

Ascent of Soul

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Miʿrāj of Soul

(Miʿrāj-i Rūh)

by

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Spiritual Wisdom
and
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In the name of Allah, the Beneficent, the Merciful

Introduction



Importance of "*Mi^crāj*":

Since "*mi^crāj*" reveals the sublime spirituality and luminosity of the Holy Prophet, Hazrat Muhammad (s.a.s.), and his closeness to God, it is therefore extremely important and necessary to know about its realities and recognitions in the religion of Islam. Why not, since it is the most perfect, consummate, comprehensive and universal recognition which comprises all realities and recognitions? It is the greatest capital and the invaluable treasure of the true religion. It is the same hidden treasure whose wisdom-filled mention is made in the sacred *Hadīth*.

***Mi^crāj* of the closeness of God:**

Those who can investigate everything in the light of Qur'ānic wisdoms, know that the purpose of *mi^crāj* is to be spiritually close to God. This honour is granted to the Prophets and Imams in grades and degrees. Since it is obvious that the spirituality, recognition of and closeness to God are in numerous ranks, therefore, *mi^crāj* also comprises many places of spirituality and

luminosity. Thus, the spiritual ascent and elevation of every Perfect Man is a *mi^crāj* of his rank.

A characteristic of Qur'ānic Wisdom:

One of the characteristics of Qur'ānic wisdom is that it explains and describes the same one reality through different examples and words. For instance, if Hazrat Mūsā is called *Kalimu'llāh* (God's interlocutor), it does not mean that this honour of talking to God was confined only to him. The fact is that just as Hazrat Mūsā is praised for talking with God, so many other Prophets are also praised in the same way, but as mentioned above, the same reality is exoterically described through different examples and words, and therefore ordinary people cannot understand it.

The purpose of this explanation is that although the highest *mi^crāj* is attained by the Holy Prophet, its subsidiary ranks, in the form of spirituality, are attainable not only by all Prophets and *awliyā'* (sing. *walī*), but also by those *mu'mins* who follow the pure character and excellent example of the Holy Prophet in religion, as can be seen in verse (33:21).

***Mi^crāj* and *Ma^crifat* (recognition):**

If it is accepted as a principle that *mīʿrāj* is within the domain of *maʿrifat* and that *maʿrifat* consists of spiritual observations, then it is tantamount to saying that all the events of *mīʿrāj* are among the spiritual observations of the people of *maʿrifat*.

Allah's *sunnat* (law, habit):

Allah's *sunnat* i.e. habit or law, has always been the same (33:62) with no fundamental change ever having occurred (33:62), and the way of merging in Allah has also remained the same. This means that the religion of Islam is eternal and no fundamental change has occurred to any of its things. Thus, the *mīʿrāj* was hidden in the spiritual events of the previous Prophets, which became completely manifest in the time of the Holy Prophet. This means that the event of *mīʿrāj* can be explained by the example of the other Prophets mentioned in the Qurʾān, as it is said in verse (37:99) about Hazrat Ibrāhīm who said: "Verily, I am going to my Lord, He will guide me." The wisdom of this verse shows that Hazrat Ibrāhīm's going to his Lord is correct in the spiritual sense, but not in the physical one. This spiritual journey of Hazrat Ibrāhīm can be considered as his "spiritual *mīʿrāj*" and it can be presented as a bright proof of the spiritual journey and luminous *mīʿrāj* of the Holy Prophet.

In the light of Ismāʿilism:

A specific part of the blessed *farmāns* of Hazrat Mawlānā Imam Sultān Muhammad Shāh, *salawātu 'llāhi 'alayhi*, is about the realities of spirit and spirituality, by studying which, *mu'mins* come to know that the *mi'raj* of the Holy Prophet had taken place spiritually. There are also clear allusions to the spiritual nature of *mi'raj* in the famous book "*Wajh-i Dīn*" of Hakīm Pīr Nāsir-i Khusraw. In Chapter 15, section 4 particularly, he says that the Holy Prophet in his spiritual *mi'raj* had gone to the heaven of the Universal Soul.

In the light of Sufism:

According to the Sufis as well, the *mi'raj* of the Holy Prophet took place as an inner unveiling and spiritual elevation, as Sarmad says:

*"Ān rā kih sirr-i haqīqatash bāwar shud
Khwud pahntar az sipahr-i pahnāwar shud
Mullā gūyad kih bar shud Ahmad ba-falak
Sarmad gūyad falak ba Ahmad dar shud"*

"He who becomes certain of the secret of his reality (i.e. his "I")
Becomes more spacious (in his inner world) than the spacious
heaven (i.e. universe)

Mullā says that Ahmad (s.a.s.) ascended the heaven
(physically);

But Sarmad says that the heaven entered Ahmad (s.a.s.) (spiritually)".

This Booklet:

This booklet consists of three articles: (a) *Mi^crāj* of Soul, (b) Spirit and Spirituality, (c) The Nature and Reality of Light. These articles were written on different occasions, without the intention of being parts of a book, and therefore the interconnection is not very apparent. Yet, if they are studied carefully it becomes clear that they discuss the same subject, which is spirituality. Therefore, with respect to meaning and reality, we can say that there is complete connection between them and that they are the explanation and exposition of one another.

Khānah-i Hikmat and ʿĀrif:

These are two organisations of learning for our *ʿazizān*. In reality they are not two, but a single organisation. How excellent and how joyous it is that they work as a single entity with the zeal of service and spirit of unity and unanimity. They know the secret very well that neither the sweetness or happiness of religion, nor God's pleasure can be attained without unanimity

and unity. I deem their religious and spiritual brotherhood and unity a form of Divine mercy. Thanks be to God for this great bounty that He, through His special mercy, has showered upon our *‘azizān* the rain of favours, due to which, they have been purified from impurities of vanity and selfishness.

According to the Wise Qur’ān (57:19), true *mu’mins* in the eyes of God, are like the truthful (*siddiqūn*) and the martyrs (*shuhadā’*) and He grants them recompense and light. The elaboration of this purport is that there are two kinds of martyrs. (1) Those who unsparingly sacrifice their precious lives for the sake of the protection, security, honour and progress of religion. (2) Those who have the same ambition and zeal, but from whom religion does not demand the sacrifice of lives and therefore they are engaged in other great sacrifices to complete its goals. This explains the excellence of the service which our *‘azizān* render for the dissemination of knowledge.

O Sustainer! In Your infinite mercy, grant the entire *jamā‘at* peace and safety in this world and in the next. Ease their difficulties and grant them success in all good deeds.

