

QALANDER BABA AULIYA'S

LOH-O-QALUM

[Faint, illegible handwritten text]

219332
DATA ENTERED

LOH-O-QALUM

(The Pen and the Scripturum)

by

Qalander Baba Auliya

Translated by

Maqsood-ul-Hassan Azeemi

مکتبہ اسلامیات پاکستان
بازار امامیہ، قلعہ شہزادہ
0300-4256713

AL-KITAB PUBLICATIONS
1-K-5, Nazimabad No. 1, Karachi, PAKISTAN.
Tel: (92-21) 626433

DATA ENTERED

All Rights Reserved

297.4
A87L
310277

Second Edition 1995

AL-KITAB PUBLICATIONS

Price: Rs. 165/-

Designed & Composed by:
Iqbal Laser Composing & Printing Tel: (92-21) 7763165
Printed & Bound in PAKISTAN

DATA ENTERED

"I am writing this book by the order of the Holy Prophet; the Prophet of Islam, (Peace and Blessings of Allah be upon him). This auspicious command has been received from him in the OWAISIAN STYLE"

(Qalander Baba Auliya)

.....

CONTENTS

	Page No.
Foreword	..... xiii
Preface	..... xv
1. IN THE NAME OF ALLAH THE BENEFICENT THE MOST MERCIFUL	..... 1
Man's relationship with the Oneiric Realm	..... 10
Stages of the Oneiric Potentialities	..... 11
The First Scripturum or the Preserved Scripturum	..... 15
The Second Scripturum	..... 18
The Ethereal Realm	..... 20
Synthesis of Plurality	..... 22
Intermediation of Ether	..... 24
Classification of Perception	..... 28
Unification of the Being and Unification of the Observation	..... 31
2. GREAT SOUL, HUMAN SOUL, ANIMAL SOUL AND SIX SUBTLETIES	..... 42
Elohistic Appellations	..... 47
Eleven thousand Appellations	..... 54
Mode of Discernment	..... 57
Dreams and Wakefulness	..... 58

	Preserved Scripturum and Muraqbah	.....	60
	The Divine Inclination	.....	63
	“Be!” and “It is”	.....	65
3.	THE INSINUATED KNOWLEDGE	.....	75
	Every name is a collection of three Beatific Visions	.....	76
	The Personal Innate Name	.....	82
4.	STIMULI AND CENTRALITIES OF THE SOUL	.....	90
	Movement of the Subtlety of Self	.....	92
	Vision and the Substantial Observation	.....	98
	Istarkha	.....	101
5.	KNOWLEDGE OF LĀ AND THE KNOWLEDGE OF ILLĀ	.....	105
	Muraqbah of LĀ	.....	109
	Power of Intuition	.....	114
	Rapt Associate, the Associate Enrapt	.....	119
6.	OF THE CORRELATION	.....	127
	Owaisian Correlation	.....	127
	Correlation of Quiescence	.....	128
	Correlation of Love	.....	128
	Correlation of Raptness	.....	129

	The Descents	.....	130
7.	LAW OF TIME AND SPACE	.....	132
	The Five Senses	.....	134
8.	SECRET OF TIME AND SPACE	.....	149
9.	WHAT IS VICEGERENCY?	.....	155
10.	LAW OF THE PRESERVED SCRIPTURUM	.....	165
	Conductive Influence	.....	165
	Law of Attraction	.....	174
	Knowledge is of Two Types	.....	184
	Learned Philosophers	.....	184
11.	FORMATION OF EGO OR THE HUMAN MIND	.....	198
	Activities are of two types	.....	199
	Synthesis of Ego	.....	200
	Structure of the Universe	.....	201
	Inward and Outward	.....	203
	Realm of Behest	.....	206
	Correlation of Memory	.....	214
12.	TRUE KNOWLEDGE, EXACT TRUTH AND THE TRUE REALITY ...		228
	The Realm of Illustrative forms	.....	231
	<i>Muraqbah</i>	.....	234
	Observation	.....	236
	Programme of <i>Salat</i> and <i>Zakat</i>	.....	244

	Creation and Command	.....	249
	Why Three Realms?	.....	252
13.	LAW OF CREATION	.....	255
	Ascent and Descent	.....	265
	Externality	.....	270
	The Cosmic Point — The Intuitive Thought	.....	270
	Incidence	.....	275
	True Knowledge	.....	277
	The Exact Truth	.....	277
	The True Reality	.....	277
	Further Exposition	.....	278
	Sight	.....	281
	Conclusion	.....	282
	Knowledge of the Names	.....	283
	The Presented Knowledge	.....	284
14.	SECRECY OR EVOLUTION	.....	287
	Acquired Knowledge	.....	287
	Insinuated Knowledge	.....	288
	Difference of Unconscious, Perception and the Conscious	.....	292
	Period	.....	297
	Senses of the Appearance	.....	301
	Senses	.....	303
	Four Consciouses	.....	307

15.	POSITIONS OF PROPHETS	.....	313
	Darkness is also Light	.....	315
	Angles of Light	.....	318
16.	FORMULA OF CREATION	.....	323
	Manifestation of the Cosmic Nasma	.....	326
17.	PAST AND FUTURE	.....	337
	Circulatory Movement	.....	360
	Individual Level of the Sight	.....	362
	Days and Nights	.....	363
	Voice of Allah	.....	367
18.	REALITY OF TIME AND SPACE	.....	369
	Explanation of Time and Space — from the angle of Timelessness	.....	376
	Components of Command and Creation	.....	378
	Secret of Creation	.....	382
	Water: The shell of Concepts	.....	384
	How is the universe displayed?	.....	386
	The Black Point	.....	394
19.	WHAT IS PERCEPTION?	.....	397
	Extermination of a second — Survival of Billion years	.....	399

FOREWORD

'The First Book in Spiritual Science', were the words which magnetically enough attracted my attention when, for the first time, I happened to come across a reference to this book. Spiritualism, after all, could be studied as a science..... the idea was not only captivating but compellingly unique.

A close study of this book opened up a brand new vista of spiritualism for me. Not only is it meant to be studied as a faculty but is a discipline that can be practiced as a way of life. The knowledge contained in this marvellous book is that rare and uncommon knowledge that has reached the renowned Spiritual Master Khwaja Shamsuddin Azeemi, in disciplic succession from his spiritual mentor and guide; Hassan Ukhra Muhammed Azeem Barkhiya Qalander Baba Auliya. Khwaja Shamsuddin Azeemi relying upon man's ever growing intellect boldly decided to publish this hidden treasure of knowledge, which pertains to the laws operative behind every natural or preternatural phenomenon.

(xiii)

Thus, believing that this book is not only a masterpiece of most remarkable knowledge but that it would prove to be a breakthrough in man's efforts to explore the realms of spiritualism, to acquire an insight into the Divine realities and to acquaint himself with the spiritual potentialities which he possesses, I vehemently desired that it should be made available to the occidental readers as well. Therefore, this book has been translated for the benefit of those who are not familiar with the oriental language of this book.... Urdu, but really longed to study the 'mysterious' science of spiritualism and desired to learn about this fabulous science for the enlightenment of their soul, expressly, to achieve the sublime goal of becoming Allah's vicegerent on earth.

Translator

(xiv)

PREFACE

Possessor of the Insinuated Knowledge, Knower of the secrets of the Command "Be", Proclaimer of the Reality, the Kind Preceptor, Hassan Ukhra Mohammed Azeem Burkhya Qalander Baba Auliya (May blessings of Allah be upon him) whose saying is the saying of Allah though uttered through human mouth, narrated the contents which were inscribed on the screen of my mind under his Conductive Influence, word by word..... and thus, this inspired writing, stated by Qalander Baba Auliya and penned down by me, took the shape of *Loh-o-Qalum* (The Pen and the Scripturum).

This knowledge of the Spiritual Science is a heritage of mankind and the jinns. I, hereby, deliver this trust onto the present and the future generations of man and jinns.

Khawaja Shamsuddin Azeemi

(xv)

IN THE NAME
OF ALLAH
THE BENEFICENT
THE MOST MERCIFUL

Formation of different traits of human nature and dispositions depicted by people are consequential to the activities performed in various walks of life ○ For instance, forms *a, b, c, x, et cetera* ○ Under consideration is that pattern of formation which enables a person to reach the goal of spiritual cognition step by step ○

First we shall consider an example from the material world ○ If a person wants to be an artist ○ He is required to gradually assimilate the features of the picture he intends to draw ○ He already knows it by virtue of his memory that a set of particular strokes of the pencil would make an ear and eyes or hair would be formed from altogether different types of lines ○ Practice enables him to draw masterly and represent every part of the body in pencil lines ○ He can, now, be called an

artist How did all this happen?

Image of the human features already existed in his mind ○ To copy down that image when he used the pencil, the image present in his mind kept on guiding him at every step ○ The teacher who taught him the art of drawing kept on instructing him in the use of the pencil for drawing the picture of an organ ○ That was the maximum the teacher could do ○ The image of the picture was not reflected upon his mind by the teacher ○ That already existed in him ○ In other words, we can say that thousands of human features were preservedly stocked in his soul ○ When he intended to draw those features on a canvas, under the guidance of a teacher all the features present in his mind were successfully transferred on the paper ○

There could be thousands of similar examples of worldly skills from which we would deduce only one conclusion that by nature man is everything such as an artist, a writer, a calligrapher, a tailor, a carpenter, a philosopher, a physician etc. etc. ○ He has to practice certain exercises to be a master in a specific field of art ○ Only then is he given

one of the various names and we say that one has become an artist or a philosopher ○ In fact all the abilities and qualities were already there in his mind ○ He merely practiced arousing them ○ All that a teacher could do was to be an instrument in awakening the desired ability ○

Coming back to the point, just as a person is an artist, a calligrapher or a philosopher, similarly he has by nature special spiritual features and traits of a cognizer, a spiritual person, a saint, a holy man, a devout or that of a prophet ○ (Since prophethood has come to an end, therefore, no prophet could be discussed here, only a spiritual person, whatsoever his name may be, is indicated herein) ○

We shall start discussing the abilities from alpha ○

A: What is man? What do we understand of him and how do we recognize him?

A figure of flesh and bones is there before us ○ Medically construction of muscles *et cetera* over the skeleton of bones gives shape to a body ○ This structure; the physical body of

man is considered to be real ○ For protection of this body a thing called dress has been invented ○ This dress is usually made of cotton, wool or leather ○ The attire is basically to protect the body of flesh and bones ○ The attire, in fact, has no life or movement of its own ○ When it is on the body it moves along with the moving body ○ It means the movement of the dress is the movement which transfers to it from the body and actually pertains to the functional limbs of the body ○ When we lift our arm the sleeve also moves along with the moving arm ○ This sleeve is the arm of the dress that has been taken on for the protection of the body ○ Thus, the definition of the dress would be that when it is on the body the movement of the body transforms in it and when it is taken off and is placed on a hanger it becomes static and devoid of any movement ○

Now, the comparison of the dress with the body is taken into consideration ○ Many examples could be cited in this regard but to explain the true meanings only one would suffice ○ That is, when one is dead ○ After death, the body of the deceased may be cut into pieces, dragged along, anything done to it, it

will not offer any defence nor any movement will be initiated on its part ○ It will remain resting as and where it will be lying — no trace of life — at any time is possible in it ○

It means that after death the body becomes just like a discarded dress ○ The actual person residing in it abandons it ○ He leaves it and goes somewhere else ○ When it is established through observation and experience that the said body of flesh and bones is merely a 'dress' and *not* the actual person, then it becomes necessary to find out the reality of man and that where does he go after leaving this 'dress' ○

Had this physical body been the actual person there should have been somehow or the other some trace of life after death ○ The entire history of mankind cannot produce a single instance of movement of any kind by a dead body ○

In this situation we are constrained to be curious about the person, who after quitting the 'dress' of the body leaves for somewhere else ○ The name of this very person, as told by the prophets, is the soul and the same is the real person in man, possesses all those potentialities which are collectively termed as life ○

Let us look up the various angles and phases of life if we could find a state similar to that which is denominated as death or in which one becomes defunct or deceased ○ If a state exactly like this is not found prevailing over man at any stage of his life then we are required to search, whether there exists any state identical to this one, prevalent for any measure of time, or not ○

Answer to this is quite simple and easy ○ Man yeilds to sleep daily and during sleep, for a particular period of time, his body adopts the form of a taken off dress ○ Thus it could be explained that when a person is fast asleep, a sleep in which he is only breathing and no other sign of life is perceivable, barring that condition no other organ is moving nor is his mind conscious of anything ○ This state may last only for two minutes, ten minutes, or for an hour but it is bound to occur all the same, the only difference is that of the breathing of the person, that is, all the symptoms and signs of life except this specific one cease to exist ○ This condition is a state somewhat identical to death ○

The thing called Dream leads us to the soul and the hitherto unexplored dimensions of the

spiritual capabilities ○ That is, during sleep all the apparent movements of the limbs except breathing are suspended but in that state of dreaming we are ambulant, articulating, contemplating, feeling sad or happy ○ In short the sum total activities that we pursue during wakefulness are also performed or conducted in the state of dreaming ○

One can raise the objection that dreaming is merely an abstract activity and is related with imaginations only because when we restore to wakefulness, no effect of the deeds performed or activity conducted lasts thereafter ○ It is an altogether absurd approach ○ Everyone in his life time occasionally experiences such dreams that are called wetdreams, or wakes up horrified after a frightening nightmare or the dreams which come true after a awakening ○ We will not be able to find even a single person who hasn't experienced such a dream or dreams in his lifetime ○ In view of this fact, the statement that dreams are merely imaginary activities is refuted altogether ○ After acknowledging the fact that dreams are not mere imagination the significance of dreams is confirmed ○

We shall, now, compare the incidents and activities performed during wakefulness with the incidents and activities performed in the dreams ○

It is one of our routine, that we go to the market ○ When we are shopping if we are asked, "What did you see on your way to the market?" Our reply would naturally be that we didn't notice much ○ This thing tells us that if we are not properly attentive towards our surroundings in our wakefulness we remain oblivious as to what, how and when something did occur ○

This example, sufficiently proves that if we are attentive towards something, it has some value otherwise both dreaming or wakefulness have no significance ○ Long waking hours may pass by absent-mindedly ○ Similarly major portion of dreams too passes by unnoticed ○ At times dreams have quite a significance and at others even alert consciousness bear no significance at all ○ How far is it fair, therefore, to ignore the dreams which constitute exactly half the portion of our lifetime ○

Let us find and search for the ingredients,

components, significance and the reality of dreams ○

Suppose a writer intends to write an essay ○ Only the topic of the essay is there in his mind, he hasn't got the arranged composition or the details of the essay ○ But once he starts writing, various parts of the essay begin to occur to him in detail in an arranged form ○ This indicates that the gist and the meanings of the written essay already existed in his infra-unconscious ○ From there the substance transferred to the conscious or the mind ○ And, then after taking the shape and form of the words, it transforms on the paper ○ The place where the essay existed in the form of a substance is termed '*Sabita*' (Firmly Affixed Inscription) and Unconscious by the psychologists ○ Then this substance transfers to '*Aayan*' (Substantiality), that is, it enters the sub-conscious. Finally the substance takes the form of words and phrases of narration ○ We term this state as transformation into '*Jowviyah*' (the Confluence) and is known as 'coming of something into the conscious mind' by the people in general ○

We consider it necessary that the

potentialities known as dreams, be mentioned now ○

In the world of dreams man re-enacts physical locomotion, he eats and drinks which means the soul moves about even without this body of flesh and bones ○ This ability of the soul which becomes activated only in dreams, can be traced by certain techniques and utilized in the state of wakefulness ○ This is the real source of knowledge of the prophets of God and this is the knowledge which enabled them to tell their followers about the station of man before his advent in this phenomenal world and where he is destined to go after the completion of his tenure in this worldly life ○

Man's Relationship with the Oneiric Realm

Man, in his mind, enjoys familiarity with every thing worthy of its existence in the universe ○ That which is termed memory is designed to remember everything seen or heard ○ We have an inborn quest to know about things to which we are oblivious otherwise ○ This curiosity, if analyzed, reveals various potentialities of the soul ○ This curiosity is the actual faculty which enables us

to recognize and be familiar with every particle of the universe ○ Potential of this power; the curiosity, is so great that when it is put to use, it enables us to have the knowledge of all the existents of the universe that ever existed, are existing presently or will ever exist in future ○ Curiosity acts as a propellent to know ○ Curiosity by itself is the name of such an activity that encompasses the entire universe ○ Allah's Attribute of 'encompassing everything' is mentioned in these Quranic words:

"Verily, Allah encompasseth all the things in universe" ○ Reflection of this Attribute of Allah, found in the human soul, enables man's unconscious; the Oneiric Realm, to have knowledge about everything existing in this universe ○

Stages of the Oneiric Potentialities

1. Knowing the Ethereal Realm ○
(*Kashf-ul-Joo*)
2. Knowing the Adjacent Regions ○
(*Kashf-ul-Lahqa*)
3. Knowing the Areas of Somnolence
and Sopor ○ (*Kashf-ul-Manam*)

4. Knowing the Angels ○
(*Kashf-ul-Malakoot*)
5. Knowing the Entirety or Collectanea ○
(*Kashf-ul-Kulliyat*)
6. Knowing the Incumbency ○
(*Kashf-ul-Wajooob*)

Ability of knowing the Ethereal Realm is enjoyed by every man by virtue of his correlation with Unity (Oneness) ○ Universe is the name of embodiment of the Command of Allah and through the very same command Allah's Attribute to encompass has been transferred to the whole Entirety ○

All segments of the whole Entirety are conscious of one another ○ Whether it is in the knowledge of an individual or not, every individual enjoys a specific position in the whole entirety ○ If it had not been so, man would not have been familiar with the moon, stars and an altogether different atmosphere existing beyond his own planet, Earth ○ His sight is attracted by all the heavenly bodies and this thing is evident from the fact that the senses of every person, have the ability to recognize the environs beyond this globe of ours ○ This very recognition, in the Sufistic

terms, is called the spiritual cognition of the Attributes of Allah ○

Now it could be said that in beholding the universe the sight of man's conscious is extroceptive and the sight of the unconscious is introceptive ○ In other words man's unconscious has comprehensive knowledge of shapes, forms movements and the internal conditions of every particle of the universe ○ He cannot understand all these activities only because of his inability to study his own unconscious ○ Study of the unconscious is only possible when the Oneiric potentialities are aroused and awakened ○

First we shall discuss awakening of that Oneiric potentiality which in mysticism is termed as '*Kashf-ul-Joo*' (Knowing the Ethereal Realm) ○

Example of the essay-writer clearly expresses that the central idea of the essay already existed in the conscious of Entirety; the Infra-Unconscious of the writer ○ From there it transferred to the mind of the writer ○ Now, if someone wants to peruse that essay when it is still in the Infra-unconscious, he can do so by using that Oneiric potentiality which has been

termed as '*Kashf-ul-Joo*' (Ability to know the Ethereal Realm) whether the essay was written ten thousand years ago or is yet to be written ten thousand years hence ○

When Allah uttered the word '*Kun*' (Be!) all that was to happen, as and when, from Eternity (*azll*) to Infinity (*abbd*) came into existence in a proper arranged form ○ Each and every particle alongwith its every movement, for all times between Eternity (the remotest beginning) and Infinity (the remotest ending) came into being ○ Exhibition of only the very same, at any time, is possible which is already existing because — which is non-existing cannot exist ○ Or, in other words, nothing can exist in the universe which is not existing already ○

When a person intends to understand a point of view properly he exercises utmost impartiality or acts like a judge, and as a judge he cannot be a party ○ Judge of a court to fully comprehend the case of a plaintiff and that of the defendant has to have the approach of an impartial court ○ It means that one approach towards an issue is that of a judge and the other is that of a party.

Everybody has been gifted with two angles of thinking ○ One is that of a person involved directly and other is that of an impartial person ○ When someone looks into something impartially, facts and realities are revealed upon him ○ Inquisitiveness or curiosity has been granted to every individual so that no stratum of the world should be deprived of proper understanding of affairs in reaching just decisions ○

The First Scripturum or the Preserved Scripturum

Now, it is an unequivocal fact that when someone tries to comprehend the facts by exercising an impartial view-point, according to the law of *Loh-e-Mahfooz* (Preserved Scripturum), man's conscious succeeds in exploring the inscribed impressions of the unconscious and the Infra-unconscious ○ The inscribed impression, is that inscription of the *Loh-e-Mahfooz* which is allegorical in its nature and in the form of a command, and the same is implemented in its true meanings at its proper time ○

The law governing consciousness is, that with the increase in maturity, man's

involvement in his surrounding objects also increases ○ All the things around man remain stored in his mind in their respective definitions, as if catalogued, and when anything out of this stock is required for any purpose it is located quite easily ○

Noticeably movements and things required to be used in various phases of life remain present in man's conscious mind in an arranged form which means that the onrush of environments is permeating the mind and the mind does not get a chance to step into the realm of unconscious after emerging from the conscious mind ○

Principle determined herein is that when one wants to make ones mind enter the realm of unconscious, one is required to try to liberate oneself from the clutches of onrush of ambience ○ After emancipating from the surroundings and getting away from the world of conscious mind the human mind tends to enter the realm of unconscious ○

This activity of mind has been termed as '*Istaghna*' (the state of Detachment) ○ This state of Detachment is the reflection of Allah's Attribute of Undependency, generally known

as vacating the mind ○ If someone wishes + exercise it, he can do so, by practicing any of the various religious rituals which are observed as duty ○ By performing such religious duties one can masterly vacate one's mind ○

All the lessons taught in the course of spiritual associability are programmed to enable a person to have a free mind ○ Empty mindedness can be practiced, at any time, by performing *muraqbah* willfully ○

Muraqbah is the name of that conception of idea which is conceived with closed eyes ○ When, for instance, someone intends to meditate for self-annihilation, he should imagine that he has become devoid of all signs of life and he is only existing in the form of an iota of light ○ That is, he will imagine with closed eyes that he is completely free and independent from the world of his self and only belongs to that realm where all the activities for all times from Eternity (the Remotest Beginning) to Infinity (the Remotest Ending) are prevailing ○ The more one practices the more impressions of *Loh-e-Mehfooz* (Preserved Scripturum) reveal upon his mind and gradually one is in a position to command perception as to how the impressions of the

unseen realm are situated and the true meanings of these impressions start transpiring on the conscious mind of the meditating person ○ Performance of *Muraqabah* only for few days is sufficient for study and perusal of these inscriptions ○

The Second Scripturum

In Sufism "*Joo*" (The Ethereal Realm) is that collection of existents which comprises the features of the Attributes of Allah, the Most High ○ "*Joo*" is called the second Scripturum because it is a detailed text of the first Scripturum; the Preserved Scripturum.

Loh-e-Mehfooz is the pictorial collection of the commands and orders of Allah regarding the creation of the universe ○ Picture of every movement that has to take place in the universe is inscribed exactly as it is on the Preserved Scripturum ○ Allah has granted the power of determination to man ○ When pictures of human determinations mix up with pictures of Preserved Scripturum, the first Scripturum takes the form of second Scripturum and the same is called *Joo* by the Sufis ○ The Preserved Scripturum is the first allegorical realm and *Joo* is the second allegorical realm in which

human intentions and determinations are also included ○

Before proceeding further it seems necessary to dwell upon that definition of Allah which has been stated in the Holy Quran ○

"Say, He is Allah (God), the One and the Only. Allah, the Eternal, Absolute and Undependent. He begetteth not nor is He begotten. And there is none like unto Him" (Surah CXII)

Herein five Attributes of Allah have been mentioned. ○ First, He is One, that is, He is not multifarious ○ Second, He is Unconcerned, *id est* His Undependency for anything ○ Third, He has not fathered an offspring ○ Fourth, He has not been procreated and fifth, He has no family ○ This is the definition of the Creator and a description of the Creator has to be an inverse description of the creatures, or the creatures would thus be defined oppositely to the Creator ○ If we, without involving into the descriptive limits of the Creator try to define the creatures we would say that if the Creator is one, the creatures are many (multifarious); the Creator is Undependent, the creatures are dependent; the Creator does not have a procreative source

whereas the creatures do; Creator has no offspring but the creatures do, Creator has no family but the creatures have to have a family ○

The Ethereal Realm

When Allah, the Most Exalted, commanded Be!; 'Kun', Attributes of Allah took the shape of the universe, that is, constituents of Attributes of Allah formed themselves into the countenance of many versatile things ○ This visage is a conglomeration of all the souls or the components which took distinct shapes of various creatures ○ Thus the first definition of the creatures would be that the indivisible entities; the souls, termed as the 'Edict of the Lord' in the Holy Quran exhibited themselves in the form of existents ○ Keeping this definition in view we cannot ignore the relationship existing betwixt the Creator and the creatures ○ This very link, in Sufism, is termed as *Joo* (the Ethereal Realm) ○

Second thing about the Ethereal Realm is that the creatures have to depend at every step upon their link with the Creator and the Attributes of the Creator are perpetually reviving the Ethereal Realm ○

In the third stage of the Ethereal Realm we encounter that thing which is the channel of procreation ○ In Sufism its name is the First Facet (*Rukh-e-Awal*) ○

In the fourth place *Joo* is the name of the procreation itself which is termed as the Second Facet (*Rukh-e-Sani*) in Sufism ○ Both these facets are the conglomeration of the variety of *Joo* ○

In the fifth place of *Joo*, minds of individuals take the form of an organization, that is, the individual sensation of *Joo* perceives the feelings of every individual separately ○

Ethereal Realm is the description of the Holy Verse, "*Verily, We are closer to you than your Jugular vein*" ○

Anything which is felt, tangible, observed or perceived by the conscious, in this universe is found in the Ethereal Realm, in the form of a Primary Image ○ Every individual man, jinn, angel, planet, plant or any mineral object, wherever it may be, is a reflection of its Primary Image existing in the Ethereal Realm ○

Every individual of this universe is sub-consciously acquainted and related to one

another by virtue of Ethereal Realm ○ Mystically, the details of the Ethereal Realm are called the Invisible Controls (*Mogibat-e-Ikwan*) ○ If someone has knowledge of the Invisible Controls he can see the movement of one particle synchronizingly coherent with another one ○ Or, in other words, one who is conscious of the Ethereal Realm, if he so wishes, can observe the incidents and events of the past thousand years or which will take place in one thousand years to come ○

Synthesis of Plurality

Allah, the Most Exalted has stated in the Holy Quran, "*He is the one who shapes you in the wombs of your mothers as He pleases*" (3;6) ○ Herein, Allah has mentioned the indivisible entity and tells that He forms and gives shape to that which was nothing ○ The Creator has fashioned such a portrait in the mother's womb that none but He — the Creator has any knowledge about ○

Allah portrays the creatures in the mother's womb in such a way which being the 'Edict of Lord' is an indivisible entity ○ It is such a reflection which has been made identifiable to

every individual's perception by the Will of Allah ○ Actually, every order of Allah after taking a form and shape has been incorporated in the mind of every creature individually and severally, that is, every shape fashioned by the Almighty Allah is present in the perception of billions and billions of individuals existing in the Ethereal Realm ○ Every order of Allah is inscribed in every particle in the form of a picture and perception of the very same inscription, enables a person to recognize one's particular riding horse instantly considering it having no match in the whole world ○ A mother finds her son even in millions of people and the same person is identified by his friends because of his specific features ○

Particular shape and form of Allah's order, infused in the soul of a child becomes a means of recognition and enables him to identify a pigeon, peacock or for that matter a dove ○ A child calls a star, a star even from a distance of millions of miles ○ In this way, shape and form of everything is infused and inscribed in the nature of every existing being ○ When someone is seen even after a lapse of many years, one spontaneously calls out after recognizing that man; the Edict of the Lord

soul or the indivisible entity and addresses him by name "Well I do recognize, you are Tom, Dick or Harry!"

