? The spider makes a network of threads spun from a liquid secreted by it. Never. Nothing can emerge out of 'His Unity' His Unity is precise being. Also, when the spider dies, the cobweb remains. The existence of 'possible' without 'Independent' is impossible.

Is it like a seed which was in abstract form before becoming tree? Never. There is a change in the seed to become tree. When it became tree, where is the seed? Also when soil, water and carbonic acid gasses mixed, the tree has come into being. What is there other than Allah which could mix with Him to make 'servant'? Allah is neither a part of anything nor anything is a part of Allah.

Is Allah 'Integral' and things His fractions? Never. The totality is derivative and conjecture which is derived from the parts. Allah's existence is 'absolute entity' (موجود بizzaat - موجود بالذات). His is 'Primordial Being' (Wajood-e-Haqeeqi - وجود حقیقی). Allah and derivative? (God forbid).

Is Allah body and servant His image? Never. Here what is absolute excepting Allah which could become the mirror and reflect the image.

The 'Being' is the body, Himself is the image, Himself is the mirror; neither body is the image nor mirror is the body or is contrary.

Am I something, or simply nothing? If you are there, then it will amount to 'polytheism of the Being' (shirk fil wajood - شرك فى الوجود). 'Credible fractional reflective existence' (wajood-e-Juzwi Haqeeqi - وجود جزوى حقيقى) is not dividable and is dependent in 'Divine Unity. Rather it is 'Precise Unity (ain-e-Zaat-e-Haq - عين ذات حق). If I am not there, then who is this talking? And the faults and defects are manifested from whose person? Are these from 'divine Unity' (God forbid). The Almighty is complete and perfect. He is the 'Precise Being' (ain-e-wajood - عين وجود) which is 'absolutely virtuous' (khair-e-mahaz - خير محض).

Has the 'Being' (wajood - وجود) become 'Unfound' (Adum - عدم)? This is revolution of facts (Inqilab-e-Haqeeqat - انقلاب حقيقت).

Is there a manifestation of the 'Being' in 'Unfound'? What is 'Unfound' in which the 'Being' could manifest. تَبَيَّنَ الْعَرْشَ ثُمَّ انْقَشَ [An Arabic idiom, meaning, first you prove the empyrean (arsh - عرش), then its embellishments].

An explanation is required here. There is a Quranic verse - [The Compassionate is sitting on the Empyrean] (Ta Ha - 5). Some deviant sects like Salafis/Ikhwan/Deobandis and their like minded incarnate Allah in their minds and try to prove a physical body for Him.

Sufia-e-Karam and Muslim theologians have made this idiom to alert people not to incarnate and try to prove a physical body for Allah (عَرْزٌ وَجَلٌّ) imagining the empyrean (arsh - عرش) as a King's throne.

I am neither non-existent nor existent? This is the height of contraries. Then what is the make out of this puzzle and this enigma?

This is known that the 'probate archetypes' (ayaan-e-thabita - اعيان ثابتة) are the 'Divine awareness' (ma'aloomat-e-Elahiya - معلومات الهية) and they do not exist outside, as there is nothing outside except 'Divine Unity'. Now two questions arise. Firstly, are 'probate archetypes modulated and creatures? Secondly, can these be subjected to external commands? And what is the status of this?

The answers for these questions is, in order for traces to appear on the probate archetypes, it is not just sufficient that they are known to Allah, but it is important that there is a contact between 'the facts and archetypes (Haqa'eq aur ayaan - حقائق و اعيان) and the 'Divine epithets' (Asma-e-Elahiya - اسماء الهية). Or we can say that the epithets and

attributes of Allah joined in a specific ratio and fling the refulgence (تجلی - tajalli) on the probate archetypes.

It is evident that for appearance of 'probate archetype', refulgence of a divine epithet is required. If the probate archetype is integral, the epithet of Allah will also be integral. When probate archetype is fractional, the divine epithet will also be fractional. If it is common, then the divine epithet will also be common and if it is specific, then the divine epithet will also be specific. The Probate archetype is known as 'sustainable' (مربوب - marboob) and the divine epithet is its 'Sustainer (رب - rab). The probate archetype is called 'phenomenon (مظهر - Mazhar) and the Divine epithet is called its 'manifestation'. This divine epithet is a compound made out of the mother epithets and attributes. The mother attributes mix up among themselves in varied ratios as a result of which various compound epithets and attributes are born and manifested. The epithets have different 'natures and traces'. When probate archetype join with divine epithet, phenomenon with manifestation, and the sustainable with the sustainer, the creature is born. Or we say that the probate archetype comes into being when it gets the refulgence of the epithets of 'life, knowledge, hearing, seeing, omnipotence, will and speech in a specific ratio. From this explanation do not get the impression that when these epithets are 'sustainers', they have independent innate of their own. No, there is only one divine unity. All His epithets and attributes are derivable. In reality, there is only one 'Absolute Unity which is divine unity. Excepting it, there is nothing which is absolute. Divine Unity envelops everything, including probate archetypes. It is in Quran - **أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ** [He encircles everything] (Fussilat - 54).

COMPOUND, NEOTERIC AND CONJECTURAL (مرکب، حادث اور اعتباری - Murakkab, Haadis and Eitebaari)

Look, the elements, when compounded in a specific ratio, become the fact of the tree, and on them the 'traces and commands' (آثار و احکام - Aasaar wo Ahkaam) of tree are drawn. In trees also, there are thousands of kinds and species. Wood is distinct, leaf is distinct, flower is distinct, and fruit is distinct. Then color is different, smell is different, shape and form is different, properties and advantages are different. Is not mango tree and mango itself and Guava tree and Guava itself real? Definitely, they are sensed, witnessed and are in existence outside and subjected to draw commands on. From literate to illiterate, young or old, no one can deny these facts. Now ask the chemist, what does he say? He will say that Mango, Guava and their trees are nothing. The compounds of elements of a specific ratio are known as mango and Guava trees or mango and guava. The analysis of the chemist ends with elements. The analysis of Sufis reach to the epithets of Allah. To them, the divine epithets compounded in a specific

ratio when flinge specific refulgence on the facts of mango and guava, these are born or become manifested.

Where are the elements? They are concealed in mango and guava. Where are the divine epithets? They are hidden in all the things.

Let the mango or guava be there or not there, but they are not permanent and absolute. Permanent and absolute are the elements. Similarly, we are there but not permanent and absolute.

Ask the philosopher, what does he say? These elements are also not permanent things. The amorphous (Hayula - بیولی) and form (soorat - صورت) are permanent. Or the particles of ether are real. Or the matter is real. Are these the different aspects of the matter? Ask the obligacellent of Testimony (Shuhoodi Sufi - شهودی صوفی), what does he say? He will say 'divine epithets and attributes' are the real things. Or the 'divine knowledge and omnipotence' is the real thing. Or it is the reflection of the veracity of epithets (haqeeqat-e-Asma - حقائق اسماء) on 'Unfound' (Adum - عدم). Ask the 'Existential Obligacellent' (Wajoodi Sufi - وجودی صوفی), what does he say? He will say, only one Divine Unity is real, factual, permanent and absolute. The Universe and whatever is there in the Universe are all the manifestations of the Divine Unity which are derivable and conjectural (Inteza-ee wo Eitebaari - انتزاعی و اعتباری).

FORMATION OF TRACES ON CONJECTURAL REALITY (Eitebari Haqeeqat per tarteeb-e-Aasaar (اعتباری حقیقت پر ترتیب آثار)

Is there anyone among chemist, philosopher, Testimonial Sufi (Shuhoodi Sufi - شهودی صوفی), and 'Existential Sufi' (Wajoodi Sufi - وجودی صوفی), who says guava is mango, branch is stem, flower is fruit. No one. Thoroughly ignorant and rarest dumpsters are those who talk like this. Every meaning, every fact is a truth and correct at its place. It is required to honor the obligations of everything. If you do not honor its right, it will itself attain its right forcibly. Eat arsenic calling it edible lime and see how does it relish. Women call snakes as 'rope' in the night. But touch this rope and watch the show. This rope becomes the garland of poison around neck. Even a small, innocent kid runs after the sweet mango and runs away from the sour, distasteful medicine.

Very ill mannered is the person who does not acknowledge these facts. Before opposing the religious laws he should be first courageous to resist the governmental and natural laws. The opposition to the statutory laws will result in physical punishment and

rigorous imprisonment to remove the veil of ill mannerism from his eyes. The resistance of the law of nature will either drown him or burn him to death.

Believe it, whoever will oppose the laws of Sharia, he will be doomed in accordance with this Quranic verse **خَسِرَ الدُّنْيَا وَالْآخِرَةَ** [He will be looser in this world and in Hereafter.] **(Al-Hajj - 11)**. Everything has a fact and every fact has different traces and every trace has a different command. To deny the privileges to deserving is oppression, a gloomy oppression and cruel tyranny.

ہر مرتبہ از وجود حکمے دارد
گر حفظ مراتب نہ کنی ذنبدیقی

(Every state of the 'Being' has its own commands. If we do not honor the rights of every state, it is hypocrisy.)

THE EXTERNAL ENTITY (Maujood fil Kharij - (موجود فی الخارج)

When there is none in external existence except Allah, then are not all of us in existence outside? Don't you see the things around you? Without doubt you see them and all these things are outside your knowledge and thought. Therefore, they are existing externally. But you and whatever is around you is in existence in the knowledge of Allah. They are not outside His knowledge, and are not existing by themselves. Therefore, all these things are things in thought. Yes, without doubt, they are the things in thought, rather things in knowledge. But this thought or knowledge is not yours. This is Allah's thought which cannot be set aside by anyone. You may have control on your thought, but you have no control on yourself. Because you are Allah's thought or knowledge.

تماشہ گاہ ہے عالم کسی استادِ کامل کا
یہ ہم تم کیا ہیں گویا سینما کی چند تصویریں

This world is a theater of a perfect director. You and
me are mere a few pictures of the cinema.

Shaikh says that he had written an article titled 'thought of mine' in 'Al-Noor' Urdu Magazine where he had described this issue in detail.

TRINITY (Taslees - تثلیث)

It is considered appropriate to discuss briefly about the 'basics of trinity or the genesis of the origins of trinity; ie., Father - Son - Holy Ghost in the understanding of which hundreds of millions of minds are confused and bewildered. Shaikh interprets and explains the issue as follows:

The Father is purported for the 'Unity of God' from whose 'sanctified beneficence (Faiz-e-Aqdas - فیض اقدس) son, meaning, the Probate archetype (Ain-e-sabita - عین ثابتہ) emerged in the 'Divine Knowledge'. Since for every probate archetype, there is a specific refulgence which is flinging as a result of the specific combination and knotting of the divine epithets and attributes; this specific refulgence without which the traces of being; life, knowledge and omnipotence, do not appear, is called 'the holy ghost (Roohul Qudus - روح القدس).

If these people (Christians) were aware of these facts, they would not have understood 'trinity' as permanent, neither would have considered 'son' in the sense of a son with human body and Jesus (علیه السلام) as specifically connected with the son ship. They would have also understood the meaning of the utterance O'our Heavenly Father.

This also is the basis of the religion of those who believe in Geo (Atma - آتما), matter (prakriti - پرکرتی) and God. The meaning of Atma (rooh - روح) is the refulgence of specific epithet. The matter means probate archetype and God means Almighty only. Some people also believe in 'Aakaash', meaning outer space, which means the expanse of the divine knowledge in which probate archetype emerges.

All worlds are the departments (appearances) of Divine knowledge. The way we were in the knowledge of Allah, we still remain the same. The knowledge of Allah has different departments (Atwaar - اطوار) and their natives (each of them) have different commandments. Every state has different traces.

نُمودِ جُنُبِشِ نوکِ قلمِ ہیں ساری تحریریں
عوالمِ کیا ہیں عِلْمِ ذاتِ کی ہیں چند تفسیریں

All writings are the appearances resulting from the movement of the nib of the pen. All worlds are merely a few images of Allah's knowledge.

INCREDULITY, PRESUMPTION AND CONJECTURE (Wahem, Farz wo Eitebaar - (وہم ، فرض و اعتبار

It should be clear that the words 'incredulity (وہم), presumption (فرض) and conjecture (اعتبار) are used in **two** meanings, as follows:

(i) In the meaning of absolute contrivance, self fabricated, without head and tail, and devoid of intention. Like the teeth of jack o lantern or the horn on the head of donkey or wings of the horse.

(ii) In the meaning of such an incredulous thing which does not have a permanent external existence, but there is an 'intention' and 'derivative' for it. Meaning, there will be something permanently existing externally with which we derive this non-permanent 'thing' for understanding. Like looking at earth and sky, we derive the meanings of below and above and consider sky to be up and earth to be down. As a matter of fact, both sky and earth have external existence. But it is also a fact that the meaning of up and down have been derived from them. This type of thing is known as 'incredible fact of the matter' (Wahmi Nafsul-amri - (وہمی نفس الامری) and 'factually conjectural' (Eitebaari Waqqa'ee - (اعتباری واقعی) . It is not 'incredible contrivance'(Wahmi Iqtira'ee - (وہمی اختراعی).

Is there a person in this world who does not regard day as bright and night as dark; or fire as hot and ice as cold; or son to be younger than father and part to be smaller than whole. All these are conjectural, derivatives and incredulous things but are not self fabricated, absurd and lie. There is a lot of difference between the 'ignorant non-Muslim sophists' (Sofasta-ee Naadaan - (سوفسطائی نادان) and Muslim Sufis who are on the right path of Islam. There is a big difference between the two even though both say that the existence of things is 'incredulous and presumptive'. As the non-Muslim Sophist's vision does not reach 'Almighty's intention', he considers everything as incredulous in the sense of 'contraption'. The vision of the Muslim Sufi does not deviate from Unity and Intention. Therefore, he considers incredulous in the meaning of 'factual derivative' (intezaa-ee Haqeedi - (انتزاعی حقیقی). Muslim Sufis are on the right path of truth.

سوفسطائی کہ از خرد بے خیر است
گوید عالم خیالے اندر گزر است
ارے عالم ہمہ خیال است ولے
پیوستہ درو حقیقتے جلوہ گراست

The Non-Muslim Sophist's mind is ignorant. Therefore, he says the world is fictitious and self fabricated. Yes, it is a fact that the world is a thought, but this thought is the manifestation of the truth (of Almighty Allah - **Jami**).

With students-like verbal fights, the fun of conversation and emotions is ruined. لِكُلِّ مَقَالٍ [There is an expression for every occasion]. There is a style of expression which is distinct from the discussion of hindrance about the limitations of logical expression's comprehensive ascertainment.]

GRACE FOR EXIGENCY (Ri'aa-yet-e-Iqtedha - (رعايتِ اقتضاء)

It should be clear that to avoid conflict of conjecture of one state with the other, taking care of the obligations of the distinctive features at the time of exposition of commonality with the 'common features' to serve every 'fact' as per its exigency is the specialty of Islamic Sufism. Slightest negligence will amount to either 'polytheism' or 'hypocrisy or atheism. On one hand there is a moat, the other side is the ditch. This path is sharper than the edge of the sword. With Allah's beneficence only one can get across it. The books of all religious venerable are full of teachings of 'freedom from confinements', 'revelations about the divine' and requirement of 'attention towards the Absolute Being. All skilled teachers, the people of knowledge and intelligence (not illiterates and foolish), stress upon the importance of 'monotheism' (Tauheed - توحيد).

The reason is people's attention is towards the 'perceptive', and it is so strong that if it is not considered a denial of the 'unperceptive', it is definitely a gross ignorance. In such circumstances, the Muslim Sufis' attempt to divert your attention towards 'unperceptive' and 'Absolute', and monotheism of the 'Primordial Being' (Wajood-e-Haqeeqi - وجود حقیقی) is not unwarranted. The one who is frozen in ice, has to be soaked

in heat, which is precise wisdom. Let this person be left alone in the sun the whole day. When he becomes alright, he will walk back on his own feet.

Also, keep one thing in mind. When you are alone, when there are no obligations connected with 'confinements' (creatures), total attention towards the 'Absolute' (Allah) is our duty. When you see people, when you deal with them, then without negligence towards divinity, without eschewal of Almighty, carryout the obligations of the creatures, keeping your attention towards the epithets of Allah. The one who keeps both pans of the scale in balance, whose weight and measurement is absolutely harmonious and who is not one among the people described in this verse of Quran - **وَيْلٌ لِّلْمُطَفِّفِينَ** [There is grief fro those who indulge in fraud in weight and measurement.] (**Al-Mutaffifin - 1**); what praise can be described for them. They are the true followers of the Prophet (صلى الله عليه و آله وسلم). Shaikh says that he also considers that person better who, in the heat of affection and emotional attachment, has become insane (and has become reflection of this Hadith **الله حتى يقولوا مجنون أذكرو** [You invoke Allah to an extent that people call you insane] (Hadith Ahmed, Baihaqi, Tabarani, etc.). He has made the pan for the love of Almighty heavier than the pan of creatures.

Those oppressors, on whose tongue neither the word of Allah finds a place, nor the word God is there in their dictionaries and who consider Allah and the religion as religious teachers' babble, are indeed deplorable. These unfortunate people present Quranic verses in the parables of delusions and in the arguments of the rights of justice, in spite of their keeping Muslim names, show their preference to be Non-Muslims. Motions are forwarded in conferences urging religious education to be discontinued from the Government Schools. Allah save Islam and Muslims from such people.

Since the issue of 'Refulgent Name' (Ism-e-Mutajallah - اسم مُتَجَلَّى) and 'probate archetype' (Ain-e-saabita - عين ثابتة) is very delicate, I once again would provide you divergent detail which may probably help in the understanding of some servant of God.

In Unity and Divine Being (zaat wo wajood-e-Haq - ذات و وجود حق), and Divine names (epithets) and attributes, absoluteness and permanence is regarded as 'primal' (fundamental) for the state of 'Indefinity'. In innate (zaat - ذات), 'being' (wajood - وجود) and capabilities of the possible, its impermanence, conjecture and multiplicity is kept in view.

It should be clear that by the mixture and assemblage of attributes and epithets of Allah, when the 'affinities' (liaisons/ratios) are born, two conjectures are associated with them.