O True Lord! It is not beyond your infinite mercy to bestow greater favour upon our *‘azizān* and bless them in their lives,

children, property and earnings, as well as increasing them in their knowledge, progress in *‘ibādat*, rank of high ambition and determination and to enrich them with mercies and blessings in this world and the next.

Your servant for knowledge,
Nasir al-Din Nasir Hunzai,
Friday, 3 Sha‘bān 1399/29 June, 1979.



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In the name of Allah, the Beneficent, the Merciful

***Mi^crāj* of Soul**



Mi^crāj literally means the instrument of ascending, namely, a ladder or staircase. Technically it means the spiritual ascension of the Holy Prophet which, according to one view, took place in the twelfth year of his Prophethood and in which he had gone to the heaven of the Universal Soul.

There are two views among the scholars of religion about this great event of *mi^crāj*. According to one view this event took place physically. That is, he went to the physical heaven with his pure body. According to the other, it was not physical, but spiritual. I personally hold this latter view and to substantiate this, some bright proofs and demonstrations are presented in the following:

Proof 1: If you study verses (70:1-4), you will see that it is the angels and the spirits that ascend towards Almighty God, Who is the Lord of ladders (i.e. ranks). In these verses, on the one hand there is the mention of *ma^cārij*, plural of *m^trāj*, and on the other, there is the indication that these ladders, i.e. spiritual ranks, are ascended only by the angels and souls.

Proof 2: According to verse (32:5) God regulates the command (*amr*, i.e. the soul) from the heaven to the earth, then it ascends to His presence. This means that it is the soul which descends from the heaven and ascends to it, and by the heaven is meant the spiritual heaven.

Proof 3: In verses (15:14-15) the Wise Qur'ān says: "Even if We open the door of heaven for them so that they may continue to ascend all day through it, yet they would say: Surely our eyes have been dazzled, nay, we are a bewitched people". This verse indicates to the wise people that it is possible for people to ascend to the heaven of spirituality spiritually, but only if God opens the door of spirituality. Had it been related to this external and material heaven, there would not have been the mention of the door and its opening, since the physical heaven does not have a door and as far as it is concerned, people have started to ascend it themselves (using aeroplanes and spaceships). In this verse there is the description of the possible spiritual state which is unveiled suddenly to some people without any preparation, namely, spiritual exercise. The eyes cannot bear such observations and in bewilderment and confusion they are compelled to say that someone has bewitched them.

Proof 4: It is said in verse (35:10): "Unto Him good word ascends and the good deed exalts it". It is evident from this verse that it is the good word and the good deed of man which ascend to the presence of God, and by which is meant the soul and not the body.

Proof 5: In verse (17:1) it is said: "Purified be He Who carried His servant by night from the sacred *masjid* to the farthest *masjid* whose precincts We have blessed, that We may show him Our signs". In this verse is mentioned the Holy Prophet's *mi^crāj*, the *ta'wīl* of which is that the best time for remembrance, *ibādāt* and the unveiling of spirituality is the night time and particularly, the second half of it. The Holy Prophet was thus engrossed in Divine remembrance at night as usual when spirituality unveiled on a large scale and the veil of the unseen world was removed. This happened to the Holy Prophet when he was elevated from the initial Supreme Name (the sacred *masjid*) to another farther Supreme Name (*ism-i a^czam*, the farthest *masjid*), in which were higher blessings and Divine signs. All this happened in his illumined heart and holy spirit, which has nothing to do with the physical eye.

Proof 6: In verses (51:20-21) the Holy Qur'ān says: "There are signs (of the power of God) in the earth for those who are sure

in faith, and within your souls. Do you not then see?" It should be known that the signs of God in the earth are scattered in material form, whereas they are united spiritually in the human souls. Now, the Perfect Man who observes with his inner eye those signs of God which are hidden and united within himself, does not need to go anywhere. Thus, the Holy Prophet had observed the signs of the universe and the existents within himself on the occasion of his spiritual *mi'raj*.

Proof 7: In verse (24:35), it is said: "Allah is the light of the heavens and the earth". On the night of *mi'raj* the Holy Prophet had extreme closeness to this holy light, in the illumination of which, he observed with his inner eye the wonders of the heaven and the earth and spoke to Allah. The events took place as mentioned in the Qur'ānic verses and the sound *Ahādith*, but in spirit and spirituality.

Proof 8: Verse (42:51) testifies to the fact that it is not given to man that Allah should speak to him save by revelation (in which His light itself makes *wahy* or sign directly) or from behind a veil, or (that) He sends an angel who reveals by His permission what He wills. This shows that this is the way of God speaking or revealing to His Prophets. All this has happened in this life,

in which is included *mi^crāj*, as well as other varying ranks of closeness to God.

It is necessary to know that the above-mentioned verse is such a comprehensive principle of spirit and spirituality that it comprises all levels of Divine guidance, such as special revelation (*wahy-i khāss*), speaking from behind a veil, general revelation (*wahy-i ʿāmm*) and inspiration (*ilhām, ilqāʾ*). It is obvious that this principle which comprises all the levels of spirituality, is common to all Prophets. It is a different matter if our sight cannot penetrate the reality, otherwise according to this wisdom-filled verse the highest rank or level of the spirituality of the Prophets is that in which the light of God makes *wahy* or sign to them directly without any veil, then the next level is speaking from behind a veil and the third is revelation by sending an angel. All these ranks of spirituality are included in the spiritual *mi^crāj* of the Holy Prophet and with respect to them he had several *mi^crājs*, not only one.

Proof 9: In verse (42:52) which is related to the subject in discussion, God says: "And thus We revealed (*awhaynā*) to you a spirit of Our Command (i.e. the world of command)". This clearly means that the Holy Spirit in whose spirituality were hidden the above-mentioned three ranks of Prophethood and

Messengership, was sent to the Holy Prophet as a revelation (*wahy*). In other words this Spirit was a Light in whose living and speaking spirituality and luminosity the Holy Prophet had traversed all the stages of his spiritual *mi^crāj*.