Intermediation of Ether

Human life has two dimensions ○ One is the external side and the other is the internal one ○ External side is the means of identification for the viewers that this person is so and so or this is that thing ○ And, the internal side is a picture gallery of memories of seen objects, that is, all seen things remain preserved in the internal side in the form of pictures ○ We feel and understand both these dimensions comprehensively ○ When anything which is present and inscribed in our internal dimension comes before our eyes externally, we recognize it without hesitation ○

This fact has now been established that whatsoever is there in the inner, only that exists in the outer ○ And, that which does not exist in the inner cannot exist in the outer ○ External (object), in other words, is a reflection of the inner (subject) ○ Inner is real and manifestation is only a reflection of the same ○ Inner is the Self of a person — a self which is called the Lord's Edict, an indivisible entity or the soul ○

The fact is that all the components of the universe and their movements are present and inscribed in the inner self of every person ○

The human self comprises of two portions ○ One is the interior and the other one is exterior ○ Interior is real and the exterior is merely a shadow of the same ○ Interior portion of the self is the unity (oneness) and the exterior is the plurality ○ Both, Time and Space, do not exist in the interior portion of the self but they do exist in the exterior one ○ In the Interior portion of the self, everything is an indivisible entity, it does not occupy any space ○ It only exists in the form of an Observation ○ Time also does not exist in it as it is devoid of space ○ In the exterior portion of human self, Time and Space, both exist ○

Example

We view a building from an angle while we are standing by one of its sides ○ When we want to see the building from a different angle we have to walk a few steps in order to see the building from another side ○ To change the angle of sight we covered a distance of a few steps and to cover that distance a brief

period of time was also spent ○ Thus to form an angle of sight, Time and Space, both took place ○ To narrate the same more elaborately, we can say that when someone wants to see the Tower of London, he has to travel from Karachi to London ○ . And to do so he is required to spend many days to cover the space of thousands of miles ○ Only then would he be able to form that angle of sight by which the Tower of London can be sighted in its proper perspective ○ The aim of the journey undertaken, involving Time and Space, was to form that angle of sight which could show the Tower of London ○ This is the angle of sight which pertains to the exterior portion of human self ○ Involvement of Time and Space produces plurality in this angle of sight ○

If the angle of sight of the interior portion of the self is to be used, we can visualize the Tower of London by remaining seated in our place ○ The sight made operational in visualization produces a dim sketch due to its frailty but it does produce that angle which is formed after undergoing a long journey to see the Tower of London ○ If, somehow, frailty of sight could be removed, the dim sketch so produced by this angle of sight can take the

form of a clear and vivid scene fulfilling the purpose of viewing in the same manner as would have been accomplished after undergoing the hardships of travelling and putting so many means of transportation into use ○ The main thing is to obtain the angle of sight however it may be possible ○

This makes it clear that the soul of a person is an indivisible entity in its nature ○ Everyone is encompassing the universe in himself by dynamic ability to focus the angle of sight — the universe which is also an indivisible entity as a whole ○ Interior portion of the self is unity (Oneness) and the exterior is plurality ○ Unity (*Wahdat*) is that dimension which has neither Time nor Space ○ Only three sections of perception, i.e. Observation, Observer and the Observed are found in it ○ And the exterior of the self is merely a reflection of that very perception which has been denominated as plurality (*Kasrat*) ○

This reflection after involving Time and Space represents perception in a concrete solid form ○ As soon as man moves in a particular direction and a small period of time lapses, he feels a pressure in his perception and the

perception splits up into pieces instantly ○ He starts thinking, He starts seeing, hearing, smelling and touching ○ This perception which is doing everything being an observer, too, is an indivisible entity ○ Whatever is perceived being an observed is also an indivisible entity ○ And, the observation which is a link between the Observer and the Observed, too, is an indivisible entity ○ This is the factual reality of perception, unity and plurality ○

Classification of Perception

Everyone is an indivisible entity and a perception in himself ○ When we want to understand it in terms of its activity, we would call it sight ○

Man is sight, rest is flesh a piece,
Sight is only sighting of the Friend.

(Roomi)

Man, who is perception in unity and sight in plurality, has been mention in this stanza by Maulana Roomi ○

Example

We are looking at our reflection formed in a mirror and we say that we are looking

at ourselves ○ This is, in fact, indirect narration ○ The direct narration would be that the mirror is looking at us ○ Or, we are viewing that thing which is being observed by the mirror ○ This is the direct approach ○ Its explanation would be that when we look at something initially, the image of that thing is there in our mind ○ In the second stage that thing is sighted through our eyesight ○ If, we have never had an idea, never thought about that thing or never had any prior knowledge about that particular thing then that thing cannot be sighted at all ○

Example

A person has a paralyzed hand which has lost its sensation ○ When stealthily pricked and asked what has been done to his paralyzed limb ○ His reply would certainly be, "I do not know" ○

Why has he responded in the negative?

Simply because he could not feel the pin-prick, that is, he did not have the knowledge of pin-pricking would have been the first stage of perception ○ If his eyes had been open he would have seen the act of pin-pricking ○ In this case his sight could

have given him the knowledge of pin-pricking ○ Therefore, in any case, this knowledge would have been the first stage of sight ○

First of all, knowledge about something is acquired by man and this is the first stage of perception ○ Then he sees it ○ This is the second stage of perception ○ Then he hears it ○ This is the third stage of perception ○ Then he smells it ○ This is the fourth stage of perception ○ Lastly he touches it ○ This is the fifth stage of perception ○

The right name, in fact, for perception is the sight and it has five stages in all ○ In the first stage its name is idea ○ In the second stage, the sight ○ In the third, the hearing ○ In the fourth, it is smelling ○ And, in the fifth stage it is touch ○

Every stage is an additional form of knowledge ○ Idea, in its own stage is a primary knowledge ○ Sight in its own stage becomes an additional knowledge ○ Hearing in its own stage becomes a detailed knowledge ○ Smelling becomes an extended knowledge ○ And, in the final stage touch becomes a sensual

knowledge ○ Only knowledge has priority which in actuality is the sight, and every sense is a classification of the same only ○

Meanings of sight have been explained comprehensively and now we shall dwell on its angles and reality ○

Unification of the Being and Unification of the Observation

Sight operates in two ways; direct and indirect ○ Illustration of mirror has been cited above ○ When we see in our self; the inner part of our being, it is direct viewing of the sight ○ This is looking into the Ethereal Realm (*Joo*) i.e. looking into the unity ○ The sight which sees in unity is the man, the Lord's Edict, the soul or the Indivisible Entity ○ This very sight brings the observer in line with the observed, reveals the true meanings of the Holy Verse, "*Verily, We are Closer to you than your Jugular vein*" ○ The very same sight at its own place is the Elohist Knowledge or the Knowledge of unity ○ The very sight, in plurality, becomes additional, detailed, extended, and sensual disposition ○ First activation of this sight is the knowledge of unity or the unification of the Being

(*Wahdat-ul-Wajood*) ○ Second, third, fourth and fifth move of the very sight is the plurality or the Unification of observation (*Wahdat-ul-Shahood*) ○ Time and Space are constructed when the same sight operates indirectly ○ Various stages of plurality are created according to the changes taking place in its movements ○ This sight, in its first descent, transforms into the consciousness and subsequently becomes the power of observation, articulation, smelling and touch ○

It has two components in its every descent ○ This sight, before its activation, in its first descent, is the knowledge and the knower ○ And, after becoming active in its second descent, it is the conscious ○ In its third descent it is the power of seeing and the formation ○ In the fourth descent it is speech and hearing ○ In the fifth descent it is coloration and sensuality ○ Lastly, in its sixth descent it is attraction and touch ○

First descent is one state of unity and other descents are five states of plurality, thus, making a total of six descents ○ First descent is called the Subtlety of Unity (*Latifa-e-Wahdat*) and the remaining five descents are called the

Subtleties of plurality (*Lata'if-e-Kasrat*) ○ This reveals the structural formation of man, soul or the indivisible entity ○

First and foremost is the Supreme Being of Allah, the Most Exalted, the Creator and the Mind of the creator is called the Knowledge of Incumbent (*Ilm-e-Wajib*). The universe existed in the incumbent by the Will of Allah, the Most Exalted ○ When exhibitory display of the universe was desired by Allah, the Supreme, He commanded '*Kun*' (Be!), that is, Move! Thus, whatsoever was existing in the Incumbent, in the form of universe, stirred and the movement started ○ It was the first movement when every existing individual perceived itself ○ Every individual had this realization that 'I am' It was a state of oblivious absorption ○ Every individual was submerged in the limitless flow of Unity ○ Every individual had only this much awareness that he is ○ But, where he is, what he is or how he is..... he had no idea as such ○ This very state is termed as the Unification of the Being ○ Mystics (*Sufis*) simply name it as Unity or Oneness ○ This unity, by any chance, is not the unity of the Supreme Creator, Allah because it is simply not possible that any Attribute of the Supreme

Creator could be encased in words or phrases of any language ○ This unity is merely an artifice of the human mind and only depicts the limitations and constraints of human thinking, which is completely at a loss to narrate justifiably any boundless Attribute of Allah, the Most Exalted ○ It is impossible that any word could express any Attribute of Allah, the Most High ○

This fact cannot be ignored that the unity being an artifice of human contemplation at the most is indicative of the reach and extent of the human thinking ○ When someone uses the word 'unity' it only indicates that he has understood the Uniqueness of Allah to this extent only, in other words, meanings of the word 'unity' remain limited upto the limits of human thinking ○

Man terms this limitude as limitlessness, whereas Allah, the Most High, in fact, is much greater and sublime to these praiseworthy descriptive limits ○ When the word 'unity' is uttered in this context actually we only refer to unification of our own thinking ○

After the state of Unification of Being, at this point, the state of Unification of Observation

commences when the souls are addressed by Allah, the Most High ○

"Am I not your Lord?"
(*Alust-o-Bay-Rab-e-Kum*) (Surah 7 Verse 172)

From here the sight of man or the Lord's Edict comes into being and he beholds that someone has addressed him ○ The sight focuses on the addressing entity and he says, 'Yes, Indeed' (*Bal'la*) ○

'I acknowledge Your Lordship and I do recognize you' ○

Now this is the point where the Lord's Edict made its second move or turned around for the second time ○ At this very stage he is introduced to the plurality ○ Since the viewing sight and power to observe the multitude of creatures had been granted to him, he witnessed that other creatures are also existing there besides him ○ This was the second descent of the Incumbent ○ Deep realization of his own being and observation of existence of other creatures was acquired by the man in the limits of this descent ○ First descent was in the form of Knowledge and the knower, that is, man only enjoyed the realization of his being to be ○

'I am' ○ Here, 'I' is the knower and 'am' (to be) is the knowledge ○ In the second descent, after emerging from the state of lostfulness he witnesses himself and beholds the others too ○ This very state is termed as the 'state of unification of observation' (*Alam-e-Wahdat-ul-Shahood*) ○ When the first descent which was a perception only acquired depth, the sight came into being ○ Sight is another name for the depth of perception ○

Law

Perception, after attaining depth, transforms into sight ○ As long as the perception is mellow and remains confined within the limits of thoughts, the state of observation does not take place ○ Sensibility remains a mental activity ○ When the thinking remains focused on a point, for a few moments, that point transforms into a shape, form and features ○ This is called Observation (ability to observe 'Shahood' and the act of Observation 'Mushahida' both are implied here) ○ Now, if the thoughts remain focused, in the form of sight, for a few moments on the same point, the point becomes communicative ○ In other words, the sight that was observing the point becomes

communicative or starts 'talking' ○ At this point the Lord's Edict articulates as well as listens ○

If this power to speak, called articulation, remains attentive towards the same point for some more time, a fountain of colors surges in thoughts and feelings surrounding them with a rush of elegant colors ○

When the Lord's Edict keeps on concentrating on the rush of these colors, bright waves of attraction are produced in the human conscious ○ It is one of the characteristics of these waves that they tend to touch their aimed, observed or felt object ○ This very action of these waves is denominated as the touch ○ Here this law becomes quite explicit that various states and stages of knowledge only have been denominated as thought, sight, speech, smell and touch ○

The stated law reveals that a reality keeps on changing its forms ○ Different revelations are contained there in these changes ○ Whichever revelation is perceived at a certain point the same becomes the movement of the Lord's Edict ○ Just as the thought is knowledge, the sight too is a

knowledge and all the states taking place following it are also knowledge ○ No state can exceed its limits but keeps on attaining depth, step by step, within the boundaries of knowledge ○

Our thinking descends downwards and its various forms and shapes at different stages of its descent are denominated as different senses ○ When a thought is felt intensely in our mind it starts taking a form and shape which becomes conversant under the influence of continued concentration ○ When the intensity of focused concentration continues to persist the covering form put on robes of vibrant colors ○ Intensity of feelings, in the last stage, causes us to be attracted towards these colorful dresses, finally making us feel the sensation of its touch ○ At this point our curiosity comes to an end ○ This state is the climax of ecstasy and from this final stage human thoughts start receding i.e. our senses start getting away from the thing just touched ○ This state, being a reaction of our senses, causes the feeling of segregation of Time and Space ○ We gradually start ebbing away from the object to which we were so close a

while ago and as a whole recession from this very point is termed as death ○ Soul learns, when death takes over, an Aggregated Modern knowledge from the past experiences ○ This is the state which is called the Observation of the Unseen Realm ○

Life is described once again ○

This universe, in its every possible shape and form alongwith all its movements existed in the knowledge of Allah, the Most High ○ This very existence is called 'the Oneiric Existence' (*Wajood-e-Roya*) and the knowledge in which it existed is called the Knowledge of the Pen or the Knowledge of Incumbent ○ The knowledge of Incumbent is an Attribute of Allah which is considered to be a reflection of the Supreme Being ○

After the Knowledge of Incumbent the Attributes of Allah descend another step to shape themselves into the manifestation of the Realm of Events or the Realm of the Souls ○ This is whence Allah decided exhibition of creation and by uttering the word '*Kun*' (Be!) constituted His Will in the form of the universe ○ Two distinct things establish themselves here; one is the

knowledge of Allah and the other is the Will of Allah ○ In fact, the Will initiates the Eternity ○ Existents in the initial phase of Eternity, remain stationary and static ○ This form of the existents, in terms of spiritualism, is called the Knowledge of Unity, Entirety or the Knowledge of the Preserved Scripturum ○ When Allah intended to put an end to the static position of the existents and wanted the commencement of the movement, He addressed them saying, "Am I not your Lord Allah?" This made every thing attentive and consciousness was produced in the existents ○ This consciousness made them acknowledge His Lordship, saying, "Yes, indeed" ○ This was the primary form of the Realm of Events ○ With commencement of movement in the existents the second form of the Realm of Events took its start ○ This form is commonly referred to as the Plurality and the same is called the Allegorical Realm or the Ethereal Realm ○

Life of man, the Lord's Edict, Soul, or the indivisible entity commences from this point and reflection of the same (the Ethereal Realm) takes the form of events and

happenings in the phenomenal world ○ This reflection of the Phenomenal Realm is the second allegorization of the existing things ○

Reflection of the Supreme Being is the Knowledge of Incumbent or the Knowledge of the Divine Pen (*Ilm-ul-Qalum*) ○ Reflection of the Knowledge of Incumbent is the Knowledge of Unity or the Knowledge of Preserved Scripturum ○ Reflection of the Knowledge of Preserved Scripturum is the Ethereal Realm (*Joo*) or *Alam-e-Timsal* (the Allegorical Realm) ○ Reflection of Allegorical Realm is the Second Allegorization or the Phenomenal World ○ The Phenomenal world is the material world ○

GREAT SOUL, HUMAN SOUL, ANIMAL SOUL AND THE SIX SUBTLITIES

There are three parts of the soul in the formation of creatures..... the Great soul, the Human soul and, the Animal soul ○

The Great Soul (*Rooh-e-Azam*) is composed of components of the Knowledge of Incumbent ○

The Human soul (*Rooh-e-Insani*) is made of components of the Knowledge of Unity and,

The Animal soul (*Rooh-e-Haywani*) consists of arranged components of the Ether ○

The Great soul commences from the Latent Subtlety (*Latifa-e-Akhfa*) and concludes at the Obscure Subtlety (*Latifa-e-Khaffi*) ○ It is a ring of light in which all the informations pertaining to the obscurity of the universe are inscribed ○ These are the same informations which are Real Text of all events since Eternity to Infinity ○ Record of expediences and secrets of creatures

is preserved in this ring ○ This ring (of light) is called '*Sabita*' (Firmly Affixed Inscription)○

Human soul commences from the Arcanum Subtlety (*Latifa-e-Sirri*) and concludes at the Subtlety of Spirit (*Latifa-e-Roohi*) ○ This, too, is a ring of light ○ Commands characterizing life are inscribed in this ring and this ring is termed as '*Aayan*' (Substantiality) ○

Animal soul commences from the Subtlety of Heart (*Latifa-e-Qalbi*) and concludes at the Subtlety of Self (*Latifa-e-Nafsi*) ○ This is the third ring of light and is named as '*Jowviyah*' (confluence) ○ Every activity of life is recorded in it ○ Both the components of an activity; the Command of Allah and the authority to be exercised by man and jinns are inscribed in it integrally ○

All these three rings of light are infused in one another like three leaves and their collective name is the soul, the Lord's Edict, Indivisible Entity or Man ○

Subtlety is the name of that form and shape which expresses its meanings through its features e.g. the flame of candle is such a form in which brightness, color and heat have coalesced to form a flame; an observable

form ○ 'Flame' is the name given to a form resulting from the observation of these three components ○ Each component, exhibited in the flame is termed a subtlety ○

Subtlety No. 1 is the brightness of the flame ○

Subtlety No. 2 is the color of the flame ○

Subtlety No. 3 is the heat of the flame ○

Collective name of all these three subtleties is the candle ○ When word 'candle' is used by someone, literally the unified form of all these subtleties is meant by him ○

In the same way, the human soul has six subtleties ○ First of them is the Latent Subtlety ○ Latent subtlety is the name of the film of Elohistic Knowledge ○ This film can be viewed in the lights of Obscure Subtlety ○ Both these subtleties are collectively known as 'Sabita' ○ In this way there are two impositions of *Sabita* ○ One is the illustrative forms of the Elohistic Knowledge and the other is that light of the soul through which these illustrations are perused ○ In terms of Sufism both these impositions are collectively known as *Tadalla* (Divine Inclination) ○ The Divine

Inclination, in fact, is the formation of Appellations or the Names of Allah, the Most Sublime ○

Appellations of Allah are those Attributes of Allah which descend in the form of a reflection of the Supreme Being ○ Every particle of the existents is encompassed by these Attributes in the form of Divine Inclination (*Tadalla*) ○ Experiences of coming into being and undulations are inscribed in *Tadalla* ○ Reflection of the Elohistic Knowledge also commences from this Divine Inclination ○ Destiny appointed by Allah is known by that person upon whom this reflection of the Elohistic Knowledge is revealed ○ This very Divine Inclination or the Beatific Vision is inscribed in the Firmly Affixed Inscription (*Sabita*) ○

The words *Alif-Lam-Meem*; the mystical letters appearing in the beginning of the second chapter of the Holy Quran, are the interpretation of the link between the Creator and the creatures, that is, one who enjoys the understanding of mysteries of *Alif-Lam-Meem* can peruse the secrets of Allah's Sovereignty; the Attribute of Allah's Inclination ○ When someone having the knowledge of Divine

Inclination reads *Alif-Lam-Meem* all the mysteries and secrets incorporated in *Surah Baqqara* by Allah, the Most High, are revealed upon him ○ And through *Alif-Lam-Meem* all the fundamental secrets, upon which the life of existents is based, are revealed upon that person who is versed with Observation ○ He beholds the Attribute of Divine Inclination of Allah which is infused in the soul of every particle of the universe in the form of Beatific Vision ○ When someone with a keener sense of Observation finds *Alif-Lam-Meem* inscribed in the Obscure Subtlety of an individual, he rightly concludes that the lights of the Attribute of Divine Inclination are permeating this point ○ These very lights reveal all the events and happenings from Eternity to Infinity ○

Exposure of inner recesses of Obscure Subtlety is the exposure of Latent Subtlety and both the subtleties combinatively are known as the Great Soul or *Sabita* (Firmly Affixed Inscription) ○ If the Firmly Affixed Inscription is considered to be a point or a leaf then one side of the leaf would be the Latent Subtlety and the other would be the Obscure Subtlety ○ Obscure Subtlety, in fact, is a short coded form of the *Luminant* inscription ○

When it is studied by a person with the knowledge of secrets and mysteries he commands perception of all meanings contained therein ○ These meanings, by any chance, cannot be termed as terse because inspite of brevity of inscription it contains complete descriptions of all the expediences set out by Allah, The Most High ○ In mystical terms this very thing is called Appellation or the Knowledge of the Pen ○ This Knowledge comprises of two sections ○ First is the Appellations of Allah and, the other is the knowledge of Mystical Letters ○

Elohistic Appellations

<i>Name</i>	<i>Meaning</i>
Allah	(Personal Innate name of Allah).
Raheem	The Most Merciful.
Rehman	The Most Gracious, The Benevolent.
Al-Maalik	The King.
Quddoos	The Holy One.
Salam	The Source of Peace and Perfection.
Momin	The Guardian of Faith, The Peace Giving.

Muhemin	The Preserver of Safety.
Aziz	The Exalted in Might.
Jabbar	The Irresistible, The Most Powerful.
Mutakabbir	The Superb, The Haughty.
Khaliq	The Creator, The Omnific.
Bari	The Evolver.
Musavvir	The Fashioner, The Bestower of Forms and Shapes.
Ghaffar	The Forgiving.
Qahhar	The Subduer.
Wahhab	The Munificent, The Grantor of Bounties.
Razzaq	The Giver of Sustenances.
Fattah	The Inaugurator.
Aleem	The Omniscient.
Qabiz	The Possessor, The Astringent.
Basit	The Dilator.
Khafiz	The Humbling.
Rafay	The Promoter.
Moizzo	The Grantor of Honor, The Decorator.
Mozzilo	The Humiliating.

Sam ee	The All-Hearing.
Baseer	The All-Observing.
Hakam	The Predominator.
Adal	The Judge.
Lateef	The Kind One.
Khabeer	The All-Informed, The Knower.
Haleem	The Most Forbearing.
Azeem	The Most Sublime.
Ghafoor	The Oft. Forgiving.
Shakoor	The Admirer.
Aa'li	The Most High.
Kabeer	The Greatest.
Hafeez	The Protector, The Watchful.
Muqteet	The Energizer.
Haseeb	The Reckoner.
Jaleel	The Supreme in Glory.
Kareem	The Most Generous.
Raqeeb	The Ever Alert.
Mujeeb	The Acknowledging.
Wa'say	The All-Pervading.

Hakeem	The Exalted in Wisdom.
Majeed	The Most Glorified.
Shaheed	The Omnipresent, The Ubiquitous.
Wakeel	The Disposer of Affairs.
Mateen	The Most Strong.
Hameed	The Praiseworthy.
Mubdi	The Innovator.
Muhyee	The Life Giving, Evolver.
Hayee	The Ever Living.
Qayyum	The Eternal, Self Subsisting.
Momeet	The Mortalizer.
Moeed	The Exalted One.
Mohsee	The Encompasser.
Wali	The Affable.
Qawi	The All-Mighty.
Haq	The Reality.
Ba-es	The Awakener.
Wadood	The Affectionate.
Wajed	The Founder.
Majed	The Elevated.

Wahid	The Unique One.
Ahad	The Only One, The Undivisible.
Samad	The Absolute, Undependent, Unconcerned, Insouciant.
Qadir	The Omnipotent.
Mabood	The Worshipped.
Muqtader	The Sovereign.
Muqaddim	The Formost.
Muakhar	The Consequent.
Awwal	The First, The Alpha.
Aakhir	The Last, The Omega.
Zahir	The Evident.
Batin	The Hidden, Immanent.
Wali	The Benefactor.
Mutaali	Supreme.
Muntaqim	The Evenger.
Tawwab	The Relenting.
Rauf	The Compassionate.
Afoo	The All-Forgiving.
Malik- ul-Mulk	The Master of the worlds.

Zuljalal-e- Wal-Ikram	The Lord of Grace and Bounties.
Aadil	The Just.
Muqsit	The Equitable.
Jamey	The Collector.
Mughni	The Bestower of Bounties.
Ghani	The Rich, Free from all wants.
Zu'arr	The Distresser.
Maney	The Forbidding.
Noor	The Light.
Nafay	The Benefactor.
Badiy	The Inventor.
Hadi	The Guide.
Raashid	The Pilot.
Baqi	The Everlasting.
Munim	The Rewarding.
Saboor	The Steadfast.
Shaafi	The Curer.
Rubb	The Cherisher, Lord.
Kaleem	The Communicator.