With the mixture of specific ratios, the uniqueness of a fact's nature and essence is known which is termed as the 'fact of the possibility' and 'probate archetype'. This specific ratio and mode on whom is the dependence of the fact of the possible, is termed as 'fact of Allah' and divine epithet. And as per the 'fact and archetype' of the possible,

the divine fact or specific epithet appears and takes command, a conjectural thing is accepted to be existing outside, and on it, traces appear and commands employed. We can understand it from the following example.

Water is a hypothetical fact and is 'contingent entity'. The water is existent upon a specific ratio of hydrogen and oxygen, which is two parts of hydrogen and one part of oxygen. The chemist knows the fact of the things which are born as a result of combination of various ratios of hydrogen and oxygen. Like water, hydrogen per oxide, etc. This is the example of 'probate archetypes' of creatures and facts of possibilities. And the affinities on which the dependence of the 'facts of things rests, are the example of the divine facts, specific epithet or specific refulgence (Tajalli - تجلی). When chemist joins two parts of hydrogen with one part of oxygen, then the water which was an imaginative or the thing in knowledge, becomes real and actual thing. And at this stage it is called external water. And the attributes of satisfying thirst, and vegetation are associated with it. See in chemist's knowledge the fact of the water is there. He has the molecular ratio of H₂O in mind. Oxygen and hydrogen are there outside. When they together appear outside, the water also appears to be existing outside. The example of the epithets of Allah is like hydrogen and oxygen. The affinity between them is the example of the specific divine name or the divine fact. And the water is the example of the external archetype.

Look outside it appears as water, whose dependence is on the specific ratio of hydrogen and oxygen .

Is water a real thing? The general people will say that, yes definitely it is. We drink it and use it in various needs. Ask the chemist, he will say that the real thing is only hydrogen and oxygen. Ask a philosopher, he will say it is matter. Ask 'Testimonial Sufi (Shuhoodi Sufi - شهودی صوفی), he will say they are only 'divine epithets. Ask an Existential Sufi (Wajoodi Sufi - وجودی صوفی), he will say it is only divine unity.

Here a question arises. Among hydrogen, oxygen and water which is plausible and cognitive (ma'qool wo ilmi - معقول و علمی) and which is manifest and perceptible (mash-hood wo mahsoos - مشهود و محسوس)? It is a fact that water is a derivative and an exhibitivive/designative thing. Hydrogen and oxygen are the real external things. Therefore, the water is 'plausible' and its elements are 'perceptible'. Similarly, creatures are 'plausible and divine epithets are perceptible. You consider further. The divine epithets are also derivable and plausible and divine Unity is manifest and perceptible. But the veil of ignorance has covered our vision and we are understanding a plausible thing to be perceptible and manifest, and to the real manifest thing to be non-manifest. اللهمَّ ارْنَا حَقَائِقَ الْاَشْيَاءِ كَمَا هِيَ [O'Our Lord, kindly reveal us the facts of things as they are.] (Supplication of Hadith).

There is a subtlety here. The 'Primordial Being' (Wajood-e-Haqeeqi - وجود حقیقی) is colorless, beyond dimensional/spatial considerations and above human mind's comprehensiveness of why and wherefore. But is existing outside. Therefore, whatever form / shape emerges in it will be known to be existing outside.

Some birds looking at their image in the mirror fight with it considering there is a bird in there. Some infants looking at their faces in mirror cuddle with it thinking there is a child in it. Some intelligent kids watch in the mirror and when somebody from behind comes and puts his image in the mirror, they turn back to see that person. Because they know that this is not the face in the mirror, it is coming from somewhere. Similar is the situation of the ignorant. When he looks a shape outside, he considers that the face has independent external existence. But the Gnostic (Aarif - عارف) understands that the face does not exist outside, but has come from the divine knowledge rather it is there in the divine knowledge and its external existence is visible outside. The spectacle is, neither I can see myself, nor the mirror. If the mirror is visible, it is not a mirror, it will be a piece of glass. In short, first the mirror is visible and then, through it the face is visible. But Barvo the mirror, O' mirror, you are visible, but not seen. What is this?

یا وجود ' انت الموجود ' وما سواک مفقود

O'Being, you are only existent. Other than you is non-existent.

جو نہ ہو اسی کی نمود ہو، نہ نمود اصل وجود ہو
کوئی کیا بتائے کمال جو، ہے خیال شعبہ باز میں

The non-appearance is His appearance, and the appearance is not the real existence. Who can express the dexterity in Allah's deliberations.

خود نہاں اور عیاں اس سے نہا نہائے جہاں
حیرت انگیز ہے پیدائی کا پنہاں ہونا

He Himself is latent, and Himself is divulged and the World's concealment is because of Him. The shrouding of existence is a great astonishment.

Shaikh says that he will now describe a few issues which have great diversity of opinions. However, after research, when their factual reality becomes obvious, these prove to be verbal dispute. Remember always that some people greatly enjoy denying the utterances of others. If you interpret it to the factual meaning, the conflicts disappear.

This often happens that two individuals' visions are focused on two different aspects of the same thing and each denies the other. As a matter of fact, except for their denial of each other, both are research scholars and both are correct and sincere in their resolve.

UNITY AND EXISTENCE (ذات و وجود - Zaat wo Wajood)

Some people say that the 'Independent Unity' and 'Innate of the possibility'; and 'Independent Being' and the 'Being of possible' are completely different from each other. They consider 'Absolute Being' for Allah, and for 'possible', it is 'contingent Being' (dependent being). The divine unity is the 'antecedent of virtue' and the person or innate of possible is considered as 'antecedent of evil. This doctrine is also correct and any truthful Sufi will not deny it. Its place is the 'world of creatures' whether they are 'corporeal beings' (مجردات - mujarridaat), or 'Similitudes' (امثال - Imsaal) or 'perceptables' (محسوسات - Mahsoosat).

Shaikh says that, look, I am older than my children and have been born earlier than them. Is not the happening of taking birth 'coming to being'? My person/innate is different from my children's innate/person/essence. Different traces are appearing on them. I am older, they are younger. I am father, they are children. Is not the person antecedent of attributes? Then how come possible's dependent being, its inexistence and conjectural person/essence be equated with 'Independent's Absolute Being and Divine Unity?

Some people say that the Unity of Independent and the person of possible are two different issues but the Being is one. The purport of these people is that the 'antecedent of laudable qualities' is the divine unity and the antecedent of deficiencies is the person of possible. Defects and deficiencies should not be associated with the divine Unity. These people refer 'Being' as the 'Absolute Primordial Being' (Wajood-e-Haqeeqi Biz Zaat - وجود حقیقی بالذات). This is the state of 'Actiplicity' (Wahidiyyat - واحدیت) and detailed knowledge. In the detailed divine knowledge of activity, all facts have distinction among themselves. But they do not have 'external existence' and are not subjected to traces. The Sufis call external existence as 'Being' and existence in knowledge as

'Evidence' (Suboot - ثبوت). The Being to be evidenced in Allah's knowledge does not necessitates its external entity and subjected to traces . Something is there, is there in existence means it is externally existent and not in mind or knowledge. Can any meaning which is in the knowledge of Allah and having the being in knowledge can claim that it is an entity (Maujood - موجود). Never. This is the reason that the 'Being/existence in knowledge' or mind is called 'Evidence' and 'external existence' is called 'the Being'.

Some Shuyookh believe in only one Unity which is Precise Being. Their 'elevated vision is reaching the 'Exalted State of Infinity'. By Unity they mean the Divine Unity and by existence of Being they mean the 'Absolute Being'. It is evident that the Absolute Being is the precise Independent Unity. Their realistic vision is neither focused on the 'contingent person' nor 'contingent being'. The possible does not have access in their focus. Their objective is on Unity which is Self Affirmed Being, which is Self Existent, which neither has a partner nor contrariety or look alike.

وحدت میں تیری حرف دوئی کا نہ آسکے
 آئینہ کیا مجال جو صورت دکھا سکے

In the state of 'indefinity', there cannot be even
 a word of duality. The mirror cannot even
 show an image in it.

Always remember that in discrepancies, only one supposition is inevitable. If one man perceives in view of one conjecture and the other denies it in view of a different perception, then matter of fact, both do not have a conflict or discrepancy. Like Zaid is in house and not in the market. Or Zaid is the son of Bakr. Or Zaid is the brother in law of Khaled and is the husband of the sister of Walid. What is the discrepancy in it.

ISSUES OF DIVERSITY OF OPINIONS (معركۃ الآرا مسائل - Ma'arekatul aa'raa masaa-yel)

Whoever says that the 'probate archetypes (ayaan-e-sabita - اعیان ثابتہ) in knowledge and outside are modulated (maj'ool - مجعول), he takes 'modulation' (ja'al - جعل) in the meaning of 'Indigence (Ehtiyaaj - احتیاج). The probate archetypes, in knowledge and in outside existence, are dependent upon 'independent Almighty'. The knowledge (the sum of

what is known) and awareness (subject knowledge) both of which are in knowledge, both are definitely dependent on 'the person of knowledgeable'. The derivatives are always dependent on the 'derived' (the person) and his intention.

When someone says, the probate archetypes are not modulated in knowledge, but are modulated outside, he considers the awareness which are in knowledge and prior to the command of 'Be', are not modulated. When 'Be' is associated with the probate archetypes, then he considers them to have been modulated. In fact he considers the meaning of 'modulation' (جعل) as 'creation' (خلق). It is evident that after 'Be', the traces will appear and the 'external existence' will be bestowed and creatures will be born.

When someone says that archetypes are absolutely not modulated. He also does not say it wrong. It is a fact that the 'divine knowledge' and 'divine awareness' are not neoteric (newer) (Haadis - حادث), rather the combination of knowledge and omnipotence, which is a conjectural aspect, is 'neoteric'. In his opinion, the 'possible' in its present existence has not emerged out of its 'original inexistencia' (adamiet-e-Asli - عدمیتِ اصلی), did not come into existence, or came into external being, otherwise it will result in 'revolution of facts (Inqilab-e-Haqaa'eq - انقلابِ حقائق).

The one who believes in 'principle modulation' (ja'al-e-baseet - جعلِ بسیط), his attention is towards the appearance of the probate archetypes from sanctified beneficence (faiz-e-aqdas - فیضِ اقدس) into 'divine knowledge'.

The one who is convinced of 'compound modulation' (ja'al-e-murakkab - جعلِ مرکب) and considers modulation in the meaning of the process from 'essence' (mahiyet - ماهیت) to 'existence' (wajood - وجود), his vision is at the 'consecrated beneficence' (Faiz-e-Muqaddas - فیضِ مقدس) as everything which is known to Allah does not necessarily need to come into existence and to get 'traces of intention'. Rather to come into existence and get traces of intention, the probate archetype needs to meet with the primordial existence (wajood-e-Haqqa - وجودِ حق).

The one who is not convinced of the 'divine attributes', in fact is denying the 'divine attributes' as contiguous or their permanent self existence. Because, the contiguous attributes has an independent existence other than the existence of the 'person', though feeble and insulated, but is there in reality. Like the white wash of the wall. And when the 'Being' is the 'precise Independent Self' (ain-e-zaat-e-wajib - عینِ ذاتِ واجب), then nothing can remain outside; neither permanent, nor associated. Thus divine attributes cannot be contiguous, these are derivable and are understood from the 'divine unity'.

The one who is convinced of 'divine attributes' he considers them 'derivable'. The one who considers 'servant' (banda - بندہ) as authorized and empowered, his vision is inferior. He sees the 'world of manifestation' but does not see the divine reflectivity on the probate archetype.

The one who considers 'possible' as powerless and un-authorized, he sees the archetype of the possible as 'absolute inexistencia' (adamiyet-e-zaati - عدمیت ذاتی). His vision is 'the vision of deliverance/annihilation (fanaa'eeyet - فنائیت).

The one who considers 'possible' neither helpless nor empowered, he is in the 'state of collective endurance' (Jamaa wo baqaa - جمع و بقاء). His vision is on 'absolute' and 'confined' (itlaaq wo taq'eed - اطلاق و تقعید) both. And he is the 'Soberiet/adept' (akmal - اکمل) and he only relishes the divine wisdom.

Similarly, who is convinced of the 'divine vision' (ru'eeyat-e-Elahi - رؤیت الہی), he looks at the 'similitude refulgences' (tajalliyaat-e-Misaali - تجلیات مثالی). It is in Quran - فَلَمَّا قَضَىٰ مُوسَىٰ الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا [And when Moses (عليه السلام) fulfilled the term and traveled with his wife, he perceived a fire in the direction of Mount Tur.] (Qasas - 29).

The one whose vision is on Allah's purgative magnificence (Shaan-e-Tanzia - شان تنزیہ), his focus is on this. It is in Quran - لَيْسَ كَمِثْلِهِ شَيْءٌ [There is nothing like Him.] (Ash-shura - 11), and لَا تُدْرِكُهُ الْأَبْصَارُ [No eyes can encircle Him.] (Al-An'aam - 103). Whatever be the case, the denial of refulgences (tajalliyaat) and their taking shape is indeed wrong.

The person who is convinced of both 'simile (tashbeeha - تشبیہ) and 'purgation' (tanzeeha - تنزیہ) is a research scholar. He is the friend of divinity. He considers every refulgence as factual and also considers 'divine unity' as absolute.

SIX DOGMAS IN THE BEING (Wajood may chhay Mazaahab - وجود میں چھ مذاہب)

(1) The People of Demeanor (Ahl-e-Mubaayenat - اہل مباہنت)

The list of controversy related to the 'Being' is that those whose vision does not go above the 'world of manifestation' (our physical world) consider 'the person' (zaat - ذات) and 'Being' (wajood - وجود) of Allah as different from the innate/person (ذات) and 'being' (وجود) of 'Possible' (Mumkin - banda - بندہ - ممکن). This is the concept of the dogma of Demeanor (Mazhab-e-muba-e-nat - مذہب مباہنت). This is the concept of many of materialist scholars (Ulema-e-Zaaher - علماء ظاہر). However, they say that the servant is dependent on Almighty. These people consider Almighty as enveloping the servant

from His knowledge and consider adept attributes in the divine Unity as absolute. They consider God and Servant cannot be equated.

(2) Indefinity of Testimony (Wahtatush Shuhood - وحدت الشهود)

Those whose vision is focused on both 'divine attributes' and the 'world of manifestation' do not find anything real in 'possibilities and creatures'. They find everything as 'unreal' and reflectivity of divine adeptness (Partau-e-kamaalaat-e-Elahiyya - يرتو كمالات الیه). They do not consider 'possible' as self-existent. They acknowledge an 'inexistencia' (adum - عدم) against every 'divine attribute'. For instance, death against life, knowledge against ignorance, deafness against hearing, blindness against vision, helplessness against omnipotence, will against will-lessness, and dumbness against speech. When the reflection of 'divine names' is flung on these things, i.e., possibilities, they become apparent and creatures. These people do not consider the 'probate archetypes or divine awareness as existent in divine knowledge. The people of this concept are known as 'people of testimony' (Ahl-e-Shuhood - اهل شهود).

(3) Indefinity of Being (Wahdatul Wajood - وحدت الوجود)

The people whose vision reaches the 'state of Infinity' (Ahdiyat - احدیت), consider only one Being (existence) and one 'divine Unity'. And excepting Allah, they consider everything as 'Absolute Inexistencia' (Ma'adoom biz Zaat - معدوم بالذات). But accept every thing and its perceptions sound in their individual states. And also consider the 'distinction of ranks' (Hifz-e-maraatib - حفظ مراتب) in behavioral interactions as compulsory. This is the concept of the 'people of Indefinity of Being' (Ahl-e-Wajood - اهل وجود). This is the requirement of the state of 'knotting' (Fana - فنا) that the 'initiate (divine way farer - Saalik - سالک) vision is focused at the 'divine Unity and absolute being, where there is no room for 'possibilities and creatures. Therefore, these people judge things as per their conjecture and objectivity.

(4) Absolute Collectivity or Endurance (Jama ul Jama ya Baqa - جمع الجمع یا بقا)

Those who are bestowed with 'endurance' (Baqa - بقا), they do not consider anything 'non-existent' (Ma'adoom - معدوم) or improper. In their concept, everything is factual or is known to Allah, which is connected with 'divine epithets'. The facts of the possible, i.e., divine awareness, is connected with the divine epithet, and the divine epithet is connected with the 'divine unity' and is 'intentionally apparent'. If we consider the fact of 'possible' separated with the divine epithet, which is 'refulgent' (Mutajalla - متجلی), then it is not existent outside, neither is it connected with 'intention', traces and commands. Rather it is only known to Allah, and is only existing in the divine knowledge. The intention for possibilities, their traces and 'external being' is in view of concordance of 'divine knowledge, epithets and Unity. In their concept all these are the

characteristics of the 'divine knowledge'. All worlds are the manifestation of the divine knowledge. The worlds, and whatever is their in these worlds and whatever seems to be externally existent, all of it is in the divine knowledge, rather it is a phenomenon and refulgence of the divine knowledge but is in concordance with the epithets and attributes. This is the concept of the 'Sufi' researchers which is also known as the 'concept of the knowledgeable (Mazhab-e-ahle-ilm - مذهب اهل علم), or the concept of the people of Endurance (Ahle Baqa - اهل بقا) or 'Absolute Collectivity' (Jama ul jama - جمع الجمع) or Distinctive Collectivity (Jama al-farq - جمع الفرق). Some Shuyookh also call it 'Testimony' (Shuhood - شهود). [What difference does it make by differences in terminology].