Proof 10: In verses (53:1-11), it is mentioned: "By the star when it came down" (i.e. by the Holy Spirit when it was revealed within the Holy Prophet and his true legatee (*wasī*)). "Your companion did not go astray, nor did he err" (i.e. when the Holy Spirit was revealed to him and he went along the path of spirituality, he was so steadfast that his step never slipped). "Nor does he speak of (his own) desire" (i.e. he started to convey the message after traversing the stages of spirituality). "It is but a revelation revealed" (i.e. whatever he speaks in this work of mission is of revelation which is through the Holy Spirit which was sent within him). "He was taught by (God) Supreme in power, imbued with wisdom; then he overcame (spirituality) and was in the highest horizon (of spirituality)" (i.e. he reached the heaven of the Universal Soul). "Then he drew near" (i.e. to the light of God). "And came close" (i.e. he was shown the pearl of knowledge and wisdom). "And was at a distance of two bow's length, or even nearer, then He revealed to His servant that which He revealed (without a veil). His heart did not belie what he saw (in the *mi^crāj*)" (i.e. all the events and miracles of the

mi'raj of the Holy Prophet happened within his heart, therefore he accepted them as truth and was convinced of what he saw in his blessed heart).

It is evident that the Holy Prophet's *mi'raj* was not physical, rather it was spiritual, as the above-mentioned verses show, particularly the verse in which it is said: "His heart did not belie what he saw" (53:11).

Proof 11: From the numerous verses of the Wise Qur'an it is clear that God is very close to man. This does not mean spatial closeness, rather it relates to access to Him and the honour of man. Thus this closeness is first applicable to the Perfect Man. That is, the Holy Prophet observes the manifestation of Divine light in his blessed heart, and *mi'raj* is not excluded from such an observation.

Proof 12: According to a sacred *Hadith*, the heart of a *mu'min* is the Throne of Allah. If this is the case, then it was the heart of the Holy Prophet that was to be the Throne of Allah first and foremost and in the best possible way. It is obvious that where there is the Throne of God, there is *mi'raj* also.

Proof 13: According to Qur'ānic wisdom, the sacred light of God is always manifest in this world and its place of manifestation is the holy chain of the Prophets and their legatees. Thus the Holy Prophet in his time was its place of manifestation or *mazhar*. When this fact is as clear as broad daylight that the Holy Prophet had utmost closeness to the light of God on this earth, then it is also certain that the secrets of his Prophethood and *mi^crāj* were not separate from the Divine light which was in his blessed and holy forehead.

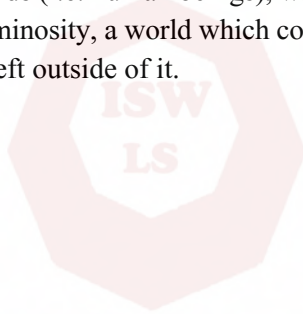
Proof 14: The Wise Qur'ān shows that God had breathed His Spirit into Hazrat Ādam (32:9; 15:29; 38:72). By this Spirit is meant the Divine Light which is the fountainhead of guidance, knowledge, wisdom, Prophethood and Imamah and in which are hidden spiritual secrets, luminous wonders and miracles. The same Divine Spirit or Divine Light with all its attributes and beauties was in the Holy Prophet. Thus, it is evident that all the events of the *mi^crāj* were spiritual and they took place in his sacred heart.

Proof 15: Every human being with sound senses has four personal worlds: the world of wakefulness, the world of imagination, the world of dreams and the world of spirituality. In addition to the world of wakefulness, an ordinary person can

also accept the existence of the world of imagination and the world of dreams, but the world of spirituality, which is observed by a chosen servant after strenuous *‘ibādat* and spiritual exercise is beyond these three worlds. It comprises and combines them. It is living and wakeful like this world. In fact, it is far more illumined, beautiful and attractive. There is freedom of thinking as in the world of imagination, and involuntariness as in the world of dreams. Thus, the world of spirituality of the Prophets and Imams becomes unveiled and manifest to them in its real state and in which all the events (related to *mīrāj*) mentioned in the Wise Qur'ān take place.

Proof 16: Human existence, with respect to the body, is spatial and with respect to the soul is non-spatial, and Allah's closeness, although He is beyond space and non-space, is possible spiritually not physically. That is, it is not necessary to go from one place to another in order to reach His presence, rather His extreme closeness can be attained non-spatially in the very heart (soul) of man. Thus, in the case of the Holy Prophet, who was the Perfect Man, all the matters related to Prophethood, messengership and *mīrāj* were revealed to him in his blessed heart.

The main purpose of this subject was to furnish some bright proofs about the reality of the *mī'rāj* of the soul, or spiritual *mī'rāj* so that *mu'mins* may be sure that the Holy Prophet, as a mercy for the worlds (i.e. human beings), was a great world of spirituality and luminosity, a world which contained everything and nothing was left outside of it.



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Spirit and Spirituality



In today's *majlis* I would like to discuss some fundamental and special points about the subject of spirit and spirituality. It is the greatest and the most important subject in the religion of Islam, because it is the recognition of one's own self or soul that leads to the recognition of God. It is the successful result of true knowledge and good deeds and it is the ultimate goal of religion.

The Most Comprehensive Principle:

When it is a fact that the precious treasure and its unbounded, lasting and imperishable wealth of the recognition of God is hidden in man's own recognition, why should not more and more attention be paid to it? The recognition of soul in reality means to see and recognize it completely with the inner eye. This subject is so great, vast and comprehensive that it comprises all subjects related to religion, because everything is contained in the supreme recognition of God. In other words, the subject of the recognition of God covers all subjects and extends to them. Therefore, I would like to emphasize that it is a dire need to pay more and more attention to the subject of spirit and spirituality.

Hazrat Mawlānā ʿAlī says: "He who recognizes his soul, indeed recognizes his Lord (*rabb*)". It is also said: "He who among you recognizes his soul more, recognizes his Lord more". Since the supreme rank of the recognition of God becomes complete after passing through many stages of spirituality and merging in the origin, it cannot be attained merely by one's own efforts. The help and guidance of the True Guide on this delicate and difficult path are indispensable. This great feat of *mu'mins'* religious life can be accomplished in the light of the sacred guidance of God, the Prophet and the Imam of the time.

Straight Path and Recognition:

As it is a fact that the straight path is another name of Islam and on this path *maʿrifat* is the last destination after *shariʿat*, *tariqat* and *haqiqat*, so also is the recognition of one's self or soul (in which is the hidden treasure of God's recognition) the final stage of religion. This is the station of recognition (*maqām-i maʿrifat*) which a *mu'min* reaches through true knowledge and good deeds. In other words, the straight path is the path of obedience of *mu'mins*, on which they can advance and progress gradually till their heart is completely illumined with the radiance of the light of recognition.