Kafi	The Provident.
Khaleel	The Friend, The Companion.
Hakim	The Ruler.
Raff'ee	The Lofty, Eminent.
Aa'lim	The Omniscient.
Nazeer	The Warner.
Basheer	The Revealer of Glad Tidings.
Hafiz	The Protector, The Preserver.
Nasir	The Assisting.
Mukhtar	The Absolute, Independent.
Qasim	The Most Versatile.
Burhan	The Proved One.
Mohsin	The Patron.
Rasheed	The Guide of the Righteousness.
Muneer	The Enlightener.
Musheer	The Counsellor.
Al-Waqay	The Established.
Al-Waqee	The Ponderous.
Amin	The Most Trust worthy.
Sadiq	The Most True.

Jawwad	The Most Generous.
Tahir	The Most Pure.
Tayyab	The Good The Pure.
Al-Qudoos	The Sanctified.
Kamil	The Perfect.
Sabbuhoo	The Elegant.
Mahmood	The Most Praised.
Hamid	The Commendator.
Shahid	The Omnipresent.
Raashid	The Mentor.

Eleven Thousand Appellations

There are Eleven thousand Appellations of Allah ○ The Elohistic Appellations have three descents ○

1. Implied Names (*Isma-e-Itlaqiya*)
2. Substantial Names (*Isma-e-Ayniya*)
3. Controlling Names (*Isma-e-Koniya*)

Implied Names are those appellations of Allah which are only known to Allah, the most wise ○ Man or any existent has no direct

access to these appellations ○ For instance, Aleem; the Omniscient ○ Being Omniscient only Allah Himself knows about His own knowledge and its characteristics ○ Any flight of man's perception or any attempt of human mind cannot comprehend the idea of His Omniscience ○ This state of the Omniscience is the Implied Name ○ Here two characteristics of the Implied names are established; the Omniscient as the Being and Omniscient as the Incumbency of Allah, the Evolver ○ Omniscient as the Being is that Attribute of Allah which is not correlated with the existents ○ This correlation is the first descent ○ Whereas, Omniscient as Incumbency of Allah is that Attribute of Allah whose correlation is enjoyed by the existents ○

According to the Sufis there are about eleven thousand Implied Names of Allah ○ Reflection of one side of these Implied Names is called the Latent Subtlety and the reflection of the other side is the Obscure Subtlety ○ Thus, the Firmly Affixed Inscription (*Sabita*), in its first correlation, is a collection of eleven thousand Attributes of Allah, the Most High ○ One who has the Knowledge of Mysteries can observe the allegorical illustrations of these

eleven thousand Beatific Visions by perusal of inscribed impressions of Firmly Affixed Inscription ○

When the Firmly Affixed Inscription is made to be correlated with the Omniscient it indicates that existents are linked with Allah in His capacity of Omniscience but this link is not with the Whole of Omniscient, rather it is only a part of the Omniscient ○ The Whole of Omniscient is that which is Allah's Own special knowledge ○ Thus when man was blessed with the Knowledge of the Names through Firmly Affixed Inscription, he acquired the affinity of the Omniscient ○ This very knowledge is termed as '*Ghaib-e-Ikwan*' (Unseen Controls) ○ This knowledge is acquired through the affinity of the Omniscient; *Aleem* ○

Law

This affinity, in fact, is a memory ○ If a person makes himself attentive towards this affinity with a vacated mind he can observe all the Beatific Visions of Firmly Affixed Inscription ○ If someone intends perusal of this memory through *Muraqabah*, he can do so by virtue of his Perception, Reminiscence

(*Warood*) or Observation (*Shahood*) ○ Prophets and people with legacy of prophets have made their access to this memory through the Mode of Discernment ○

Mode of Discernment

Mode of Discernment (*Tarz-e-Tafheem*) can be achieved by habituating to sleep for one, two or at the most, two and half hours per round of a clock and by remaining awake for the rest of time ○ The mode of discernment is also termed by the Sufis as 'Prambulation' (*Sair*) or 'Openness' (*Fatah*) ○

Muraqabah for Discernment should be performed after midnight ○ Man's routine is to awake after sleeping and to sleep after remaining awake ○ He likes to sleep during the hours of night and lives through the day remaining awake ○ This routine develops to be his second nature ○ Mind's duty is to see and it does so through sight ○ In fact sight is nothing but mind ○ During the state of wakefulness mind sees, hears and comprehends everything in its surroundings ○ This process remains in operation even in the state of sleep though the impressions vary in their lasting effects ○ When impressions are deep and

lasting memory can recapitulate them after awakening but the light impressions are forgotten by the mind ○ For this reason we fail to acquaint ourselves with the whole atmosphere which is present before us during the state of sleep ○

Dreams and Wakefulness

Formation of soul demands continuous activity and movement ○ Man keeps on doing one or the other thing just as is done during wakefulness but he remains oblivious of his deeds and activities ○ The only awareness he retains is that of the dreams ○ How can we possibly be aware of activities of sleep other than those of the dreams ○ A proper record of the activities performed by the human self during sleep could be compiled if the memory might be, somehow, enabled to retain them ○ Memory retains only those impressions which are deep, sharp and lasting ○ It is our routine observation that we can remember only those things which are attentively attended during wakefulness and those which fail to attract our attention are simply forgotten ○ When we would want to remember all the activities of sleep, as a principle we have to have

arrangement of keeping our sight ever readily informed all the same ○ This can only be possible by remaining awake ○ Man's nature has the propensity of arousing the self after inducing sleep upon him ○ The activities of the self begins then ○ Contravening this habit initially causes contraction in feelings but after lapse of two days and two nights, at the least, one starts feeling lightheartedness and the activities of the self start taking place ○ In the beginning, activities of the self could be observed through closed eyes ○ After practising continuously the schedule of remaining awake for many weeks or months activities of the self begin to appear even before the open eyes ○ Sufis term the state of Observation through closed eyes as Reminiscence (*Warood*) and that of the open eyes as Observation (*Shahood*) ○ In both these states the sight sees through the lens of the Obscure Subtlety ○ And, whatsoever is observed are the impressions of Confluence (*Jowviyah*) ○ These impressions are those Beatific Visions which are reflected from the Firmly Affixed Inscription (*Sabita*) and transforms into certain forms, shapes and activities in the Confluence (*Jowviyah*) ○ As

long as these Beatific Visions are there in the Firmly Affixed Inscription they are called the Invisibility of Unseen (*Ghaib-ul-Ghaib*) and also known as Elohist Knowledge ○ Reflection of these Beatific Visions in the Substantiality (*Aayan*) is called the Unseen or the Elohist Commands ○ Then, after getting into the limits of Confluence the reflection of these Beatific Visions becomes the Reminiscences or the Observation ○

Preserved Scripturum and *Muraqabah*

All that is to take place from Eternity to Infinity is inscribed on the Preserved Scripturum collectively ○ If we intend to study the whole programme from Eternity to the Last Day, we can see its illustrations in the Preserved Scripturum, or to say, the Preserved Scripturum is a unified programme of all the existents ○ If the life programme of a particular individual is desired to be studied then we can see its impression, besides the Preserved scripturum, in the substantiality (*Aayan*) of that Individual ○ That is to say that the Incumbent or the Knowledge of the Divine Pen is a record of divinational knowledge pertaining to the universe from Eternity to Infinity ○ Whereas, the Preserved Scripturum

or the Collectanea is the record of commands for all times between Eternity and the Dooms Day ○

Ethereal Realm (*Joo*) is the record of activities and deeds of all existents from Eternity (the Remotest Beginning) to Infinity (the Remotest Ending) ○ Firmly Affixed Inscription (*Sabita*) of an individual contains the divinational knowledge about that particular person only ○ Substantiality (*Aayan*) of an individual contains commands regarding the individual only and, the Confluence of the individual is containing the record of the deeds of that individual only ○

Explanation

Reflection of the Beatific Vision of Elohistic Knowledge present in the Firmly Affixed Inscription is in a typical form and shape, *id est*, it is inscribed in an allegorized language ○ These allegorized forms elaborately describe the secret policies and expediences set out by Allah, the Most High ○ These descriptions can be studied with the help of lights of Obscure Subtlety without which the same cannot be revealed upon human mind and sight ○ Continuous practice of remaining awake for

discernment gradually intensifies the light of Obscure Subtlety and the same causes all the impressions of the Unseen to become visible as it pervades from the Latent Subtlety to the Subtlety of Self ○ Firmly Affixed Inscription has been mentioned earlier ○ Substantiality and Confluence, too, are like a leaf or a point ○

A *Sahib-e-Israr* (one having the knowledge of mysteries) can study the Beatific Visions of Firmly Affixed Inscription in the lights of Obscure Subtlety ○ A *Sahib-e-Tafseel* (one having the Knowledge of Details) can peruse the commands incorporated in the Substantiality ○ And, a *Sahib-e-Ajmaal* (one who is endowed with the knowledge of Generalities) can study the activities and deeds registered in the Confluence with the help of light of the Subtlety of Self ○ The relation which exists between the Beatific Visions of Latent Subtlety and the Obscure Subtlety is there between the commands of Arcanum Subtlety and the Subtlety of Spirit and the same relation is there between the activities of the Subtlety of Heart and the Subtlety of Self ○

It has been mentioned that the commands pertaining to a particular individual are

preserved in the Arcanum Subtlety in the form of notations and illustrations of Preserved Scripturum ○ These commands can be perused in the lights of the Subtlety of Spirit ○ *Muraqbah* causes these lights to become so bright that the commands of the Preserved Scripturum can be studied with their help ○

Record of all the activities of man remains there in the Subtlety of Heart ○ This record can be perused in the light of the Subtlety of Self ○ *Muraqbah* brightens these light so much that illustrations of all the activities of the past or future can be witnessed in the Ethereal Realm i.e. the Allegorical Realm ○

The Divine Inclination

Divine Inclination (*Tadalla*) is the collective name of all those Attributes of Allah which are reflected upon Firmly Affixed Inscription of Man ○ The characteristics and jurisdiction of vicegerency mentioned in the Holy Quran and the knowledge entrusted to man, in the form of the Science of the names, exist in the form of Divine Inclination ○ If someone wants to understand the powers of his authority being the vicegerent of Allah he will have to have all

the informations pertaining to the components of the Divine Inclination (*Tadalla*) ○

First we have got to know that every appellation of Allah is a name of an Attribute of Allah which was partially granted to man in the Beginning ○ One of the Names of Allah, for instance, is *Raheem*; the Most Merciful, it is related with the Attribute of creation i.e. to produce ○ Therefore '*Raheem*' is the creator and originator of each and every style and method of creation ○ If someone wants to make use of the partially granted Attribute of *Raheem* he is required to store the maximum amount of this Attribute in his inner self ○ Method for this, too, is *Muraqbah* ○ The spiritual associate has to arouse this feeling in his thoughts, at a fixed hour, that he has been endowed with a part of the Attribute of *Raheem* ○

In the Holy Quran, where the miracles of Christ have been mentioned by Allah, the Most Exalted, it is stated, 'I granted him the ability to inspire the soul ○ This ability was transferred to him by Me and 'I granted the ensuing results for it' ○

“And, behold thou makest out of clay, as it were the figure of a bird by My leave and, thou breathest into it and it becometh a bird by My leave, and thou healest those born blind and lepers by My leave, and behold thou bringest forth the dead by My leave” ○ *(Surah 5, Verse 113)*

Characteristics of the Name *Raheem* are presently existing in the meanings of these words ○

Be! and It Is

When Allah, the Most High created the universe saying ‘*Kun*’ (Be!) to it, the Influencing Power of the Name *Raheem* became activated and every part and particle of the universe was given a shape and form ○ The Attribute represented by the word *Raheem* was as long as in the form of the Implied Name its Attribute was in the form of knowledge only ○ But, after the word ‘*Kun*’ was uttered by Allah, the Most Exalted, *Raheem* descended into the range of Substantial Names from the position of Implied Names and a movement was produced in *Raheem* which was in the form of knowledge only ○ After this because of its association with movement the appellation *Raheem* became a Substantial Name ○

At this stage Allah, the Most Exalted Addressed the existents saying, '*Alusto Bay Rubb-e-Kum*' (Recognize! I am your Lord Allah) ○ '*Balaa*' (Yes, indeed. We do recognize your Lordship), replied the souls spontaneously ○

When the souls acknowledged the Lordship of Allah, the Most Exalted *Raheem* descended from the position of Substantial Names and became a *Controlling* Name ○

The limits and jurisdiction of the Implied Names, in the terms of Sufism, is called the Attribute of Divine Inclination ○ The Attribute of Substantial Names is Innovation and that of the Controlling names is the creation ○ Manifestation of the Attribute of the Controlling name is called the Prudence or Device ○ In the Holy Quran, where inspiration of the soul by Christ has been related by Allah, all these three Attributes of the name *Raheem* have been indicated therein and manifestation of the third Attribute is termed as 'inspiration of soul' ○

Here, it is necessary to understand that in the form of Firmly Affixed Inscription (*Sabita*) man has been adorned with the Attribute of

Divine Inclination of the name *Raheem* and due to this, Allah gifted ability he can restore the dead to life or create anything ○

Then the second descent of *Raheem* is present in the Substantiality of man (*Aayan*) in the form of Substantial Attribute ○ Man is fully equipped with abilities to make proper use of the same ○ The Controlling property of *Raheem* is infused in the Confluence of man (*Jowviyah*) and he also has the divine right, granted by Allah, the Most Exalted, to use this Attribute ○ This blessing has been explained by Allah by citing the example of Christ ○ If someone wants to exercise the property of this ability he has to establish this thinking in his *Sabita*, *Aayan*, and *Jowviyah* through *Muraqabah* that his self is associated with the Attributes of *Raheem* ○ During the course of practising this he should try to establish in his observation that the Attribute of *Raheem* is transferring from his *Sabita*, *Aayan* and *Jowviyah* in the form of soul to the dead he wants to restore to life ○

It is a fact that all the forms, figures and shapes of existents are luminant conglomerations of the Attributes of the appellation *Raheem* ○ The whole collection of

these forms is possessed by the human soul ○
 In this way, to some extent the human soul possesses *Divine Inclination*, to some extent it is an Innovator and to some extent it is a creator ○ After mastering this thinking when he would intend to fashion this Attribute of *Raheem* into an independent form, his authority will be executed because of the Attribute of *Divine Inclination*, contrivance will be initiated because of the Attribute of Innovation and the creativity will be actuated and administered because of the Attribute of creation ○ And, manifestation of all these three Attributes will take the form and figure of that living being which is to be brought to existence ○

Composition

Attribute of Divine Inclination Elohistc Authority Firmly Affixed Inscription (<i>Sabita</i>)	+	Allah's Contriving Attribute Complete form and figure of anything. Substantiality (<i>Ain</i>)
Allah's Attribute of Creation + Actions and functionalities of life (<i>Jowviyah</i>)	=	Manifestation Phenomenal Existence Being

Our worldly observations are evident upon the fact that first we acquire informations about

something ○ If something about which we have no prior information is by chance caught by our sight, we simply fail to see it ○

Example No. 1

If a picture framed in an extremely transparent glass is placed before a person at an adequate distance and he is asked as to what is there before his eyes ○ His sight because of the transparency of glass will only catch the picture and the glass will not be sighted by him ○ Now, if the person is told about the glass over the picture, his sight will see the glass first and then the picture ○ In the first case although the sight passed through the glass, it did not feel the presence of glass ○ Whereupon, in the second case, after having the information anybody would first see the glass and then the picture ○ This is an example of sight ○

Example No. 2

A hill which used to be there in Hiroshima even after its annihilation in the atomic explosion kept on appearing in its true form from a distance ○ When people tried to feel it tangibly, it never existed ○ This experience

tells that only the knowledge of the observer acts as sight ○

Example No. 3

It is a common observation that deaf and dumb can see but hearing and speech are alien for them ○ Inability to hear and speak is a proof of the fact that their knowledge remains limited to their sight, that is, although their sight substantiates their knowledge, it fails in describing the seen objects ○ The faculties which transform knowledge into hearing and speech do not exist for them ○ Their knowledge, therefore, remains confined to the sight only ○

From here, gradual transformation of knowledge into various forms is revealed ○ There could be thousands of such examples in this regard ○ Thus the conclusion will be that if the knowledge about something is not there the sight is zero for that matter ○ The knowledge, anyhow, is of primary importance and the other senses are of secondary importance ○

Law

Every sense, whether it is sight, hearing or touch, is a branch of the knowledge ○ Knowledge provides basis to it ○ All the senses without knowledge are just equal to a naught ○ It is not possible to see or hear a thing if the knowledge of that particular thing is not there ○ In other words, the knowledge of something is the existence of that thing ○ If we are not furnished with informations regarding a particular thing then that thing does not exist for us ○

Principle

Since knowledge is the basis of every sensation therefore actually knowledge is the sight, knowledge is the hearing, knowledge is the speech and knowledge is the touch, *id est*, the complete character of a person is only knowledge ○

Postulate

Knowledge and only knowledge is existent ○ The existents have no significance other than knowledge ○

Truth

Knowledge is reality and nonexistence of knowledge is non-entity ○ Attributive Names are the existents ○ First existence of the Attributes is named as Imposition (*Itlaq*), second one is the Substantiality (*Ain*), the third is called the Control (*Kon*) and the collective name of all these three existences is Manifestation or the Being ○

Explanation

Unification of the Knowledge of Imposition, Substantiality and the Control is called the Being or the Manifestation ○

Sight = Imposition + Substantiality + Control = Knowledge = The being
Hearing = Imposition + Substantiality + Control = Knowledge = The being
Speech = Imposition + Substantiality + Control = Knowledge = The being
Smell = Imposition + Substantiality + Control = Knowledge = The being
Touch = Imposition + Substantiality + Control = Knowledge = The being
Sight + Hearing + Speech + Smell + Touch = The existing being
= Knowledge

In view of the above stated facts the existing beings are only a reflection of the Attributes of the Elohistie Appellations ○ Every Elohistie Appellation is an Attribute of Allah ○ Every

Attribute of Allah is the knowledge of Allah and Allah's Knowledge is reflected in three ways, *id est*, in the form of Imposition, Substantiality and Control ○

Conglomeration of all these three reflections is the manifestation or the being ○ Actually, the basis of any existing being or the Manifestation is the Attributes of Elohistie Appellations and the universe has come into being by the six descents of Elohistie Appellations ○ Descent of an appellation is the Attribute ○ Descent of an Attribute is the knowledge ○ When the knowledge descended, three reflections; Imposition, Substantiality and Control came into being ○ When these three reflections made their descent these manifestation or the being was formed ○ The 'being' has already been described above and it has been proved that the being is only knowledge ○ Since reflection of the Attributes is the being, therefore the reflection of the Attributes is also Knowledge ○ Since the Appellation is an Attribute therefore the relation between the Attributes and knowledge is also proved ○ When the appellation will descent it will become knowledge and the very knowledge, in its own form and shape, will be

the Controlled Manifestation
(Mazhar-e-Koniya) ○

These are the same Appellations which have
been mentioned in the Holy Quran ○

THE INSINUATED KNOWLEDGE

Knowledge of the very same Appellations had been granted to Adam ○ Bestowal of the same knowledge is the delegation of vicegerency ○ The knowledge of these names, in terms of Sufism, is called the Insinuated Knowledge (*Ilm-e-Ladunni*) ○

"And, He taught Adam the Names of all things" ○ (Surah 2 V 31 - Quran)

When Allah distributed knowledge, first of all He introduced the Names of His Attributes and these same are called the Attributive Names ○ These Names are that knowledge which is the reflection of the knowledge of Allah ○ It is necessary to know the definition of Attribute, that every Attribute of Allah is combined with Attributes of Mercy and Omnipotency ○ For instance, His Attribute of Lordship is mingled with Mercy and Omnipotency or, His Undependency is intermingled with Mercy and Omnipotency ○

Similarly, the Attribute of Uniqueness or Oneness also has to be accompanied by the Attributes of Mercy and Omnipotency ○ It means that no single Attribute of Allah is without Mercy and Omnipotency ○ When Allah is called by the Name, 'Baseer' (the All Seeing), it is meant that Allah is Omnipotent and Merciful as the All Seeing, that is, He enjoys all the powers and total creative abilities being the All Seeing ○

Every Name is a Collection of Three Beatific Visions

Every Name of Allah, in fact, is a Beatific Vision (*Tajalli*) which represents a specific Attribute of Allah accompanying Beatific Visions of both the Attributes of Mercy and Omnipotency ○ Thus, with Beatific Vision of every Attribute two more Beatific Visions are there ○ To wit, every Name is a collection of three Beatific Visions ○ One of them is that of the Attribute represented by that name, other is that of the Attribute of Mercy and the third one is that of the Attribute of Omnipotency ○ Therefore any Beatific Vision is denominated as Appellation ○

At this point, it must be clearly understood that every appellation, as a whole, represents two things; the Beatific Vision and the Attribute of the Beatific Vision ○ When any of the Appellations of Allah is recited mentally or orally, a Beatific Vision with its Attribute is activated ○ This activation or the movement is called knowledge which is actually a reflection of the knowledge of Allah ○ This movement comprises three factors ○

First one is the Beatific Vision which descends in the Latent Subtlety ○

Second one is the Attribute of the Beatific Vision which descends in the Arcanum Subtlety ○

Third one is the Formation of the Attribute of Beatific Vision which descends in the Subtlety of Heart and the very same is termed as sight ○ And, the various consecutive movements of the same component taking place in the Subtlety of Heart are termed as speech and hearing, smell and smelling sense ○ Now this smell and the smelling sense through yet another movement attract the Subtlety of Self after transforming into features of colors ○ This attraction between the

subtleties of Heart and Self is the action or the outcome ○

In this way, three movements are enacted simultaneously by the soul ○ First movement is to know something, it descends in the Latent Subtlety ○ Second movement which descends in the Arcanum Subtlety is to feel ○ The third one which descends in the Subtleties of Heart and Self is urge and action ○

Every movement commences from '*Sabita*'; the Firmly Affixed Inscription and concludes at '*Jowviyah*'; the Confluence ○ As soon as comprehension takes place in the Latent Subtlety of '*Sabita*' it is recorded by the Obscure Subtlety ○ Then, as soon as feeling takes place in the Arcanum Subtlety of the Substantiality, the Subtlety of Spirit records it ○ And then its action takes place in the Subtlety of Heart of the Confluence it is recorded by the Subtlety of Self ○ '*Sabita*' comprehended Substantiality felt and Confluence enacted it ○ All these three movements started and ended spontaneously ○ Life, in this way, keeps on moving perpetually ○

All Beatific Visions of knowledge pertaining to life of an individual are recorded in the

Firmly Affixed Inscription, all Beatific Visions of thoughts are registered in the Substantiality and all the impressions of activities are recorded in the Confluence ○

We, ordinarily, never bother to note that all existing bodies and individuals have a secret relation betwixt them ○ Although life of the universe depends upon this very relationship, it cannot be researched by scholars and experts of any sort except the spiritualists and psychists ○ This very interrelationship is the source of recognition of all the heavenly bodies and their inhabitants, living and non-living individuals ○

When a star is sighted, we feel its visage through our sight ○ Countenance of the star never prevents our sight from looking at itself ○ It never forbids us from viewing it ○ Had there not been a hidden interrelationship, every star and every celestial scene would have caused one or the other hindrance in accepting our existence ○ All the individuals of the universe are linked with one another because of the very same obscure relationship ○

This reality is revealed here that the whole universe is owned by only one single entity ○

Had the various bodies of the universe been possessed by different owners surely there would have been a clash over recognition of one another ○ Belongings of one would have never liked to be introduced with the possessions of the other one ○ The Holy Quran introduces the very Master by the name of Allah ○ Amongst all the Holy Appellations, the word 'ALLAH' is the personal innate name ○

Personal innate name Allah is the name of the one who possesses the Rights of Ownership and the Attributive names are the denominations of the one having Omnipotent Rights ○ Both the Attributes of Allah; Mercy and Omnipotency have been mentioned above ○ Every Appellation enjoys the quality of Omnipotency and the personal innate name is indicative of the rights of ownership which, in terms of Sufism, is called Mercy ○ Therefore, every Attribute is bound to be associative with Allah's Attributes of Mercy and Omnipotency ○ These very two Attributes are the hidden relationship betwixt every existing individual of the universe ○ The sunlight cannot deny to serve the earthlings for the simple reason that both; the sunlight and

the earthlings are owned by the same One Deity ○ Besides the Rights of Ownership He is enjoying the Omnipotent Powers to Rule, therefore His Mercifulness and Omnipotency never tolerate any defiance on the part of His possessions in acknowledging the existence of one another ○ Because, in such a cause, His Omnipotent Authority would suffer a reproach ○ Thus, on every point of creation, these two Attribute of Allah; Mercifulness and Omnipotency, are bound to be predominating ○ Therefore, both these Attributes are the mutual link between the individuals of the universe ○

This fact is now revealed that the existence, arrangement and organization of universal system is governed by two Appellations of Allah, the Most High ○ One is Allah and the other is 'Qadeer' (Omnipotent) Each and every Attributive Appellation is associated with these two exalted Names ○ Had it not been so, it would not have been possible for the individuals of the universe to be acquainted with one another nor it could have been possible for them to serve one another ○

The Personal Innate Name

Now we shall dwell on the subjects of the word 'Allah'; the Personal Innate Name ○

Alpha of the word Allah is denomination of the Beatific Vision of all circles of Oneness (*Ahadiyahat*) ○ The term Beatific Vision of Oneness is indicative of that formation of creation which are the luminescences of the Incumbent; Descent of the Being ○ These luminescences are dispersed in the existents through the Channel of Black Draft (*Neher-e-Tasweed*) ○ Latent Subtlety of every 'Sabita' is irrigated by the same Channel of Black Draft ○ Every Latent Subtlety is thus acquainted and familiar with one another ○ All those living creatures of the universe which have Latent Subtlety are linked and associated with one another in a hidden relationship by means of channel of Black Draft ○ This is the basis which enables us to know every-thing about the existents of the universe ○ Subtile luminescences of Black Draft Channel are those rays which act as memory of man, jinns and living beings ○ Complete record of the existents is inscribed in these very rays ○

82
310277

When we want to recollect something or intend to learn something, the very same rays move and transfer to the Substantiality and from there they shift to the Confluence, to become our Conscious and the things forgotten or once known is revived in our conscious mind ○ This thing provides a vivid description of the fact that all informations from Eternity (the Remotest Beginning) to Infinity (the Remotest Ending) are preservedly stocked in man's Latent Subtlety ○ If he could practise to make use of this stock of informations, he would be provided with informations of various events, happenings and incidents of various ages from the rays of the Latent Subtlety ○

All the ingredients of life of existents are the same which were there in the knowledge of Allah before the universe came into existence ○ It is necessary to understand that all the compositional ingredients of existents could only have been those which had already existed there in the Mind of Allah ○ Arrangement of the same compositional ingredients, according to a specific law, resulted in the form of life and its existence ○ In order to give a more vivid description of this thing

we raise a question ○ Answer to this question would certainly reveal many dimensions of the law ○

Question: What is life?