(5) Indefinity of Entity (Wahdatul Maujood - وحدت الموجود)

The people of Indefinity of Entity do not take into account the 'distinctive features' (Mabihil Imtiyaaz - مابه الامتياز). They are not convinced of the 'facts of things. They do not regard 'traces and commands (Asaar wo ahkaam - آثار و احكام) only for argument purposes. If they are subjected to deal with these, they do exactly what the people of research do. They do not eat excrement considering it food. One person was witnessed licking the spit of dog calling it a 'wonder of being'. It would have been so nice if these people had burned to death jumping into the fire considering it a wonder of being and everything would have become alright. In reality they are confused by the 'utterances of their religious elders. The religious elders emphasized on denial of everything (other than Allah) as permanent. They are involved in, and concentrate upon, other things to an extent that they have forgotten the 'fact of divinity' (haqeeqat-e-Haqqa - حقيقت حقه). Their acceptances are verbal. Even if they accept, it is limited to words. The religious elders emphasize on your attention towards divine Unity to consider Him 'Absolute permanent Primordial Entity (Bizzat mustaqil Haqeeqi Maujood - بالذات مستقل حقيقي موجود) and to make everything as 'mirror of divinity' by saying that there is none except you O'Almighty. [O'Being, you are existent, other than you is non-existent]. This does not mean that the fact of things are spurious and the behest, traces and distinctive features are wrong. This is a peculiar hypocrisy and atheism. Astaghfirullah.

The people of Indefinity of Entity should understand that the newness of things is born out of composition of the 'divine epithets'. Excepting Allah, the existence of neoteric/incipient (Haadis - حادث) is conjectural and contingent (dependent on Allah). If these defective things are 'precise divinity' (ain-e-zaat-e-Haq - عين ذات حق), the Divine Unity's contingency (dependence), conjectural (Eitebaari - اعتبارى), will become indispensable. [This statement is written by the Shaikh, meaning Allah is majestic and above than what these unjust people are expressing about Him]. These oppressors have neither any regard for religion, nor respect for divine commandments. They do the roguish things and claim them to be from God. When somebody behaves with them rudely, they quarrel with him and do not enjoy its

acceptance considering it from God. In short, the ones who are against the religion of Islam are too many. The atheists are also spreading faithlessness and these so called Sufis are also afflicting calamitous trouble. It is difficult to cure a person bitten by them. They are the people of self conceit. As against them we are Allah's faithful. They are not acquainted with servant-hood and therefore consider it inferior. Shaikh says, he laughs at them and say -

لطف مئے تجھ سے کیا کہوں ذابد
ہائے کمبخت تو نے پی ہی نہیں

How do I describe the taste of the purified wine of
love of God to you O' so called abstinent. Alas,
O'luckless, you have never tasted it in your life.

They are intoxicated in their pretension of divinity. We are abound with the exhilaration of servant-hood. They are flying in their passion to prove an absolute existence for themselves. We are getting over-whelmed in excessive divine affection looking at our absolute non-existence. Their assertion is 'I am God or Godman', our reiteration is 'I am none'.

It is in Quran - كُلُّ جَزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ [Each group rejoices with what it has.] (Al-Mominoon - 53).

اے ذات تو مجمع الکمالت - میں بھی ہوں کمالِ بے کمالی

O'Unity, You have the confluence of adept attributes. I am
also adept in incapability.

(6) Sophism (Sofasta'iyya - سوفسطائیه)

The Non-Muslim Sophists consider this Universe as fictitious. They consider themselves as well as other things incredulous (Wahmi - وہمی). These penurious people do not know that all this is not an incredulous thought, it is divine knowledge which is associated with divine Unity. They had realized that nothing was permanent except God, but alas, they remained aloof from divine Unity which is absolute, a permanent fact, with which

everything is affiliated. They could not get their way towards the truth. Else, their thought would not have become meaningless. They managed to change even their faces with the impact of their concentration, but only for a short while. Again it was the same unwieldiness. If they had erased their incredulous 'ego'; the 'absolute ego' would have become manifest and the way to truth would have opened. If they had considered a little that if the world was our personal thought, then looking at Zaid, the occurrence of a common thought would not have occurred. They should have thought whether it is inside us or outside, whether it is occurring in front of us, or being guided from up, why only one picture is coming in all the ten mirrors. Therefore, certainly, there is someone standing in front of them who is influencing the mirrors from his presence.

A horse is standing in front. Whoever sees it, considers it to be a horse. Nobody thinks it to be a donkey. For a while, if you say that the horse is our imagination, is a handiwork of our mind, then why at the same moment, in everybody's mind, the same thought occur without any deviation? Clearly there is someone existing nearby the ones who are thinking, who is evolving a similar thought in their minds.

تماشہ گاہ ہے عالم کسی اُستادِ کامل کا
یہ ہم تم کیا ہیں گویا سینما کی چند تصویریں

This Universe is a place of exhibition of an adept mentor/director. You, and me are no more than a few pictures of the cinema.

If they had asked Him. O'our Lord, the one beyond the limits of our imagination, who are you? Why have you kept us tied with the rope of nonsensical thoughts/concepts? Why don't You show the way which leads us to You. If you were busy in His pursuit, you would have reached Him. Why did not you implore (the following):

رونقِ شانِ بے نشان ، نام و نشان میں بھی آ
زیبِ فضائے لامکاں ، اب تو مکان میں بھی آ

O'pomp of splendor of the unnoticed, also manifest by name and trace. O' the adornment of the expanse of omnipresent, also come into a dwelling.

جُہل میں نور بن کے آ ، شک میں سکون بن کے آ
بن کے یقین کی چمک ، وہم و گمان میں بھی آ

Come as an illumination in ignorance, and tranquility in suspicion. By becoming the brightness of faith, come into the incredulity and presumption.

آنکھوں میں نور بن کے آ ، دل میں سُور بن کے آ
بن کے حیاتِ جاوداں ، تو میری جان میں بھی آ

Come as a light into the eyes and effervescence into the heart. By becoming an external life, also come into my essence.

دل تو مرا ہے تیرا گھر، پھر تو ہے میری جان کدھر
رہتا ہے کیوں ادھر ادھر ، اپنے مکان میں بھی آ

My heart is your dwelling. O' my beloved, why are you away. Why do you stay away from me, do come into your own dwelling.) **Hasrat**

You had known the uncertainty of the world, you should have kept quiet for a while considering this imagination, and its compliance by your temporal self as unfounded and useless, and had a little respite. If your egoist thought had vanished, the manifestation of the omnipresent would have taken place.

لا اله الا الله الحق المبين - محمد رسول الله الصادق الامين

There is no God except Allah is a clear truth.
Mohammad, the Apostle of Allah (صلی اللہ علیہ و آلہ وسلم)
is most sincere and trustworthy.

بے وجہ نہیں دلکشی صورت باطل
باطل میں بھی بے حق کا تماشہ میرے آگے

The graceful look of the spurious is not without reason.
In spurious also, I find the spectacle of the Truth.

نیرنگی اشکال ہے نیرنگ مرایا
سو رنگ میں ہے ایک ہی جلوہ میرے آگے

The multiplicity of forms is actually because of the
capacity of the mirror to show diversity. Even in
hundred colorful forms I witness the only one
manifestation.

There is no connection in refutation of spurious and ascertainment of the truth. They had refuted the spurious, where was the delay in ascertainment of the truth. When they had turned their faces away from 'Inexistencia', they could have turned themselves towards the "Being" (Wajood - وجود) and raised the following slogans.

اومستِ شرابِ لااوبالی - اُنظرِ لله کیفِ حالی

O'exilerated with the wine of sublime contentment.
Please for the sake of Your mercy look at my state of
inability and weakness.

لن ابرح من فناء دارک - میں نے بھی تیرے قسم ہے کھالی

I will not leave your courtyard. I have taken an oath in your name.

بے پیش من خیال تیرا - ہر چند ہوں پیکر خیالی

Your thought is always focused in my vision. Even though I am overwhelmed by the multiplicity in considerations.

اے ذات تو مجمع الکمالات - میں بھی ہوں کمالِ بے کمالی

O'Lord, You have the confluence of Perfections. And I am also perfectly imperfect.

THE DIFFERENCE OF OBSERVATIONS (Farq-e-Mushaahdaat - فرق مشاہدات)

(i) Some people's vision is on 'finiteness' (ta'ayyun - تعین), 'corporeal body' (tashaqqus - تشخُّص), and archetype (عین). They are not concerned, and have no inclination, with the connection with Allah and 'Absolute Being'. These people are negligent and away from divine truth.

(ii) Some people consider, a few exclusive people to be concordant with Divine Unity, or its mirror of sobriety. This also is not correct perception.

(iii) Some people think that everything is associated with the 'divine unity', but view and observe this connection in certain persons only. These are also weak and infirm people.

(iv) Some people first observe the 'confinement' (Taq'eed - تقید), 'Archetype' (ain - عین) and 'corporeal body' (tashaqqus - تشخُّص), then contemplate their attention towards 'Absolute Being'.

(v) Some people's vision is on 'Absolute Being' and at the time of taking care of obligations, they turn towards 'Archetype'.

(vi) Some people's vision is on 'un-confined' (Ettelaaq - اطلاق) and 'confined' (Taqeed - تقييد) both at the same time. What praise can be uttered for them. The adroit presence (kamaal-e-Huzoor - كمال حضور) is their attribute. These are the people who are with the 'Absolute Being' and 'Contingent Being' both at the same time. Their merit is 'recluse in association' (khalvat dar anjuman - خلوت در انجمن).

POINTS TO REMEMBER

(i) The 'Conjectural Being' (Wajood-e-Eitebari - وجود اعتباری) is also termed as 'Contingent Being' (Wajood bil Arz - وجود بالعرض), 'Adjunct Being' (Wajood-e-Izaafi - وجود اضافی), 'Possible Being' (Wajood-e-Mumkin - وجود ممکن), and 'Servanthood' (Uboo'diyat - عبودیت).

(ii) The existence of 'Possible' (Mumkin - ممکن) is 'contingent' (bil arz - بالعرض). Therefore, every moment, every instant, it is dependent on the 'Absolute Being' (Wajood Biz-zaat - وجود با الذات) because of its (Absolute Being's) permanence.

(iii) The succor to the being (Imdaad-e-Wajood - امداد وجود) which is related to the Cosmos is called 'Beneficent Self' (Nafas-e-Rahmani - نَفَس رحمانی). Thus, the Cosmos, every instant, gets annihilated with the 'rage of Infinity' (Qahr-e-Ahdiyeh - قهر احدیت) and gets back to existence by the 'Beneficent Self' (Nafas-e-Rahmani - نَفَس رحمانی). This process is termed as 'renewal of similitudes' (Tajaddud-e-Amsaal - تجدد امثال).

(iv) The 'distinctive succor to the being' (Imdaad-e-wajood-e-Khassa - امداد وجود خاصه) which is connected with the 'faithfuls' (Momineen - مومنین) is called 'Mercifulness' (Raheemiyat - رحیمیت).

(v) The 'Quintessence' (Johar - جوهر) is that possible thing which is permanent and which is not available in a place or postulate (Mahel ya Mauzoo - محل یا موضوع). This is the concept of philosophers. With Sufia-e-Karaam, except 'Absolute Being' (وجود حقیقی), nothing is permanent. The (things) which are considered as 'Quintessences' (Jawaaher - جواهر) are also the characteristics or attributes or phenomena of the 'Being'.

QUINTESSENCE AND CHARACTERISTIC (Johar Wo Arz - جوہر و عرض - عرض)

With philosophers, 'Being' is occurred to 'quintessence' (johar - جوہر) and its 'Characteristics' (Eiraaz - اعراض). With Muslim Sufia, 'quintessence and characteristics are happened to the 'Being' or they are conspicuous from the 'Being'. The Characteristic is that non-permanent 'possible' (Mumkin - ممکن) which is existing in a place or postulate (mahal ya mauzu - محل یا موضوع). These are of 9 kinds, as follows.

(i) **Number** (Adad - عدد)

(ii) **Condition** (Kaif/Kaifiyat - کیف یا کیفیت)

(iii) **Reference** (connection) (Izaafat/Nisbet - اضافت یا نسبت)

(iv) **Time** (Standard of Movement) (Zamaan/Meyaar-e-Harkat - زمان یا معیار حرکت)

(v) **Space** (Makaan - مکان)

(a) **Prolongation of Potentiality** (Imtedad-e-Mouhoom - امتداد - موبوم). That length and width which are the result of our incredulity (waham - وہم).

(b) **Proclivity** (Maftoor - مفطور). That length and width and distance which is naturally conceded by human beings.

(c) **Comprehensive Surface** (Sateh Maddi - سطح مادی). The surface of the thing which is enclosing the intrinsic thing.

(vi) **Mode** (Waza - وضع). The relation with other things and the ratio among its own parts - appearance (Ha'eeyat - ہیئت), form (shakl - شکل).

(vii) **Possession or innovation** (Milk ya Jiddat - ملک یا جدت). The appearance formed as a result of circuiting of external things.

(viii) **Effective action** (fe'l - فعل) - A thing's effect on others.

(ix) **Affected Reaction** (Infe'aal - انفعال) - Acceptance of the effect and influence on others and getting affected

THE WORLD OF SOULS (عالم ارواح - Aalam-e-Arwah)

The World of Souls (عالم ارواح - Aalam-e-Arwah) is also termed as 'World of Angels' (عالم ملكوت - Aalam-e-Malakoot) and 'World of Commands' (عالم امر - Aalam-e-Amr). The world of souls is free from 'form', weight, period and place. The creation of souls and their reaching to transcendence (كمال - kamaal) is not gradual, rather instantaneous. It is in Quran - [And our command is but an instantaneous single word like the twinkling of an eye.] (Al-Qamar - 50). But in these, primary attributes are compulsorily existing. In short, soul's recentness and appearance is because of the admixture of 'probate archetype' and 'divine epithets'.

There are two connotations of creation, as follows.

(i) The creation, either instantly or gradually, and invention and innovation - In this meaning, the World of Manifestation and the World of Souls, both are included. The non-creature in the meaning of 'Unity' (ذات - Zaat), and Divine epithets and attributes (Asma wo sifaat-e-Elahia - (اسماء وصفات الهية)), are distinguished. Meaning, the divine epithets and attributes are non-creatures and souls and corporeal forms are creatures.

It is in Quran - [Verily, when He intends (to create) a thing, His command is 'Be', and there it is (it is created).] (Yasin - 82).

It is in Quran - [Say O'Prophet (صلى الله عليه و)], the soul is of the command of my Sustainer.] (Israa - 85).

It is in Quran - [For a thing Allah wills (to create), He only says 'Be', and there it is.] (An-Nahl - 40).

It is in Quran - [And when Allah wants to decree His behest, He only says 'Be', and there it is.] (Aal-e-Imran - 47).

(ii) In the World of Manifestation (Physical/material world), it is gradual incipience. The World of command is distinguished from it which is related to souls. In this meaning, Corporeal bodies are creatures. Whereas souls are not creatures as they are subordinated to divine command. The

'Divine epithets and attributes, as also the probate archetypes (which are in divine knowledge), in every terminology or phraseology, are non-creatures. The Corporeal bodies are incipient (Haadis - حادث) and creatures (Makhloq - مخلوق). The souls in the meaning of creation after the command 'Be' are incipient and creatures. In the meaning of gradual incipience creation, the souls are not creatures, but definitely subordinated to the command 'Be'.

The gist of the above discussion is that the people belonging to certain school of thought depict everything dependent on Allah as creatures. They are not afraid of describing even divine attributes and the 'word of God, which are derived from the divine Unity, as creatures.

Certain people belonging to other school of thought describe every incipient (Haadis - حادث) as creature. In accordance with their utterance, the 'World of souls, the World of Similitudes (Aalam-e-Mithaal - عالم مثال) and the world of manifestation, all the three are incipient.

Some people belonging to certain school of thought describe divine attributes as 'non-precise and non-unrelated' (la ain wo la gair - لا عين ولا غير), and world of souls and World of Similitude as 'world of commands (Aalm-e-Amr - عالم امر). They do not use the word 'creature' for these worlds.

(iii) The criterion of precedence and following (Miyaar-e-Taquaddum wo Ta-akhkher - معيار تقدم و تاخر) are as follows.

- (a) Eternal Antiquity (Sarmad - سرمد)
- (b) Timeless Antiquity (Dahar - دہر)
- (c) Periodic Precedence (Zaman - زمان)

When we compare non-incipient (Gair Haadis - غیرحادث) with reference to incipients, it is known as 'Eternal Antiquity' (Sarmad - سرمد). For instance, when we say the divine unity precedes the attributes of 'life, or precedes with soul or manifestations, this precedence is 'eternal antiquity.

When we compare the 'gradual incipient' (Haadis-e-Tadreeji - حادث تدریجی), or 'non-gradual incipient' (Haadis-e-ghair tadreeji - حادث غیر تدریجی) with 'non-gradual incipient', this is 'Timeless antiquity' (Dahar - دہر). For instance, the 'Supreme Soul' (Rooh-e-Azam - روح اعظم) precedes the 'reflective fractional souls' (arwah-e-juzziya - ارواح جزئیہ), or manifestations, this precedence is of 'timeless antiquity (تقدم دہری).

When we compare 'gradual incipient' with gradual incipient' (Haadis-e-tadreeji - حادثِ تدریجی), this is 'periodic precedence (Taqaddum-e-Zamaani - تقدمِ زمانی). For instance, Zaid (father) precedes Aamer (son). As they both are gradual incipients; they have gradually reached to their comprehensiveness, and the father is born earlier than the son.

THE SUPREME SOUL (روح اعظم - Rooh-e-Azam)

The Supreme Soul is the soul of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) and all other souls are its phenomena. It is also known as 'complete soul' (Rooh-e-Kul - روح کُل), soul of the Cosmos (Rooh-e-Aalam - روح عالم), the Life of the Universe (Jaan-e-Aalam - جان عالم), and 'Appendage Supreme ego' (Izaafatan Ana niyat-e-Uzma - اضافتہ انانیتِ عظمی).

The Supreme Soul is 'fractional reflective reality' in consideration with 'Absolute Being' (Wajood-e-Haqeeqi - وجودِ حقیقی). With reference to various fractional souls, it has a kind of 'Integrality' (kulliat - کلیت).

Always remember, there are two confinements of the 'Being'. One is Unitary, which does not change. The other is conjectural (اعتباری) which keeps on changing all the time. For instance, Zaid is 'fractional reflective reality' (Juzzee Haqeeqi - جزوی حقیقی). The confinements befall on it, in consideration with childhood, adolescence, youth, middle age and old age. Does it mean that Zaid becomes 'integral reflectivity' (kulli - کلی). Never. The ephemeral/temporary integrality (Aarizi kulliet - عارضی کلیت) is not in contrast with the original individuality.