Observation and Recognition:

When a *mu'min* reaches the stations of recognition, he sees things with his inner eye and as a result, he recognizes not only his own soul, but also his Lord.

Recognition, although apparently only one word, is so exalted and so great in its meanings and wisdoms, that it comprises all the realities and recognitions of life and the universe. But it is sad that very few can understand the domain of recognition and its meanings.

Light of Recognition:

Recognition or *ma'rifat* is a light, the eternal light which has always been there, and which has many names, such as Divine light, the light of the Qur'ān, the light of Islam, the light of Prophethood, the light of Imamate, the light of faith, the light of certitude, the light of *mu'mins*, etc. Then reflect for a while and consider what is beyond the light of recognition. It is everything. It is the light of God, therefore, it is the light of the universal of universals, in the illumination of which the secrets of God and Godhead are revealed to the *ʿarifs*, and the living and luminous realities of pre-eternity (*azal*) and post-eternity (*abad*) come in front of them completely. Through it they recognize the Tablet, the Pen and the angels; they become aware of the secrets of the creation of the universe and they know the

miracles of the Prophets and the Imams practically; they observe the states of a sublime reality such as revelation and recognize Jibrīl, Mikā'īl, Isrāfil and 'Izrā'īl.

Resurrection, which is the most hidden subject of the Wise Qur'ān, is experienced practically through this light and at the end of this spiritual journey for the search of reality, is attained the hidden treasure of God and Godhead. God, as mentioned in a sacred *Hadith*, in which there is everything and beyond it there is nothing.

The light of recognition illumines, not only this life of the *'ārif*, but through it he also directly becomes aware of the realities of death and the Hereafter in this very life, and has the amazing vision or *didār* of "soul" which is a great luminous creature of God, or in other words, a living, luminous and miraculous reflection of His Divine Vision.

In the light of recognition, the world of spirituality which is opposite to this world, comes in front of the *'ārif* as the inner unveiling. The veil of Hell and Paradise is removed and their scenes are observed with the inner eye and this results in the absolute certainty of the attributes of God and His oneness.

In the Illumination of Recognition:

It should be known that recognition or *maʿrifat* is a luminous living universe, which contains everything and whatever it contains has a soul. In other words, if seen in the illumination of recognition, the soul of everything including life-less stones, appears and speaks, as God says: "They (organs) shall say: Allah Who makes everything speak, made us speak" (41:21). This wisdom-filled allusion of the Qurʾān is to the world of recognition, in which everything has a soul which can speak. Thus by observing in the illumination of the light of recognition, it becomes evident that everything has a soul, including inanimate things, such as stones, soil, air, etc. The soul of vegetables is apparent from their capacity of growth, the soul of animals nobody doubts, and as for the human soul, it is an unanimously accepted reality. Thus, in the eyes of recognition there is nothing which does not have a soul. Thus it is a fact that during the attainment of recognition the *ʿārif* meets and converses with the souls of all things and as a result the veil of the secrets of their recognition is lifted and their realities become clear.

The testimonies of the above-mentioned realities and recognitions are also found in the Holy Qurʾān, as it is said in verse (6:112). "And had We sent down the angels to them and

had the dead spoken to them, and (even) if had We gathered all (spiritual) things before their eyes, (even then) they would not believe."

Apparently this verse appears to be an example. But those who know, know that it is not only an example, but also a living fact. Thus it is a very great, wonderful and amazing event that for those who have direct contact with the spiritual world, not only do the souls of the dead, the angels and *jinns* appear to them, but simultaneously the souls of all human beings and all things meet and converse with them. And the greatest event in this connection is the *didār* or vision of the Divine Light.

Comprehensiveness of Recognition:

It is almost universally accepted that the complete recognition of God is attained by His luminous *didār*, whether this *didār*, which is full of the manifestations of His majesty and beauty, be His own or of His light who is His vicegerent and representative, or of man's own soul, in which is hidden this great capacity that when the time comes it represents Him in every respect and in every form. In any case, the *didār* of God is true and it's result is recognition, which is the greatest proof and supreme goal of spiritual observations.

Q. Can a wise person, despite this explanation, think that some essential realities still remain hidden forever from the eyes of the people of recognition?

A. No. How can it be possible while God's blessed *didār* and His sacred recognition are established facts? If God, despite being the most hidden, or hidden of the hidden, grants the everlasting wealth of His recognition by manifesting Himself in the spirituality and luminosity of His chosen servants or when the most hidden treasure is discovered in the recognition of God, the Blessed, the Exalted, Who is the most sublime, the greatest and beyond everything, can anything still remain hidden from the eye and access of recognition?

The greatest secret:

It should be known that in comparison to God's recognition nothing has any importance. The greatest secret is God's reality. Thus a religious and wise person can easily conceive that God Himself is the greatest of all secrets. That is, the nature of the recognition of God is extremely difficult and the unity of God is the most difficult thing. Thus, when it is believed that His recognition is attainable and His unity recognizable, then is it possible for any wise person to think that there are certain things which are still beyond the recognition of the people of

recognition? No, it is not correct to think so. It is against the meaning of "*Allāhu Akbar*". That is, it is only God Who is the greatest and He is over and above everything. This means that all things are confined in the mercy of God and above His mercy is His knowledge and He Himself is above His knowledge and its sovereign.

This explanation, on the one hand, ascertains the grandeur and sublimity of the recognition of God, and on the other, makes it evident that nothing is beyond His mercy and knowledge. From this it necessarily follows that those fortunate people who attain the recognition of God, receive everything, on account of the following reasons:

1. Allah is the true sovereign and when He wills, He grants His recognition to one of His servants and makes him His friend, then as a result of His friendship, he receives everything.
2. The recognition of God brings with it His knowledge and His knowledge brings with it everything, as we have explained in the above that His Godhead and recognition are above everything and all things are under His knowledge and mercy.

3. Although it is true that God is beyond every example, yet His mercy necessitates to furnish some easily understandable examples for the initial levels of the explanation of the concept of divinity. Thus, He has provided many such wisdom-filled and meaningful examples of His essence. Among them, one soul-nourishing example which represents His greatest favours is that of a "Hidden Treasure". If it is accepted that the people of recognition receive God not as a master, lord and king, but as a treasure then it requires us to think with great attention about how great this favour of God is. He gives Himself and His Godhead with all its perfect attributes as a treasure to an *‘arif* as the reward for attaining His recognition. This secret should not be divulged any farther because in it are hidden wonderful wisdoms of Divine mercy and kindness. This shows that the light of recognition is everything.