Answer: Man, his form and figure, for instance, existed in the Mind of Allah exactly as he is born presently, attains maturity and lives a life for a certain period of time in the form of a specific manifestation ○ Explanation of this example would be that man's ego is a movement ○ The movement which commences by the Order of Allah ○ This movement has thousands of ingredients and every ingredient is also a movement ○ Man's ego, to wit, is a collection of inestimable movements ○ When man made the first movement of his life, it accorded a chance to the beginning and climax of that movement to become separate manifestations ○ The movement which took place initially was a manifestation of the Creative Attribute ○ That movement reached its completion after passing through its initial phases ○ Initial movement.... the first part and its completion.... the second part, both these two parts combine together in allegorized form of man's life ○

Immediately after this, second movement of man's life started ○ This, too, was completed and casted into another allegorized illustration ○ Both these allegorized illustrations (*Tamseel*) are two separate records ○ If the record of the first illustration had not been preserved, the first movement of life which is an integral part of life, would have been destroyed ○ Similarly, if the record of the second illustration had not existed, the second movement would have annihilated ○ If this chain of destruction had continued, every movement of life would have suffered annihilation soon after taking place ○ The whole life of man would have thus been negated and we could have never called life, life as it is ○ Therefore it was necessary that every movement should remain preserved ○ Every biological function; every movement of life takes place because of Creative Attribute of Allah i.e. it is manifested within the limits of the Creative Attribute ○ Preservation of this movement; the biological function was only possible when that Attribute of Allah which is encompassing and protecting could take over ○ Hence it was required compulsorily that the movement which starts because of

Creative Attribute should be completed in the limits of Omnipotency ○ Thus it became mandatory for every movement to commence in the jurisdiction of the Attribute of Creation i.e. Mercifulness and to be finalized and completed in the limits of the Attribute of Ownership i.e. the Attribute of Omnipotency ○ It is evident, from this principle, that a movement can only exist under the umbrella of Mercy and Omnipotency ○ Without the support of these two Attributes, existence of a movement is not possible ○

It is, hence, proved by the above statement that life is a collection of Mercy and Omnipotency ○ Each and every Attribute of Allah is sure to be infused with Mercy and Omnipotency ○

The luminescences that have been termed as 'alpha' are known as 'Sirr' (Arcanus) in terms of Sufism ○ These luminescences because of their subtleness can only be observed by those who enjoy the fine faculty of Observation (*Shahood*) of the highest rank ○ These very luminescences irrigate existents through the Channel of Black Draft and through the very same luminescences a spiritual associate (*Salik*)

reaches the goal of spiritual cognition of Allah ○

Luminescences of the Channel of Abstraction (*Neher-e-Tajreed*), the Channel of Evidence (*Neher-e-Tashheed*) and the Channel of Manifestation (*Neher-e-Tazheer*) cannot help in cognizing the Supreme Being ○ For the purpose of cognition of Supreme Lord, a spiritual associate is required to develop cognition of the luminescences termed as 'alpha' ○

It is the Law of the Preserved Scripturum that when an individual is introduced to another one he accepts the influence of the other person ○ Thus, out of the two, one casts an influence and the other accepts it ○ Technically, one of them is the 'sensitive' and the other is 'sensible' ○ Sensitive is the dominated one and accepts the influence of the other ○ When, for instance, Tom sees Dick, he forms an opinion based upon his informations about Dick ○ This opinion is the characteristic quality of Dick which is acknowledged by Tom as a feeling or sensation, that is, a person acknowledges his defeat and subjugation after accepting the characteristic quality of the other

person and surrendering himself before it ○
At this point all the human beings, animals, plants and other non-living, inanimate objects become equipollent and the supremacy of man is almost lost ○ Herein, it becomes necessary to envisage that, after all, in what capacity can man maintain his supremacy and how this position can possibly be achieved ○

For achieving this position the method adopted by the Prophets of Allah was that when they had to think about something they would never directly associate themselves with that thing ○ Their thinking approach always used to be that Allah is the Owner and Master of every thing worthy of its existence in the universe, including them ○ Nothing is directly related to them ○ Everything which is related to them, is associated with them because of Allah, the Most High ○ Their thinking would gradually develop into an inveterate approach and their mind would generate such tendencies that before having any thought about anything they habitually had this notion that, that thing had no direct association with them and they were related to that thing only because of Allah ○

When they had this thinking approach every movement of their mind had a sense of awareness of Allah, the Most Exalted ○ Allah, as the sensible would become the only regarded object of their aim and, as a matter of principle, the Attributes of Allah would become the source of their sensations and feelings ○ Gradually the Attributes of Allah would settle in their minds permanently, or to wit, their mind would be *succedaneum* or *locum-tenens* of the Attributes of Allah ○ After having this position every movement of their mind would be the movement of the Attributes of Allah, the Most Exalted ○ And, since no movement of the Attributes of Allah is devoid of the force of Authority and Power therefore their mind possessed the power to motivate and activate any particle, or individual being of the existents according to their will and intentions ○

Intrinsic and true explanation of '*Bismillah*' (In the name of Allah) contains the very same fundamental lesson ○ This is the mind which is delegated to '*Auliyas*' entrusted with administrative duties by Allah, the Most Exalted and the '*Auliya of supererogation*' try to get hold of the very same mind through austere mystic practices and endeavors ○

STIMULI AND CENTRALITIES OF THE SOUL

Subtleties of the soul have been discussed earlier ○ The six subtleties of the soul, in fact, are six centralities of the soul which possesses vast expanses ○ Movements of the centralities take place consecutively during the hours of day and night ○ Three out of six centralities become functional during the wakefulness and the remaining three become active in the state of sleep ○ Movements of these subtleties can be classified into following sections ○

These sections are the intervals of wakefulness or sleep ○ The first interval of wakefulness is that when man gets up after sleep and a state of half-wakefulness prevails upon him ○ Movement of the Subtlety of Self takes place during this period and all the patterns of thinking and actions present in its expanses circulate accordingly ○

Second interval starts when the hangover of sleep is over and a state of wakefulness is in its bloom ○ All potentialities of the Subtlety of Heart remain vibrant in their respective expanses ○ This period is comprising a state of balanced feelings of pleasure and distress ○ The feelings of pleasure and distresss are normally in a state of equilibrium but sometimes the feelings of distress are intensified ○

Third interval of wakefulness, is a period in which the forces of pleasure, cheerfulness and ecstasy predominately reigns ○ Movement of the Subtlety of Spirit remains continued ○

After these three intervals of wakefulness first interval of sleep commences which is known as drowsiness ○ The Arcanum Subtlety remains active in this period ○ The second stage of sleep which could be termed as slumber is the period of the movement of the Obscure Subtlety ○ The third state of sleep is that of sound sleep or sopor in which the stimuli of the Latent Subtlety are enforced ○

All these states begin with a state of inertness, for instance, when someone wakes up, first few moments after opening the eyes

are of total quietness and when the senses are in the process of arousing they start from a state of calmness ○ Human feelings pass through, for few moments, a state of inertness before commencement of the intuitive state ○ Just as the three states of wakefulness begin with a momentary lull the drowsiness also begins with a slight inertness of senses and within few moments this state of inactivity of senses deepens to take the form of drowsiness ○ After which, slumber begins with few inactive moments ○ And, then the inert waves of sopor overpowers the human body for a short while ○ Later on, this predomination is converted into sound sleep ○

Now the movement of every subtlety and state related with its movement will be discussed briefly ○

Movement of the Subtlety of Self

The first movement, after awakening, is to blink the eyes ○ This act of blinking the eyes, activates the sight ○ The sight or the act of seeing is such a state which confirms our knowledge about something that a thing does exist at this time i.e. mental perception about

something is there ○ This process appears to be associated with the memory but when memory is made to recollect something or some external stimulus stimulates the memory of any particular thing, the sight confirms its presence which, by then, has been able to see the form and figure, features and outlines of the perceived thing under the continuous action of blinking ○ This act of blinking only begins when the Subtlety of Self comes into action ○ The movement of the Subtlety of Self initiates propensity for something ○ The subtile sense of sight initiates mind's inclination towards something, upon activation of the Subtlety of Self ○ After awakening as soon as the eyes open man subconsciously longs to understand the things present around him and what are the situations of the ambient environment ○ He wants informations about all these things, the informations which are authentic ○ Nothing can satisfy him unless one of his own senses confirm and verify the things around him ○ Hence first initiative, to carry out this duty, is taken by his sight ○ When the eyes are closed the function of the sight is suspended, blinking puts an end to this suspension and the sight becomes functional once again ○

Law

It is one of the laws of material world that unless the eye-balls are not stroked by the eyelids the optic nerves do not function ○ The senses contained in these nerves become functional when these are stroked by the eyelids ○ It is a rule, as soon as the closed eyes open they become static for the first two or three moments ○ This state of inertness puts an end to the movement of the Latent Subtlety ○ After this as soon as the centrality of the Subtlety of self is moved, the inclination, trend or wish is initiated ○ One who wakes up, for instance, wants to know about the surroundings and tends to understand his ambient environments ○ This is the first movement of the Subtlety of Self which is continuously followed by more wishes and desires one after another ○ This keeps going on till the movement of the Subtlety of self is stopped ○ And, all the senses of the human body, just like the sight, keep on verifying, confirming and completing the generated desires and wishes ○ When the lights of the Subtlety of Self focus in a particular direction all the senses also turn in that direction ○

The most delicate and subtile of all the senses is the sight which is the first to be affected by the light of the Subtlety of Self ○ This light initially induces man to delve deeper into the realm of thoughts ○ In this state the mind exhibits two types of images: one, pertaining to meanings; the second, to figures ○ It does not mean that images pertaining to meanings can occur without any form and figure or face and features ○ However tenuous may the meanings are they have to have form, figure, shape and features ○

When, in the beginning, the power of sight comes into action, the sight witnesses the external objects in the inner and the inner things in the outer ○ To explain this the example of the mirror can be cited as such ○

Example

One type of example of mirror has been stated earlier ○ In the other type the mirror dazzles the viewing sight and reveals the virtual image of that which is there before it upon the sight ○

This is that viewing which after coming out from the inner takes the form of a scene ○

Contrary to this when the act of viewing is directed towards the inner from the out, in that case some 'stimulus' coming before the sight causes it to behave as a mirror and furnishes informations to the human mind through its form and features ○ If we delve into both the angles, it is revealed that in every case the human mind acts and behaves like a mirror and this is the only channel which enables the human soul to envision its imaginations in an embodied form ○

In a nutshell, an endless chain of existence of objects remain there in the human mind ○ The mind in which the chain of existence of objects is there, is the creation of the luminescences of the Subtlety of Self ○ In other words, the lights of the Subtlety of Self, with respect to their expanses, are pervading to infinitesimal limits ○ If an attempt be made to demarcate these limitless lights then the whole universe will be found engulfed in these lights which know no boundaries ○ These lights are encompassing everything of the existents ○ It is not possible for any thought, fantasy, vision or image to exceed the limits of these lights ○ Circle of these lights, in terms of Sufism, is called 'Jowviah' (Confluence) ○

Whatsoever had ever occurred or is happening presently or will ever happen in the Confluence, all is present before the human sight ○ Whatsoever is there in the out the sight verifies it during wakefulness ○ If the sight could not make its access to it then its existence is pointed out by the imaginations ○ If imaginations, too, fail to have access to it, the thought expresses the same in the form of an idea ○ If something is even beyond the limits of the reach of thoughts, the fantasy makes its presence felt somehow or the other ○ This, we have to admit on principle, that the lights of the Confluence cause and make the human self expand limitlessly ○

Those with the powers of Observation (*Shahood*), during the course of spiritual association, have compelled the sight to see into every expanse of the Confluence ○ The first lesson, according to the teachings of prophets of Allah regarding this endeavour is to remain awake for twenty-one hours and twenty minutes in each round of the clock ○ This practice is called '*Tanween*' (Varigation) ○

The second lesson of the Discernment; the prophetic teachings is to continuously stare,

without blinking, in the dark for long intervals of time ○ This practice is known as 'Istarkha' (gazing in the dark) ○

When Iben-e-Hashshaam called upon Hazrat Owais Quarni (Allah be pleased with him) he had to wait for seventy two hours, that is, three days and three nights ○ After continuously performing supererogatory rituals of worship for seventy two hour, he beseechingly prayed;

"O' Allah, I seek refuge with You, from eating excessively and sleeping excessively" ○

A sufi, thus, arouses in himself the powers of Observation by remaining awake continuously ○ Earlier it has been discussed briefly that man possesses those abilities which keep on expressing their virtues from time to time ○ Sight is one of the senses of man ○ Its creation, formation and system will be discussed ○

Vision and the Substantial Observation

It has been stated above that the lights of the Subtlety of Self are encompassing every particle of the existents ○ One ray of this

Subtlety is termed as Vision (*Basra*) which circulates in the whole circle of the universe ○ In other words, the whole universe is a circular thing; say a sphere and the light of the Subtlety of Self is a lamp ○ The flame of this lamp is the vision ○ Wherever the flame of this lamp is reflected, its surroundings and precincts are sighted by this flame ○ There are grades and variety in shades of all the lights of this flame of the lamp ○ At some places the light of the flame is dim, at places it is dimmer, at others it is bright and at certain places it is blazing bright ○ The things upon which the light falls very dimly a fantasy of the same is produced in our mind ○ The things which come under the dim shade of the light, a thought regarding those things occur in our mind ○ The things upon which the bright shade of the light falls, image of those things is formed in our mind ○ And, the things which come under the direct blaze of the light of the flame of the lamp are sighted by our sight ○ Thus, there are four primary stages of the light of the Subtlety of Self ○ Each stage is a step of observation of the lights of the Subtlety of Self ○ Observation is the reach and access of the sight to any of these lights whether it is dim or

bright ○ Substantial Observation
(*Shahood-e-Nafsi*) is the name of such an ability
which even converts the faintest trace of light
into sight so that the things which had only
been a fantasy so far could be sighted in their
proper form, shape, figure, features, colors and
complexion ○

That ability of the soul which is termed as
Observation brings the fantasy, thought or the
imagination to the sight and unveils their
details upon the sight ○ When this ability of
the soul acts within the limits of the Subtlety of
Self and expresses itself as a ruling principle in
the lights of the Subtlety of Self, it fulfils those
conditions which are particular for the senses
of the wakefulness ○ And, the manifestation
of these particularities is called the Substantial
Observation ○ The limits and range of action
of Substantial Observation is termed as *Jowviyah*
(Confluence) ○ The details of Confluence are
responsible for creating the purposefulness,
activities, consequences, aims, and objectives of
wakefulness ○ This is the first stage of the
Substantial Observation ○ In this stage all the
activities remain associated with the vision or
the sight only ○ More developed forms of this
observation create the same effects which are

particular for the other four senses — smell, hearing, taste and touch — during wakefulness ○

When the lights of the Subtlety of Self suffer a stroke i.e. any of the sensations of the vision recurs repeatedly, other senses are formed, gradually, step by step ○ This formation depends upon the increase of lights of Subtlety of Self ○ This increase is maximum when a person is assuaged in keeping his mental inclinations continuously focused on one single point during wakefulness and this can be achieved by repeated performance of '*Istarkha*' (gazing in the dark) ○

Istarkha

In the light of the Subtlety of Self, first step of *Istarkha*, is the activation of audibility ○ At this step the inner thoughts of a person or a living thing, in the form of voice, are carried to the hearing of the one who is having the power of Observation ○ During the lessons of Discernment, to vitalize this form of Observation many material things are also used ○ One of them is the powdered peppers ○ This powder, after applying on a swab of cotton with a drop or two of water, is

placed in the ears at time of performance of *Muraqabah* and *Istarkha* ○

Second step of *Istarkha* is that the lights of the Subtlety of Self can arrange themselves into smell and touch ○ And, one who has power of Observation can smell and touch anything even if it is at a distance of millions of light year — the speed of light is about three hundred thousand kilometers per second ○ Many forms of contemplations are used in increasing the lights of Subtlety of Self ○ It will not be out of place to give one or two examples of Contemplation and Cogitation ○

Alpha-luminescences which are the main theme of this chapter is such an Attribute of Allah which could be studied analytically in the human self ○ The very same Attribute is the Unconscious of man ○ The Unconscious, according to ordinary approach, is considered to be those basis of activities about which human intellect remains ignorant ○ If such a basis is taken into consideration deeply then either it is not properly understood by us or if understood, its meanings and significance remain equal to a naught i.e. only its non-existence comes to our mind ○

The law governing every beginning, according to the text of the Preserved Scripturum, is only one and that is, when significance of the beginning is debated or try to conceive the commencement of something in our mind, at that moment, only the tenor of nothingness (*La*) is there in the depths of our concept ○ It means that in the first phase of a beginning we are only introduced with nothingness ○ Although the common standards of intellect have not tried to understand this thing the law of the Preserved Scripturum demands that we understand and analyze this fact comprehensively ○ Without having this *La* (nothingness, naught, an adverb of negation) analyzed we would remain at a loss to understand this thing ○

Every fact which somehow or the other, whether fanciedly, ideologically or imaginatively is known to us, is an entity whether it is a negating entity (*La*) or an affirmative one ○ After having understanding of the modes of laws of the Preserved Scripturum we would be looking at any fact, whether it is negating or affirming, indiscriminately ○ When the affirmation (positivity) is called 'Is', that is, we

acknowledge its existence as an entity then the negation (negativity) is stated as 'Is not', *id est*, we consider this, too, an entity of whose existence we do not have any knowledge ○ In other words, we term nescience as negativity and knowledge as affirmation ○ That which is called knowledge or affirmation cannot be identified by us unless the nescience is known to us, that is, first we recognized the nescience only then the knowledge was cognized ○

KNOWLEDGE OF LA AND THE KNOWLEDGE OF ILLA

When something is cognized, it is cognition any how, even if it is that of the nescience ○ And, every cognition, according to the law of Preserved Scripturum, enjoys the status of a reality ○ We are, therefore, left with no other alternate but to denominate the cognition of the nescience, too, as knowledge ○ Cognition of nescience is termed, by the Sufis, as the Knowledge of *Lā* (*Ilm-e-La*) and the cognition of knowledge as the Knowledge of *Illa* (*Ilm-e-Illa*) ○ Both these cognitions are two Beatific Visions of the Alpha-Luminescences — one, the *Lā* Beatific Vision and the other, the *Illā* Beatific Vision ○

When someone preserves both these realities in his mind then it becomes easy for him to understand the ingredients of the Observation (*Shahood*) ○ Thus, every observation has only these very two components ○ The first of the two, the Knowledge of *Lā*, is called the Unconscious ○

When a student of spirituality wants to be acquainted with the unconscious i.e. the Knowledge of $\bar{L}a$, he has to forget about all the fantasies, ideas and thoughts of the external world ○ He is required to cogitate about his inner self, i.e. to get to the inner most recesses of his mind ○

This contemplation is such an activity which cannot be limited to a particular form of any sort of thinking ○ We call this thinking as the Cogitation of $\bar{L}a$, to wit, for a short while or for a considerable length of time we try to remain in that state of mind when every angle is only that of nescience ○ This cogitation of $\bar{L}a$ could be acquired by practising '*Istarkha*' (gazing in the dark) ○ Reiteration of *Istarkha* causes the internal circles of mind to be vacated from every thought or idea of any sort ○ Or to say, the mind fully absorbs in cogitation of $\bar{L}a$ at that particular moment and the unconscious is Observed in this state of absorption ○

The luminescences of $\bar{L}a$ are the part of the luminescences of *Alif-lam-Meem* ○ Understanding of the luminescences of *Alif-lam-Meem* is associated with the understanding of definition and analytical

study of the luminescences of $L\bar{a}$ ○ The luminescences of $L\bar{a}$ are those Attributes of Allah which introduce us with the Oneness and Uniqueness of Allah, the Most Exalted ○

This oft-repeated question is asked many times by the people: 'What was there before Allah?' When the mind of a Sufi is fully trained for the spiritual association and he is versed with the properties of the luminescences of $L\bar{a}$, this question is eliminated altogether from his mind ○ Because after having the knowledge of Allah's Attribute of $L\bar{a}$ this idea becomes alien for him that there could have been a possibility of any existence before the existence of Allah ○ The concept of Oneness of Allah is comprehensively grasped by the spiritual associate when his mind familiarizes with the luminescences of $L\bar{a}$ ○

This is the first point from where a Sufi or a spiritual associate takes the first step in cognition of Allah ○ Initially, in the circling limits of this step, he get the opportunity of acquaintance with his own self i.e. he finds himself nowhere despite searching and thus, real sense of Oneness of Allah and the true spirit of cognition of Allah starts taking shape in his feelings ○ This is the state which has

been termed as 'Lostfulness' (*Fannaiyat*), few call it 'Lost-in-Deity' ○

A devout or a spiritual associate cannot acquaint himself with the tenor or perception of 'La' unless his mind is able to accommodate the whole expanses of the luminescences of $\bar{L}a$ ○ Initially, the luminescences of $\bar{L}a$ are felt in the depths of his perception ○ This feeling remains beyond the limits of consciousness at a remote distance, therefore this sensation could rightly be called the Unconscious or the ultra-conscious feeling but the flight of the thought finally has its access to it ○ The state which causes the absorption of love of Allah produces this pattern of thinking and trains him to think on these lines ○

Practice of remaining awake, the first lesson in the course of Discernment, helps in achieving this absorption to a great extent ○ Foundations of this thinking are laid when the practice of this lesson forms the pattern of absorption in the mind of the Sufi and some power of intuition is produced in him ○ Then, this thinking is further activated, strengthened and polished by 'Istarkha' ○ After consolidation of this strength the luminescences of $\bar{L}a$ begin to appear before the inner sight

during 'Reminiscence' (*Warood*) ○ The Reminiscence further refines this thinking causing origination of Substantial Non-observation (*Lā Shahood-e-Nafsi*) ○ In the mind of Non-observation *Khizar* (peace be upon him), the Administrative Auliya and the angels start coming into visual contact and one occasionally gets a chance to converse with them ○ The translation of the signs and notations expressed by them start reaching the hearing of the spiritual associate in his own language because of one of the characteristics of this state of Non-observation ○ Gradually conversation starts taking place in the form of question — answers and many unseen arrangements are revealed through the angels thereby ○

Muraqbah of Lā

It is essential to ensure that the eyes are kept tightly closed during the course of *Muraqbah of Lā* ○ It is advisable to use a fluffy cloth as a blind-fold ○ It would be more appropriate if the cloth is fluffy like a towel or a towel with smooth fluffy surface be used for the purpose ○ Proper care is required to be exercised in blind-folding the eyes so that the

eyelids are firmly held by the flock of towel ○ This grip shouldn't be hurtingly tight nor flimsy ○ The purpose is to keep the eyelid under a constant mild pressure ○ Adequate pressure helps in suspending the movement of the eyeballs and when actuation of the sight is attempted during this state of suspension the innate forces of the eye which could be called the sight of the spiritual eye, come into action ○

The main target of *Muraqabah* is to make the inner sight work ○ This purpose can only be achieved when the movement of the eyeballs is kept suspended for the maximum possible period of time ○ The more the suspension of the movement of the eyeballs, the greater will be the activity of the inner sight ○ In fact, this very action causes the trend, to see in the light of the soul ○ The suspension of movement of the eyeballs causes an agitation in the Subtlety of Self which results in increase in the activity of the innate sight ○ This thing helps in Observing (*Shahood*) ○

Example

A considered deliberation about the structural formation of the human body can

lead us to the resultant out-come and the laws governing the movements of the body ○ Eyelids keep on moving over the eyeballs during wakefulness ○ The eyeballs are slightly stroked when the eyelids move and disconnect the eyes momentarily from the lights and the outer scenes ○ Analysis of this movement of the eyelids reveals that the eye gradually takes in the informations about the things existing in the out and the informations collected are passed on to the mind in their order of collection ○ Principally, sensation about the material objects is required to be disassociated from the lights with a flick of the eyelids during which the mind is posted with the information about the seen objects ○ To arouse the sensation of the things which are felt because of their materials features, the material eyeballs and the material movements of the eyelids are prerequisite ○

Whereas to feel the intrinsic form of the material things we have to act per contra to this action and in that case eyes are required to be kept closed and the movement of the eyelids is to be checked ○ Sensation of the material things is produced in the material eyes through the eyesight ○ And, the same sight which

causes the sensation of the material things is used in viewing the intrinsic form of a thing ○ Or to say, the sight is the common instrument for material and spiritual activities ○ Viewing, in any case, is conducted by the sight ○ When even after suspending the material source of sight, the sight is kept attentive then according to the law of Preserved Scripturum the Intuitive Power is bound to be actuated forcing the sight to see the intrinsic form of anything because proper functioning of Intuitive Power (*Quwat-e-Ilqa*) is not possible unless viewing is not performed by the sight ○ This is how we can see the intrinsic form of a thing something we intend to see ○ It is this type of visualization practice which has been termed as *Muraqbah* by Sufis ○

Here another by-law comes under discussion ○ Just as the function of sight, according to the law of Preserved Scripturum, is common for both the material and spiritual observations similarly the function of the will is also common in both the cases of materialism and spiritualism ○ When something is intended to be sighted with open eyes first of all movement is produced in the will power ○ Motivation of will power enables the sight to

feel the external informations ○ Similarly, if the will-power is not motivated the sight cannot provide the informations pertaining to the intrinsic form of an object ○ If somebody wants to use the sight for beholding the intrinsic forms habitually, he has to tame the movement of the will, that is, when a meditator closes his eyes, the will is pacified ○ It is necessary to habituate oneself to convert this lullness of the will into motion and this can be done through continued practice ○ When, despite the closure of eyes the will is not debilitated and it remains in action with an average potential then the sight will not be slackening in viewing the intrinsic forms and supply of informations about the obscure and hidden movements will remain continued ○ No difference will be felt in seeing with open or closed eyes when the practice of *Muraqabah* is mastered ○