Integral Intelligence (Aql-e-Kul - عقل کُل) - The Supreme Soul, in consideration of the Cosmos, being active and effective, is termed as 'integral intelligence' (Aql-e-kul - عقل کُل).

Integral Corporeal Self (Nafs-e-Kul - نفس کُل) - The Supreme Soul in consideration of 'being known' or being passive or being affected, is termed as 'integral Corporeal Self' (Nafs-e-Aalam - نفس عالم).

Integral Nature (Tabi-yate Kul - طبیعت کُل) - With the joining of 'integral intelligence' and integral corporeal self', and their compounding, the 'integral nature' or nature of the Cosmos (Tabiyat-e-Aalam - طبیعت عالم) is made. Some people call 'Integral Intelligence' as Divine Pen (Qalam - قلم), and 'Integral Nature' as Divine tablet (lah - لوح). This is because the Divine Knowledge is reflected in 'integral intelligence' and from there gets salient in 'Integral corporeal self'.

FRACTIONAL SOUL (Rooh-e-Juzee - روح جزئی)

Every molecule has a 'fractional soul'. It is in Quran - وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ [There is not even a thing but invokes His praise, but you do not understand their invocation.] (Israa - 44). When these molecules together develop a specific state and their mixture results in the creation of a specific nature, a specific soul is associated with them singly. As the nature of this mixture creates specific order among the molecules, the same way the soul of this nature rules the souls of these molecules.

When molecules and prima matrix mingle with each other in different ways, a specific mineral nature is fixed with it. For its contrivance, a specific soul is associated with it. For instance, as the qualities of iron gold, silver, sulphur, arsenic, etc., are different, their souls are also different.

When different minerals create a mixture/compound by mixing with each other, a botanical nature is associated with it. The affects and qualities of this 'botanical nature' (tabiyat-e-nabaati - طبيعت نباتی) are totally different from the natures of its mixture ingredients, or the natures of the minerals. For example, the mango tree and guava tree, etc., have food content, development and reproductive capacity.

When after development of capabilities at different intervals, the capacity of sense, and movement develops, the animal nature' is associated with it and the animal soul is made commander and deliberator. When the power of intelligence is developed, the 'human nature is fixed with it and the human soul is appointed as commander of the souls of 'prima-matrix' (jawahar-hiba - جواهر ہبا), minerals, vegetation and animals. The human soul is the controller of the realm of the body, the mover of all actions of the body. This is the reason, it is responsible for torment or recompense (azaab ya thawaab - عذاب یا ثواب).

The perception (idraak - ادراک) is of two types; sensory (ehsaasi - احساسی), and un-sensory (ghair ehsaasi - غیر احساسی). The sensory perception is dependent on imagination. The imagination is the intention of elation and grief. The un-sensory perception is away from joy and sorrow, elation and grief. As the human being has the sensitiveness and imagination, the recompense and torment, grief and anguish are clinged with him. The angels and even the souls of the human body parts have knowledge, but they are not sensory or imaginative. Therefore, they are not subjected to torment and recompense.

Some people term the 'sensory knowledge as 'fractional' and un-sensory/non-cognitive knowledge as integral even if the un-sensory knowledge is related to a fraction. ولا مشاحة في الاصطلاح [The difference in terminology does not make the difference.]

It should be clear that the innate qualities, 'peculiarities', and 'essentialness' should not be questioned for a 'specific essence' (Maahiyyat - ماہییت) or a peculiar person. This is an irrelevant question. The essentialness and qualities are there with the person, nature, and specific essence. It is not possible that the person is there but without innate qualities or the nature is there without peculiarities and essentialness. If the 'tiger is fed with food grains, instead of meat, it definitely will hurt it. The tiger may get sick and it will neither have the power nor bravery. Rather, it is possible that since food grains feeding is against its nature, it may die.

No one can question why a goat is not a meat eating animal, while a tiger is a meat eating animal? This is the individual nature and its exigency. A fish inhabits in water and a porpoise on land. If you drown a porpoise in water, it will die, and keep a fish dry, it will die. These are the essentialness of their nature and exigencies of their essence. No one can question why it is so?

Similarly, a human being is intelligent and knowledgeable and if he remains pro or against his exigency, he will get recompense or torment accordingly.

It is a fact that from the bad 'probate archetype', temperament, essence and nature, the emanation of evil is essential and imposition of torment on it is also necessary. Neither can you question about the nature nor about its essentialness.

Understand it fully, Allah does create everything but with it its nature and embodiment/essentialness are associated. Allah never makes a good nature, bad or vice versa. It is you who are bad, it is you who is good. You will get the reward or otherwise of your deeds. The virtuous is worthy of recompense and therefore, he is bestowed with recompense and the evil is liable for torment, therefore is subjected to torment. This is the exigency of justice and this is the precise wisdom.

Do not neglect this aspect that any attribute, and any deed of the servant cannot come into existence until Allah commands 'Be' to it. From an un-reckonable tiny particle to the illuminated sun, from souls to the manifestations, everything is dependent on Allah for His Majestic bestowal of being.

THE ANGELS (Malaa'eka - ملائكة)

There are following categories of angels.

(i) Angels unconcerned with cosmic administration -These angels are known as Settlers/Cherubs/Seraph (Mohimee'een, Karroobi - مہیمین کروی). They are busy in special submissions (ibaadaat-e-khassaa - عبادتِ خاصہ) to Allah in eternity. They do not have any concern with cosmic administration.

(ii) Angels concerned with corporeal forms - Details about corporeal bodies are described under topic 'World of Manifestation'.

(iii) Resolute Angels (Malaa'eka ulul azm - ملائكة اولو العزم) - The divine attributes are manifested in the entire cosmos through the 'supreme archetype (ain-e-Azam - عين اعظم), and 'supreme soul' (Rooh-e-Azam - روح اعظم) and 'Resolute angels' who over shadow the inhabitants of the entire cosmos. For instance Jibreel (عليه السلام) is the 'phenomenon of knowledge' among angels. Every human being has a pivotal point of power of knowledge or the power of Jibreel (عليه السلام).

(iv) Angels subordinated to the resolute angels (Malaa'eka itteba'e ulul azm - ملائكة اتباع اولو العزم) - These angels are subordinated to the resolute angels who assist and are useful to the resolute angels.

THE WORLD OF SIMILITUDE (Aalam-e-Misaal - عالم مثال)

The World of Similitude has 'prolongation' (imtedaad - امتداد), face and form. Because of its prolongation, it seems like an 'abode'. But that world is free from spacial consideration.

The thought is of two types, as follows:

(i) The incessant thought or the absolute thought (Khiyal-e-muttasil ya khiyal-e-Mutlaq - خیال متصل یا خیال مطلق). This is our intention-less, unreal and fabricated thought.

(ii) The distinct or confined thought (Khiyal-e-munfasil ya khiyal-e-Muqayyed - خیال منفصل یا خیال مقید). This is the cosmic, intentional, real and

correct thought; known as the world of similitude or the first demarcation (Barzaq-e-Awwal - برزقي اول).

Similarly, the vision of 'unveiling' or similitude' (Kashf ya misaal - كشف يا مثال) is of two types; **(a)** correct, and **(b)** incorrect.

The correct vision is of two types; **(a)** real features like true dreams, the happening is viewed in toto. **(b)** metaphorical appearances (majaazi sooratain - مجازی صورتیں).

The metaphorical appearances are of two types (a) without any addition and non detrimental from the temporal self (Nafs - نفس), (b) With addition and detrimental from the temporal self/ Anima - Nafs (نفس).

The unveiling (kashf - كشف) or dream viewed metaphorically is 'explicable' (ta'abeer talab - تعبیر طلب). The explicator/interpreter/ construer has to know the circumstances and idiomatic usage of the language, etc., of the viewer.

The incorrect dreams or unveiling, meaningless nightmares (Asgaas-e-Ahlaam - اصغاثِ احلام) are self fabricated and incorrect thoughts. The degree of truthfulness and correctness of the unveiling or dream is dependent upon the degree of quiescence, politeness and relinquishment of desires of the temporal self / Anima (Nafs - نفس).

In the World of Similitude, the shapes come from the 'World of Souls' and upper states and also from the World of Manifestation (Aalam-e-Shahaadat - عالم شہادت) and lower states.

Sometimes becoming stronger, the thought or similitude is felt in the World of Manifestation and sometimes is also visible to others.

Summation of courage, prevention of irrelevant considerations (dafa'e-khatraat - دفع خطرات), concentration of thought at one point, attention towards virtuous souls, assistance of appropriate 'Epithets of Allah' (Asmaa-e-Elahia - اسماء الہیہ), renouncement of the necessities of the corporeal self (meaning, desisting from excessive food and drink), avoiding the light, and closing of the paths of senses, are helpful in the opening up of the 'World of Similitude'.

The World of Manifestation' is subjected to time, period and is unconnected with the past and future (meaning, the fractions do not combine with each other as only the present is seen and not the past or the future). Still everyone has some experience that in dreams of the people and in 'unveiling of the ascetics (Murtaz - مرتاض), some of the past or future happenings in the world of similitude become visible. Therefore, the world of similitude is not subjected to 'periodic consideration (Tahet-e-Zamaan - تحت زمان). It is subjected to timeless consideration (Tahet-e-Dahar - تحت دہر).

Do remember that anything from the sublime world (عالم علوی - Aalam-e-Ulwi) appearing in a form is sighted in 'similitude'. However, that does not affect its 'solitude' and formlessness (Tajarrud wo bay soorti -). It is in Hadith, Prophet Mohammad (صلی اللہ علیہ) (و آلہ وسلم) witnessed 'knowledge' in dream in the shape of milk.

Narrated Abdullah bin Umar (رضي الله تعالى عنه), Allah's Apostle (صلی اللہ علیہ) (و آلہ وسلم) said, 'While I was sleeping, I was given a bowl full of milk (in the dream) and I drank from it till I noticed its wetness coming out of my limbs. Then I gave the rest of it to Umar (رضي الله تعالى عنه). The persons sitting around him asked, what you have interpreted (about the dream) O'Allah's Apostle (صلی اللہ علیہ و آلہ وسلم)? He said it is knowledge. **(Bukhari Volume 9, book 8, # 135)**

What difference does it make on the absolute formlessness of knowledge. Gabriel (عليه السلام) sometimes used to appear resembling Dahiya Kalbi (رضي الله تعالى عنه), sometimes like a 'Beduin', that does not entail him having a corporeal body.

A thing in consideration of certain expediencies is viewed in different shapes. To consider it confined into only one shape restricts the literary development and denial of other shapes. Did Muslims considered knowledge resting in milk and started worshiping it because Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم) witnessed it in the shape of milk in his dream? Never.

Our Hindus ascetics, the people of unveiling, witnessed knowledge in its glory and power, meaning in the shape of an elephant. Therefore, till now they worship it by making an idol of elephant made of cow-dung or mud. They call it Ganpati or Ganesh. This, the form of mud is taking shape as per your wishes, which means it is prostrating you as the refulgence of knowledge and power is flinging in you (Human beings). Honestly speaking, you yourself are Ganpati and not that idol. Our Hindu brothers never pay attention to understand the unveiling of their elders, and towards turning themselves away from metaphor to the truth, which has resulted in the permanent idol worship clinging around their necks as an unfortunate necklace. I always look at the pictures of deities made by Hindus and make a way through them towards the truth by considering what are the meanings of a particular example or simile. Remember, every metaphor has a face behind it. To turn your attention towards the fact is the truthfulness. To believe in Allah is truthfulness. Rest is pseudo passion.

In one picture I saw an example of rage. There is a black complexioned woman. Her red tongue is exposed outside her mouth. A garland of human heads is around her neck. The frill of hands is holding the head of a certain tyrant. When asked, I was told that this is the Black Deity (Mahankali Devi - ماہنکالی دیوی), worshiped by Bengali people.

In another picture I saw an example of rage. There is a human form whose head is of a tiger, limbs are of tiger. It is ripping the stomach of a tyrant by pulling him on the ground. This is also a deity of Hindus. Look all these are the forms of rage. But the person believing in Mahankali does neither believe in Shanker nor in Narset (the deity with tiger head).

There was an earthquake in Japan and a volcano was erupted. Is it not an example of Allah's rage? There was a rain storm in Musi river in 1908 and thousands were perished and thousands of homes were destroyed. Plague made Hyderabad State its hunting ground. All these are the forms of Allah's rage.

It is in Quran - مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَآمَنْتُمْ - [Why shall Allah subject you to torment if you express gratitude and proclaim the faith.] (An-Nisa- 147).

Once I had a conversation with a Hindu friend of mine and was told that they have parrot also as an incarnation. I asked him what do they mean by that? He told me, there is no explanation on that. I told him the rule of the parrot is *آنچه اُستاد ازل گُفت بمان می گویم* [Whatever God expresses, I tell you the same thing] (**Persian Hemistich**). Whatever is revealed to the prophets in divine revelations, whatever is revealed to the Awliya Allah in divine inspirations (ilham - الإلهام), they express it to others in toto. They do not add or delete in it. That is the meaning of parrot.

Some Hindu Rishis wanted to understand since when this chain of existence is there and how long will it continue? They spotted the penis. They ran towards past, did not get the beginning; towards future, did not get the end. It is evident that penis is the apparent center of human reproduction. Therefore, they thought the beginning of this universal existence in the shape of penis. The followers of these Hindu rishis made a shape of penis and placed it around their necks. They believe penis is their God. They are called people of phallus (Qaum-e-lingayat - قوم لنگایت).

Is there an end to this ignorance? Idol worshipers do not like to put a step forward from simile.

Consider a little bit. The simile for greatness and nobility is elephant. The shape of cunningness/chicanery is fox. The simile for wickedness is pork. The example of foul mouth is dog. The equivalent of thief is crow and so on. A good attribute has a simile and a bad attribute also has a simile. The man is witnessed in the 'world of similitude' as per his attributes.

The human being, in consideration of his circumstances, elevates into eminence or degenerates into obscurity in accordance with the attribute he is seen in the world of similitude. In the end when the man acquires the humanity, is bestowed with the

excellent attributes, gets the authoritative dignity, then only he gets the shape of a human being.

Is there a comparison between changing of different faces for descending or ascending in the world of similitude and the claim to get incarnation, transmigration of soul from one creature to another? For every nature and specific traces, there is a specific soul. Is there a scarcity for new souls that the old soul gets connected with others. And after the old soul is associated with the body it does not remember anything that has happened before. What is achieved out of this punishment and retribution? Neither the offense is known nor the punishment. What benefit was achieved out of big spiritual exercises? You become rich or become king. Those who compare themselves with Islamic spiritual Mendicants (Fuqara - فقرا), do they know the meaning of relish, know the standard of comfort? The Islamic spiritual mendicant (Faqeer - فقير) who is happy with God, is bestowed with divine proximity, gets the pleasure of love and proximity, annihilation and endurance, would regard the Empire of seven climes as nothing, no more than the feather of a mosquito.

لطف مئے تجھ سے کیا کہوں ذاہد
ہائے کمبخت تو نے پی ہی نہیں

How do I describe the taste of the purified wine of
love of God to you O' so called abstinent. Alas,
O'luckless, you have never tasted it in your life.

The retribution for the love of God, to be engrossed in His remembrance and invocation of God, should be 'Him', the Almighty, and not a few nonsensical worldly things. Has anyone seen a king or a billionaire happy and peaceful in reality? Has anyone seen them dying happily? Who is not aware of dying of Alexander and Mahmood Gaznawi? Look, the Awliya Allah, His devoted lovers and sincere seekers consider death as 'the bridge to unite friend with a friend. The lover raises slogans while dying.

یہ امید دید ہی نے کیا موت کو گوارا
میری جان مُفت کب تھی کہ جو یوں نثار ہوتا

The expectation to see (the beloved) has made me
accept the death. My life was not to be given away
freely the way I sacrificed myself (on you O'Lord.

What an oppression is it? The remembrance of God, the divine invocation is sold so cheaply. The cost of invocation of God are a few coins of this mortal world.

ہر دو عالم قیمتِ خود گُفتتہ - نرق بالا کُن کہ ارزانی بُتوز

O'God, you have shown your price to be both the worlds.
Kindly raise it up as you are still not suitably priced. - (Persian
couplet written by Hadhrat Amir Khusro - (رحمة الله عليه -

What is this self inflicted oppression? You have caught hold of one form of similitude, and when another form of similitude came in front, you refused to accept it. Thousands of simile appear in front of Mohammadans (Muslims), they catch hold of its similarity with the divine truth. They see innumerable similes, but do not confine the truth of God in any singular form. They are not concerned of the attire. The one who is wearing the attire is the 'light of their eyes, and peace of their mind'.

The Muslim Sufi sees one form and is ready to see the other. Neither is there a limit to the divine refulgence, nor is there an end to his solicitation. If the lover's demands are ended, or he is satisfied with a better state, then the divine refulgences will also end. Neither the refulgence has an end nor the receiver should stop at a point. O'our Lord, you are beyond exception, therefore my solicitation is also beyond an end.

It is in Quran - وَقُلْ رَبِّ زِدْنِي عِلْمًا - [And say O'Prophet (صلى الله عليه و آله وسلم), O'My Lord, increase me in knowledge] (Ta Ha 114). [Let me die as Muslim and unite me with the righteous.] (Youssef - 101).

مسیحا تماشا دیکھائے چلا جا - میں مرتا رہوں تو چلائے چلا جا

O'Massiah, you keep on showing the spectacle. I keep on
dying and you keep on bringing me back to life.

My innocent Brahman brothers. Did you not show the facts to the people apprehending that they will become your equals? Or you yourself were deprived of the sight of the face of the 'Friend'(God) by becoming fascinated with the embellishment of the veil?

Alas, idol worship. Bewail Idol worship. Clay, stone, fire, water, peepul, sweet basil, stars, cow, snake and many more are honored as sacred. The servant-hood head is bowed down in front of them. As a matter of fact the human being has the refulgence of

'knowledge', the refulgence of Governance, and which refulgence is not there in human being.

کون سی شئے ہے جو نہیں مجھ میں موجود
اک طلسمات کا پتلا ہوں میں

What is that which is not there in me. I am a statue of wonder.