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Multiplicity-like Unity:

It would not be out of place at this point to discuss a unity which, in reality, is unity, but apparently is considered to be multiplicity. It should therefore be called a multiplicity-like unity, such as the sun and its innumerable reflections, that their true unity is always in the sun, but the sun's apparent

multiplicity is in all clear and transparent things in which its light is reflected, such as a mirror, water, etc.

Similarly, there is a fountainhead of souls which is called the sun or the light of the spiritual world, in which there is the real unity of souls, but at the same time, there is also an apparent multiplicity in particular souls. In this connection too, if we want to use a collective term, we can call it multiplicity-like unity, which means that the unity of souls which is always in the eternal light appears temporarily in individuals, just as on the one hand there is the unity of the sun and its rays, and on the other, there is the apparent multiplicity.

The Single Soul (*nafs-i-wāhidah*):

The Single Soul is mentioned in the Holy Qur'ān in a wisdom-filled way. It is the Universal Soul which is like the fountainhead of souls and the eternal light, as the Wise Qur'ān says: "Your creation and resurrection is but (the creation and resurrection of) a Single Soul" (31:28). That is, the souls of people were created with the Universal Soul in pre-eternity (*azal*), therefore in the Universal Soul their unity is still like the unity of a single soul. In other words, each one of us still has a higher "I" or higher reality of the soul attached to the Universal Soul, just as it was attached in pre-eternity. In addition we also

have a lower "I" or a subsidiary or temporary life which depends on our personality and which can be compared to the reflection of the sun in the mirror.

When the personal resurrection takes place in connection with the spirituality of a *mu'min* then, together with all the souls of the universe which have come to him in the form of particles, he suddenly feels linked with the Universal Soul. This is an example of the collective resurrection in one's personal spirituality in which all people will find themselves alive in the Universal Soul as alluded to in the above-mentioned verse. The Holy Qur'ān also says: "The *mu'mins* are surely brothers" (49:10). Further in a *Hadith* explaining the same purport, it is said: "*Mu'mins* are surely brothers and the Prophets are like a single soul". It is evident from this that although humanity is scattered at the lower levels, it is united at the higher levels and at the height of the Universal Soul it is like a single soul from pre-eternity to post-eternity. These realities and recognitions can greatly help us to understand monoreality.

Recognition and the Qur'ān:

In this connection the following question can be raised in one way or another: What does the Qur'ān say about recognition? The answer is that the Glorious Qur'ān has mentioned the

recognition of God everywhere in its special language of wisdom. Some examples of this are as follows:

1. In verse (24:35), it is said: "Allah is the light of heavens and the earth". This alludes first and foremost to a Divine light which grants spiritual knowledge, luminous guidance and Divine recognition to the people of the inner eye. If Allah is light then by this light is certainly meant His manifestations and the observations of the *'arīf* and his attainment of recognition, because light not only effaces darkness and shows the hidden things, but it also manifests itself, just like the sun which not only effaces darkness and spreads light and shows the heaven and the earth but also itself becomes manifest. Thus, in this sense the people of recognition observe the manifestations of the Divine light with their inner eye. This then results in the fact that wherever light is mentioned in the Wise Qur'ān, there is also mentioned the recognition of God.

2. According to verses (33:45-46) God had sent the Holy Prophet as a Prophet, a messenger, a witness, a bearer of glad tidings, a warner, an inviter to God and a luminous lamp. These blessed names of the Holy Prophet imply the meanings of recognition. Prophet means the one who informs about God and in reality Prophethood is based on the observations of

spirituality and the manifestations of light. Similarly, messenger means the one whom God has sent from His extreme closeness. Witness means the one who has observed the real event and is the witness of it. In these names the Holy Prophet's spirituality and recognition are prominently mentioned. Had he not observed paradise and the Divine vision (*didār*), then in reality, he would have been neither a witness, nor a bearer of glad tidings, nor a warner. These names can be truly applicable to him only after observing the spiritual world. Inviter to God means the one who enables others to meet God. There cannot be any doubt that the Holy Prophet was merged in God and was inviting others to walk on the straight path and to merge in Him. The Holy Prophet was accomplishing this tremendous work of mission in the illumination of the light of recognition, because he was the luminous lamp of the light of guidance, which means that he himself was the light of recognition. This example clearly shows that the recognition of God is mentioned in the wisdom of the Holy Qur'an, particularly in verses which are related to the praiseworthy attributes of the Perfect Man.

3. In verse (13:43) it is said: "And those who disbelieve say: You are not a messenger: Say (O Muhammad): Allah and he who has knowledge of the Book are sufficient witness (of my messengership) between me and you".

If you wish you can find out about this verse in a Shī'ī commentary, in which you will find several reliable Sunni references as well, that for the testimony of the messengership of the Holy Prophet, the Perfect Man who is mentioned after God in the above-mentioned verse, is Mawlānā °Alī. Whatever the disbelievers may say about his messengership, there are two just witnesses of it and they are God and Mawlānā °Alī as *Imām-i mubīn*, who testify that he is the true messenger of God.

Here you have to think logically about the testimony of Mawlānā °Alī as to what is its criterion. You will certainly come to the conclusion that its criterion is the supreme testimony of God, the Blessed, the Exalted. This means that in confirmation of the messengership of the Holy Prophet, the testimony of Imam °Alī is as profound, all-embracing and correct as that of God. It was not hypothetical, superficial and limited. It was based entirely on observations with his own eyes. That is, to witness the messengership of the Holy Prophet without seeing all the spiritual wonders and miracles and their nature and reality from the cave of Hirā up to the night of *mī'rāj*, has no meaning, because his Prophethood and messengership cover all stages of the soul and spirituality, and to testify to this extremely great work, the first witness is God Himself.

In addition to mentioning that he was a witness of the messengership of the Holy Prophet in this verse, it is also said that he had the knowledge of the heavenly Book, whereas the knowledge of the heavenly Book is not only in the exoteric and esoteric aspects of the Qur'ān, but also in the Guarded Tablet of spirit and spirituality, which is the Mother of the Book (*ummu'l-kitāb*) and in the domain of knowledge, the Book and the Mother of the Book are the same. In the light of these realities it becomes clear that in no stage of spirit and spirituality is the light of *walāyat* separate from the light of Prophethood. This means that whenever the light of Prophethood saw the manifestations of God, the light of *walāyat* also saw them and without this nobody can fulfil the conditions of the criterion of becoming the witness of the messengership of the Holy Prophet together with God. It can be estimated from this discussion how the recognition of God is mentioned in Qur'ānic wisdom.