The intuitive power, according to the law of Preserved Scripturum, is responsible for propagation of intrinsic features just as it is duty bound to produce the material effects ○ Amount of work performed by Intuitive Power in spiritual values is equivalent to that done in the material values ○

Difference in the amount of work performed by two individuals is because of the difference of magnitude of the Intuitive Power in them ○

Power of Intuition

The detail of the Power of Intuition is, that which is termed as *Hoiyat* (where none except Allah is found) by the Sufis be instilled in the mind minutely ○ Infact, *Hoiyat* is the center of Beatific Visions of *Lā* ○ Assertion of this concentration lays foundations of the Intuitive Power ○ Its description would be that when the Beatific Visions of the Being descend and are converted into impressions of the Incumbent, the Elohist Knowledge regarding the existents takes its form ○ This is the first descent ○ The same has also been mentioned earlier by the name of the Knowledge of the Pen ○ These Beatific Visions are those secrets which comprehensively encompass the Divine Will ○ When this Divine Will descends, these secrets take the form of the synopsis of the Preserved Scripturum ○ This very form is termed as Inevitable Fate by religion ○ In fact these are cognitive inscriptions ○ Cognoscibility is that intrinsic reality which is the basis of Commands of Allah and is in the

form of generality having no details ○ It is necessary to understand that the Era of Eternity is still in operation ○ In other words, as far as long functionality or the branches of functional utility; the innovations and inventions are prevalent it would be considered as the Era of Eternity ○ All the new activities that would be taking place till the Last Day or even after that including the early, middle or last ages of Paradise and Hell are to be considered as confined within the limits of the Era of Eternity ○ Manifestation of every possible happening *ad infinitum*, are all confined within the limits of the Eternity ○ Therefore, whatsoever is taking place or will ever take place ensuing the descent of the secrets of the Knowledge of the Pen would be a detail of that synopsis which is called the Collectanea of Preserved Scripturum ○

Allah, the Most High, has stated in the Holy Quran that He is the Master of the Preserved Scripturum whichever Command He likes, He retains and whichever He likes He revokes ○

"Every Promise is inscribed, Allah doth blot out or confirm what He pleaseth and with Him is the Real Book" ○ (Quran; Surah 13 V 38-39)

This statement is about the same synopsis and means that Allah can change and alter the meanings and tendencies of the secrets as and when He pleases ○

A well considered deliberation upon the above cited verse can give us an idea of the vast expanses of the Era of Eternity ○ It is not against the laws of Allah if an expedient policy is converted by Him into an epitome of creative innovations and inventions ○ After the second descent the details of epitome express complete features and outlines of the Commands ○ Upto this stage, Time and Space have no interposition ○ But after the Ethereal Realm (*Joo*); the third descent, foundations of space are laid when something is adorned with material elements after its entry into the phenomenal realm ○ This is the last stage of Intuition ○ In this stage the situations and conditions encountered are known as the 'Functional Utility' ○ This could be exemplified as a cinema ○

When the operator operates the projector, reflections of the film are cast upon the screen of cinema after passing through many lenses and the open space ○ Although every picture

which is being displayed on the screen exists alongwith all its features, outlines and movements in the open space too, the human eye cannot behold it ○ At the most, a beam of light containing the reflections of pictures is visible ○ When these pictures strike against a screen their functionality is fully captured by the witnessing eye ○ This very display or manifestation of pictures is termed Functional Utility ○ Every space and every segment of time is created within the limits of this very display ○

As long as something resided in the knowledge of Allah it had not crossed the lens of the Incumbent, that is, the outlines of the Commands were not there in it ○ But after passing through the lens of the Incumbent, it entered the limits of the collectanea or the Preserved Scripturum and the outlines and features of Command were formed in it ○ Then, after passing through this lens it entered into the Ethereal Realm, which is also known as the Realm of Illustrations and illustrations or pictures explaining the text and tenor of the Command came into being ○ Now, these pictures after crossing the lens of the Ethereal Realm take the form of a completed

prototype ○ This state is known as the Compositional Realm or the Realm of Allegorized Illustrations ○ But these have yet to be elementized, *id est*, these pictures have not yet been adorned with material body ○ They remain devoid of sensations and feelings unless they are elementized and embodied with matter ○

Intuition commences with the passing-through-phase of the first lens ○ As long as the functionalities of the existents remained in the Knowledge of Allah they were in the first stage of Intuition ○ When they crossed the lens of the Preserved Scripturum, features and impressions were formed in Elohistic Commands ○ It was the second stage of Intuition ○ When functionalities of Objectives and Commands after crossing the lens of the Ethereal Realm take a form and shape these are in the third stage of the Intuition ○ All the pictures after crossing this stage enter into the phase of the Phenomenal Realm where they experience time, space and sensation ○ This is the fourth stage of Intuition ○

Rapt Associate, the Associate Enrapt

Intuition comprises two types of knowledge ○ In Sufism, one is called the Acquired knowledge (*Ilm-e-Husooli*) and the other is termed as the Presented knowledge (*Ilm-e-Huzoori*) ○ When anything is in the stages of the Incumbent, Collectanea or Ethereal Realm its name is the Presented knowledge ○ This knowledge is the ultimate goal of a spiritual associate and the enrapt whether they are following the course of Obligatory worshipping (*Faraiz*) or that of the Supererogatory worshipping (*Nawafil*) ○ Sufis have been often delusioned about the definitions of an Associate (*Salik*) and Enrapt (*Majzooob*) ○ A person ordained with the outward appearance and the ostentatious deeds is considered to be an associate ○ This is wrong ○ To perform rites and rituals including *Faraiz* and *Sunnah* [commemoration of rites performed by the Holy Prophet (PBUH)] is altogether insufficient in order to be a spiritual associate (*Salik*) ○ Primary qualification for an associate is that either the innate moods and conditions should be present

in him instinctively or in case of learning his subtleties must be receptive to the shades of Love and Functional Unity ○ A person cannot be termed an associate if his subtleties are not kinetic and have not been toned with the functional unity ○ Someone may say that variegation and toning of subtleties is not optional ○ We agree that this thing is not optional therefore those who consider this association an optional thing are in the wrong, nevertheless, striving in the ways of spiritual association is a matter of option ○

Ordinarily, efforts and striving on one's part is given the name of spiritual association and people call him an associate who is striving on these paths ○ In fact, an associate is the person whose subtleties have been toned up ○ If someone's subtleties have not been toned then calling him an associate is merely an indication in this regard ○ One who, according to the people, has accomplished his mission is *Shaikh* (preceptor, chief) or *Sahib-e-Villayat* (one who is enjoying a domain) ○ Whereas he is the one with accomplished mission who has succeeded in toning his subtleties and the one whose subtleties have been toned up is entitled to be called an associate only ○ Such a person

has no right to be called a '*Shaikh*' or '*Sahib-e-Villayat*' ○ *Shaikh* or *Sahib-e-Villayat* is a person who has progressed from the Functional Unity to the state of Attributive Unity ○

There exist many fallacies regarding the meanings and comprehension of the word '*Majzooob*' (*Rapt*) ○ Usually a lunatic and insane person is called a *Rapt* ○ In other words, any frenzied or mad person is called a *Majzooob* and declared exempted from execution of religious duties ○ It is such a mistake which is required to be pointed out during the course of our discussion about intuition ○ A controversy exists on the subject of the *Rapt* associate or the Associate enrapt ○ Few think a *Rapt* (*Majzooob*) enjoys supremacy over an Associate but cannot decide for sure that who is the *Rapt* associate and who should be called the Associate enrapt ○ A detailed examination of the same also seems necessary ○

Only that person is required to be called '*Majzooob*' (*Rapt*) who has been attracted towards Allah ○ The state of raptness or absorption if acquired by the *Rapt* because of observation of commanded rites or due to direct intimacy of

the Being ○ Performance of supererogatory rites has nothing to contribute in achieving this state of absorption ○

Rapture takes place in such a person who suddenly jumps from the state of Functional Unity i.e. variegation of subtleties and enters into the state of Unity of the Being without having a chance of acclimatizing himself with the Attributive Unity ○

A person with a natural fertility and tenderness of the soul does not need to strive hard to tone up his subtleties, that is, some particular incident or event taking place in his thoughts causes the revelation of Functional unity in him ○ By witnessing a sign or symbol, introvertly or extrovertly, he understands that behind the veil of invisible lights there exists a Reality and the unseen and obscure realm is working as per the directives of that Reality and this universe is only a shadow of the activities, functions and movements of that unseen and obscure realm ○ It has been mentioned in the Holy Quran that he is picked up by Allah, this indicates the very same ○

Mankind and jinns have two types of affinity with their Lord Creator ○ One of them is called Rapture (*Juzb*) and the other is that of the Knowledge ○

In the primary ages of Islam and during the era of the Companions of the Holy Prophet (PBUH) those who had been gifted with benevolence had their subtleties toned up with the love of the Holy Prophet (Peace and blessings of Allah be upon him) ○ They did not know much about these two types of affinities ○ They assiduously deliberated and thought about the Holy Prophet (Peace and blessings of Allah be upon him) for most of time ○ Because of the very reason they did not bother much to venture into the domain of the spiritual values as by paying attention and contemplating on the sayings of the Holy Prophet (PBUH) they quenched their spiritual thirst ○ They were very much interested in *Ahadiths* ○ The main reason for their interest in *Ahadiths* was that they could appreciate their literary values besides comprehending the true meanings in depth ○ After hearing the words of the Holy Prophet (PBUH) and by reciting them they enjoyed the maximum benefits of the luminescences (the electrifying effects) of the

Ahadiths ○ Thus they never felt like delving into the words of *Ahadith* for their luminous illustrations ○ They were fully versed and familiar with the luminous illustrations of the words without any conscious knowledge and any particular efforts on their part in this regard ○

When I had the occasions to visit the celestial realms I noticed that the substantialities of the souls of the Companions of the Holy Prophet (PBUH) were radiating with the luminescences of the Holy Quran and the *Ahadiths* i.e. They were full of luminescences of the Divinity and the Prophethood ○ So, I concluded that they did not require to strive hard to get their subtleties toned up ○ Perhaps, for this reason the literature of that era is found to be devoid of recital and other like materials regarding the spiritual values ○ But when the glow of luminescences of the Holy Quran and the *Ahadiths* started fading away from the hearts of the people after the third generation of the Companions of the Holy Prophet (PBUH), people owing to their spiritual thirst began to look for the means of contiguity with Allah ○ Shaikh Najamuddin and his students like Shaikh Shahabuddin Suharwardi

and Khwaja Moeenuddin Chishti devised many styles for the contiguity of Allah through supererogatory prayers, and a variety of recitational exercises and practices were started by them ○ These things are not found in the era of Shaikh Hasan Basri ○ They discovered that affinity with Allah which could be termed as Correlation of Knowledge, that is, they engaged themselves devotedly to have the knowledge of the Attributes of Allah and contrived the standards for understanding the Supreme Being ○ This very affinity is termed by the Sufis as the Correlation of Knowledge, because the main ingredients of this affinity or the correlation are mostly comprising of knowledge ○ That is when a Sufi cogitates to understand the Attributes of Allah he is on those paths of cognition which are decorated with the contemplation besides the recitational exercises ○

Any spiritual associate in this situation said to be enjoying the Correlation of Knowledge ○ This Correlation or the path is altogether different from that of the Correlation of Rapture and for this reason it is known as the 'closeness because of supererogatory rites' (*Qurb-e-Nawafil*) ○

Very few of that era except Khwaja Bahawuddin Naqshbandi and Hazrat Ghous-ul-Azam (May Allah be merciful to them) had the chance of acquainting themselves with the ways of raptness ○

OF THE CORRELATION

Owaisian Correlation

This correlation, for the first time, was discovered in the system of Hazrat Ghous-ul-Azam which could be exemplified as such a flowing spring which springs out in a mountain or a plain and after flowing for some length, again absorbs in the earth and keeps on flowing underground, in obscurity, and then again gushes out like a fountain, and so on ○ After Hazrat Ghous-ul-Azam this correlation is still continued and the same is called the Owaisian Correlation ○ Benefits of this correlation are delivered secretly through the Exalted Angels, Souls of the prophets or the Souls of the predecessor Auliya who enjoyed the affinity of the Obligatory Rites ○

Correlation of Quiescence **(Nisbat-e-Sukainah)**

This correlation is a collection of Raptness at the first place, then Love and then Quiescence ○ Quiescence is that correlation which was enjoyed by most of companion of the Holy Prophet (PBUH) ○ This correlation generates due to the achievement of Luminescences of the prophethood through the regardful love of the Holy Prophet (Peace and Blessings of Allah be upon him) ○

Correlation of Love

When the passion of gratification and regardfulness for the bestowed favors of Allah, the Most High, overwhelms the human heart and man cogitates about the granted gifts of nature, the illustrations of the Elohistic Lights start recurring in him ○ This lays the foundations of this affinity of the correlation of Love ○ Gradually, the states of innate absorption of this correlation begin to happen ○ Then, the Subtleties or the circles of light encircling the human soul become toned with the light, *id est*, Elohistic Luminescences keep on infusing in these circles reiteratingly

and thus the Correlation of Love firmly establishes itself in him ○

Correlation of Raptness

Third component of this Correlation is the correlation of Raptness ○

This is that correlation which, after the followers of the successors of the Holy Prophet's companions, for the first time, was given the name of the 'trace of Untraceable' by Khwaja Baha-ul-Haq-waddin Naqshbandi and the same is termed as the 'Memory' by the Naqshbandies ○ When mind of the cognizer turns towards that direction where the Luminescences of the Eternity prevail and the Pre-eternity impressions exist ○ The same impressions recurringly circulate in the heart of the cognizer and 'Oneness' engulfs the thinking of the Cognizer and the '*Hoiyat*' (the state where none except Allah is found) pervades every where ○ At this point the rays of this correlation descend upon the soul of the cognizer ○ When he is entrapped in these rays and finds no way out he renounces the reins of intellect and consciousness and surrenders himself to the custody of the lights of the correlation ○

The Descents

To explicate, the reality of this Correlation now we shall dwell upon Descents ○ There are three conspicuous Descents ○ Each one of them has an inconspicuous Descent as well ○ Every conspicuous and inconspicuous Descent is related with a reminiscence (*Warood*) or an Observation (*Shahood*) ○ First Conspicuous Descent is the Great Secret; second is the Great Soul and the third one is the *Persona Major* ○

Which is the name of that Manifestation which is called the Universe ○ The very same universe is seen and recognized by the material eye ○ Principle basis of the universe is that light which has been given the name of Ma (water) by the Holy Quran ○

Science of the modern age has described it as gases ○ Mercury or the various forms of mercury represent that initial compound as a manifestation which was formed due to accumulation of hundreds of these gases ○ Various composition of the same compounds are responsible for construction of material bodies which are called the Tripartite i.e. the kingdoms of Animal, Vegetable and Mineral ○

Name of the primary form of every gas, in terms of Sufism, is *Nasma* ○ In other words *Nasma* is the name for the collection of those basic and fundamental rays of Motion which are responsible for the beginning of an existing being ○ Motion is to be taken here as those lines (of force) which are permeating space in such a way that neither are they separated from one another nor are they infused in one another ○ The same lines are the linking source of the material bodies ○ These lines can only be sighted by that Observing Eye which could be called 'the sight of the Soul' ○ No detective machine or microscope can detect these lines in any form ○ Although the effects of these lines can be observed in the form of material manifestations ○ According to those who enjoy the faculty of Observation, the very same lines are responsible for the growth of the Illustration (*Tamasl*) ○

LAW OF TIME AND SPACE

To teach drawing to the students a paper known as graph-paper is used in schools as the base for the drawings. This paper is graphed with small squares of equal size. Drawing teachers, taking these squares as basic units, teach how to draw the pictures of objects, animals and persons. Teachers demonstrate how many squares would form the head of a person, how many squares would help to construct a nose and how many would be used in sketching a face or neck. They establish the constructional proportionality of the various organs by using an appropriate measured scale which helps the students in drawing the pictures conveniently. To say, the line of the graph are the basis of pictures or in other words, orderly arrangement of squares of the graph forms the pictures. In the same way these lines of *Nasma*, too, are the basis of all the material bodies. Forms and figures of the tripartite are constructed by the

multiplication and division of these lines ○
According to the Law of the Preserved
Scripturum, these lines or the colorless rays are
actually the movements of different
magnitudes ○ The more their accumulation,
the more solid senses will be composed ○
Concentration of the same lines establishes the
norms and forms of colors and attraction ○
And, movements and rotations of these very
lines produce the Interval (Period) ○ On one
hand, concentration of these lines constructs
Space and on the other hand rotation of the
same lines creates Time ○

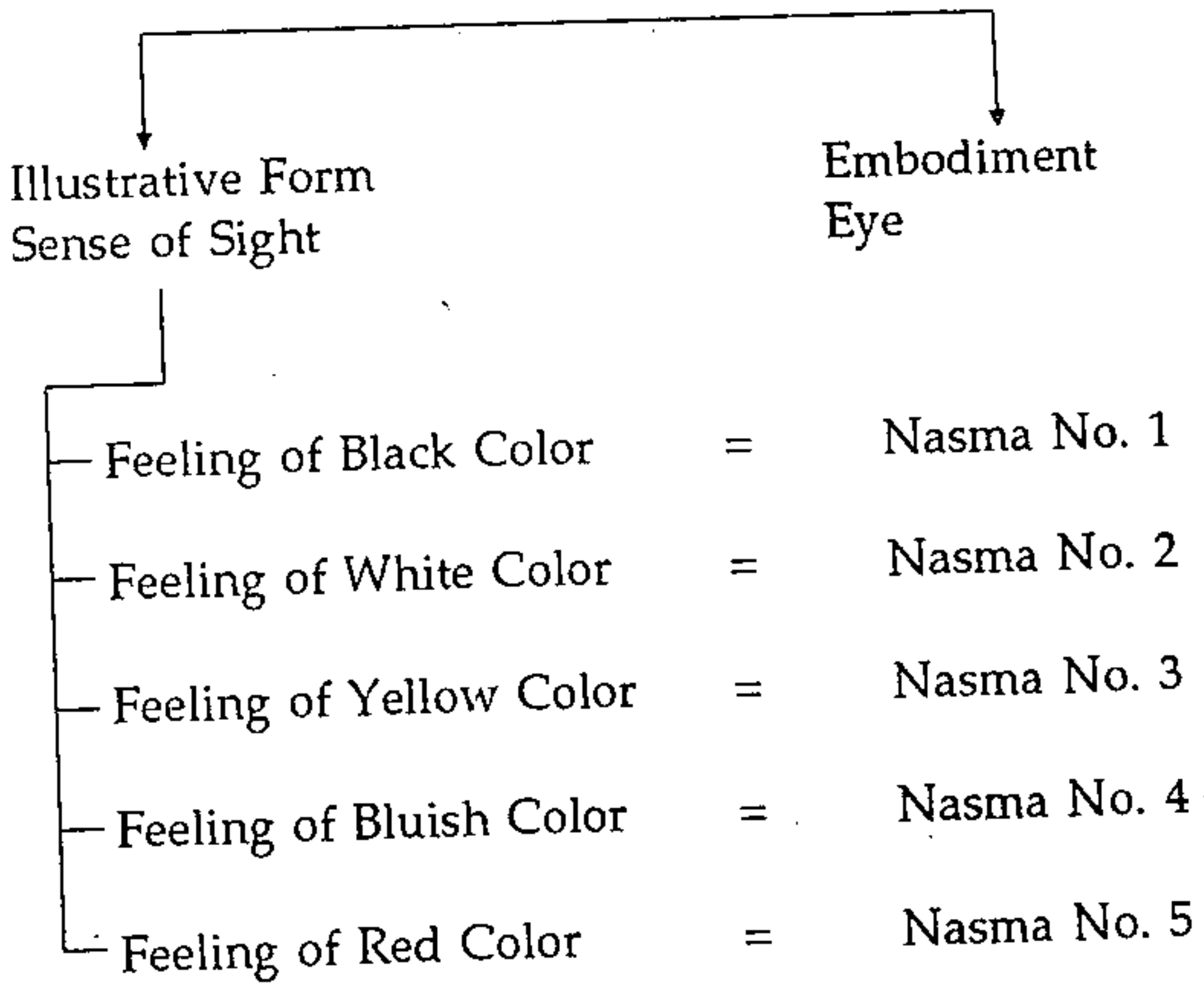
This Law of the Lines, according to Sufism,
is called Absorption of the *Nasma* ○ That is,
Nasma adopts the form and figure of a feasible
thing according to its requirements and
physical demands ○ Feasible, in Sufism is that
thing which in its last stage or after its
completion can be sighted by the material
eyes ○ The material form which is found in
the species of the Tripartite is called the
Embodiment ○ The basic forms produced by
these lines prior to the formation of
embodiment are called 'Reality' (*Tahaqqaq*) ○
This form is also known as Illustrative Form ○
This form, in fact, is a simple form ○

According to the Law of the Preserved Scripturum that form and shape of *Nasma* which cannot be seen through the material eye is called the Simple Form, reality or the Illustrative Form and that which is visible to the physical seeing eye is called the Compounded form, Embodiment or the Body ○ When the Simple Form attempts

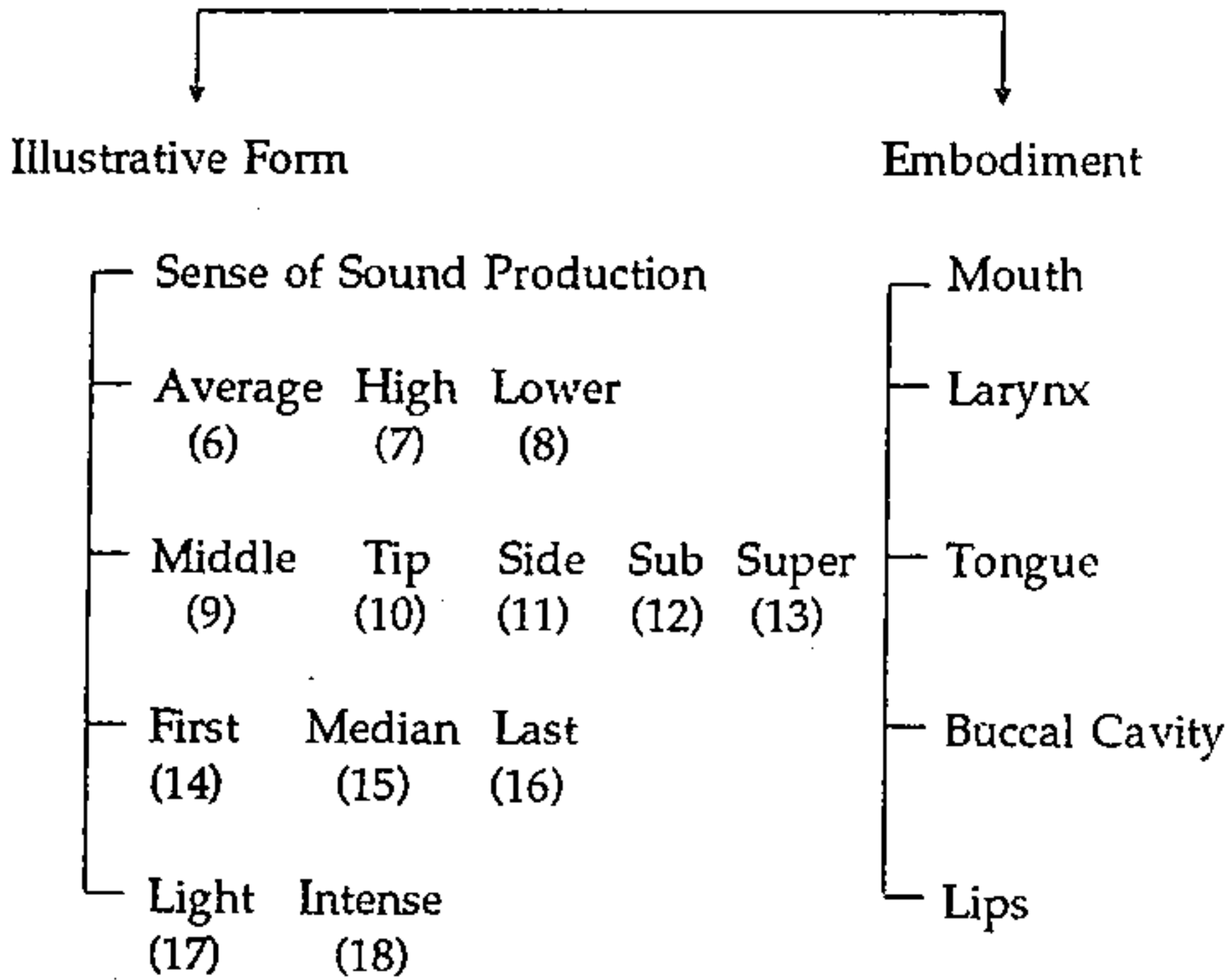
THE FIVE SENSES

Nasma = Observed + Light (*Noor*) ; and
Noor (Light) = Observer + Observed

POWER OF VISION



POWER OF SPEECH



HEARING



TASTE

Illustrative Form

Embodiment

- Feeling the taste
- Sweet 20
- Sour 21
- Bitter 22
- Tasteless 23
- Pungent 24
- Salty 25
- Alkaline 26