Nothing is left in the disgrace of Allah's vicegerent? How long the things of the Universe will be worshiped? Seldom you considered أَفَلَا تُبْصِرُونَ وَفِي أَنْفُسِكُمْ ۖ [He is in your own selves, will you not then see.] -(Adh-Dhariyaat -21).

کیا ملک میری حقیقت کو سمجھتے غلوٰی
جنکا اُستاد نہ سمجھا وہ معنی ہوں میں

What could the angels understand my reality
O'Ulvi. Their teacher (Satan) could not understand
the puzzle I am.

It should be clear that the human being is known as 'venial human' (Insaan-e-Saghir - انسان صغیر) and this cosmos is known as 'large human' (Insaan-e-Kabeer - انسان کبیر). As the human being has a thought, similarly the Cosmos has a thought which is known as 'the World of Similitude'. Whatever human being does, first he considers it. Similarly, what is happening in the world of manifestation, it is coming from the 'the World of Similitude'.

The human thought has a coherence, a connection with the world of similitude. That is to say, from the thought a skylight window is opened in the world of similitude with which the human being peruses and reviews, be it past or future. It is an experience that the one who has strong intelligence, gets gnosis; one with strong sense of affection gets inebriation; and the one with strong imagination gets the unveiling of similitude in abundance and with perfection.

Sometimes non-corporeal things, like Jinnies, by taking the form of simile, are witnessed in the world of manifestation. And sometimes the human beings by the power of their thought become subtle and are felt at various places in the corporeal form.

Remember it well, it is not necessary for everything in the heart to take the form of thought. Similarly, whatever is there in the world of angels, it is not necessary for it to come down to the corporeal and manifestative form. This shows magnanimity of the world of similitude over the world of manifestation, and the world of angels over the world of similitude. Over it, is Allah's knowledge; and over it, is the encirclement of the Divine Unity, is proved.

Also remember, as the corporeal forms are at various states in consideration of their densities, similar are the forms at various states in subtlety in the world of similitude.

Often people of incantation (Non Muslim Sufis/spiritualists), get in conformity with the lower stage evil souls who are in the 'infernal world (Aalam-e-Sifli - عالم سفلى) and they start witnessing them.

Some people undertake mystic invocation and what they see is some far away places of this world or the world of similitude in conformity with their state or some craftsmanship of their corporeal self. Where is the composure of heart, cheerful acceptance of fate, servant-hood, divine gnosis, exposition of the secrets of wisdom? How many people have these objectives as their motto of the heart? Excepting Allah, every thing is a play, is worldly fun and past time. كُلُّ مَا شَغَلَكَ عَنْ رَبِّكَ فَهُوَ صَنَمُكَ [Anything that turns your attention away from your Sustainer is your Deity.] **(Arabic saying)**.

Look, wherever will be the lense of your concentration and attention, that picture will come in to the mirror of your thought; whether it is subtle or infernal, light or dense. Except those few toilets, what did a scavenger saw when he visited Hyderabad State? Did he see the King Kothi, or Falaknuma Palace, Darbar Hall of Kilwat or Chowmahalla? Nothing. Remember, the significance of knowledge is directly in relation to the known.

Often nothing is visualized from outside. You internal emotions come out becoming a mirror. إِنَّ خَيْرٌ فَاخَيْرٌ وَ إِنَّ شَرًّا فَشَرٌّ [If it is virtuous, it is good and if it is evil, it is bad.] **(Arabic saying)**. If the faith of heart, the spiritual emotions and the state of corporeal self are not witnessed today, there is no fear. These will be seen while dying. The intrinsic state will be exposed in resurrection. You will get the knowledge of omnipresence (Ilm-e-Shuhud - علم شهود). Some people give importance to the witnessing of things of the world of similitude by way of unveiling to such an extent that they regard the man of right faith as inferior to the the one who gets the ordinary unveiling of similitude. They consider them inferior subjecting them to this Quranic verse [The one who is blind in this world is blind in resurrection.] وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ **(Al-Israa - 72)**.

We believe that we do get the knowledge of omnipresence. The one who does not have right knowledge in this world will be blind in resurrection. Did all the companions of the Prophet (صلی اللہ علیہ و آلہ وسلم) had similitude opened for them. We do not have importance for the world of similitude. Rather we have importance for the correct knowledge.

دیکھا تم نے کیا دیکھا - اسکی کتنی وقعت ہے
کھیل تماشہ لا حاصل - مقصد اصلِ حقیقت ہے

There is no value of what is seen. Nothing is gained out of a show play. The objective is the real thing.

حسرت جو میرے علم میں ہے جلوہ فگن آج
کل آئے گا وہ بن کے تماشہ مرے آگے

Hasrat, whatever is manifested in my knowledge today, will come as a spectacle in front of me tomorrow (resurrection).

If we did not see here today, will see it there tomorrow.

کرتا ہے اگر پردہ او پردہ نشیں کرلے
محشر میں تو دیکھیں گے تجھ کو ترے شیدائی

If You wish to hide Yourself behind the veil, You can do it. But the devoted seekers will definitely see You on the day of Judgement.

The fact of the matter is that this world is also a thought and dream.

الْعَيْشُ نَوْمٌ وَالْمَنِيَّةُ يَقْطَعُهُ - وَالْمَرْءُ بَيْنَهُمَا خِيَالٌ سَارِي

The life is a sleep and death is to get up, and in between, the man is an active thought.

But this thought is not ours. Rather it is the thought of a very big Entity which cannot be set aside by anybody. We have control on our thought to some extent, but we do not have control on ourselves. Because we are not from our own thought, but the knowledge of Supreme Being.

نہ ٹلائے سے ٹلے گی ہے بلائے آسمانی
مرا اعتبار حسرت مرا اعتبار ہوتا

This inevitable thing from sky cannot be set aside
even if I wish. I wish my conjecture could have been
my conjecture.

THE INEVITABLE AND PENDING FATE (Qazaa-e- Mubram Wa Mu-Allaq - قضاء مبرم و معلق)

Sometimes all reasons of an episode (happening) are not clear in the World of Similitude (Aalam-e-Misaal - عالم مثال). Only a 'deficient cause' (Illat-e-Naqisa - علت ناقصہ) is known. In this state, whatever is perceived, is not necessarily correct. Witnessing an incomplete cause is known as 'Pending Fate' (Qazaa-e-Muallaq - قضاء معلق). Sometimes the entire thing is seen and the cause becomes complete as a result of which the happening comes into being. Then it is said that the 'Pending Fate' has become 'Inevitable Fate' (Qazaa-e-Mubram - قضاء مبرم). Sometimes the impediment is seen and the result which was about to happen, does not happen. In this case also the 'Pending Fate' becomes 'Inevitable Fate'. This is the reason the World of Similitude, rather the divine preserved tablet (Lauh-e-Mahfooz - لوح محفوظ) are known as 'Divine tablet of obliteration and affirmation (Mahoo wa Isbaat - محو و اثبات). But Allah's knowledge where the schedule of events and program of this Universe is there, does not change. The purport of the 'mother of books' (Ummul Kitaab - أم الكتاب) is Allah's knowledge. It is in Quran - **مَا يَشَاءُ اللَّهُ مَا يَشَاءُ وَيُنَبِّئُكُمْ وَعِنْدَهُ أُمُّ الْكِتَابِ** [Allah blots whatever He wishes, and keeps as it is, whatever He pleases. And He has the Mother of the book, meaning divine knowledge.] (**Ar-Raad - 39**). Some Awliya Allah predict something by witnessing the world of similitude. And some secure information from Allah's knowledge. Therefore, their prediction comes out to be true because they have acquired information from Allah's knowledge where rescission/reversal has no room, only persistence and solitude is there.

THE WORLD OF MANIFESTATION (Aalam-e-Shahadat - عالم شہادت)

The World of Manifestation (Aalam-e-Shahadat - عالم شہادت) is also known as 'Physical World' (Aalam-e-Nasoot - عالم ناسوت), 'World of Creation' (Aalam-e-Khalq - عالم خلق). In the World of Manifestation, things are perceived by the outward senses. These have weight, along with face and form. They are subjected to period and dwelling. They gradually reach to completeness. The previous state assist them in this world. As these things are creations, their capacities and progressions are also created and modulated.

In the World of Manifestation only the 'present' is known and witnessed. Past and future are not observed. Nothing could exist in the world of manifestation unless its existence is there in the 'subtle worlds' (Awaalam-e-Ma'fouq - عوالم مافوق), whether it is quintessence, characteristic, line, figure or anything else.

PRIMA MATRIX (Johar-e-Hiba - جوہر ہبا)

Prima Matrix (جوہر ہبا) are those tiny particles, or molecules or atoms or protons and neutrons, from the assemblage of which this Cosmos is formed.

Form is the name of the finiteness/confinement which is caused to the Amorphous.

Amorphous (Hayula - بیولا) is that which has not taken any form yet but is capable of taking form.

Body (Jism - جسم) is the combination of 'form' and 'amorphous'.

Integrated form (Shakl-e-Kul - شکلِ کل) When the tiny particles of Prima matrix get close to each other and appear in different forms, then the comprehensive and common form is known as 'integrated form'.

Integrated Amorphous (Hayula-e-Kul - بیولائے کل) In consideration of taking the shape, and in view of it being the place of image, (Mahl-e-su'ar - محلِ صُور), the prima matrix is known as 'integrated amorphous'.

Integrated body (Jism-e-Kul- جسم كُـل) The combination of 'integrated amorphous' and 'integrated form' is known as 'Integrated body of the Cosmos' (Jism-e-Aalam - جسم عالم).

Reflective Fractional Form (Shakl-e-Juzzee - شـكـلِ جُـزئـی) The Manifestations of the 'Integrated Form' are the 'reflective fractional forms.

Reflective Fractional Amorphous (Hayula-e-Juzzee - بیولانے جُـزئـی) The phenomena of 'integrated amorphous' are 'reflective fractional Amorphous'.

Reflective Fractional Body (Jism-e-Juzzee - جسم جُـزئـی) The exhibition of the 'integrated body' are the reflective fractional bodies.

The following are the thoughts of some Sages.

The bodies of some angels are made of light (noor- نور), some are made of 'fire' and some are of 'air'. The bodies of 'spirits' (Jinnat - جنّات) are sooty (Dukhani - دُخانـی) in which the element of fire is dominating. The human body actually consists of a few 'rarified vapors' (Bukharaat-e-Lateefa - بُخاراتِ لطیفه) which are created from blood. These are called 'blopore' (blood vapor - Nasma - نسـمـه). Blopore gets out of the body after the human being dies and by the power of imagination and common sense takes an ethereal form. The 'recompense' (sawaab - ثواب) and 'torment' (Azaab - عذاب) of the body is purely dependent on it. As long as the man is alive, the vapors through the blopores control the veins and through veins on the muscles and blood and through blood govern all parts of the body. When the man dies, the blopore gets out of the body and does not get dissolved over a long period of time. Some people say that the soul is inadvertently connected with etheria (particles of ether) and through it with the blopore, and through it with blood of all the body. Where the parts of the dense impure vapor (Bukharaat-e-Kaseefah - بُخاراتِ کثیفه) are gathered, the wicked souls get relevancy there. Similarly, with the 'perfumed vapor' (Bukharaat-e-Mu'attara - بُخاراتِ معطره) the virtuous souls get relevancy.

MATTER (Madda - مادّة)

Nowadays people scream and shriek about matter. On everybody's tongue you will find the words 'matter, nature, disposition'. Let us find out what is it and what are its properties and ingredients.

In physics, the properties of matter are - (i) It has mass, meaning it occupies space. (ii) It has passage, meaning it has length, breadth and depth. (iii) It has perpetuity, meaning, if it is in motion, it remains so unless some eternal force makes it stationary. (iv) If it is stationary, it remains so unless some external force puts it back into motion.

The matter whose state is this, is a thing of the world of manifestation. Let it be that way. But how does it have a bad effect on religion or on the people of spirituality. How could spirituality be denied because of the presence of matter. In the properties of matter to be knowledgeable with 'will' is not there. Therefore, for 'will' we have to concede to accept something outside the matter.

Shaikh says that, let someone think it over. Who am I? Am I one among the parts of my body? Do I consist of hands, legs, head, blood, flesh and bone? Never. Hands and legs are severed in war. I trim my nails and have a hair cut every week. Did I loose anything? No. When I was born, what was the quantity of my body? What is it today? What was its weight and what is it now? By dissolving and substituting the whole body gets anew in about 7 to 12 years. In my age of 57 years (1928), I have changed my body about 8 times but I remain the same as before. I have the same ego of mine. So much has happened, but I remain the same. There is no change in me.

If the place of knowledge was my body, then by the dissolution of my body or by separating its parts, it would have been lost. But things happened 12 years earlier and other episodes that happened earlier than that I still remember them. They are present in my knowledge. I stand at my 'will', sit down, walk and roam around. If I was 'will-less' matter, I could not have my movements at 'will'.

What connection the people who debate over matter and its properties and relevance, will have with spirituality? The one who tries to tress pass out of his circle of knowledge will be treated as an outsider. If the weaver interferes in the affairs of a goldsmith, he will prove himself unaware. If an astrologer starts fighting with a physician, it will be his stupidity. Every art has its working boundaries. It is ineptitude and foolishness for one craftsman to interfere in the work of an expert in other area.

RELIGION

To know Allah's nature, to find out the secrets of nature is undoubtedly human mastery. To understand the matter and 'perceptions' (Mahsoosaat - محسوسات), Allah has given us intelligence. To understand things beyond physical world, spirituality and non-perceivable things, Allah sends teacher whose nature is extraordinary. He has connection with both perceivable and non-perceivable. He takes from non-perceivable and gives away to perceivable. By saying this, I mean he is a Prophet / Apostle of Allah.

The naked eye cannot see the needle of the hour of the watch moving, cannot see the movement of the sun, stars and the shadow of the wall. Therefore, a superior faculty, meaning intelligence, guides it. And when the sound mind shows its helplessness to comprehend certain issues, or when subjects these issues to its commands, finds it wrong, then a still superior potentiality, meaning, 'faith', 'unveiling' and revelation becomes its guide and leader.

When the state of intelligence and faith is not the same, then there is no confrontation between them. A cart cannot collide with an airplane. For a confrontation, both the things should be of same standard.

Scientists complain that in religion, the reciprocal relevance of the matters and their relations and imperatives have not been mentioned. This complaint is irrelevant. In religion, it is important to describe God and human beings, Prophet and nation, the relationship between human being and the non-materialistic worlds. Because human intelligence is not capable to comprehend these, the religion describes the relationships and imperatives of cognizable and materials. Also, the religion's point of view is focused on integrals and not on fractions, as parts of the particles are infinite, uncountable and innumerable. If every particle is covered by revelation or inspiration, then the human mind which is a great bestowal of Allah will be of no use. The children should also think and consider but under the guidance of a teacher.

It is in Quran - **وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا** [And contemplate the wonders of creation in skies and earth and say our lord has not created it for naught.] **(Aale Imraan - 191).**

The religion commands that it is compulsory for the human intelligence to strive within its own working circumference. But if it surpasses its limitations, will get knocked down and will never be able to get up again.

MIRACLE

Flying into excessive passion on knowing a few laws of nature, acts of nature, a few secrets of Allah's nature, that too related to the materialistic relevance, and to deny other secrets of nature, is to stop the development of knowledge. Did you ever know what connection do you have with Allah? To know all these issues is a different affair altogether. There is a dirty water in a small pit and a few frogs are croaking sitting around it. Do they know that the world also has oceans and rivers that have no end.

سائنس و فلاسفی سے کیا حاصل
کیا ہے لاجک و ہسٹری کا حاصل
جب اپنی حقیقت کو نہ سمجھا تم نے
جو کچھ کہ لکھا پڑھا وہ سب لا حاصل

What is gained by science and philosophy;
what is the gain of logic and history, when you
do not understand your own reality. Indeed,
whatever you have studied is fruitless.

There is a 4 years old child who has seen the sun light everyday but has never seen the solar eclipse. On the basis of his experience, he denies the solar eclipse and says - لَا تَبْدِيلَ لِمَا خَلَقَ اللَّهُ [There is no change in Allah's creation.] (Ar-Room - 30). Does his denial of solar eclipse, his consideration of divine happening to depend on his unsound experience and logic correct? Never. First of all how old is your history. Then how many detailed events you have in sequence. The fact of the matter is your narrow mindedness has made you to express these denials. [الناس أعداء لما جَهِلُوا [People are envious to all those facts they are not aware of.] (Arabic saying). All these self complacent people are caught in a misunderstanding. They claim that a thing which 'we do not know' is not existing right from the start. These people consider non-existence of their knowledge as non existence of facts.

Consider one more aspect. There is an expert blacksmith who makes a gun from an iron rod by hand. There is a goldsmith who makes cloth buttons and rings very well. Do I accept them as expert in their craft or in logic, philosophy and reasoning? Do I accept them as the leader of the world and consider their utterances as كَالْوَحْيِ مِنَ السَّمَاءِ [a revelation from the Sky?]. If I do this way, it will be my illiteracy, my stupidity. But now a days a disease has become universal. When you see the Westerners are good at weaving cloths, in black smith profession, in drug making and are expert in killing people by using weapons of mass destruction, killing people by chemical weapons, the

opinions of every one of them (even though they are totally illiterate in spirituality) are given more importance than that of Quran. Again, a few deny the Quran itself and some try to misinterpret the meaning of Quran in order to make it subordinated to the views of those materialistic men, and on this, feel over joyous. This thing has been clarified in Quran about 1300 years ago. Is there a limit to this illiteracy, innocence and stupidity. اللَّهُمَّ ارْنِي حَقَائِقَ الْأَشْيَاءِ كَمَا هِيَ تَوَفَّنِي مُسْلِمًا وَاجْعَلْنِي بِالصَّالِحِينَ [O'our Lord, kindly reveal to me the facts of the things as they are and keep me Muslim while dying and unite me with righteous people].

This disease is not exclusive with Muslims, rather it has contracted non-Muslims as well. This European virus has infected the Indian youth as well.