Recognition and Paradise:

As mentioned earlier, where the recognition of God is attained through the light of recognition, nothing is excluded from that recognition, because it comprises and covers everything and so Paradise is also included in this vast domain. This means that in the manifestations of spirit and spirituality which are observed as a result of successful remembrance and luminous *'ibādat*,

Paradise is also included, as God says: "And He will admit them into Paradise which He has (already) made recognizable to them" (47:6). This shows that Paradise must be recognised in this very life so that it may remain for ever after death. Otherwise, it is impossible to recognize it in the Hereafter. It is in this sense that God says in verse (17:72): "And whosoever is blind in this (life), he shall (also) be blind in the Hereafter, and far astray from the (straight path)". This verse clearly shows the importance of the inner eye and the observation of spirituality and therefore, a *mu'min* must attach himself to the *farmān* of the Imam of the time. It is he who is appointed by God and the chosen Prophet for this supreme rank and by obeying him, a *mu'min* can attain the knowledge of certainty and the light of recognition.

Knowledge of Certainty (*'ilmu'l-yaqīn*):

If a *mu'min* cannot observe the Paradise of spirit and spirituality with the inner eye in this life, he should not be disappointed if he is staunch and firm in faith and love for the Imam of the time. In such a case he can use the knowledge of certainty and can conceive the realities of Paradise, because in the absence of the eye of the heart and spiritual light, the light of the knowledge of certainty works as the eye, about which the Noble Qur'ān says: "Nay, would that you knew knowledge of certainty, you shall

certainly see hell-fire" (102:5-6). In these verses there is the praise of the knowledge of certainty and this clearly means that those fortunate *mu'mins* who have the knowledge of certainty, see not only Hell, but also recognize the realities of Paradise in its illumination. And all this should be completed in this world before one's death, so that after the knowledge of certainty, the rank of the eye of certainty may be attained.

The Eye of Certainty (*‘Aynu-l-yaqīn*):

By the eye of certainty is meant the eye of the heart or the inner eye, with which man can see and recognize his own spirit and spirituality, as well as everything of the spiritual world and Paradise. Recognition becomes complete at this place. If a *mu'min* has not been able to attain this place, he should know that he is lacking either in the knowledge of certainty, or in *‘ibādat*, spiritual exercise and true love. Therefore, he should obey the Imam of the time completely with sincerity and love and strive for remembrance, *‘ibādat* and true knowledge, so that by the pleasure of God and the Prophet, he may receive the help and luminous guidance of the Imam of the time and thereby easily attain the rank of the knowledge of certainty and the eye of certainty.

The Nature and Reality of Light



Light literally and lexically means to shine, to illumine. In religious terms by this light is meant the light of guidance, who is the fountainhead of knowledge, wisdom, certitude and recognition and the means of well-being of the religion and the world. It is the Divine light dressed in the human attire of the Perfect Man, living and present in this world as the True Guide, *salawātu'llahi ʿalayhi*. This Divine light is mentioned everywhere in the Wise Qurʾān. He is perfect in every respect and is the living light; his guidance is free from any doubt whatsoever. In the light of his guidance, not only do the realities of the heaven and the earth become clear and come in front in an enfolded form, but also the states of the first, the last, the apparent and the hidden become clear, because he is the light of the Omnipotent God in every respect.

Definition of Light:

If someone asks: What is the definition of light? The answer is that where it rises, there it becomes manifest and darkness disappears due to its radiance. This means that one specific attribute of light is manifestation. Thus, light not only itself

becomes manifest, but it also manifests things hidden in the darkness.

Kinds of Light:

As is evident from the introduction of this subject, the light which we want to discuss here is spiritual or religious light and not the material or worldly light. Nonetheless, material light can be used as an example only. It should be known that there are three kinds of spiritual or religious light, or in other words, in reality it is one light but it has three aspects: ethical, spiritual and intellectual. In this sense we can also say that for the sake of human guidance are ordained three lights, because externally and internally human existence is of three kinds: the universal intellect, the universal soul and the universal body. Similarly, human existence also depends on three things: the intellect, the soul and the body. Further, man has three personal worlds: the world of intellect and knowledge, the world of spirit and spirituality and the world of body and humanity. There are also three worlds of *jabarūt* (world of Divine attributes), *malakūt* (world of angels) and *nāsūt* (the world of human beings) under *lāhūt* (the world of the unity of God). All these examples show that the light of guidance also has three levels, so that man may equally receive guidance from God at the place of body, soul and intellect.

The three kinds or three aspects of the light of guidance mean that the True Guide is the Divine Light, not only with respect to soul and intellect, but also with respect to his sacred body. Had it been possible to guide the intellect and soul of the people of the world without a body, then angels would have been sent as Prophets and Imams on the face of the earth. But this is not the case, the reason for this is that in the world of humanity and the physical world, the practical guidance is possible only through the body. Therefore, in the physical world only the body of the True Guide can act as the light. Thus, in this sense the sacred body of the Guide of the time is the initial aspect of the light of guidance or is the physical light.

Ethical Light:

The shadows of bad habits which are found in the world of humanity are the darkness of the un-ethical acts which can only be removed by the light of good ethics. It is because of this that God sent the Holy Prophet as the paragon of human character, as He says about him in verse (68:4): "Verily you are on an exalted standard of excellent ethics". That is, you are on the perfect rank of excellent habits, so that the people may have illumination of the light of guidance from each of your words and deeds and follow the light of that excellent model on the straight path.

The Holy Qur'ān has called the Holy Prophet the luminous lamp (33:46), which first and foremost is applicable to his blessed and sacred personality, because those fortunate people who had attained the initial light of religion from him, had done so through his personality. In other words, the work of the luminous lamp which was sent to the world was to spread the light of humanity and ethics before spreading the light of intellect and soul, according to the order of human creation that, first is created the body, then the soul and finally the intellect.

If someone, despite the preceding explanation, were to question whether the personality of the True Guide is included in the light of guidance or not, the answer is that his corporeality and personality are included in the light, because the illumination of the ethics, soul and intellect are not possible without the support of the body. It is because of this that in the Wise Qur'ān, the light of guidance is compared to a lamp in which are included not only the flame and illumination, but also the vessel of the lamp and the niche, as it is said: "Allah is the light of the heavens and the earth; His light is as a niche in which there is a lamp" (24:35). In this wisdom-filled example of the Divine light are included not only flame and illumination, but also the vessel of the lamp and the niche. From this it can be established that not only are the ethics, spirit and intellect of the Holy Prophet

and the pure Imam included in the light of guidance, but also their personality and family, because personality is like the vessel of the lamp of Divine Light and family is like the niche in which there is the lamp.