Tongue

SMELL

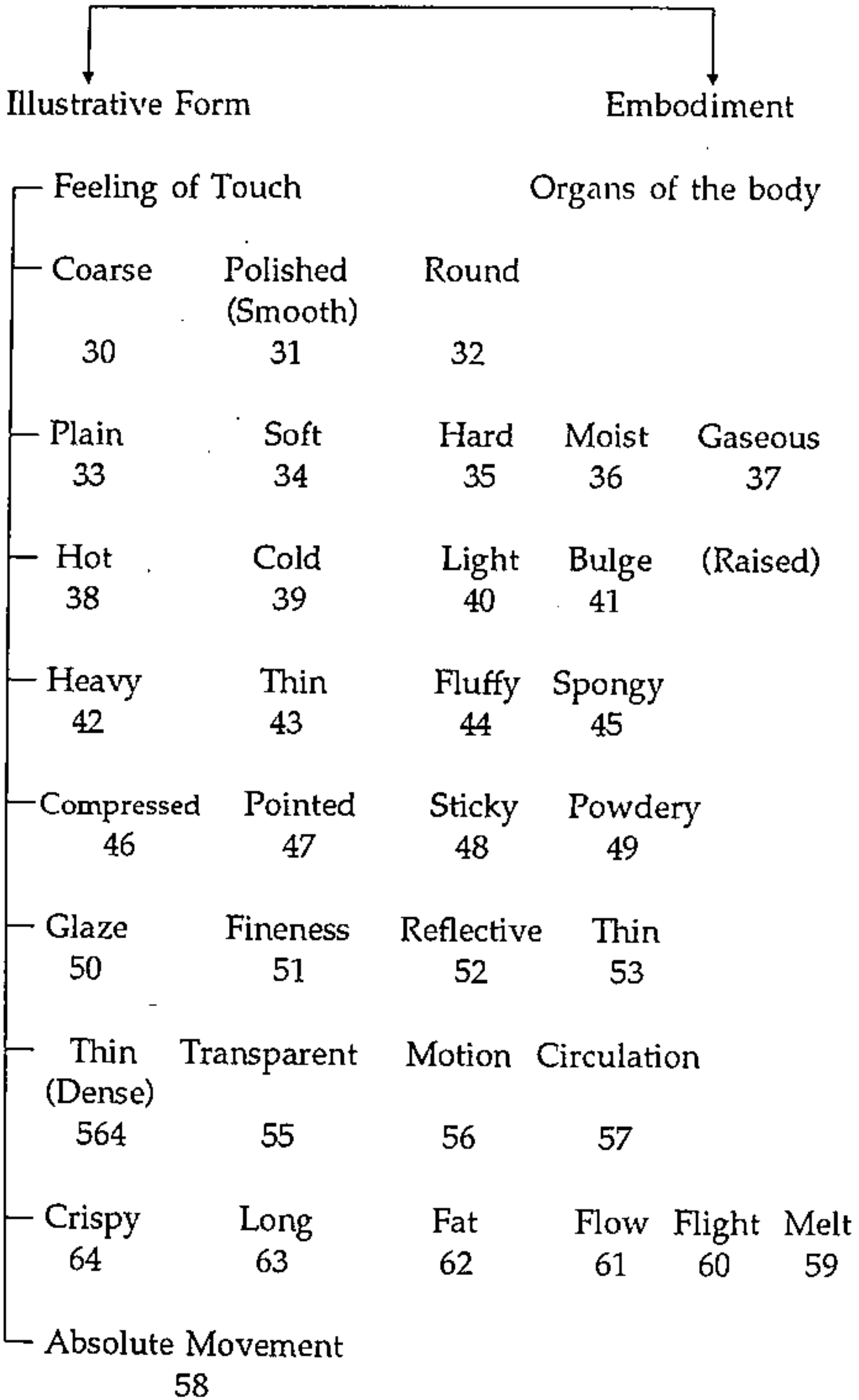
Illustrative Form

Embodiment

- Feeling of Smell
- Odor 27
- Stinky Odor 28
- Fragrance 29

Nose

TOUCH



Examples:-

GOLD	= Nasma Nos. 3+35+31+50+51
RED CHALK	= Nasma Nos. 5+31+35+49
APPLE	= Nasma Nos. 3+2+5+32+36+45+20+21+29
ROSE FLOWER	= Nasma Nos. 5+36+31+43+29+24
TOBACCO	= Nasma Nos. 3+36+43+34+35+30+31+28+22
WATER	= Nasma Nos. 2+36+53+49+52+23+27+19+ 55+ 40+39+38+58+61+60+48
MERCURY	= Nasma Nos. 1+50+54+36+53+42+39+ 24+29+52+58+48
WOOD	= Nasma Nos. 3+36+42+53+62+48+27
IRON (STEEL)	= Nasma Nos. 1+35+42+30+48+24+59+62
TOMATO	= Nasma Nos. 5+36+50+45+32+62+31+42+ 34+21+29
POTATO	= Nasma Nos. 2+46+36+25+29+42+32+35+54
GLASS	= Nasma Nos. 1+50+35+31+55+49+48+59+ 61+39+52+53+42+54

collectively and achieves its goal, it becomes the Compounded Form, or so to say, the Simple Form is the initial state and the final state is the Compound State ○ The initial state can only be observed by the Spiritual Eye and the final state is seen by the physical eyes ○

Nasma is that hidden light which can be sighted by the rays of the Light (*Noor*) and *Noor* is that hidden Light which helps in seeing the other hidden lights and can also be sighted ○

We can now form some idea, from the above table, about the accumulation and assembly of *Nasma* and its various stages in this regard ○

Be it known that the thing named sense or Feeling has two components which could be called its two sides ○ Anything which has a material body, has both these sides adjacently connected with each other ○ According to general doctrines, an object is considered to be the collection of these two sides ○ Same is the Law of the Preserved Scripturum ○ Anything, whether material or abstract, corporeal or incorporeal, anyhow, has to follow this Law ○ Both the sides are inevitably found in everything ○ For corporeal objects this can be

observed clearly ○ We may not be able to observe this thing in incorporeal objects by the physical eyes but still the fact remains the same and it cannot be anything other than this ○ Therefore, somehow or the other, when incorporeal things are observed this Law is found to be valid there all the same ○ Both the sides are adheringly joined in incorporeal objects just as they do in case of corporeal objects ○ No matter what the mode of adherence is ○ According to the same Law, Sense or feeling also have these two sides or aspects ○

One of the sides or aspects is that one where the Power of Observation exists and experiences the feeling, while the second side lies where the Power of Observation is focused, that is, where the sense of feeling is focused ○

According to the Law of Preserved Scripturum, both these aspects jointly form a function or an order of a structure and are considered to be a single entity ○ For instance, we see the black color of a black-board ○

This could be analyzed as under:-

Black-board = *Nasma* Nos.1 + 31 + 35

Black color of the board, in this example, is one aspect of the sense and the sensation felt by the viewing eye is the second aspect of the sense ○ Thus, both these aspects combinatively act as a function, order or movement of a specific form ○ Unification of these aspects, in Sufism, is termed as 'Illustrative form' (*Tamasl*) ○ As if it is a figure in which both the aspects along with their complete characteristics have united together ○ Observations confirm that nothing, corporeal or incorporeal, could be without a form and figure because existence of anything without form and figure is actually not possible ○ The being which is created because of the unification of the forms and figures of the two aspects, in Sufistic language, is known as, 'Illustrative Form (*Tamasl*) ○ Although it cannot be seen by the physical eyes, the spiritual eye witnesses it just as a material form and figure is viewed and felt by the physical eyes ○

Just like the body, the Illustration (*Tamsal*) too, has dimensions ○ Not only the length and width of these dimensions is observed by the spiritual eye, the effect of space occupation exercised by these dimensions is also felt by it ○ Sufis call this very Illustration by the

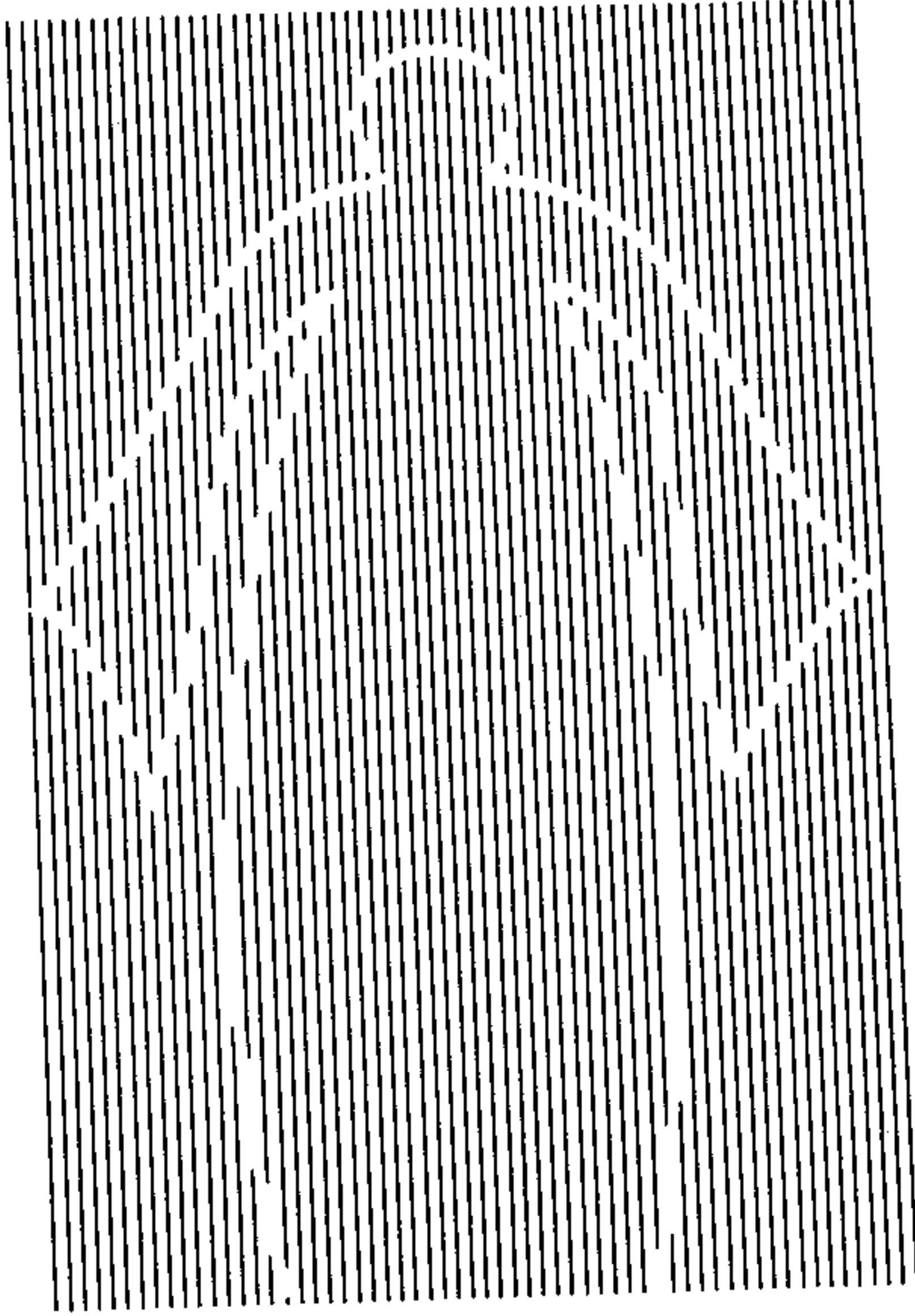
name of *Hiola* (Silhouette) ○ In fact, it is a frame of sensations in which all those ingredients and components are present which after advancing one step is seen by the physical eyes and is felt by the physical touch ○

Existence of something takes its shape initially in the form of an Illustration or a Silhouette which is the compositional formation of the Simple *Nasma* ○ When in the second phase the Simple *Nasma* adopts the shape of the Compounded *Nasma* its movements are extremely slackened and sluggish ○ This very sluggishness and state of inertness is named as 'the Solid Sense' ○

Two types of *Nasma*; simple and compound, have been mentioned above ○ A brief explanation of the same will not be out of place ○ In fact, the simple *Nasma* is a collection of those movements which are flowing unidirectionally; from one side to the other only ○ The movement of *Nasma* upto a specific descent remains in a simple form ○ This state or descent is just like a curtain which is formed by the unidirectionally flowing colorless rays ○ These colorless rays are the lines of movement which are just like the

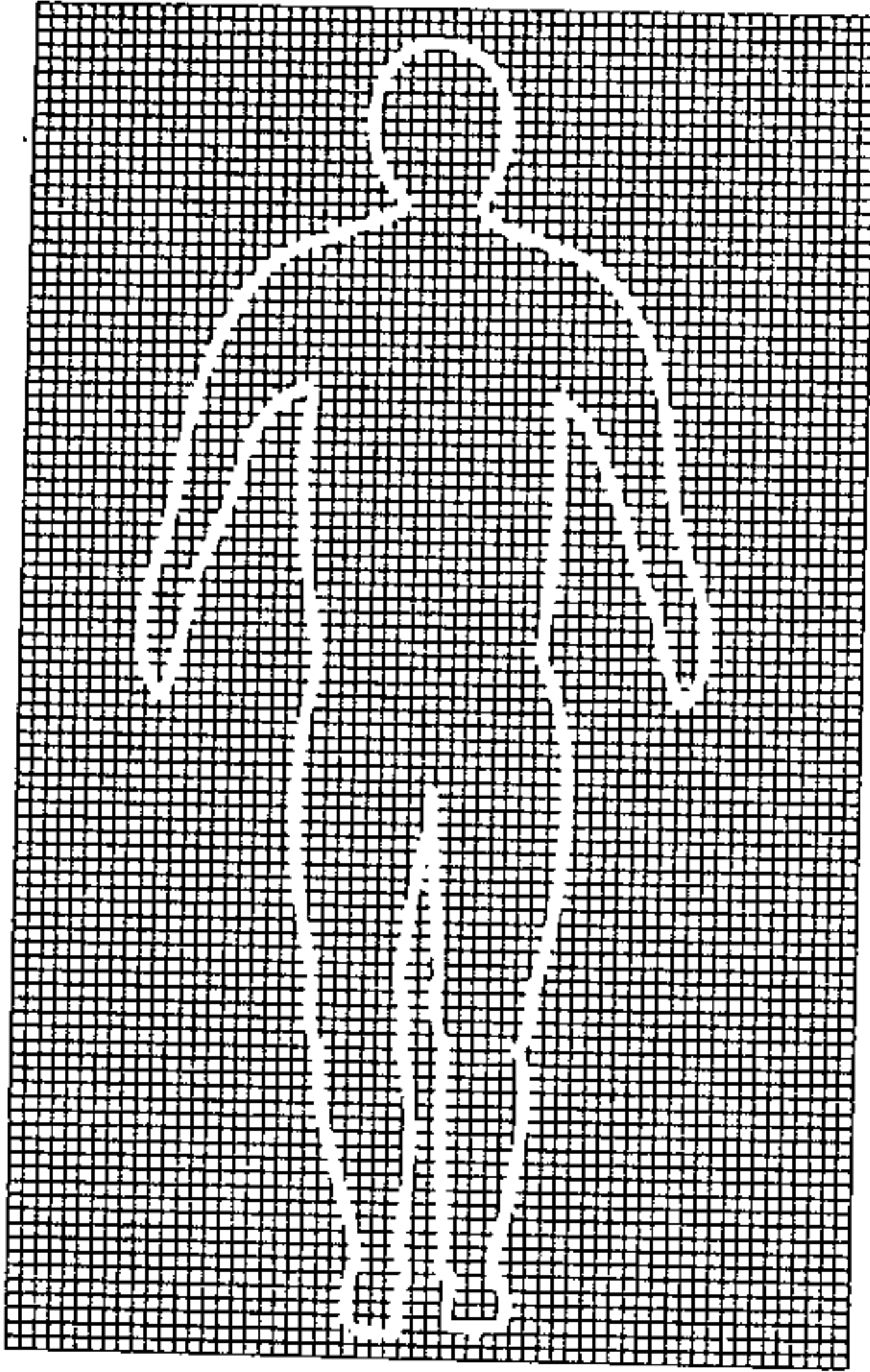
threads of warp of fabric run separately but are attached with one another all the same ○ As long as this 'fabric' remains in this simple state i.e. without the weft, it represents the state of the Simple *Nasma* ○ All the impressions, patterns or designs incorporated in this state of the fabric would be termed as Jinns and the World of the Jinns ○

But, when this 'cloth' enters into the limits of that descent where another movement, having an altogether differently directed flow, infuses the first movement like the weft of a fabric and diversified patterns and designs are formed because of interweaving of these movements then these patterns and designs are named as, Man and the World of Man ○ Or so to say, the Simple *Nasma* or the singular Movement is the world of Jinns and the Compounded *Nasma* or the Complex Movement is the World of Man ○ That which we have called 'movement' is the same 'Sensation' of that silhouette (Hiola) which has been mentioned above by the name of Illustration (Tamasl) ○ As long as this movement remains within an imperceptible sphere it is called Illustration and when it comes in the parameter of the perceptible



Jinn or the world of Jinns — Simple Nasma
or the Simple Movement

144



Man or the world of Man — Compounded Nasma
or the Complex Movement

sphere it is named as Body ○ The same Body is termed as the Solid Materiality ○

We have drawn, in the preceding page, a graphic figure of a fictitious jinn and man ○ If the said figures are carefully studied, it will give us this idea that the lines running from one direction to another are actually representing the movements ○ Only the varying lengths of these movements produce all types of characteristics and qualities i.e. movement of a specific length has certain fixed properties ○ The units of length determining any particular property according to the laws of the Preserved Scripturum, are the fundamental basis for any pattern, design and formation ○ Every thing existing in the universe, every property color form and figure has a fixed and specific length of movement ○ Observations verify that if the magnitude of movement is 'x' then a manifestation, being a product of this measure of movement, will always be formed on the same pattern and style ○ The shape and color, dimensions and properties of this manifestation will always be found fixed and predetermined, nothing could either be added nor subtracted from it ○ And, a particular combination of these movements

results in the form of an individual of a particular species, whether that is a 'species' of the inanimate minerals, plant or animal kingdoms of the Man's World or is one the of tripartite of the World of jinns ○ In the first case, it will be the outcome of the *Compound Nasma* i.e., two oppositely directed movements, which could be termed as the Dual Motion ○ And in the second case it will be an outcome of the unidirectional movement which could be termed as Singular Motion ○

It has been stated in the Holy Quran by Allah, the Most High, that every thing has been created by Him in duality ○

"And of every thing We have created in twos (pairs), so that ye may receive instructions" ○

(Surah, Ll Verse 49)

Here, it is necessary to understand the characteristic of duality in the creation of the Motion or Movement ○ For the analysis of this characteristic we have to properly know the 'Feeling' or 'Sense' ○ In the example of the black-board both the aspects of the Sense have been mentioned and actually both these aspects are to be discussed here ○

That which is called Movement is merely a sense whose one side is in the outward direction and the other is the inward direction ○ When a pattern of a particular combination is formed in the *Nasma* it becomes a collection of such movements which on one hand are the sensation of the pattern itself and on the other hand the sensation of the World related to that pattern ○

It could be explained thus that which is called the 'External Self' (*Zahir-ul-Wajood*) by the Sufis comprises two stages ○ One of them has no dimensions and the other, where the designs and patterns of the first stage appear with dimensions ○ But, upon this stage, only the physical properties are found, functionality of the disposition is not there ○ Religion has named the first stage, as the Realm of the Souls and the components of this realm are called the Soul ○ Second stage is the Illustrational Realm and technically every component of this realm is named as *Temsal* (Illustration) ○ Both these stages have the same difference as stated above ○

SECRET OF TIME AND SPACE

Secret of Time and Space have been revealed by Allah, in these Quranic Words:
And We have created every thing in twos (pairs) so that ye may receive instructions" ○

(Surah LI Verse 49)

Every existing being is composed of three formats; the first is the *Ahwaal*, (Occurrence) second is the (Effects) *Aasaar* and the third, which is a collection of both these formats, is called the *Ahkaam* (Commands).

Anything being 'in twos' mean that it is bi-folded or has two-sides ○ Both the sides are opposite to each other ○ Despite the contrast they are adjoining each other ○ Although both the sides are separated from each other because of their contrasted adjectivity (being active, passive or subjective, objective) collection of both of them is called, the Existence of an object ○ In other words, when both these sides assemble together their

combination is a Perceptible Object ○ One side of an object is the Percipient i.e., the sensitive and the other side of the object is that which is felt or perceived ○ In Sufism, the side which is percipient is called Occurrence (*Ahwaal*) and the other which is perceived is known as the Effects (*Aasaar*), the collective name for both of them is the Commands (*Ahkaam*) and the same is called 'the Lord's Edict' in religion ○ Hence, there are two sides or components of the 'Lord's Edict' ○ Occurrence is the component which knows and utilizes the ability and quality and the other one; the Effect, is the ability and the quality itself, Both these components are combinatively known as the Lord's Edict (*Amr-e-Rabbi*) ○ Both the components despite adjoining each other are separate from each other ○ In fact, this very segregation is that activity which after its descent, from one angle is Time and from the other-Space ○ when this activity takes place within the parameter of the mental limits of the Sense, it is termed as time ○ And, when this activity takes place in the vicinity of the form and appearance of the Sense, it is named as Space ○

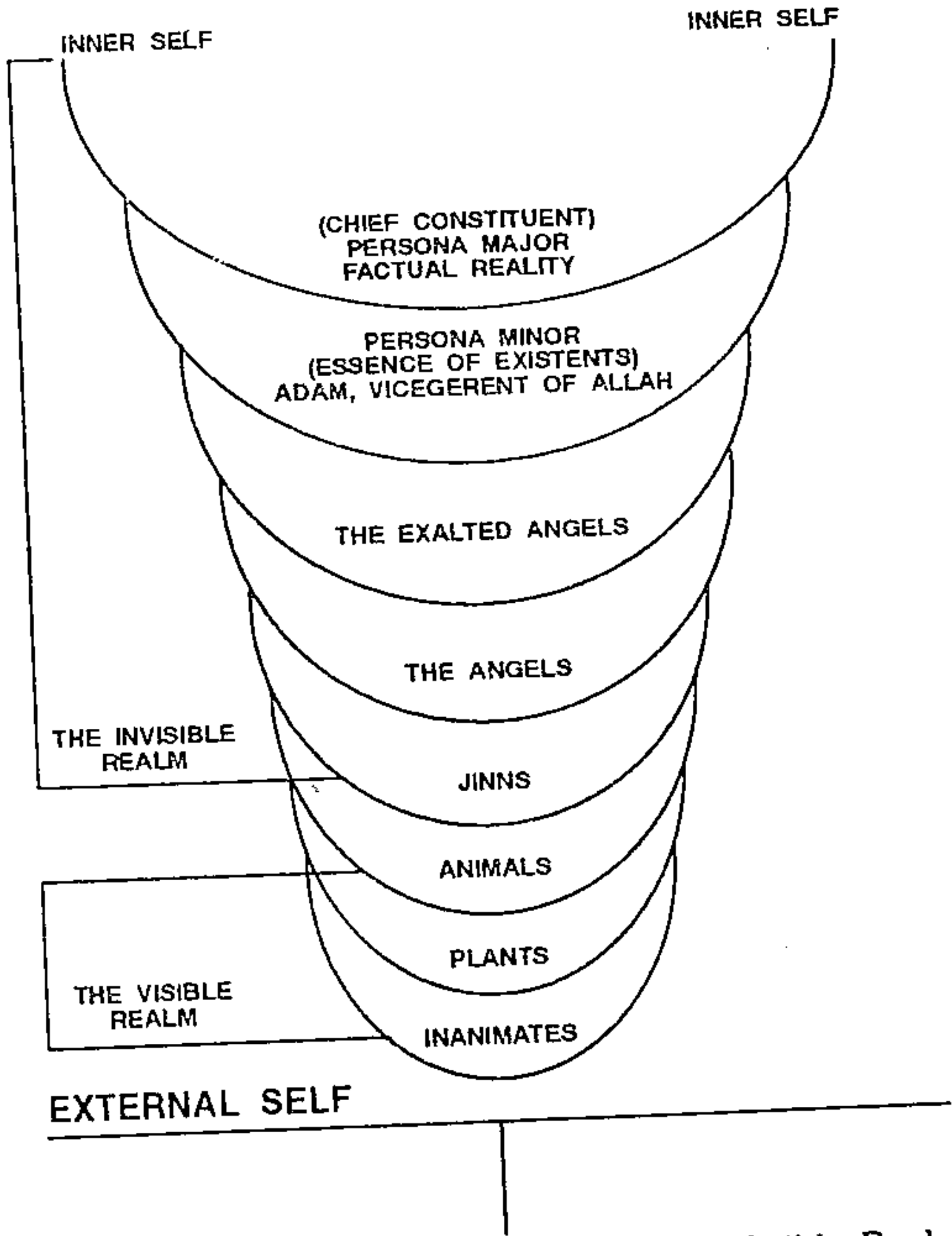
If Allah, the Most Exalted, had not created the existing things in pairs the intermediary gap which takes the form of Time and Space would not have come into being ○ This gap is created when dimensions take place in the existing things ○ Dimensions take place in the Illustrational Realm and not in the Realm of the Souls, that's why the Realm of Soul is devoid of Time and Space ○ The Existing thing is a figurative affair and not an active or functional affair over there ○ Hence the World of *Nasma* commences from where the motion starts ○

Example

When, for instance, the feeling for offering the prayer is aroused in a person, it has two aspects ○ One, the formation of the feelings for prayer and the other is the mind which conceives the feelings of prayer ○

If the aforementioned statement of Allah is dealt at length many duplexities of the sense would become unavoidable ○ One of them is the General aspect and the other is the Specific one ○ Opposite to the Specific aspect of the Sense is that General aspect of the Sense which is the Dominating one ○

Structural Formation of the Universe



- The Invisible Realm:
1. The Exalted Angels
 2. The Angels of Lower Ranks
 3. Jinns

- The Visible Realm:
1. Animals
 2. Plants
 3. Inanimate

At this point, it seems necessary to mention something about the Persona Major ○ The Person too has two sides; Persona Major and Persona Minor ○ The former of the two is the Dominant while the later is the Dominated one ○ We, in a way, can also name them as the Species and Individual ○ One of them is the Root and the other is its Derivative ○ The General Sense is to be considered as the Sense of the Persona Major ○ The Persona Major, as mentioned above is briefly discussed here ○

Allah, the Most High has stated in the Holy Quran;

"And Allah bestowed knowledge of the Names (including the natures, properties and characteristics etc.) of all things upon Adam (after his Creation)" ○ (Quran Surah II Verse 31)

In a nutshell, knowledge about properties and names of all existing things of the earth was given to Adam ○ According to the terminology of the Preserved Scripturum Names are equivalent to the title and description of the properties and characteristics of the things ○

In 30th Verse of the Second Surah of the Holy Quran, Allah has mentioned the

appointment of Adam as His vicegerent and the very next verse is telling us about the grant of the Knowledge of the Names ○ If we look for a link between the two, in the perspective of the Divine Administrative Policies, it becomes clear that the vicegerency of Allah, the Most High is deeply connected with the knowledge of the said Names ○

WHAT IS VICEGERENCY?