ELEMENTS

The older sages believed in 4 elements, viz., (i) water, (ii) fire, (iii) earth, and (iv) air. The current scientists have discovered 72 or more elements. For instance, hydrogen, oxygen, carbon, sodium, potassium, silver, gold, iron, cooper, etc. This is their extreme analysis. To the people of gnosis (Urafa - عرفا) , everything of this world is a reflection of the divine attributes and epithets (اسماء وصفات الربيه) or is dependent on them.

COMPOUNDS

The Divine Unity and the elementary attributes of Allah do not manifest. What manifests is 'incipient' (Haadith - حادث), Conjectural (Eitebaari - اعتبارى) and compound (Murakkab - مركب). This is because incipience and presumption occur only to compounds, and not to elements. For the divine unity which is an 'absolute element' (Baseet-e-Mahaz - بَسِيطٌ مَحْضٌ), and also for the 'elementary attributes' (Sifaat-e-Baseet - صفاتٍ بَسِيطَةٍ) of Allah, there is no phenomenon (mazhar - مظهر). The phenomenon is for incipient and contingent entity. And there is no phenomenon which does not have innumerable attributes and which is not compound.

INORGANIC MINERALS, VEGETATION, ANIMALS, SPIRITS (Jamadaat, Nabataat, Haiwanaat, Jins - جمادات - نباتات - حيوانات - جن)

Inorganic minerals - They are dimensional, meaning, they have length, width and depth. They do not have development and apparent life.

Vegetation - In addition to length, width and depth, they have herbage faculty and the faculty of assimilating food etc. The vegetation have a kind of life, however, they cannot change place and have no movement by 'will'.

Animals - Apart from dimension and development, they have apparent life, perception, 5 common senses and ordinary thoughtfulness. The things required for the survival of animals are provided to them by nature . The new born of the animals starts walking immediately after birth. The human being is there with thousands of requirements, the substitute to which is provided in 'common sense'.

Sensible beings (Zee Aql - ذى عقل) - They have superior life, comprehension, 'will' and authority. The Jinns (spirits) and human beings, are included in it.

Jinns - Like humans, they are sensible beings, capable of reproductive capacity and procreation. However, in comparison with an ordinary human being, they are lighter and have fire content in prevalence in them. They can appear in any shape. Ordinary human beings cannot see jinnis. But if the jinnis desire, they can be witnessed by ordinary human beings.

In the World of Manifestation, when jinnis take form and body, then all traces and requirements of that form get associated with them. Therefore, if a jinni appear in the shape of a snake, the poison also comes into him/her and he/she can be killed by a stroke of a stick.

Since Jinnis, like humans, are sensible beings, they are governed by Islamic law (sharia). Because they are entrusted with Sharia, the jinnis and humans both are known as 'entrusted twain' (saqalain - ثقلين). As compared to humans, life spans of jinnis are lengthier. If they live with human beings in the world of manifestation taking the shape of human beings, their ages also get curtailed on par with humans. Since the life of snake is longer, they often live in the shape of snakes. This is the reason the Arabs call snake حية. Arabs consider that unless someone struck snake from outside, snake does not die.

There are two types of Spirits (Jinnis), as follows:

(i) Wicked Spirits - The devils who are wicked spirits, mislead human beings. A devil is born along with a human being. Their leader is Satan, who was born earlier than Adam (عليه السلام) and will remain alive till resurrection. This is Allah's trial and test.

Shaikh says that Satan is the dog of the 'Shrine of Magnificence' (Dargah-e-Azmat - درگاه عظمت), the Court of Allah (عَرْزُ وَجَلِّ), He does not allow the undeserving to enter into Divine audience. Our duty is to take refuge of the Lord of the dog and call Him. He will definitely chide his dog. 'I take refuge of Allah from the wicked Satan'.

(ii) Non Wicked Spirits - The ordinary jinns are civilized. Among them, there are good and bad jinns, infidels and Muslims. Some of them have been bestowed with the company of Prophet Mohammad (صلى الله عليه و آله و سلم).

Human Being - The human being has been given the faculty of wrath (Quwwat-e-Ghazabi - قوت غضبي), carnal faculty and faculty of knowledge. Thus, if the faculty of knowledge (Quwwat-e-Ilmi - قوت علمي) is subdued, he becomes worse than the animals. If the faculty of knowledge predominates and he gets merited with divine gnosis (معرفت الهی) and reflection of divine epithets, he becomes superior than the angels and governs the subtle and infernal worlds (Awaalim-e-Ulwi wo Sifli - عوالم علوی و سفلی).

In short, from the tiny immeasurable particle to the illuminated sun, whatever is existing, is the phenomena of divine unity and divine epithets. But no creature has the ability, except human beings, to become 'absolute phenomenon' (Mazhar-e-Taam - مظهر تام) and nucleus of all attributes. Because in non-human beings, some attributes are manifest, some are hidden. Even individuals in human beings have phenomenal differences in the exposition of capabilities.

The human being, by climbing over the arc of ascend of the 'circle of relative existence' (Da'era-e-Imkaan - دائره امکان) reaches the peak point of the arc and becomes the life or model of the minor world (Aalam-e-Sagheer - عالم صغير), rather larger Universe (Aalam-e-Kabeer - عالم كبير). As this thing is exclusive only for the human being, he gets rewarded and becomes distinct with the crown of vicegerent (Taaj-e-Khilafat - تاج خلافت). To know the facts of life and become distinct with the divine gnosis (معرفت الهی), to understand his self inexistencia (non existence), to annihilate his deeds, attributes and innate and become the phenomenon of the epithets and attributes and remain endured in divinity is the feat and only feat of the human being.

EVOLUTION (ارتقا - Irtiqa)

To understand the source of the needs of the world and hereafter, to know the ranking, to distinguish between the conjectures and to take care of obligations of everything is the epitome of the human being.

Addressing the materialist philosophers, Shaikh says that is there anything achieved if you drum beat about your imagery babbles and nonsensical talk about a few material substances. You consider yourself the descendant of monkey, let it be auspicious to you. In view of the divine wrath, the human being may be in the distorted shape of the monkey, let this be auspicious to you. We people are made of dust. You have the issue of evolution. We have the circle of existence's arcs of ascend and descend. Now tell us whose coverage is wider. Either, cotton seed, the kindled state of matter, freezing stage, seventy two elements, vegetation, animals from these insects, large ants, pig, quadrupeds, monkey, gorilla, human being and the end. So much emphasis and uproar on it. Claims of strength of knowledge. That is all is known.

Now listen the facts about the Creator of this Cosmos and His creatures. Divine Unity (Zaat-e-Elahi - ذات الہی); Infinity (Ahdiyati - احدیت); Indefinity (Wahdat - وحدت); Actiplicity (Wahidiyat - واحدیت); Divine Epithets (Asma-e-Elahia - اسماء الہیہ); Probate Archetypes (Ayaan-e-Sabita - اعیان ثابتہ); reflection of epithets on archetypes; the conjunction of divine omnipotence with divine knowledge; souls; similitude (Misaal - مثال); prima matrix (Johar-e-Hiba - جوہر ہیا); bodies (Ajsaam - اجسام); in kindled form - fire, in the form of gas - air, in the liquid form - water, in solid form - earth; the elements; compounds; inorganic matter, the last of them coral; in vegetation, the last of which date tree (by stating last, I mean to identify their prominence in that category); animals, the last of which monkey/gorilla; human beings, in them the ones with ordinary intelligence. This point is the extreme point of the arc of descend. The active intelligence, effective intelligence, benefiting intelligence, or intelligence in accordance with how we are made up; infidel (Kaafer - کافر), faithful (Momin - مومن), among them sinful (Fasiq - فاسق), and pious (Saaleh - صالح), annihilated in divine deed, (fani bi fe'lillah - فانی بفعل اللہ), annihilated in divine attributes (faani bi sifatillah - صفات اللہ فانی فی), annihilated in Divine Unity (Faani fi Zaatillah - فانی فی ذات اللہ). Endured with divine endurance (Baqi bi Baqa Allah - باقی ببقاء اللہ). Or consider that the way he had descended to the descending states, he ascends via the same states or say that earlier the veils of confinements were befallen, now the veils are lifted one after the other. The first was the arc of descend. The second is the arc of ascend. The joining of both these arcs is the circle of being (Daa'e'raa-e-Wajood - دائرہ وجود). [All Praise is for Allah who is the first, the last, the manifest and the intrinsic.].

From the starting point which is close to inorganic matter, the changes of its various forms up to human being is apparent.

It is in Quran - خُلِقَ مِنْ مَّاءٍ دَافِقٍ - خُلِقَ مِنَ الصُّلْبِ وَالتَّرَائِبِ [Human being has been created by the fluid ejected, emerging (gushing) from between the backbone and the ribs.] (At-Tariq - 6&7).

Explanation - Medical research has confirmed that the (male) sperm is carried by gushing water, which is the semen. The (female) egg in the ovary is formed in the Graafian follicle, surrounded by water. When the follicle ruptures, the water gushes forth and is caught by the fimbriae of the fallopian tube, where it meets the sperm to form the "Nutfah drops of mixed semen (discharge of man and woman)". This water carries the egg just as the man's water carries the sperm. In both cases the water gushes, and both emerge from between the backbone and the ribs, from the reproductive organs, the testes and ovaries.

It is absolutely confirmed that the human beings and animals are made of mud.

It is in Quran - وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ صَلْصَالٍ مِنْ حَمَإٍ مَسْنُونٍ [We created man from sounding clay, from the mud molded into shape.] (Al-Hajr - 26).

There is no difference of opinion that the formation of Universe was from Prima Matrix (جوهر بيا), then the inorganic matter, then vegetation, then animals and the formation up to the human being. If Allah has created human beings from mud, as has been the case with insects, ants, lice, bugs, snakes, scorpions, etc., who are born without their dependence on vegetation, it is absolutely possible. It is not difficult for Allah to do so.

It is in Quran - أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ [Do you not know that Allah has power over all things?] (Al-Baqara - 106).

Some people say that first fish, then pig, then what not, and then in the end the complete human being, then Rama, meaning God; the way Hindus believe. It is better that they have taken the link up to Rama (their God). The fact is that the mention of sperm and semen is done so that the human being should not feel proud. He should consider his earlier state of indignation. Is religion a materialistic philosophy to waste its time in the search of these issues?

In religion the issues related to the origin and the place of return of the soul and about God have primary importance. There are differences always in the imaginary babbles of science and philosophy. In religion, we do not have any concern with it; neither positively nor negatively. There is no effect on religion with these imaginary babbles. With these shrieks and screams, some religious people are also getting alarmed and others are getting carried away. What harm these descendants of monkeys could inflict

on us? The seeking of Allah and the support of the Prophet (صلی اللہ علیہ و آلہ وسلم) is our devotion. Let the whole world believe the other way, bring thousands of arguments. Can anyone belie (deny) this hunger, thrust and devotion of ours towards religion? Never. You are thinking, we are perceiving. Your thinking is our intuition. What connection these two could have? Your thinking within the limitations of your imagination will make you worry. Our intuition will bring us confidence. You will be stuck and shrink in the darkness. We, by the grace of Allah, will forge ahead in divine light. کجا [Watch the difference of the ways, from where up to where. One way leads to the destination, the other takes you away from the destination.] (Persian Hemistich).

THE ABSOLUTE COMPLETE HUMAN BEING (انسانِ کامل با الذات - Insan-e-Kamil Biz Zaat)

In fact true reflection of the entire exalted attributes is only associated with the 'person of Apostle Mohammad' (صلی اللہ علیہ و آلہ وسلم). He is the only person who is 'Absolute Complete human being (انسانِ کامل با الذات - Insan-e-Kamil Biz Zaat - انسان کامل با الذات).

The Contingent Complete Human Being (انسانِ کامل با العرض - Insaan-e-Kamil bil Arz)

With the reflection of Prophet Mohammad (صلی اللہ علیہ و آلہ وسلم), there had been and will be the spiritual successors (Khulafa - خُلُفا) and officiating vicegerents of the Prophet (صلی اللہ علیہ و آلہ وسلم) in the world for all time to come. When the complete human being won't remain in the world of manifestation, who is the focus of Allah's vision, then the great Resurrection will occur.

مقصدِ خلقِ جہاں، مرآتِ اسماء و صفات
زینتِ افزائے سریر، و افسرِ شاہانہ ہم
آفرینِ آفرینش، زیبِ اورنگِ شہی
نورِ چشمِ صاحبِ خانہ، چراغِ خانہ ہم

We are the purpose of creation of this Universe and the mirror of the divine epithets and attributes. The augmentation of the elegance of the throne, the vicegerents wearing the crown, praised by the Creator, adorned with the throne of sovereignty; we are the favorite of the Master of the house and also light of the house. Hasrat.

Bestowed with Revelation; Apostle and Prophet (Saaheb-e-Wahi; Nabi, Rasool - صاحبِ وِبی، نبی، رسول)

Every Gentleman considers it necessary to be thankful to the benefactor, to be grateful to the person who has done the favor and feels obligatory to be obedient to the King, Parents, husband. Why it is so? Because, king, parents, are his Sustainers. Then is not the Nourisher of the Worlds deserved to be obeyed as He has nourished us, brought us into being from non-existence and we are dependent upon Him every moment for our existence and whatever is ours, essentially belongs to Him?

Shaikh says that (during his time) the Government (of Hyderabad State) used to give Rupees 25/- per month as salary to their soldiers. The soldier is indebted to the Government to an extent that even to part with his life when necessary becomes his duty. If he refrains from duty at the time of necessity, he is considered liable to be shot to death. Then, is not Allah's gnosis (معرفة الهی) and obedience of the divine imperatives our primary duty? Why not? He is a mutineer who does not regard Allah as the real worshipable God. He is a criminal who does not comply and execute the divine commandments.

Can anyone receive the command of a King directly? Never. There is a requirement of a person in between who is close to the King.

Similarly, the Prophets have proximity with Allah as well as the have the company of the servants. They infer revelations from the direction of divine proximity, and from the direction of their company and companionship, they preach the servants.

Consider, between inorganic matter and vegetation, or between stone and plant, the demarcation and medium is coral. Between tree and animals the 'date tree' or the 'touch me not' plant. Between animal and human being is 'Gorilla'. Similarly, between incorporeal beings and human beings, there are prophets. The Prophet-hood is not a thing, but is a natural and physical state. Allah creates them with sober nature.

It is in Quran - اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ - [Allah knows it well where to establish Apostleship (who is capable of Apostleship).] (**Al-An'aam - 124**). ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ. [This is Allah's beneficence which He will bestow to whoever He pleases.] (**Al-Maida - 54**).

Thus, Prophet or Apostle is the person with supreme disposition, who is distinct with Allah's revelation. The prophets are sinless, guiltless, innocent, honest and trust worthy so that the reasoning could be established among the people and faithfuls. To facilitate and strengthen people's acceptance of the preaching, Allah bestows prophets with miracles. What is the difference between the Prophet and Apostle? The Apostle is bestowed with the latest religious laws and the Prophet is subordinated to the Apostle but is bestowed with Allah's revelations.

Wali, Reformer and Sorcerer (Wali, Musleh aur Saaher - ولى، مُصلح، ساحر -)

What is the difference between the reformer of a nation and prophet? The reformer of a nation works with intelligence and the prophet is bestowed with revelation. The objective of the reformer is the nation's benefit in this world. Through the prophet, Almighty bestows virtue in both the worlds, goodness and success in this world as well as in Hereafter.

What is the difference between the Prophet (Nabi - نبي) and Wali? The Prophet is bestowed with revelation which is an absolute and certain thing. The Wali is rewarded with inspiration (Ilham - الإلهام) which is not necessarily absolute and certain. The revelation is a profound reasoning on others. The inspiration is not. The denial of revelation is blasphemy. The denial of inspiration is misfortune, to lose the beneficence. The Prophet challenges and claims that he is a Prophet. The Wali does not need to claim for his Wilayah.

Extraordinary things happen by both the prophet and sorcerer. Then what is the difference between the two? The Prophet is adorned with virtuous attributes, moral excellence, and traits of character. Prophets have no personal interest except their nation's success in this world and in Hereafter.

It is in Quran - [O'Prophet, don't be overwhelmed with grief to death after them if they don't believe in this message (Quran)]. (Al-Kahaf - 6). The Prophets and Apostles are appointed by Allah. The divine connection is clearly manifested on their illuminated faces. When Hadhrat Abdullah bin Salam (رضي الله تعالى عنه) saw Prophet Mohammad (صلى الله عليه و آله وسلم) for the first time on Prophet's (صلى الله عليه و آله وسلم) arrival in Madina, he said - مَا هَذَا بَوَجْهِ كَذَّابٍ - [The face of the liar won't be like this.].

Even their enemies consider them to be honest. In the manifestation of the miracle, the act of the prophet is not involved. The miracle is the work of Allah and it is the divine phenomenon.

As against the above, the sorcerer's objective and aim is his personal wish and interest. He is not concerned with nation's well being and reformation. What interest he has in God? What concern he has for the 'Hereafter'? By sorcery, the viewing people get a kind of imagination. But in the fact of the matter, the thing remains at its original shape. In the miracle the thing changes by itself.

It is in Quran - فَإِذَا جَبَّالَهُمْ وَعَصِيَّهُمْ يُخَيَّلُ إِلَيْهِ مِنْ سِحْرِهِمْ أَنَّهَا تَسْعَى [Then, behold, their ropes and rods seemed to (Moses - عليه السلام) to be alive and in motion on account of their magic.] (Ta Ha - 66). See, here the sorcery's effect is only by imagination.

It is in Quran - فَأَلْقَاهَا فَإِذَا هِيَ حَيَّةٌ تَسْعَى [Then, Moses - عليه السلام threw his staff and behold it started swallowing up all the falsehoods which they fake.] (Ta Ha - 20). Look, here by the miracle, there is the change in the fact of the thing. Here is the disposal of the fact of the things.

Thus, by a compilation of a few acts and with circumstantial evidence, it is known that the individual is a Prophet or Sorcerer.

What is the difference between miracle (Mojeza - معجزه), 'marvel' (Karamat - كرامت) and Sorcery (Saher - سحر)? In sorcery, it is the act of taking assistance from wicked souls, or the souls of vegetation or souls of stars or to develop your own intrinsic powers. The thought is a superior strength. By keeping it on a particular point or by developing it, wonders happen and unbelievable spectacles are witnessed. As the action of the Prophet is not involved in the miracle, similarly, in marvel, the act of the Wali Allah is not involved.