One of the meanings of Holy Prophet being sent by God as "a mercy for the worlds" is that whatever human and ethical virtues are found in the world of humanity from the beginning to the end are due to his ethical light, otherwise its meanings would have remained incomplete. However, it is a different matter whether someone, after accepting his light of humanity and ethic, also accepts the grace of his spiritual and intellectual light or not.

Spiritual Light:

There are many people in this world who are always suffering from the darkness of spirit and spirituality and who deny the realities of the hereafter, because they have no relation with and are not interested in faith and religion. According to them, this external and worldly life is everything, whereas according to religion it is the life of spirituality and the hereafter which is far better and superior. Thus Almighty God has appointed the spiritual light in order to remove the darkness of spirit and spirituality. That is, in every age He has appointed the blessed

and sacred soul of the True Guide as the fountainhead of spiritual light, so that for the people of the inner eye, the spiritual world may be far greater, more luminous and brighter than the material world.

God says in verse (21:107): "And (O Muhammad!) We sent you not but as a mercy unto the worlds". This means that, according to the Divine Will, the light of Muhammad (s.a.s.) rose from the world of *lāhūt* and continued forever in the worlds of *jabarūt*, *malakūt* and *nāsūt* in the form of knowledge, wisdom and guidance. It should be known that *nāsūt*, which is the world of human beings, is the lowest, above which is *malakūt*, which is the world of souls and angels, above which is *jabarūt*, the world of actual angels and Divine attributes and above which is *lāhūt*, the world of oneness or the world of essence, which is the highest. It should be noted that this order of elevation is not spatial, rather it is in the sense of honour.

God, the Beneficent, the Merciful, has ordained the light of guidance and mercy in order to help man, who has come to this world from the presence of God and has to return to Him according to "we have to return to Him" (2:156). God knew that man is weak in every respect and cannot be successful without His succour and help in the long chain of this journey. Thus, He

decided to help him through the means of the light of guidance and to lead him step by step, stage by stage and world by world until he merges in the ultimate origin.

It is a pleasant concept of the people of *tariqat* that the true *sālik* (spiritual traveller) should first annihilate himself in the Perfect *murshid* (spiritual guide) and through him in the Holy Prophet and through him in Allah and thus attain the rank of *fanā' fi'llāh* (annihilation in God) and *baqā' bi'llāh* (survival in Allah). This explanation shows on the one hand that the need and importance of the light of guidance continues not only in the world of *nāsūt*, but also in the worlds of *malakūt* and *jabarūt* by the command of God. On the other hand, it shows that the ultimate destination of the *sālik*, is annihilation in God, where he has to annihilate his existence and "I" in the reality of God and revive in His pre-eternal (*azalī*) and post-eternal (*abadī*) unity.

Gradual Light of Spirituality:

Man's nature is such that initially he is weak in every field and then progresses gradually. Accordingly, spiritual light too, is initially dim, and then increases gradually until one day it turns into a stormy world of intense dazzling lights and this is the stage of the greatest trial.

The initial light of spirituality in one respect is like material light, but also differs from it in many respects, because spiritual light is an immaterial reality which is free from physical qualities and attributes and beyond time and space. It is far more sublime, superior, perfect, beautiful and attractive than material light. Its soul-nourishing colours, attractive radiance and pleasant resplendence are unique. It is an ever-fresh, colourful world of spiritual miracles and luminous manifestations and is the paragon of the spiritual beauty of all things of the heaven and the earth. The numerous forms of its manifestations change every moment. Every thing of it is a Divine feat and a model of wisdom, therefore, it gives tremendous coolness to the eye of the heart by its soul-refreshing manifestations.

Spiritual light is the light of God which was in the Holy Prophet and it is the light of the Prophet which is in the Imam. It is the world of the heart as well as the eye of the heart, it is soul as well as spirituality, it is the Hereafter as well as Paradise, it is the nourishment of the soul as well the comfort of the heart and mind. The soul, in reality, is everything, because it is from the command of God (17:85). In fact, at the exalted place of the manifestation and observation of spirituality, it is itself the world of command, therefore, at this place it constantly represents the manifestations of "Be and it is". That is, it

becomes evident from the observations of spirit and spirituality how God gives luminous existence to everything by the command of "Be" and how through this word, things continue to always appear in the spiritual world.

The Spiritual Colour:

There is no doubt that in one respect the exquisite and colourful beauty of the external world also belongs to God, but in another, His special and distinctive colour (which is the colour of the light of guidance, *islām* (submission) and *īmān* (faith)), is hidden in the soul and the spiritual world, as God says: "It is the colour of Allah and who is better than Allah at colouring, and we worship Him (alone)" (2:138). That is, tell the Christians that recognition and salvation cannot be attained by baptism, but only by being tinted in the colour of faith, spirit and spirituality. This is the colour of God and who can be better than God in granting this colour.

Spiritual colour is mentioned in the Wise Qur'an mostly in those verses which are related to the subjects of light, Resurrection and Paradise. It is also mentioned in those verses in which is mentioned any kind of colour. For instance, in verse (2:69) about the ox of the children of Israel, it is said: "Verily, it is a yellow ox, its colour is bright yellow, delighting the beholders".

By this, in *ta'wil*, is meant the spiritual colour which a *mu'min* sees in his heart through the True Guide. This delight is from the first observation of spiritual colour and also by the opening of the eye of the heart for the first time. Otherwise, how can one attain so much happiness and delight by merely seeing a physical ox of yellow colour, which God has Himself mentioned with so much importance?

Spiritual Faculties:

Just as the darkness of the night hides the things of this world and the light of day shows them, the light of guidance shows the things of spirit and spirituality which the darkness of negligence and ignorance hide. In this connection, the various spiritual powers and faculties become actual, particularly seeing, hearing, smelling, speaking and touching spiritually. These five faculties are called the five internal senses, through which the light of guidance rises in the heart of *mu'mins*. This means that the light of guidance guides not only in the state of spiritual illumination, but also in the form of spiritual and luminous seeing, hearing, smelling, speaking and touching.