Understanding of organizational affairs and their management in the light of the granted knowledge of the Names comes within the parameter of the Vicegerency ○

It is confirmed from Man's appointment as the vicegerent of Allah that somehow or the other he has to play some role in all departments of Control and Power of Allah ○

Here, analysis of Knowledge of the Names in the light of the Divine Administrative Policies seems necessary ○ According to the Quranic words Allah said, "*Kun-fa-ya-Koon*" 'I uttered it to Be, so it happened' i.e. the entire universe (existents) was created by mere utterance of the word '*Kun*' by Allah ○ There are four administrative sections of '*Kun*' ○ First of them is the Innovation (*Abdaa*) which means that although the means and sources for the existence of the existents never existed, with the utterance of '*Kun*' by Allah the Most High

all the existents were completely formulated without any means and resources ○ This is the first section of the Divine Administration ○

The Second section of the Divine Administration is the 'Formation' (*Khalaq*) which means that whatsoever had appeared in the form of existents, formats of motion and rest appeared in them and various stages of life began to take place consecutively, that is, the function of existents' life was started ○

The third section of the Divine Administration is the Policy (*Tadbeer*) which comprises the affairs regarding the arrangements and situational occurrence of the functions of existents' life ○

Fourth section of the Divine Administrative Policy is the inclination or *Tadalla* ○ It is that section of Divine Administration where the regulatory decisions regarding fates and predestinations are compiled and finalized ○

Secrets of the Divine Administrative Policy or the Knowledge of the Names were granted to man so that he could perform his duties in the capacity of the vicegerent of Allah in management of affairs of the universe ○

For understanding the construction of the universe, knowledge regarding the ingredients and various cadres of the universe is compulsory ○ In the table, Persona Major has been given the name of the Inner Self and three stages of each Visible and Invisible Realms are called the *Zahir-ul-Wajood* (External Self) ○ Every stage out of six stages of both the realms pertains to a species, or to say, this makes them six species in total ○ Beside them another species; the Homo-sapiens (man), has been termed as the Persona Minor ○ This Persona Minor is the essence of the six species and an interstice or a link between Persona Major; the Inner-self and the Phenomenal Being ○

Each and every aforementioned species consists of countless individuals and that there is a Generic Self of every species ○ The very Generic Self has been called the species, or to say, this Generic Self is a collection of the roots of all the individuals of its species ○ Nature, structure and functionality of every species is existing in the Generic self of that species ○ All these three states (Nature, composition and Functionality) are known as the elemental specifications of the Generic self ○ These are typical, specified features and impressions

encompassing Time and Space lying between Eternity and Infinity (The Remotest Beginning and the Remotest Ending) ○

When these featuring impressions descend in the Phenomenal World, functionality or motion formulates Time and Space in these impressions and designs ○

All the faculties of motion except its absoluteness are present in the Soul ○ By absoluteness that Beatific Vision of the Most Exalted Allah is referred which according to Sufism is called '*Tasweed*' (Black Draft) ○ This Absolute Beatific Vision has two Sub-sections, the lower one is the Obscure (*Khafi*) and the upper one is the Latent (*Akhfa*) ○ The Beatific Vision of Allah descends from the first section: the Latent, towards the second one: the Obscure ○ It is the final stage of the Beatific Vision after that the ostensible stages; the Movement or the motion, begin ○ The first faculty of this motion is the Arcanum Subtlety, second, third and fourth are the Subtlety of the Spirit, the Heart and the Self, respectively ○ The Subtleties of the Heart and the Self are known as (*Nasma*) ○ Both these stages are the last ingredients of the Motion ○ The section

comprising the Subtleties of the Spirit and the Arcanum are called the stages of Formational Compositions ○ The Subtlety of the Heart is called the Natural State and the subtlety of the self is the Functionality ○

In the light of the aforementioned statement, Soul has six sections, two of them are the innate sections and the four are the manifested... which are the sections of motion ○ And, the Innate sections are the stages of that Beatific Vision about which it has been stated by the Holy Prophet (Peace and blessings of Allah be upon him) that "One who recognized his Self indeed he cognized the Attribute of Cherishing Lordship of Allah" ○

This very Attribute of the Lordship is sub-divided into two Innate sections and flows through the inner self of man in the form of a constant and continuous current of the Beatific Vision ○ Two Innate sections, the Latent and the Obscure and two of the manifested sections; Arcanum and the Spirit, are related with the Persona Major and the remaining two sections of the manifestation i.e. the sections of Heart and Self are related to the Persona Minor ○

Name of the first current of the Beatific Vision is the Channel of Black Drafts (*Neher-e-Tasweed*), second one is the Channel of abstractions (*Neher-e-Tajreed*) ○ Third one is the channel of evidences (*Neher-e-Tashheed*) and the fourth one is the Channel of Manifestations (*Neher-e-Tazheer*) ○ Beatific Vision of the Channel of Black Drafts feeds the Latent and the Obscure Subtleties, which are the basis of the Self ○ Descent of the Beatific Vision, in fact, commences from the Arcanum Subtlety ○ This is the phase which is very crucial for the spiritualists when they start to descend from angelhood towards humanity ○ Evil temptations initiate in the Arcanum Subtlety as the same forms the first section of the human soul ○ Because of the same section man attempts to be forgetful of the Absoluteness of Allah, tries to defy His Cherishing Lordship and shows an aversion to his roots ○

If he intends to observe his roots, clear and open signs exhibited by Allah are there ○ For instance, breathing is not under the conscious control of man ○ He, invariably breathes, but the process of breathing has nothing to do with his will ○ Blinking of eyes is involuntary action ○ Similarly, circulation of blood and

other internal movements of the human body are those functions which form the basis of his being, i.e. the Ultra-conscious ○ When man descends from his basis; the Ultra-conscious and steps into the world of consciousness, that is time when he becomes aware of functionalities of his life though all the formational compositions and states had already taken place in the Ultra-conscious ○ The first Beatific Vision of the Lordship which is termed as the Black Draft (*Tasweed*) initially plays the role of the Lordship in the Persona Major i.e. the Self of the Entirety ○ This role is described in the Holy Qurān in these words:

"Allah is the Light of the heavens and the earth. The parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in the Glass".

(Surah 24 Verse 35)

That is, compilation and the arrangement of the Ultra-conscious and the Super-Ultra conscious which are based upon the Beatific Vision of Allah are carried out by Allah himself ○ The Channel of the Black Drafts is responsible for feeding the Latent and the Obscure Subtleties ○ Both these sections are more elevated than the Ultra conscious, and in Sufism the same are the sublimatees of

Absoluteness ○ Both these sections are the upper circles of the Beatific Vision ○ The first circle (Latent) is separate from the second one: the Obscure, only because the Beatific Vision of the latter is less subtle than the first one's ○ By saying, 'Light of the Heavens' (*Noor-us-Samawat*), Allah, the Most Exalted has referred to these very two sections ○ After these two, there are two sections of the Arcanum Subtlety, and the subtlety of the Spirit ○ These are also two circles of the descended Beatific Vision, the first of them has more subtle luminescences than the second one ○ Both these sections have been termed as, 'the Enclosing Glass' by Allah, the Most High ○

All these four sections of the Beatific Vision: the four circles of the knowledge, are considered the Invisible or the Unseen Realms and these very four circles have been collectively named as the Persona Major ○

The Last two sections of the Soul are two bright circles of the Subtleties of the Self and the Heart which are called *Nasma* or the Visible Realm ○ Allah, the Most High has exemplified this *Nasma* as 'the Flame of the Lamp' ○ This is the Realm of Movement or the Evident Realm

(*Aalam-e-Shahadat*) ○ It is this Realm which is a combination of both Time and Space ○ Both these two circles of the Soul are known as Persona Minor ○ Persona Major is the Entire-Self comprising four sections and Persona Minor is the Partial-Self which is a collection of two sections ○ The Entire Self is absent and unseen and the Partial-Self is present and manifested ○ The Entire-Self is the name of Formational Composition and Attributes ○ The Partial-Self is the name of Functionality and the State or nature ○ The Entire-Self is the Knowledge of creation and the Partial-Self is the Creation itself ○ Entire-Self is encompassing one and is one of the sections of the Attribute of Lordship of Allah; the Most Exalted ○

Formation of the Creation is bi-folded and di-hedral ○ One is the Entire-Self or the Knowledge of Object and second is the Partial-Self or the Object itself ○ That is the Knowledge of Object then Object and after Object once again is the Knowledge of Object ○

Example

When we see a rose we can, as a matter of belief, understand that the past generations of

the rose also existed ○ These past generations have the status of the Knowledge of object ○ Although the same are not present before the gardener nor can he witness them, the presence of the rose is a comprehensive evidence of their existence ○ After the Object again comes the Knowledge of the Object, that is, after the rose, existence of coming generations of the rose is also certain though the coming generations are also not present before the gardener ○

Knowledge of the Object is everlasting and another name of the same is the Nonentity ○ Knowledge of Unity (Oneness) commences from this very point ○ Knowledge of the Object never perishes; only the Object (thing) does, as in case of the ancestors and the coming generations of the rose ○ Rose is the object and its past and future generations are the Knowledge of the Object ○ This very knowledge is the Attribute of Lordship ○ Only the Object i.e., rose is the thing which would perish and stand annihilated whereas the Knowledge of the object or the Attribute of the Lordship is Everlasting by contrast ○

LAW OF THE PRESERVED SCRIPTURUM

Conductive Influence

T^{*ajalli*}; the Beatific Vision, descends and turns into *Noor*; the luminescence and the *Noor* descends and becomes the light or the manifestation ○ The same manifestation is the Object which is the manifested form of the Beatific Vision and the Luminescence ○ The Beatific Vision, in other words, descends to become the Luminescence and the Luminescence descends to become the object or the manifestation ○ This manifestation is created from the Beatific Vision and the Luminescences and expires to return in the same Luminescences and the Beatific Vision ○ And, if Allah would desire, that non-existing would once again be made existing ○ Percipient (*Aarif*) exercises his influence in the

Knowledge of the Object ensuring a direct effect upon the object ○

Conductive Influence (*Tasurruf*) is of three types:-

i) Miracle

ii) Wonder-working

iii) Sorcery

It is necessary to understand here, the difference between these three ○

Sorcery is that knowledge which is induced in a person for a specific purpose by the evil spirits of the Limbo or the demonolater jinns ○ Example of such a case is also found in times of the Holy Prophet (PBUH) ○

A lad, named Saaf Ibn-e-Sayyad, used to live in an orchard situated in the vicinity of Medina ○ Demonolaters, on getting a chance, took him into their possession and aroused his sixth sense ○ He used to lie down covering himself in a sheet and would close his eyes and kept on watching and hearing the activities of the angels which he narrated for the people ○ When the Holy Prophet (PBUH) heard about him, he urged Omar to accompany him to see Ibn-e-Sayyad ○

He was playing on a red mound near Medina when they reached there ○ Holy Prophet (PBUH) asked him, "Tell, who am I?"

He paused, thought and finally said, "You are Messenger of the Illiterates but you proclaim to be the messenger of Allah" ○

Holy Prophet (PBUH) commented, "Your knowledge is imperfect and you have fallen prey to doubt, anyhow tell what is there in my heart?"

He replied, "*Dukh*" (one who does not believe) i.e. you think that I'll not believe ○

Holy Prophet (PBUH) told him, "Then, your knowledge is limited, you won't be able to progress ○ You also do not know why it is so!"

Hazrat Omar said, "I may be granted permission to chop off his head" ○

Holy Prophet (PBUH) replied, "O, Omar if he is *Dajjal* you won't be able to get him and if he is not, his killing would be futile, leave him" ○

In the Unseen World words and their meanings mean nothing ○ Everything whether it is a fantasy, a thought, an idea or a

feeling it has a form and figure ○ If the sixth sense of someone is actively functioning, ability of Clairvoyance is produced in him ○ The word for prophet in Hebrew means, One who sees the Unseen and the word for Messenger means the Messenger of the Unseen ○ For this reason Ibn-e-Sayyad failed to determine vaticinal status of the Holy Prophet (PBUH) ○ What he could observe was that the Holy Prophet (PBUH) was a Messenger of the Unseen, since his acquaintance with the Unseen realm was limited and confined to himself or to the extent of those jinns who were his instructors and friends ○ He could observe the activities of angels and this was the maximum his art could do ○ When he tried to understand the status of the Holy Prophet (PBUH) he declared him to be the Messenger of the Unseen because he never had the gnosis of the Deity ○ His necromancy could help him to know only that the Holy Prophet (PBUH) had born in an illiterate nation and the miracles associated with him were exhibited in an illiterate nation, so under the influence of this thought he concluded that the Holy Prophet (PBUH) was the Messenger of the Illiterates ○ When the Holy Prophet (PBUH) found him

confined within the limits of Sorcery he put this question to him that he should tell him what was there in his heart ○ In reply to this he said '*Dukh*' and the Holy Prophet (PBUH) after concluding that he won't be having the cognition of the reality, informed him that he won't be able to progress ○

Thus, like Ibn-e-Sayyad no sorcerer can enjoy the Divine Cognition of Allah, the Most Exalted ○ This is the main difference between Sorcery and the Vaticinal Knowledge that the former remains confined within the limits of necromancy and the Vaticinal Knowledge takes a man beyond the limits of prophesying and enables him to reach the Divine goal of Cognition of Allah, the Most High ○

When something supernatural is made to happen by a prophet under the influence of the Vaticinal Knowledge it is called Miracle and when something supernatural is made to occur by a saint it is called the Wonder-working, this too, happens because of the Vaticinal Knowledge ○ Effects of the Miracle and Wonder-working are permanent, that is, they remain enforced unless abolished or removed by their producer ○ Whereas, the actions conducted under Sorcery are not permanent

and their impact is automatically lost with the change of the environments ○ Anything that is made to happen because of Sorcery is known as Magic ○

All the roots of creation are associated to that current of the Beatific Vision which is superior to the Ultra-Conscious ○ This current circulates upto the final limits of the most confined center of every particle of the components of the universe ○ If this Beatific Vision experiences an unpleasant incidence during its course of passage through the most confined center of the universe a state of excited agitation is produced in it ○

According to the principles of Sorcery some unpleasant effect is produced in the most Confined Center, the Beatific Vision which is the essence of virtue, gets irritated because of this dejecting effect and in retaliation some destructive effect is caused ○ When someone produces some impurity or fetidness in the most confined center, only because of aversion of the Beatific Vision effectiveness of the virtues become suspended and his powers acquire control over destruction and deterioration ○ Shell of the most confined center is the human body ○

Sadhoos, for instance, manage to completely clog the skin pores of their bodies by rubbing in ashes on themselves ○ Thus, the inner lights of their bodies which could be termed as the essence of the life become polluted and acquire fluidity ○ This very fetidness starts flowing towards the most confined centers of other bodies causing them to participate in 'subversive activities' under the influence produced therein ○

Bathing or ablution before worshipping rites is categorically suggested in every religion, though the worship is related to the mind and not to the body ○ Purpose of ablution or having bath is to produce a refreshing effect on the mind which could help in concentrating ○

Law

Here, we have to understand, how and where the actions and activities performed and enacted by our body limbs and organs are created ○ Let us, therefore, take a look at the Formational Construction (nature of a thing) ○ Formational Construction is the typical characteristic of the Persona Major and the Persona Major is the collection of various species of all the creatures ○ Many of these

species and creatures are known to us ○ Lion, horse, eagle, stars, moon, sun, earth, sky, jinn, angels, man, air, water, gold, silver, gems, stones, pebbles, mountains, oceans, greenery and the insects, each one of them is a species or a creature ○ Their typicality or the specified form of the species is the Formational construction which always occurs in the same mode and pattern ○ A lion has a typical form and shape, a particular temperament, its voice too, is a typical one and these things are specific traits of its species ○ Similarly, man also has typical form and figure, specific habits and manners and certain abilities of his own ○ Although both the species in their Formational Constructions are entirely different from each other ○ Origin of their Formation is the same and both are ordained with similar physical wants, love, affection, rage and sorrow ○ This concurrence is not in the Formational Constructions of the species but in its Origin which is that center of life where life in its extremities gets united whether it is one of the tiniest insects' or that of the sun or the moon ○ This Law gives us information regarding two parts of the soul, One is the individual, separate Formation of each species and the other is the

Single united Formation of all the species, and the same is the Great Soul and the Persona Major whereas, the Individual Formation of each species is the Persona Minor, and the manifestations of the very same are known as the Individuals ○ For instance, all the human beings have the same formation within the perimeter of the Persona Minor ○

One: individuals of every species happen to know one another within the perimeter of the Persona Minor, that is, the limits of the Sub-Formation ○ Second: every individual is acquainted with the individuals of all the species in the limits of the Persona Major i.e., the perimeter of the Super-Formation ○ A lion recognizes another lion as his fellow being by virtue of the Persona Minor whereas the same lion would identify a man, a river, the water of the river, his dwelling land, the warmth or the coldness of the weather by virtue of the Persona Major ○ A lion is drawn towards a lion because of the Sub-Formation but when a lion feels thirsty and he tends to drink water, this tendency takes place in him because of the Super-Formation ○ And only because of the Super Formation i.e., the Persona Major he understands that water quenches thirst ○

Law of Attraction

Thus, every individual, living or non-living, enjoys the sense of the community life because of the Super-Formation ○ Warmth of the sun is felt by a goat because both are associated to each other within the limits of the Persona Major ○ If someone does not possess the understanding to the level of the Persona Major he cannot recognize a member of another species nor its usage would be known to him ○ Man's memory preserves the species of the stars when the same is sighted by the man's eye for the first time ○ This ability of the memory is acquired by virtue of the Persona Major but when a fellow of his own species is witnessed he feels an attraction towards him ○ This property of attraction is the characteristic trait of the Persona Minor ○ A line of distinction can be drawn between the Sub-Formation and the Super-Formation ○ The former is the name of the Attraction of the Nearness and the latter is the name of the Remote Attraction ○

Mutual relationship of the Remote Attraction is produced by the current of the Beatific Vision in all types of creatures ○ The

same Beatific Vision on its descent becomes the Attraction of the Nearness after taking the form of the *Noor* (the invisible light) ○ In its third stage the Beatific Vision is converted into the ordinary light and the mutual attraction of the two persons (individuals) of the same species is brought into action ○

Involuntary activity, in the spiritual world is named as the Attraction and the voluntary activity is named as the Action ○ All the involuntary activities take place because of the will of the *Persona Major* and all the voluntary activities of an individual take place because of the individual's own will ○ As far as the properties of the channels of Black Draft, Abstraction and Evidence work in human self its name is the *Persona Major* and the enforcement of these properties is collective, whereas placement of the human self becomes individual from where the properties of the Channel of Manifestation (*Neher-e-Tazheer*) comes into action ○

Any metaphysical change that takes place in the limits of the Channels of Black Drafts, Abstraction and the Evidence is known as the Wonder-working (*Kramat*) whereas any metaphysical activity in the limits of the

Channel of the Manifestation is known as Sorcery (*Istadraj*) ○

As mentioned earlier, Allah, the Most High has stated in the Holy Quran: "Allah is the Light of the earth and the heavens" ○ To elaborate this point further: All the existents whether they are of higher cadre or of lower grades are created from one single origin ○ Order of the Structural Formation can be elucidated by the following example ○

Such as, there is a big globe of glass and enclosed in it is another globe ○ There is a third globe of glass contained therein in the second one ○ Movement is exhibited in the third globe through form and figure, matter and body ○ The first or outer-most globe in terms of Sufism is called the Channel of Black Drafts (*Neher-e-Tasweed*) or the Beatific Vision ○ This Beatific Vision keeps on flowing intermittently through each and every particle of the existents in order to feed their origin (Basis) ○ The second globe is called the Channel of Abstraction (*Neher-e-Tajreed*) or *Noor* which also flows like Beatific Vision intermittently through every particle of the universe ○ The third globe is called the

Channel of Evidence (*Neher-e-Tashheed*) or the light and its duty is to maintain life ○ The fourth globe is that of the *Nasma* which is a conglomeration of gases ○ Concentration of the very *Nasma* is responsible for the material forms and figures and manifestations ○

The same thing has been stated in the Bible in following words ○

ACTS: Chapter 17, Verse 24 to 28

No.1 Verse 24

“God that made the world and all things therein, seeing that He is the Lord of the earth and heavens, dwelleth not in temples made with hands”

The Channels of the Black Drafts and Abstraction have been mentioned in this Verse ○ The Creative Power of Allah is encompassing every particle of the universe ○ Enforcement of the same Power is called, according to spiritualism the Channel of Abstraction or the Light (*Noor*) ○

(Made the World and all the things therein = The Channel of Black Drafts — Being Lord of the earth and heavens = the Channel of Abstraction)

No.2. Verse: 25

"Neither is worshipped with men's hands as though He needed anything, seeing He giveth to all life, and breath and all things;"

(Life = The Channel of Evidence, All things = The Channel of Manifestation (*Neher-e-Tazheer*) or the *Nasma*)

No.3.

The Channel of Evidence or the light which has been termed by the Gospel as the life, is being continuously bestowed since Eternity (the Remotest Beginning) to Infinity (the Remotest Ending) ○

No.4.

The current of the Channel of Manifestation which is also named as *Aura (Nasma)* keeps the material bodies of the universe guarded and kinetically energized ○

Note: (a) All these four Controls of Allah are permanent, constant and continuous ○ If any one of these Controls is disconnected the universe would be destroyed, whether it is the control of the Creativity, Ownership, Bestowal of life or that of the Grant of *Nasma* ○

Explanation

No.1. The Unconscious of the Universe,
Channel of Black Drafts ○

No.2. The Conscious of the Universe, the Channel of Abstraction ○

No.3. The will of the Universe, Channel of Evidence ○

No.4. The Movement of the universe is the Channel of Manifestation ○

Note: (b) All the movements are the actions of *Nasma* ○ For instance, a person claims, "I ate" or "I wrote", he never says that 'My mouth ate' or 'My hand wrote' ○ All the actions are obviously claimed to be conducted by the *Nasma* and the same is responsible for the performance of the good or the evil ○ Verses 27 and 28 explain the same ○

"That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from every one of us;" (The Channel of Abstraction) For in Him we live, (The Channel of Evidence) and Move, (The Channel of Manifestation) and have our being (The Channel of Black Drafts) ○

Note: (c) Both the verses are also indicative of the four Channels, one of which is the Channel of Manifestation or the *Nasma* ○ The same thing has been stated by the Holy Prophet (PBUH) when he said, "One who recognizes his

self, cognizes his Lord" ○ This means that the Lord is very much adhering to the rational self ○ Here it could occur to the reader that Good and Evil all are created by Allah ○ It is true, Islam testifies the same but Allah being the Creator of the Good and the Evil cannot be held responsible for performance of any deed especially when man has been granted the authority to do good or bad ○ First example of the same was the prohibition of approaching the Prohibited Tree for Adam ○ It clearly indicates that before imposing the prohibition, Adam was granted the authority whether he likes to approach the Prohibited Tree or not ○ Obviously in such a case to be the Creator of the Good and Evil is Allah's Attributive characteristic but it is man's own choice whether he do good or commit against it ○

We shall now discuss the potentialities of '*Nasma*', ○ Certain parts of this discussion are special references regarding the Sorcery (*Istadraaj*) ○

It is the verdict of the Holy Quran that the Command of Allah is enforced since Eternity to Infinity and Allah is Encompassing every thing ○

"Ah! Indeed, are they in doubt concerning the meeting with their Lord? Lo, indeed it is He that doth encompass all things". (Verse 54; Surah XLI)

It is impossible for anything to be out of the Knowledge of Allah and to infringe with the Command of Allah ○ In other words one record is that of the Knowledge which is an Attribute of Allah and one is that of the Command which is cognition of Allah ○

Allah's Cognition is rooted in times immemorial and it will last like Allah, forever ○ Hence, both these records are present in Allah's Attribute of Knowledge and the Attribute of the Command ○ The Attribute of the Knowledge is called 'The Knowledge of the Pen' and the 'Preserved Scripturum' is the name of the Attribute of the Command ○ Existence of both these records is indicative of such an Unseen World from where begins this world of ours ○ All the Commands of the Preserved Scripturum are present in the Unseen World in the form of Illustrations and the same descent in detail, according to the Elohistic Knowledge, in the phenomenal world i.e., the material world ○ According to the Quranic Words, Allah has stated ○ *"I have created every thing with two*

sides" ○ This descent also has two sides ○ One is the Angels who get the Commands enacted and the other side is the Creatures of the Phenomenal World who act upon these Commands ○

The four Channels are ascribable to four Realms:-

The range of the Channel of the Black Drafts is the Realm of Divinity (*Lahoot*) ○

Range of Channel of Abstraction is the Realm of Omnipotency (*Jabroot*) ○

Range of the Channel of Evidence is the Angelic Realm (*Malakoot*) ○

And the, range of the Channel of Manifestation is the Phenomenal Realm (*Nasoot*) ○

The Realm of Divinity is that circle in which Elohist Knowledge is present in the form of the Unseen ○ Within this circle of the Beatific Vision there are incalculable rings, which after emerging from the tiniest point expand and spread to encircle the whole universe ○ Every Point of the Beatific Vision when it converts into a ring, it is bigger and larger than any formerly existing ring constituted from any

point ○ These countless rings of the Beatific Vision are the Basis of all the bases of the universe ○ This 'Unseen' can be termed as that which is Above the Ultra-conscious (Unseen of the Unseen) ○ Basis of the species of the Universe originates from these very rings of the Beatific Vision which is the basis of the Unconscious ○ If we look for the Formational Construction of the potentialities of all the existents collectively, our search would finally encounter the rings of the Beatific Vision which would be visible only to the sight of the soul which is the origin (basis) of Creation ○

When this Beatific Vision descends, it takes the form of the Concept, the Formational Structure of the Species of the universe ○ Generally speaking, it could be termed as the Unconscious (Unseen) ○ The limits of such Formation in Sufism are known as the Channel of Abstraction which after descending from its limits becomes the Conscious and the limits of the Conscious has been named as the Channel of the Evidence ○ This Channel of Evidence, after descending from its limits, enters into the limits of the Tangible Realm which is also known as the Phenomenal World or the Material world ○ This is the world which is

the Manifestation of the Movement and the same, in terms of Sufism, is called the Manifested (*Mazhar*) ○

Knowledge is of Two types:

The Presented Knowledge and the Acquired Knowledge ○

The Presented Knowledge (*Ilm-e-Huzoori*) is further subdivided into two kinds, The Unseen of the Unseen (*Ghaib-ul-Ghaib*) (Knowledge of the Pen) and, the Unseen (Knowledge of the Scripturum) ○

Acquired Knowledge is also of two types: the Knowledge of the Conscious and the Sensual Knowledge ○

The Presented Knowledge is the Collection of the Attributive perception of the universe and is obtained by the awakening of the soul ○

Although the Acquired Knowledge is the result of the stimuli of the soul only it is expressed through the body ○

Learned Philosophers

A percipient rises from the Manifested i.e., the Phenomenal World and ascends step by

step to the Angelic Realm, the Realms of Omnipotency and finally manages to reach the Realm of Divinity ○ This progress and advancement is not the result of the Corporeal efforts but only the efforts of the soul yield some results ○

This thing has been thoroughly explained in all the sacred books revealed since the creation of man till the Holy Prophet of Islam (Peace and blessings of Allah be upon him) ○ Greek philosophers also utilized and benefitted themselves by these Divine Books ○ Although they were advantaged because of the disciples of the prophets, their own intellect made it complex and intricate and they made such distorting alterations in the teachings of the prophets which made their disciples go astray ○ Besides the Greek Philosophers, philosophers of other countries also participated in such alterations and distortions before Christ ○ This particular era of philosophical teachings falls after the birth of Moses and prevails till the birth of Christ ○ The 'Ego' described in the teachings of Moses and the succeeding prophets was not only rendered ambiguous but was made almost an absurd thing by these philosophers ○

Islamic Scholars were greatly influenced by the Greek philosophy, particularly in the third, fourth and fifth centuries since the advent of Islam, and their intellect appears to be travelling on the paths formulated by the said philosophy ○ In fact, such deceived scholars had drifted away from the cognition which had reached the followers of the successors of the Holy Prophet's Companions from the Holy Prophet (Peace and blessings of Allah be upon him) ○

Many references are found in the Holy Quran regarding that 'Ego' which has been mentioned above ○ (Hazrat) Abraham happened to have this thought in his mind that Who was his Lord? Where was He? This curiosity made his mind attracted towards the star, the moon, and the sun ○ The Quranic verses:

"And, so also did We show Abraham the power and the laws of the heavens and the earth that he might (with understanding) have certitude. When the night covered him over, he saw a star; he said: 'This is my Lord!' But when it set, he said, 'I love not those that set'. When he saw moon rising in splendor, he said, 'This is my Lord!' But when the moon set he said, 'Unless my Lord guide me, I shall

surely be among those who go astray'. When he saw the sun rising in splendor, he said, 'This is my Lord; this is the greatest (of all)'. But when the sun set, he said, 'O my people! I am indeed free from your (guilt) of giving partners to Allah'. His people disputed with him. He said, '(come) ye to dispute with me about Allah, when He Himself hath guided me? I fear not (the beings) ye associate with Allah, unless my Lord willeth (nothing can happen), my Lord comprehendeth in His Knowledge all things. Will ye not yourself be admonished? How should I fear (the beings) ye associate with Allah, when ye fear not to give partners to Allah without any warrant having been given to you? Which of (us) two parties hath more right to security? (Tell me) if ye know!. It is those who believe and confuse not their beliefs with wrong — that are truly in security for they are on (right) guidance. And, that was the reasoning about Us which We had given to Abraham (to use) against his people; We raise whom We will, degree after degree; for thy Lord is full of wisdom and knowledge".