To traverse distances (meaning, to cover long distances in short times without the help of surface or air transport), to identify the 'considerations' of the hearts of others, to describe a few things of the past and future, by concentration and will power to make someone unconscious; all these are the result of corporeal self exercise (Riyazat-e-Nafs - رياضتِ نفس) and 'Unveiling of the Universe' (Kashf-e-Kauni - كشفِ كوني). Even these things are done by people who practice mesmerism and hypnotism. What relevance these acts have with Wilayah and proximity of Allah (Qurb-e-Elahi - قُربِ الِهي)? If some unusual thing is made to happen by Allah to make a person respectable, it is from Him. This is the beneficence of the Sustainer towards His Servant.

By extended physical exercise, the people of gymnastics and circus show unbelievable acts. Similarly, wrestlers and others show wonders. However, these have no relevance with divinity. Is it therefore to be considered appropriate if Dr. Sandhu shows extreme craftiness in conformation of his religion?

Shaikh says that (in his times) Rama Murthy, in confirmation of his religion, used to lift a big stone over his chest. In support of his religion, a Jew says what do Muslims have? They are penniless, indigent. If Islam was true, they would not have been in this plight. 'Look I am a Jew, a millionaire. God has given me so much of wealth that even the Muslim kings may not have'. The European nations argue the thoughtfulness of their religion on their affluence. 'If our religion was not truthful, we would not have been the rulers of the world and all other nations would not have bowed down in front of us. We have made the people of America, Asia and Africa our slaves. Their deities cannot do

anything in front of us. They shriek, cry out a lot, but nobody comes to their rescue'. Similarly, those who do not recognize God and those who only believe in nature also say that what type of treatment was meted out to Jews by Nebuchadnezzar II (Bakt Nasr - بخت نصر). And what type of oppression Jesus, John and Zachariyya (عليهم السلام) were subjected to in the hands of idol worshiping kings.

It is in Quran - وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ [This is the cycle of time we revolve among the people one after the other.] (**Aal-e-Imran - 140**). The world is the place of afflictions. **It is in Hadith** - In comparison with general people, our group of Prophets is subjected to stern trial and affliction. Among our followers, who are in our exemplary following, on them also, afflictions come abound.].

ثابت قدمی عشق کی انکو بھی ہو ثابت
وہ ظلم اگر کرتے ہیں بے جا نہیں کرتے

Steadfastness of love should also be proved. Therefore, if we are subjected to difficulties, it is not unwarranted.

This world and everything in it is not a standard of respectfulness. **It is in Quran** - وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَلِلْمُؤْمِنِينَ [And respectfulness is only for Allah, His Apostle and the faithfuls.] (**Al-Munafiqoon - 8**). The knowledge about Allah and servanthood is the standard of an adept human.

The spiritualists and the people of mesmerism show a lot of jugglery. Does it mean that all their false pretensions will become a certainty? Will they become Prophets or Awliya Allah? Astaghfirullah. All these are play and showy things, fun and amusement. What connection, what concern they have with divine seeking and divine worshiping. These are all devil's deceptions. **It is in Quran** - وَلَا يَغُرَّتْكُمْ بِاللَّهِ الْغُرُورُ [Let of Satan deceive you about Allah.] (**Luqman - 33**). In future you have to confront with Anti Christ (Dajjal - دجال). What will happen to these people of infirm faith, we do not know.

By muttering of spells, by the effects of certain spiritual acts, one caused certain benefit or vice versa to other, or by invocation of a divine epithet caused the death of certain individual, definitely and certainly it is also killing of a person. If you killed an infant hitting with a hard cover of the Holy Quran, then will the excuse be allowed that the medium of killing was holy Quran? Never. Alas, a thousand time be pity on them, people are so much captivated in play, show and jugglery that they do not even know why have we been created and what is our duty. God has created us for His servanthood. **It is in Quran** - وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ [Allah has created the Jinn and human beings only for his servanthood.] (**Az-Zaariyaat - 56**). Monotheism is Islam's top

most requirement. There is monotheism with intent, and subjecting ourselves to the 'divine will' is the requirement of servanthood. You are servants but claiming to be God Astaghfirullah. Alas, these seekers of divinity did not get the taste of servanthood. Else they would not have asserted to be God.

مجھکو مری بندگی مبارک - تجھکو تری شان کبریائی

Let the servant-hood be blessed to me. And let the exaltation
of magnificence be auspicious to You O' Lord.

To undertake a virtuous deed with self will is 'supererogatory proximity' (Qurb-e-Nawaafil - قُربِ نوافل) and to act under Allah's command is 'Obligatory proximity' (Qurb-e-Faraa'ez - قُربِ فرائض). The works of Prophets, Apostles, Awliya Allah, Adepts (kaamileen - کاملین) consist of 'obligatory proximity'. The supererogatory deeds of the whole life cannot be compared with only two Raka of 'Obligatory Salah'. We believe Sahih Iman (correct knowledge/faith) as the standard of a true Muslim. Monotheism in faith and sincerity in deeds are our means of Salvation.

SANCTIFIED SERVANT-HOOD (Wilayat - ولایت)

Sometimes Allah's proximity is called 'Sactified Servant-hood' (Wilayat - ولایت). Thus, Wilayah in this meaning is common with prophets and their disciple Awliya Allah. In this meaning, there are two directions (Jehet - جهت) for the prophets. **(i)** The direction of Allah's proximity with which they get divine revelations. **(ii)** The direction of creature proximity (Jehet-e-Qurb-e-Khalq - جهتِ قُربِ خلق) or prophet-hood by which they preach. This is the meaning of the Hadith *الولاية افضل من النبوة* [the prophets direction towards divinity (Jehet-e-Haq- حق) is better than the direction towards the creatures.] It does not mean that they are subordinated to Awliya Allah, or the subordinated disciple Wali Allah are higher in rank/position than the intercessor prophets (Ambiya-e-mutawassileen - انبياء متوسلين).

ANNIHILATION OF DEEDS, ATTRIBUTES AND INNATE (Fana-e-Af'aal, Sifaat wo Zaat - فنائے افعال، صفات و ذات)

By repeated invocation of divine epithets, these epithets become manifest and a connection is developed with them resulting in your confidence in them. The deeds of creatures get annihilated and creator's deed become manifest. For instance people's capacity to provide food vanishes from the mind and one starts believing Allah as 'Cherisher' (Razzaq - رزاق). He develops faith in Allah and starts believing that the 'Cherishing' (Razzaaqiyat - رزاقیت) only rests in Allah. The epithet of 'Cherisher' flings its refulgence (tajalli - تجلی). The divine epithets are those that affect others. This refulgence is called 'deed's refulgence (Tajalli-e-fa'eli - تجلی فعلی). Like 'Creator' (Khaleq - خالق), 'Living' (Mohiy - محی), 'Sustainer' (Rab - رب), 'Bestower of Honor' (Mo'iz - معز), 'Degrader' (Muzil - مدل), 'Obliterator' (Mumeet - ممیت), etc.

After that, it is the stage of 'epithets and attributes' (Asma wo Siffat - اسماء و صفات). When (excepting Allah's) all attributes of others seem unreal, the 'Initiate (Divine wayfarer) (Saalik - سالک) turns towards attributes of Allah. Then the refulgence of Allah's attributes is flinged on him and these become apparent in every thing. The attributes of Allah are realized as principle, and attributes of creatures are exposed as its branches. The divine perfection gets manifested in everything.

It is in Quran - وَهُوَ السَّمِيعُ الْعَلِيمُ - [And He only is all hearing and all knowing.] (Al-Baqara - 137). وَمَا تَشَاءُونَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ. [He is living and supporter of all Living.] (Al-Baqara - 255). الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ [All praise is for Allah who is the Sustainer of all worlds.] (Al-Fatiha - 1). أَن يَشَاءَ اللَّهُ [And you shall not 'will', except as Allah 'wills.] (At-Takweer - 29).

After it, is the state of 'deliverance/annihilation of innate/person' (Fana-e-Zaat - فنائے ذات). The 'Initiate (Divine wayfarer) realizes that 'Possible' (Mumkin - ممکن) is confined and does not have his independent existence, rather he is 'absolute inexistencia' (Adum-e-Mahaz - عدم محض). The Divine Unity gets manifested and the existence of creatures and anything in this cosmos is realized as reflection of divine existence.

After it, a momentary swoon or a kind of death happens. In death, one is not aware of the World of Manifestation and 'the World after death' is disclosed to him. But in this voluntary death, the wayfarer is not found anywhere. The absolute truth remains and the 'Possible' becomes non-existent. At this stage, the epithet of 'Wilayah' is applied on him. Before, he was included in the categories of 'devoted' (Abrar - ابرار), 'Virtuous' (Akhyaar - اخيار), 'Pious' (Atqiya - اتقياء) and 'righteous' (Asfiya - اصفياء). Now he enters into the category of Awliya Allah (the friends of God). After the momentary annihilation, he comes back to consciousness. He is turned from 'inebriation' (bay

khudee - خودی) to 'self consciousness' (khudee - خودی). This is called 'endurance' (Baqā - بقاء). Earlier he used to consider servant as separated from Allah, the slave from the Master. Now he considers himself (and also everything in this cosmos) as 'Divine phenomena, the place of refulgence and he himself becomes a place of refulgence of Allah. When the light of the sun reflects on the mass of the moon, the moon also gets illuminated.

Does anyone who gets unconsciousness and not aware of the world will be known as annihilated in Allah (Fana fillah - فنا فی اللہ)? The unconsciousness also comes from chloroform. If a person is hit by a stick on head, he also gets unconscious. What do you get out of this unconsciousness? This way the good and the bad, both get unconscious. The infidels also get swoon as well as the Muslims. This inebriation is without result, without any benefit. The 'inebriation of deliverance (fana ki bay khudi - فنا کی بے خودی) is the means of knowledge, the treasure of gnosis, the faith of vision (ainul yaqeen - عینُ اليقين) and repose in divinity (Haqqul Haq - حق الحق). If the moon claims to reflect similar borderlines of the sun, it should also show its light. If there has been a rain of revelations of monotheism, then it should strengthen his faith and result in development of his intrinsic conviction powers.

تاڪے چوڊرائے ڪردن افغان خروش
 يڪ دم شو ' ازيب ٻرڙه ڊرائي خاموش
 گنجينه ڏرڻائے حقانق نه شوي
 مادام' كه چوڻ صدف نگر دي هم گوش

How long will you make noise like a ringing bell.
 You become silent leaving this nonsensical
 talkativeness. Remember you can not become a
 treasure of pearls unless you overwhelm yourself
 by becoming an ear (like the pearl shell) (Jaami).

Remember one thing, the supererogatory Salah (Salat-e-Nawafil - صلاة نوافل) are performed by our own liking. If a person performs supererogatory Salah the whole night and sleeps early in the morning while the other person sleeps the whole night and performs the two Raka of obligatory salah, then the later is definitely better than the earlier. A person who happily undertakes rigorous prayers and undertakes invocations and rigorous deeds, Allah does not let it go in vain. Allah fulfills his objectives and bestows whatever he wishes for. This type of person is called 'bestowed with supererogatory proximity' (Sahheb-e-Qurb-e-nawafil - صاحب قرب نوافل).

The one who is subordinated to Allah's commands, either by revelation of a Prophet (Wahi-e-Nabi - وحي نبي) or by 'inspiration' (Ilham - الإلهام), or 'stimulation' (Ilqa - الإلقاء) on himself, this person has no motto or objective. The servant-hood is his mannerism and 'monotheism in will' (Tauheed fil Iraada - توحيد في الإرادة) is the soul of his deeds.

مقصد مرا وہی ہے جو مطلب ہے یار کا
میں اپنے اختیار میں ہے اختیار ہوں

My objective is the same which is the purport of my friend (Almighty). I have no authority in my discretion.

This person is the vicegerent of Allah (عَزَّ وَجَلَّ). Everybody gets benefited through him. In his name, Allah is active. This person is known as 'bestowed with obligatory proximity' (Saheb-e-Qurbe-Fara'ez - صاحب قرب فرائض).

Allah's Sanctified Pals (Awliya Allah - اولياء الله) are of various categories. Some have superiority in concern for honor and defense of religion. They are like open sword on infidels. These Sanctified pals are known as followers of the practice of Hadhrat Noah (عليه السلام) (Noahi al-mashrab - نوحى المشرب). Some are filled with the spiritual passion of divine love. In seeking the beloved Almighty their vocation is to weep, mourn, lament and cry.

رو رو کہ رات کائی ، پھر پھر کہ دن گزارا
ائے جاں یہ ماجرا ہے میرا تری گلی میں

I spent the night crying and my whole day was spent in strolling for You. O my beloved Almighty this is my state in Your way.

These Sanctified pals are known as the followers of the practice of Moses (عليه السلام) (Moosavi al-Mashrab - موسى المشرب) or followers of the path of Moses (عليه السلام) (Tahat-e-Qadam-e-Mosses - تحت قدم موسى عليه السلام). Some others are content with 'acquiescence and cheerful acceptance (Tasleem wo Raza - تسلیم و رضا). They undergo mighty trials (tests). **It is in Quran** - [Be sure We shall test you with something of fear and hunger, some loss in goods, lives and the fruits.] (Al-Baqara - 155)

They successfully come out of these trials and the medal of success is placed on their chest. They are known as the followers of the practice of Abraham (عليه السلام).

Some other Sanctified Pals are overwhelmed in monotheism. Nothing is seen by them except their beloved Almighty.

يارب مددے كز دوئی خود برہم
و ازبد بپریم و از بدی خود برہم
درہستی خود مرآز خود بیخود كُن
تالز خودی و بے خودی خود برہم

O'Lord help me to get rid of my duality, ie., divine existence should overshadow my contingent existence. And I be cut off from every evil person as well as get liberated from my wrong doings. Kindly make me inebriated from my own self and acquit me from my self-conceit and enrapture. Jaami.

These Sanctified Pals are known as the followers of the practice of Isa (عليه السلام).

Some Sanctified Pals subject themselves to the requirement of specific occasion (Iqteza-e-Waqt - اقتضائے وقت). Neither they have their own will, nor wish. **It is in Quran - مَا كَانَ لَهُمْ** [They do not have any discretion.] **(Al-Qasas -68)**. Whatever is shown, they see. Whatever is told, they hear. No insistence on it. Neither is a wish for repetition. On Allah's command, they fight and if they are commanded to meet, they meet with people. In essence they are contended with Allah in all respects. But, with it, they pray earnestly and also tears flow from their eyes. They are hands (means) of Allah. If Allah wants to give, He bestows from their hands. If He wants to say **يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ** [Allah's hand is on their hands.] (Al-Fath -10) He will say it from their mouth. **It is in Quran - وَمَا** [And the Prophet (صلى الله عليه و آله وسلم) does not say anything from his own wish/inclination except that it is the revelation to him.] **(An-Najm - 3-4)**. They are called the followers of the practice of Prophet Mohammad (صلى الله عليه و آله وسلم).

زا میزش جان و تن توئی مقصودم
 وز مردن و زیستن توئی مقصودم
 تو دیر بزی که من برفتم زمیاں
 گر من گویم زمن توئی مقصودم

The purpose of making a compound of my Soul and body is You, my Lord. You manifest in me to such a continuity that I get totally erased out in between. And in this state if I say, 'I', the purport of it should be 'You' only. Jaami.

THE WORLD AFTER DEATH (Aalam-e-Barzaq - عالم برزخ)

Before death, it is the primary world of similitude (Aalam-e-Misaal Awwal - عالم مثال اول). After death, it is the secondary world of similitudes (Aalam-e-Misaal thani - عالم مثال ثانی). Some people say the world of similitude before death, and the 'world of demarcation' (عالم برزخ) after death. This world of demarcation, so to say, is the preamble of the world of Resurrection (Aalam-e-Qiyamat - عالم قیامت).

In the World after death, the state of the pious people is like 'the hopeful expectant of beneficence' and the state of impious people is like 'the offenders under investigation'. Therefore, the virtuous people will be in good state and the bad ones will be in bad state.

The people of the world after death have connection with the people of the world of manifestation to some extent. Therefore, they have information about the world of manifestation as a whole. But they do have a kind of restraint and hindrance. They are not able to disclose their state clearly. Sometimes they use certain indicative signs. In short, they are aware of the people of the world of manifestation. It is therefore commanded to those who stand beside the grave to say O'people of the graves, peace be upon you.

It is in Hadith - Hadhrat Ibn Abbas (رضی اللہ تعالیٰ عنہ) narrated that Allah's Apostle (صلی اللہ علیہ و آلہ وسلم) passed by some graves of Madinah - مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُبُورِ الْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ سُبْحَانَهُ وَتَعَالَى - He turned his face towards them, and said: Peace be on you, O' people of the graves! (السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ) May Allah (سُبْحَانَهُ وَتَعَالَى) forgive us and you. You have gone before us and we are to follow. (Tirmidhi, Chapter 59, Hadith # 1055).

Prophet Mohammad (صلى الله عليه و آله وسلم) described for the people who died at the battle of Badr - لَسْتُمْ بِأَسْمَعَ مِنْهُمْ [You are not superior than them in hearing].

It is in Hadith - Abu Talha (رضي الله تعالى عنه) reported: "On the day of the Battle of Badr Allah's Apostle (صلى الله عليه و آله وسلم) ordered that the bodies of twenty-four leaders of the Quraish be thrown into one of the foul, abandoned wells of Badr. On the third day after the battle, the Prophet (صلى الله عليه و آله وسلم) called for his mount and saddled it. Then he set out, so his companions followed him. They said among themselves, "He must be going to something important."

When the Prophet (صلى الله عليه و آله وسلم) arrived at the well, he stood at its edge and began addressing those therein by calling upon them by their names, "O so and so, Son of so and so; and You, so and so, Son of so and so! Would it not have been easier to have obeyed Allah (سبحانه و تعالی) and His Messenger (صلى الله عليه و آله وسلم) ? We have found that which our Lord promised us to be true. Did you find what your Lord promised you to be true?