In order to understand in what states and how the light of guidance helps and guides, one should reflect on this sacred *Hadith*: "My servant always seeks My closeness through

additional prayers until I love him. When I love him, I become his ear with which he hears, and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks". (*Bukhārī, III, Hadith 1422*).

There is no doubt for the wise people that these attributes belong to the True Guide, who is the light of guidance and has the honour of being the vicegerent and representative of God in the exterior and interior of humanity. Thus, the act of his guidance is considered the act of God. Otherwise God, as such, is free from being the ear, eye, hand and foot of His servant.

The gist of the preceding details is that the light (of guidance) is the fountainhead of physical, spiritual and intellectual faculties and the means of every kind of feeling and comprehension. Therefore, light has many meanings and is everything. For instance, when by light is meant guidance, then the guidance of eyes is possible in the form of illumination and the guidance of ears in the form of hearing speech. This shows that guidance is in the state of voice as well. Similarly, if there is a guidance for the nose also, then it has to be in the form of fragrances. Thus, one state of light is also like the fragrance of Paradise. The guidance of the tongue is in the form of natural and miraculous

speech in which the speaker speaks automatically and likewise light also comes as the faculty of touching.

Light is the sun of the world of religion. Or, in other words it is the powerhouse of God. Now, think materially and scientifically as to what things are made and what kind of powers come into existence from the sun and the powerhouse. It is obvious that neither the sun, nor the powerhouse mean only light, rather these two sources of material power contain within themselves, innumerable things and countless powers which only scientists know. In the light of this example think about the light of intellect and soul and the difference between them. Material light is devoid of intellectual and spiritual attributes and empty of the wealth of religion and knowledge, whereas the attributes of spiritual light are so perfect that God has made him His vicegerent on the face of the earth.

Intellectual Light:

It is extremely important to know that the highest rank of light is in the intellectual state, the middle is in the spiritual form and the lowest is in the physical form, even though the human intellect, soul and body are not separate from each other. In other words, the light of the personality of the True Guide is apparent, the light of his soul is hidden and that of the intellect

is the hidden of the hidden. This means that the light of intellect is comprehended at the last stages of spirituality. It often manifests in the best examples of spirituality, but otherwise, in its abstract form, it is not visible. It is because of this that I have called it the hidden of the hidden.

The light of guidance spreads the illumination of the knowledge of certainty through his body, provides the illumination of the eye of certainty through his soul and the illumination of the truth of certainty through his intellect. The way that *mu'mins* receive the grace and blessings of this guidance is that by the external senses they attach themselves to the knowledge of certainty, by the internal senses to the eye of certainty and by the intellectual senses they comprehend the truth of certainty.

In one respect the Dais (*kursi*=Universal Soul) stands on the universe and the Throne (*'arsh*=Universal Intellect) on the Dais. In another way, it is also true to say that the Throne comprises the Dais and the Dais the universe. This means that the intellectual light comprises the spiritual light in its domain of knowledge and the spiritual light comprises the Universal Body. This explanation shows that the light of intellect is the Throne of the kingdom of God, upon which depend His true unity and

perfect recognition. From this is evident the rank of the intellectual light.

It is said that this universe is like a great human being, which has a soul and an intellect, i.e. the Universal Soul and the Universal Intellect. The same is true of the Perfect Man who is called perfect and complete in the sense that the Universal Intellect is the name of his exalted intellect, the Universal Soul his great soul and the Universal Body, his subtle body which comprises and covers the entire universe. Thus, the True Guide is the Universal Intellect as well as the Universal Soul, the Throne as well as the Dais, as Mawlā-yi Rūm says:

‘aql-i kull-u nafs-i kull mard-i khudāst
‘arsh-u kursī rā madān kaz way judāst

The man of God, i.e. the Perfect Man is himself the Universal Intellect and the Universal Soul; do not think that the Throne and the Dais are separate from him. That is, his intellect is the Universal Intellect as well as the Divine Throne and his soul is the Dais as well as the Universal Soul.

Mazhar (Locus of Manifestation) of the Light of Intellect:

Since intellectual light is invisible, therefore at the first level its *mazhar* is the soul and at the second level, personality. We have already said the light of the personality or body is apparent, that of the soul, hidden and that of the intellect, the hidden of the hidden. To explain this further, although the light of the intellect does not appear by itself and its grace can be comprehended only mentally and in the thought, yet it appears in many examples of spirituality, the grace of which can be received through the internal senses.

Further, the light of the intellect appears not only through the spiritual *mazhar* but also through the physical *mazhar* or the *mazhar* of spirituality, from the light of which *mu'mins* benefit through the external senses. Had there not been the manifestation of the light of intellect in this world, the people of the world in their entirety would have gone astray.

The Real Nature of Light:

The real fountainhead of light is intellect and its light always emits in the form of knowledge and it is obvious that this light is ordained in order to remove the darkness of ignorance. Thus, the light of intellect is like a pearl which always spreads the light of knowledge and wisdom, just like the fountainhead of the sun which always spreads material light in the universe. But

since the illumination of the light of intellect is in the state of knowledge and is immaterial, it does not appear to the external senses and similarly ignorance, which is not a material thing, does not appear to the external senses either and therefore, the materialists can very well understand the light and darkness of this world, but they are not able to discern and distinguish between the light and darkness of the world of religion.

If intellectual light is knowledge on the one hand, on the other it is guidance, because knowledge and guidance eventually are one thing. That is, their pursuit and purpose is the same, because knowledge means to know, and the object of which, in reality, is God, and guidance means to walk on the straight path and reach the ultimate destination which is God. Thus, the illumination of the light of intellect is certainty and recognition, which remove the darkness of doubts, disbelief and rejection and at the place of the truth of certainty (*haqq-ul yaqīn*), it becomes the complete recognition of God.

When it is established that the intellectual light is in the form of knowledge, wisdom, guidance, certainty and recognition, then it should also be known that it is revelation (*wahy*) and inspiration (*ilhām*) as well as divine help (*ta'yīd*) and success (*tawfīq*), because all such meanings become one in the sense of

knowledge (*‘ilm*) and the fundamental and ultimate reality of such words and terms is one.



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He is the author of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He writes both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, and is known as "Bābā-i Burushaskī" (Father of Burushaski) for his service to that language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science has been widely recognised. His works include "Qur'ānic Healing", "Balance of Realities", "Du`ā' - Essence of `Ibādat", "What is Soul?", "Recognition of Imam, Parts I, II & III", as well as being co-author of a German-Burushaski dictionary published by Heidelberg University and "Hunza Proverbs" published by Calgary University.