Thereupon 'Umar (رضي الله تعالى عنه) said, "O Messenger of Allah (صلى الله عليه و آله وسلم), what are you saying to these bodies without souls?! Do they hear? For Allah (سبحانه و تعالی) says, "Verily, you cannot make the dead hear. The Prophet (صلى الله عليه و آله وسلم) answered, "By Him in whose hand lies the soul of Mohammad (صلى الله عليه و آله وسلم), you did not hear better than them what I just said." **(Bukhari and Muslim)**

If the hearing after death was there, then this description would not have been there. Now, do they listen to us when we stand by the side of their graves, or at a distance of 2 kilometers or more? All these are useless talk. Traveling thousands of kilometers they come into our dreams and talk. If the hearing of the people of graves was subjected to the rules and regulations of the 'world of manifestation, then apparently they would not be able to hear down in meters of earth. Rather there coming to us or their listening to us is subjected to other divine rules and laws.

In the Prophet's (صلى الله عليه و آله وسلم) time after the death of Umme Saad (رضي الله تعالى عنها), a well was dug and dedicated in her name by [This 'well' is of the mother of Saad (رضي الله تعالى عنه)].

It is in Hadith - A "sweet water well" was dug for the (dead) mother of Hazrat Sa'ad (رضي الله تعالى عنه) (in Madina during Prophet Mohammad's - (صلى الله عليه و آله وسلم) time and it was announced هَذِهِ لِأُمِّ سَعْدٍ (This well is for

the mother of Sa'ad - (رضى الله تعالى عنه). Both rich and poor used to drink water from this well. (Abu Dawood, Nasa'i).

This confirms dedication of things for the purpose of conveying recompense and its connection with Umme Saad (رضي الله تعالى عنها) is established. With this, it is important to consider few more issues.

POLYTHEISM (شرك - Shirk)

To include anything other than Allah, with Allah, even in one of his exclusive attributes is polytheism. What is Allah's exclusive attribute? 'Absolute Being' (Wajood Bizzaat- (وجود بالذات), Absolute Independence (Wjoob Bizzaat - (وجوب بالذات), and bringing creatures into being in the meaning of 'bestowal of being' (Atta-e-Wajood - (عطاء وجود). With us to prove any absolute perfection with any creature is polytheism. All other references are metaphorical. Every moment we should keep our attention and knowledge towards the Absolute truth, the antecedent of being (mumba aljood - (منبع الجود), 'essence of existence' (asle-e-Wajood - (اصل وجود), Allah, the Worshipable (Haqqul Ma'abood - (الحق المعبود). With metaphorical reference, polytheism is not warranted. Any perfection referred to in a creature without keeping in mind of its fact is definitely a sorrowful state. Those who consider the knowledge of unseen (ilm-e-ghaib - (علم غيب) as exclusive for Allah, and the reference of knowledge of unseen towards Prophet Mohammad (صلى الله عليه وآله وسلم) as polytheism and then also consider appropriate the knowledge of unseen for Satan; then how do they believe polytheism for Satan as appropriate. Shaikh says that, 'God Willing, I will write in detail on the issue of the knowledge of unseen. These people consider the blasphemous and sinful as capable of doing good and bad and consideration of the virtuous faithfuls of the Ummah as capable to get benefit or loss, a polytheism. If it is polytheism, it will be with everyone. If it is not, then it is with none. When these tall claimants of monotheism come across difficulties, then forgetting Allah, they immediately turn towards their blasphemous and sinful masters running for their help with folded hands.

It is in Quran [Say فُلْنَ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا - (O'Prophet (صلى الله عليه وآله وسلم), O'people of the book, come to common terms that is between us and you that we worship none but Allah; that we associate no partners with Him.] (Aal-e-Imran - 64).

These 'means worshipping Monotheists' (Asbaab parast Mauhideen - (اسباب پرست موحدین) do not differentiate between worship and reverence.

Worship is the act of extreme inferiority which is exclusive for the servant. 'Absolute adornment' (Ma'aboodiyet - معبودیت) on which everything depends, is exclusive for Allah. Who says you do not honor your parents.

It is in Quran - وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ [And for both of them (ie for mother and father) you spread your arm of humility- meaning treat them with utmost kindness.] **(Al-Israa - 24)**. Who says you do not honor the Prophet (صلى الله عليه و آله وسلم). It is in Quran - وَتَعَزَّزُوا وَتَوَقَّروْهُ [You respectfully hold the Prophet (صلى الله عليه و آله وسلم) in honor and venerate him.] **(Al-Fath - 9)**. وَأَمَّن يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ [And whoever holds in honor Allah's ensigns, then this (act) is the piety of (their) hearts.] **(Al-Hajj - 32)**.

The condition of the world after death is rarely revealed to the people of the world of manifestation. Only those who spiritually die and become alive seventy times a day (meaning, no preference is left in living or dying) can approach the world after death. Whereas often the people of the world of manifestation and the people of the world after death meet in each other in the world of similitude. Like in the Unveiling of the similitude (kash-e-misaali - كشف مثالی) or in a dream. But often that shape is metaphorical, not the original shape.

Since the World after death is also a kind of 'similitude' (Misaal - مثال), therefore, the deeds in this world take different shapes, as per the nature of the deeds. For instance, the divine wrath appears in the shape of fire. The usurer gets plunged into the river of blood, the corrupt is seen with a big belly in which snakes and scorpions move around. The back-biter eats the decomposed flesh of human being. The venial sins appear in the shape of bugs, mosquito, small bugs, etc. The mortal sins (big sins) appear in the shape of snakes, pythons, crocodiles. The good deeds which are inappropriate seem in human shapes but sick, old, weak or with wound on face or body or with severed hands or legs. Similarly, the good deeds have their shapes.

Is it possible for the people of the 'world after death' to be seen in the 'world of manifestation' (our physical world)? Some people believe that since they are pious, and free, therefore can be seen here. As their permanent abode is not in this world and their body is of the other world, they cannot stay for a long time. In the same way as we cannot maintain a face in thought for a long period. However, bad people, who are in a kind of imprisonment, cannot come into the world of manifestation. They very rarely come even in dreams. In their name the devils come and tease people. The living spirits (jinns) cannot have their presence in the world of manifestation. If they stay, taking the shape of human beings, their lives will also become shortened similar to the lives of human beings and they may attract various human ailments.

Some people think that those who are ascetic (مرتاض - martaz) and those with strong imagination (صاحب زور تخيل - Saheb-e-Zoar-e-Takhayyul), even if they are bad and imprisoned, can show up in the shape of their thoughts to a person with weak heart and an ascetic person. The blasphemous teaches blasphemy and deceive people.

It is in Quran - مِنَ الْجِنَّةِ وَالنَّاسِ - يُؤَسِّرُونَ فِي صُدُورِ النَّاسِ [(I take refuge of Allah) From the jinnis and men who whisper (evil considerations) into the hearts of people.] (**An-Naas - 5&6**).

The faithful (Momin - مومن) teaches faith and convinces you about the faith. **It is in Quran** - وَحَسُنَ أُولَئِكَ رَفِيقًا الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ ۗ [Those upon whom is Allah's beneficence, ie, Prophets, ever-faithfuls, martyrs and the righteous; all these are very good companions.] (**An-Nisa - 69**).

Some materialistic people who claim religious scholarship, say that after death, the souls do not have any contact with the world of manifestation. Neither Fateha nor Darood. Neither prayers for the 'recompense for the dead' (Eisaal-e-Sawaab - ایصالِ ثواب) nor eulogy of the Prophet (Maulood-un-Nabi - مولود النبی صلی اللہ علیہ و آلہ وسلم). These people, while they do not have any affinity with Allah, also get deprived of the blessings of the virtuous souls. The highest progress in religion is their atheism (Dahriyaa pan - دہریہ پن). [I take refuge of Allah from Satan and his wickedness].

THE WORLD OF HERE AFTER - (Aalam-e-Aakhirat - عالم آخرت)

Nothing goes fruitless in this world, whether it is movement or quiescence; virtue or evil, and neither the deed goes wasted nor our utterance.

ردّ عمل و عمل ہیں یکساں - نیکی ہو یا ہو کہ بُرائی

The action and re-action both are same. Whether it is virtuous deed or evil deed. Hasrat.

A sound mind does not accept that a man does virtuous deeds and spends his life in hardship, and the other who commits oppression and tyranny and spends his life in luxury and pleasure, both be equated? Never, the virtuous man should get the retribution and evil man should get the punishment. If it was not given here, then definitely there is a world where the bad and good deeds ill be coiled to the respective persons. The attribute will be associated with its person. The 'essence' will be associated

This (covenant was because) on the Day of Judgement you should not say that we were not aware of it.] (Al-Araf - 172).

The probate archetypes (Ayaan-e-Saabita - اعيان ثابتة) will get manifested on the people of Hell. The 'feet of the most beneficent' (Qadam-e-Rahmaan) will be placed in Hell. It will sound 'Qat, Qat; meaning, the fire will get extinguished gradually, and the place will cool down. سَبَقَتْ رَحْمَتِي عَلَى غَضَبِي will be manifested..

It is in Hadith - Abu Huraira (رضي الله تعالى عنه) narrated I heard the Prophet (صلى الله عليه و آله وسلم) saying that before the creation of all the creatures, Allah wrote a book and in it He wrote سَبَقَتْ رَحْمَتِي عَلَى غَضَبِي 'My mercy has overcome my rage'. This (book and in it) is written this way, is with Allah on the Empyrean (Arsh - عرش). (Bukhari, Muslim).

All other sources of torments will disappear from Hell and Al-Jareer (الجرجير) grass like trees will grow all over the Hell and the long torment will get converted into a special kind of comfort for the people of Hell.

Some others say that as the knowledge was non-existent in the probate archetype, and the light of faith did not appear in this world, then there is no way of its revelation in Hereafter.

It is in Quran - وَأَمْ مَنْ كَانَ فِي هَٰذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا [Those who were blind in this world, will be blind in Hereafter and will remain astray from the path.] (Al-Isra - 72). The result of eternal illiteracy is permanent torment. خَالِدِينَ فِيهَا أَبَدًا [They will remain there forever.] (Al-Ahzab - 65). بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا [As often as their skins are roasted through, We shall change them with new skins.] (An-Nisa - 56). أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ [Behold, the curse of Allah is on those who do wrong.] (Hud - 18).

Indeed, he who does not have **Sahih Iman (correct Islamic Faith)**, he does not have protection.

SALVATION OF MUSLIM (Najaat-e-Muslim - نجاتِ مُسلم)

This world is a place of action (Darul Amal - دارُ الامن). The people who perform virtuous deeds (with Sahih Iman) will get retribution for their deeds.

The Muslims who indulge in bad deeds are of two types, viz., (i) Repentant, (ii) Non-repentant.

Repentant - If he had renounced all bad deeds, he will get salvation without any torment.

Non-repentant - There are two aspects of salvation of non-repentant;(a) either he will get salvation by Prophet Mohammad's (صلى الله عليه و آله وسلم) intercession, or (b) he will get salvation by getting some kind of torment for his bad deeds.

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخْتِكَ وَ بِمَغْفِرَتِكَ مِنْ عِقَابِكَ وَ أَعُوذُ بِكَ مِنْكَ - اللَّهُمَّ أَرِنِي حَقَائِقَ الْأَشْيَاءِ كَمَا هِيَ تَوَقَّفِي بِالصَّالِحِينَ [O'Allah, I take refuge of your consent from your displeasure, and absolution from your accountability and your own refuge (of your mercy) from yourself (from your rage). O'Allah, reveal to me the facts of things the way they are and I remain a Muslim while I die and unite me with the group of righteous men.] (Supplication).

INTERCESSION (Shafaa'at - شفاعة)

Is intercession a fact, a right thing? Then, with it, the sins will be unpunished. Is the love of Allah (عَزَّ وَجَلَّ) a superior virtue? Will it possibly go in vain? Is not the weak effect get vanished with the strong effect?

It is in Quran - إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ [(Without doubt) The virtuous deeds replace those that are evil.] (Hud -114). فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ [Allah will change the evil of such persons into virtue.] (Al-Furqan - 70).

It is in Quran - قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي ۖ - قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ [They said O'our Father, (kindly) pray for our forgiveness for our sins as we were truly at fault. He said, soon I will pray to My Lord for your forgiveness. He is indeed oft forgiving, most merciful.] (Youssef - 97-98).

If in renouncement, only request to God for absolution was sufficient, then why Yaqoob (عليه السلام) was requested by his sons to pray for their absolution and intercession?

It is in Hadith - Narrated Abu Huraira (رضي الله تعالى عنه) - Prophet Mohammad (صلى الله عليه و آله وسلم) said - One prayer of every prophet is definitely granted by Allah. I like that prayer of mine to be kept secret till Resurrection for intercession of my Ummah.] (Bukhari).

The swiftness in salvation depends upon the strength of connection with Prophet Mohammad (صلى الله عليه و آله وسلم).

It is not the intercession, which is identical with the expiation of Prophet Isa (عليه السلام)? As per the expiation (kaffara - كفارة), Prophet Isa (عليه السلام) took the torment on himself

which is against this Quranic injunction - وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَى - [No bearer of burden can bear the burden of another (meaning, the burden of their sins will be carried by everyone individually).] (Al-Isra - 15).

Yes, those will be in great trouble who do not have faith in this Quranic injunction - النَّبِيُّ (صلى الله عليه و آله وسلم) [Prophet Mohammad (صلى الله عليه و آله وسلم) is prior to the faithfuls than their own selves (lives)] (Al-Ahzaab - 6).

Those who do not have affection, connection, and deny intercession of the Prophet (صلى الله عليه و آله وسلم), they will surely be deprived of intercession.

Those who pray by reciting this through day and night اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَ حُبَّ مَنْ يُحِبُّكَ وَ حُبَّ عَمَلٍ يُقَرِّبُنِي إِلَيْكَ [O'Allah, I pray for your affection and pray for the affection of those who love You and affectionate inclination of those deeds which make me Your favorite in Your audience.] do have the surety of intercession.

ALLAH'S VISION (Deedar-e-Elahi - دیدارِ الہی)

Will there be Allah's vision on the Resurrection Day? This is against 'His Purgative Unity' (Tanzia Zaat - تنزیہ ذات).

It is in Quran - وَهُوَ اللَّطِيفُ الْخَبِيرُ لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۗ وَهُوَ الَّذِي لَا يُغْنِي عَنْكَ كَلِمَ بَعْضٌ مِنْ كَلِمَاتِهِ ۗ وَهُوَ الْعَلِيمُ الْحَكِيمُ [Peoples eyes cannot perceive Him. He perceives their eyes. He has minute vision and is aware of everything.] (Al-An'aam - 103).

In the above verse the thing that has been negated is the 'perception of the eternally antiquated Unity (Idraak-e-Zaat - ادراکِ ذات) and the 'Purgative refulgence (Tajalli-e-Tanzeehi - تجلی تنزیہی).

It is in Quran - وَإِلَى رَبِّهَا نَاظِرَةٌ - وَجُوهٌ يَوْمَئِذٍ نَاصِرَةٌ - [On the Day of Resurrection some people's faces will be refreshing as they will be seeing their Sustainer.] (Al-Qiyama - 22-23).

It is in Quran - لَا إِلَهُمْ إِلَّا اللَّهُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ۚ إِنَّهُمْ كَانُوا لَمِنَ الْكَافِرِينَ - رَانَ عَلَى قُلُوبِهِمْ مِمَّا كَانُوا يَكْسِبُونَ ۚ بَلْ كَلَّا ۚ [It is never, rather their hearts are rusted. (Why this is so). This is because of their bad deeds (what has happened because of the blackness of their hearts). Never, rather they will be under veil from their Lord. (They will not be able to see their Sustainer.) (Al-Mutaffifeen - 14-15).

The fact is, there are two types of Allah's refulgence, as follows:

(i) Unitary refulgence (Tajalli-e-Zaati - تجلی ذاتی). Nobody is able to see it. This state is the state of 'Infinity' (احدیث) when there is no room for duality. In this state there is no place for 'I and You'. This state is the state of 'Wahdahu Lashreeka Lahu' (وحده لاشريك له).

(ii) The second is the refulgence of Allah's epithets and attributes. It is the state of Actiplicity (Wahidiyat - واحدیت). The world of similitude is associated with it. Some ignorants who are completely unaware of the world of similitude deny the divine vision in absolute terms. We also do not deny that they will be deprived of the divine vision. Those who do not believe in Allah's vision, definitely will not have it.

It is in Quran - وَ مَن كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا - [Those who were blind in this world, will be blind in Hereafter and will remain astray from the path.](Al-Isra - 72).

It is to be remembered that the vision of Allah in the Resurrection is directly related to the belief about Him in this world.

حسرت جو مرے علم میں ہے جلوہ فگن آج
کل آئے گا وہ بن کے تماشا مرے آگے

Hasrat, the one who is manifested in my knowledge today, will come as a spectacle in front of me (on the Day of Resurrection).

یہ امید دید ہی نے کیا موت کو گوارا
مری جان مفت کب تھی کہ جو یوں نثار ہوتا

The expectation to see (the beloved) has made me accept the death. Otherwise my life was not to be given away free the way I sacrificed myself on You O'Lord.

کرتا ہے حیا کب تک او پردہ نشیں کرلے
محشر میں تو دیکھیں گے تجھکو تیرے شیدائی

If You (O'Allah) want to hide yourself behind the veil, you do it. But for how long? Devoted seekers will definitely see You on the Day of Resurrection.

This World is a place of action. Undertake your literary development as much as possible. We should have cosmic thought. Whatever face/form comes in front of us, We should not deny it.

مسجد میں رہو تو تم کو ماننا ہوں
مندر میں چھپو تو تم کو میں جانتا ہوں
جس رنگ میں او کچھ نہیں ہے پروا
اس ناز و ادا سے تم کو پہچانتا ہوں

If You be in a mosque, I have faith in You. If You hide yourself in a temple, I believe. You are there. Whatever manner You choose to manifest Yourself, I do not mind. I know know You by Your gracefulness and embellishment. Hasrat.

Thus, ان شاء الله [Allah willing], on the day of Resurrection we will definitely be honored with Allah's (عَزَّ وَجَلَّ) vision.