(Surah [VI] Anam; Verses 75 to 83).

When the sun and moon are witnessed to be setting down it is declared that I cannot befriend with those who hide away ○ It means that the Lord cannot be negated ○

Lord is He Whose separation from the human conscience is not at all possible ○ Other than the Lord is that which can possibly be separated from the human conscience ○

Ego is hereby explained through this saying of Abraham ○ The same Ego has been termed as 'Self' (*Nafs*) by the Holy Prophet (PBUH) of Islam and the Jugular vein (*Habl-ul-Wareed*) by Allah, the Most High ○ It is that Person of Man, Human Self or Ego (Conscience) from which its Lord cannot be detached and the same is the first step towards the cognition of Allah ○ If the Ego considers itself separated apart from its Lord then it is deprived of the cognition of Allah ○

It is a known fact by everybody that life is ever reviving ○ This revival of life is apparently associated with the material sources i.e. air, water and food but the human body ultimately faces a moment when the air, water or food fail to renew the life; in material terms this state is known as death ○ Once it is taken over by death then life giving elements like air, water or diet cannot restore it to life ○ Had the water, air or food been the real source and means of human life it would not have been

impossible to restore a defunct to life with the help of these things ○ It is now a revealed fact that the cause of human life is not the air, water or food but something else ○ Explanation of this cause is found in the following Quranic Word:

“Glory to Allah, Who created all things in pairs that the earth produces as well as their own beings and other things of which they have no knowledge”

(Surah 36 Verse 36)

Motives or the causes of life, in the light of the aforementioned verse, on the one hand are Conscious and on the other hand are the Unconscious ○ One of the motives is negation of gods which is the chief constituent for the maintenance of life ○ Man is constrained to follow this law under the will of the Persona Major ○

Analysis of the whole life is evident upon this fact that half of man's life is under the influence of the Conscious and the other half is influenced by the Unconscious ○ After one is born, part of one's life is spent in a state of utter unconsciousness and if the moment spent in sleeping, which form almost the third part of the human life, are added to it, it would

become exactly half of the average life ○ It is that half of the life which is spent under the Unconscious ○ No such man has ever been born who could have done without this law of nature ○ We know these two parts as the Conscious and the Unconscious lives ○ These very two parts are the two types of life ○ The Unconscious part of the life negates the Non-lords ensuing the involuntary rewards of the physical awakening ○ If somebody could enhance the number of moments controlled by the Unconscious he would certainly achieve the spiritual awakening ○ This principle is discussed in the Holy Quran in Surah 'Muzzamil' ○

"O, thou folded in garments! stand (to prayer) by night, but not all night, half of it — or a little less or a little more; and recite the Quran in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. Truly the rising by night is most potent for governing (the soul) and most suitable for (framing) the Words (of prayer and praise). True, there is for thee by day prolonged occupation with ordinary duties; but keep in remembrance the name of thy Lord and devote thyself to Him wholeheartedly. He is Lord of the East and the West; there is no Allah but He; take

Him therefore for thy Disposer of Affairs"

(Verse: 1-9)

Just as the Unconscious negation of gods (non-lords) is necessary for the physical strength, according to the above cited Verses, in the same way the Conscious negation of gods is must for the spiritual awakening ○ This is the Law, Allah, the Most High has stated in the above verses ○ As the Unconscious negation of Allahs constructs the physical life similarly the Conscious negation of the gods enable us to achieve the spiritual life ○

The thing that has been called the Unconscious in the above statement, the Self by the Holy Prophet (PBUH) and the Jugular vein in the Quranic words is known as the Ego according to the Sufistic terminology ○ When the god (Non-God) is negated and the awareness of the Ego remains there the Ego sublimates towards its Lord-God ○ When this Ego after sublimation is merged in the Elohistic Attributes (Persona Major), it moves synchronizingly along with the Elohistic Attribute ○ There are many stages of this merger of the Ego into the Elohistic Attribute ○ The first and foremost stage is to Believe (to have faith) ○ Conditions regarding

this belief have been precisely laid down in the very initial verses of the Holy Quran ○

“Alif-Lam-Meem. This is the Book of Allah, in it is guidance sure without doubt to those who fear Allah, who believe in the Unseen!” (Surah: 2, Verses 1-3)

Law

For introduction of the Unseen world believing the Unseen is compulsory ○ The very same law of the Preserved Scripturum has been stated in the foregoing verses ○ This law is being followed, invariably, by mankind in every walk of life ○ Everyday experiences and observations confirm that we can neither understand nor comprehend anything unless we are attentive to it with certainty ○ When a tree is perceived its structure, its leaves, flowers, colors, almost every thing belonging to that tree comes before our eyes ○ But fulfillment of a condition of the law is necessary for this, that is, we have to have this belief in the first place that there exists a tree before our eyes ○ We can feel in our perception the color formation, appearance of leaves, flowers, etc. of the tree which is present before our eyes only after acknowledging it as an Established

Reality, whatever may be the reasons for this belief ○ If the tree is not there in our mind then it is virtually impossible for our sight to describe it because sight only describes the articles of belief ○

The very same law is operative in our daily life ○ When we undertake a journey towards another city we are sure and believe in the existence of that city whether the same has ever been sighted before or not ○ This is the very same law of the Preserved Scripturum which is valid for both the material and the spiritual worlds, equally ○ Training of a child is based and depends entirely on this very Law ○ Every child makes use of the things told to him only after acknowledging it as a fact and reality ○

Now, a few words to describe the ascent and descent of the 'Ego' ○ The Ego, the Human Self or the Person which is also known as the soul is such a silhouette of the light which on the one hand is associated with its Origin (Basis) and with its species on the other ○ Its Origin is that collection of the Elohistie Attributes through which the senses of the whole universe are linked together in one

relation ○ As if there is an ocean of subtile light upon whose surface all the forms and figures of the Universe are appearing and emerging and every form and figure after performing the functions and duties of its species sink back in the Ocean ○ Each form and figure of a particular species is called the 'individual' ○ Perception of this individual is composed of two components ○ The perception begins its journey from the river-bed and reaches the surface of the river and after appearing on the surface, the perception of the individual tends to become the Conscious of the individual ○ All the actions and deeds performed in this state are known as the conscious movements and the same is the external life of an individual ○ Whereas the latent perception is the Unconscious of the individual, in fact, this Unconsciousness is a collection of the latent perceptions of all the droplets of the ocean ○ In other words the same could be termed as the Conscious of the 'Ocean' ○ The Collective Conscious of the Ocean is the Unconscious of the Individual, thus, all the individuals emerging on the surface of the ocean are linked together in the chain of the Latent Conscious ○ When the

strings of this Conscious move in the ocean all the surfaced individuals feel themselves acquainted and familiar with one another ○ When the sun is sighted by man he realizes that the sun, is also an individual and a member of the universe all the same ○ In his mind the existence of the sun and his own self are felt equally alike although both the bodies, the sun and the man, are altogether different from one another ○ This very affinity and acquaintance according to Sufism is known as the 'Correlation' ○

This correlation is that latent perception which is encompassing every individual of every species in the bottom of the ocean ○ This is the reason that every particle of the universe possesses the common properties of the universe ○ Man's Ego in its conscious, through the very same latent perception or the Correlation, acquire cognition of various properties of the universe by its steady and gradual endeavors ○ Although man's Ego already enjoys a latent familiarity of the common properties of the universe, gradually it transfers this latent perception in its Conscious through its striving efforts ○ This produces that ability in it which enable it to see

and feel the movements taking place in the Common Properties of the universe ○ When any movement occurs in the Ocean or the Unseen, the individual knows it well ○ Allah, the Most High, has stated the Law regarding this in the Holy Quran which has already been mentioned ○

"We have Created all things in two types".

Two types or the two sides unite to form an entity For instance, thirst is one side and water, the other ○ Thirst is the similitude of the soul and water is that of the body ○ That is, Illustrative Formations are di-hedral and have binary formation, the soul and the body and both these cannot be separated from one another ○ In case of annihilation of feeling of thirst the water will also eventually disappear from the world ○ In terms of Sufism the side pertaining to the soul is called the Illustrative form and the material side is the Body ○ If there is an epidemic of a contagious disease in the world it is definite that medicine for the same is pre-existing ○ Thus, both the epidemic disease and its medicament together will be known as Illustrative Formation ○

Law

The soul, meaningfulness or the formational construction of anything is called Knowledge of the Object and its embodiment, the physical exhibition or manifestation is known as the Object ○ If somehow existence of the soul is established and confirmed then the existence of the Object becomes a certainty ○

When we feel heat, or warmth, in the internal side of this feeling, a feeling of coldness remains active at that time ○ Warmth or heat is felt externally or outwardly as long as the feeling of coldness persists internally ○ That is, the feelings of coldness in the Unconscious and the feeling of warmth or heat in the Conscious both combinatively are an Illustrative Formation ○ Thus, one side is the Knowledge of the Object and the other is the Object itself ○ If Knowledge of the Object could be ascertained then the existence of the Object becomes inevitable ○ If there is a desire for quinine in any one then the presence of Malaria is indispensable which would eventually occur because in this case the desire for quinine is the Knowledge of the Object and malaria is the Object ○

FORMATION OF EGO OR THE HUMAN MIND

When we look towards any object the rays of light, according to the medical sciences, emitted or reflected from that particular object manage to reach the store of information of the mind through the eyes ○ This process is called 'seeing' in other words, this is our Inner Knowledge ○ There are many components of this Inner Knowledge which have been denominated as Sight and the other senses and the same are the means and agencies of Observation ○ These Observations, starting from the thought, are completed as seeing, hearing, feeling the taste, smell and touch ○ No physical movement ever involves in the Observations ○ These are the stimulations of the Ego only ○ Corporeal organs remain static and suspended during an observation ○ In fact, the whole life is the name of the Stimulations of the Ego ○

The body of the Ego is known as the Astral Body and the same is ambulant and active during the state of dreaming ○ This body of Ego moves along with the material body as well as without the material body ○

Activities are of two types:

One: that which can be performed without any assistance of the physical body e.g., activities of the dreams and, the Other type is that which we perform during wakefulness with the assistance of the physical body ○ These activities, too, commence because of the mental stimulations ○ Without guidance of the mind the physical body is unable to move even slightly, that is, the Internal Stimulations are the real acts of life ○

Now, we shall analyze and examine the nature of the functionality of the Ego ○

Tom saw Harry ○ Tom is an 'Ego' ○ He can only see within the limits of his own ego, he cannot exceed the limits of his Ego, that is, he saw Harry within the limits of his own being ○ In terms of Observations it could be stated that since Tom and Harry both cannot trespass one another's jurisdiction hence, the Ego of Tom sighted its own self after becoming

Harry ○ If Tom could have entered into the limits of Harry he would not have been Tom any more, he would have become Harry all the same and his own Ego would have suffered destruction and eradication ○ The limits in which the act of seeing takes place are only related with the Ego of Tom ○ Actually, all the Egos of the universe are collectively existing in every Ego and every Ego at the same time is an independent individual too ○

Synthesis of Ego

Besides this material world of ours there exists another world, too ○ This other world according to various religions is called the Limbo (*Araaf*) or the Erebus (*Barzakh*) ○ Man keeps on visiting this world throughout his life ○ Many facts regarding these visits to the other world remain hidden from man's sight as this ingress and egress take place during a state of obliviousness ○ When man goes to sleep the earthly world transfigures into the angelic world and all those activities which can be normally performed during wakefulness are reenacted or performed in that state ○ Man calls it by the name of Dreams but has never

bothered to take this fact into consideration that the dreams are also a part of one's life ○

At this stage a brief review of the structural formation of the universe deems necessary ○

Structure of the Universe

That, which is ordinarily named as the inanimate, is an initial silhouette or a primary form of Life ○ *Nasma*; the invisible light, is encompassing everything in the structural formation of the universe ○ Encompassing herein implies that *Nasma* is prevailing at the basis of every positive and negative life, that is, the basis of the smallest and untraceable 'indivisible entity' is bi-folded and di-hedral ○ One is its 'Positivity' and the other is its 'Negativity' ○ Unification of both these qualities is called the (Aura) *Nasma* ○ The word thirst is used in our daily life but the meanings that we understand by this word are not real ○ In fact, the thirst and the water both combinatively form one single entity ○ Negativity is the thirst and the positivity is the water or to say it more clearly, the thirst is the soul and the water is the body ○ Thirst is one side and the water is the other ○ Both these two sides are contradictory and opposite to

each other in their natures but still they are two components of one single entity ○ Thirst from water and water from the thirst cannot be segregated ○ As long as the thirst exist in the world the water will also exist, that is, the presence of the thirst is a clear evidence of existence of the water and vice versa ○ In spiritualism both are unitedly one being but their infusion is not like the two pages of a leaf ○ Pages of a leaf cannot be segregated from each other but these two are such an entity whose both sides have only the spatial distance, the temporal distance is not there ○ Whereas the pages of the leaf have only temporal distance between them and the spatial distance is not there ○ Allah has formed the things with binary aspects ○ In an object either the Spatial distance is prominent or the Temporal distance ○ Birth of a man on this planet earth and his expiry, both these two aspects have the Temporal distance between them ○ Designs and variegated patterns of this Temporal distance are his life which in actuality is a Space ○

Inward and Outward

The above description suggests that the Temporal aspect of any object's life is its inward nature and the Spatial aspect is its outward appearance (the Manifested side) ○ All the features of that which we call the outwards are comprising of 'the Spatiality of Life' but the basis upon which they are founded is Time ○ No feature of the universe can come into being without having its basis in Time ○ When it is settled that the basis of all the manifested things is Time which cannot be sighted by the material eyes then we have to acknowledge that bases of all the manifested things are hidden from our eyes ○ In Sufism another name for Time is *Nasma* ○ It is such a light which could be called a void and the void too, is an entity ○ In fact it is a movement which is flowing from Eternity (*Azal*) towards Infinity (*Abdd*) ○ Name of the first cycle of the flow, in this journey, is the Angelic Realm which could also be called the Realm of the Negative Elementality ○

We have mentioned about the Simple and the Compound *Nasma* earlier ○ Composition of Time is the Simple *Nasma* and Space is

composed of the Compound *Nasma* ○ Angels and jinns and their respective worlds are those features and designs which are composed of Time whereas the material World and its phenomena are the result of the Spatial Composition ○ Time or the Simple *Nasma* is the name of the Single Spatial Movement and the Dual Spatial Movement is termed as Space or the Compound *Nasma* ○ The imperceptible movement which primarily takes place in time is the origin of the 'Tripartite' (three kingdoms of Animals, Plants and Minerals) ○ The more the acceleration of this movement the more is the concentration of the *Nasma* ○ This concentration is sub-divided into two degrees ○ One is called 'Substantiality' (*Ain*) and the other, 'the Potentiality' (*Imkan*) ○ The former of the two could be considered as the Structural Formation and the latter one as the Manifested (Phenomenon) ○ Substantiality is the Aversion (Negativity) and the Potentiality is the Attraction (Positivity) ○ When both these unite and the Attraction predominates, the forms and figures of the Phenomenal World (The Material World) come into being ○ These are known as the material bodies ○ But, when the Aversion predominates the angelic forms

come into being ○ The angelic creatures are of two ranks ○ Concentration of the Substantial properties is more than the concentration of the Potential properties in one of these two ranks ○ The creature of this rank are the Angels (*Malaika*) ○ In the second rank concentration of the properties of the Potentialities overpower the concentration of the Substantial properties, the creatures of this rank are known as Jinns ○ One of the two sides of the *Nasma* is the Aversion ○ Detailed description of this Aversion would be that two movements continuously keep on occurring in the human self which is a collection of the lights ○ One of the movements is the continuous outward flow (emission) of the lights and the second movement is the continuous absorption of the light from the Channels ○ That is, *Nasma* has two characteristics, one is angelic and the other is the humanistic ○ Each one of these two properties follow a rule ○ The more is the engrossment of a person in the outer world, the more is the wastage of the lights of the central point of the self ○ This is the Aversion of the lights ○ These are the same lights whose property is the angelicity, with the wastage of

these lights the quality of the angelicity is also wasted ○ There is a fixed quantity of the lights in the nucleus of the Self which help in maintaining the equilibrium between angelicity and humanity ○ If the magnitude of these lights is decreased the carnal and the material demands would be enhanced ○ The angelic quality rises in the Realm of Behest because the center of this quality is the Realm of Behest ○ But on the other hand, when the quality of angelicity decreases material desires pull the individual down into the Lowest (*Asfal*) ○ The more he is attracted towards the Lowest, the more increase there is in the density and gravity ○ In other words his attention is distracted from the Realm of Behest and is entrapped in the Lowest ○

Realm of Behest **(*Alam-e-Amr*)**

"Ha-Miem. By the Book, that makes things clear; We sent it down during a Blessed Night for We ever wish to warn (against evil). In that (Night) is made Distinct every affair of Wisdom, By Command from Our Presence. For We (ever) send (revelations). As a Mercy from thy Lord. For He Hears and Knows all things. The Lord of the heavens and the earth and

all between them, if ye but have an assured faith"
(Quran: Surah 44 Verses 1 to 7)

Allah says, In that Night, every affair of Wisdom is decided and settled as a Command in Our Presence ○

'Affair of Wisdom' means the range and the actions of the human thought and intellect ○ Every type of abilities are granted to the human beings by Allah, the Almighty ○ The formats appointed by Allah, the Most Exalted, for the Phenomenal World exist in the form of original forms and features in the Realm of Behest or the Realm of Illustrations and are transferred to the Phenomenal or the Created world in particular sequence and arrangement ○ Although the Realm of Behest is enveloping the Phenomenal World it cannot be seen by the sight that is extroperceptive it can only be viewed from that angle of the sight which is introperceptive ○

When anything is sighted something is always there which is common in that thing and ourselves and the same common thing is the means of sight and cause of our contact with other objects of the universe ○ For instance, when the sun comes before our eyes,

something other than the core of the self of the sun and the nucleus of ourselves is also present between the two and this thing is so swift and nimble that the distance between the nuclei of the sun and ourselves is correspondingly maintained and linked in every moment ○ The being of the sun is known and introduced with ourselves primordially through the very same thing ○ World of thousands of years ago was also acquainted with the sun as it is known by the world of today ○ Alteration in the mode of introduction has no effect on the final impressions of the introduction ○ If the introduction is sought through these impressions the understanding of the characteristics of the introduction could be possible ○

It is one of the characteristics of this introduction that the sun appears to the man of the present age exactly the same as it used to be for the man of prehistoric era ○ This establishes this fact that the pattern of the light causing the introduction is fixed and uniform in nature since Eternity ○ All the individuals have separate cores and every core of one's self is familiar with one another ○ This familiarity is the resulting outcome of that light which is

not visible by the sight of material eyes but can only be seen through the inner sight ○ This light is of two types ○ One, which can be sighted through the external aspect of the sight and the other, which can only be viewed through the internal aspect of the sight and the same is in the uniform state since Eternity, no variation ever takes place in it and this invariant light is devoid of any type of features or impressions ○ The Substantialities (*Ain*) which are the original roots of the features of the existents of the universe are formed from this light ○ The movement of this very substantiality is subdivided into two grades ○ One of them is the Aversion and the second one is the Attraction ○

One of the root cause of the light is invariant and is known as 'The Root of the Substantiality' (*Sader-ul-Ain*) the other which is variable is called the Substantiality (*Ain*) ○ Both these origins originate within the limits of the Potentiality in the Realm of Behest after (*Sader-ul-Ain*) and (*Ain*) ○ First phase of these limits is the 'Astrality' and the second phase is the 'Elementality' ○ Astrality is that silhouette of the light which in other words could be called the 'Body of the Light' ○ The inner sight

can see it and the perception can feel its presence ○ This silhouette has dimensions in it but its center is not located in the material world ○ Although the second phase; the Elementality has its center in the material world ○ Both these are the phases of the Realm of Potentiality ○ Thus, there are four dimensions in the universe ○

Dimension No.1. The Root of the Substantiality: Invariant (*Sader-ul-Ain*)

Dimension No.2. The Substantiality: Variable (*Ain*)

Dimension No.3. The Astrality

Dimension No.4. The Elementality

Four channels have been mentioned earlier ○ Every channel in its limits is called Dimension and has its specific characteristics ○ When it was asked from the Holy Prophet (PBUH) as to what there was before this universe ○ His reply was 'Amaa!' "The question followed, what happened next?" He stated, "Maa" ○

The word, 'Amaa', in Arabic is to express such a negativity which cannot be comprehended by the human intellect and 'Maa', is to express an affirmity (Positivity)

which is the basis of the universe ○ This very positivity is called the Realm of Behest ○

'Amaa' which could be technically called 'Beyond the Above (*Mawra-ul-Mawra*) and is introduced as the realm of Light (*Alam-e-Noor*) ○ The final boundary of the access of the human knowledge and understanding is technically known as the Extolled Veil' (*Hijab-e-Mehmood*) ○ The extolled Veil indicates the extreme heights of the Supreme Empyrean ○ It is an ascent of the highest degree for the core of human self that it could train its perception for the cognition of the Extolled Veil and could understand those Attributes of Allah which are operative there ○ This realm is beyond the access of the flight of the Most Intimate Angels ○ The final limit of the angels' flight is 'The Lote Tree' ○ Intimate angels cannot go farther than The Lote Tree ○ Next below to the Lote Tree (*Sidratul Minteha*) are the heights which are known as the Inhabited Dwelling (*Bait-ul-Mamoor*) ○

The Angels living in between the expanses of the Lote Tree and the Inhabited Dwelling are of three types ○ One of the group of Angels

is persistingly celebrating the praises of Allah and is busy in glorifying Him ○ Second one conducts the Orders and Commands of Allah to the Worlds ○ And the Angels of the third group are responsible for retaining the Orders of Allah, pertaining to the Realm of Behest, in their memories ○ All these Angels are associated with the Preserved Scripturum ○ Area of the activities of the Intimate Angels or the Exalted Angels (Seraphim) is next below to the Realm of Light (*Alam-e-Noor*) ○ The Exalted Angels are the angels with six wings ○ They have the ability to endure the Commands of the Realm of the Light and they have the sagacity of defining the Realm of Light ○ The Commands of the Realm of Light are the very same Commands which are Issued from the Supreme Empyrean by Allah, the Most High ○ Below to these angels are the ranks of the Mystic Angels who have the sagacity of understanding the messages of the Exalted Angels ○ Below them are the Celestial Angels (Cherubim) ○ They have the sagacity of understanding the messages of the Mystic Angels ○ In the fourth cadre are the angels of the Low Ranks who are scattered everywhere in the regions of the earths ○ They enjoy the

sagacity to get those Orders executed and carried out which are passed onto them ○

The angels with six arms have six sagacities and each sagacity is a Light (*Noor*) ○

1. They have the realization of the Being to some extent ○
2. They have the cognition of the Attributes ○
3. They enjoy the understanding of the 'Root of the Substantiality' of 'the Realm of Behest' ○
4. They are acquainted with the arrangement and creation of the Substantiality (*Ain*) ○
5. They are masterly versed with the knowledge of the Astrality of the Realm of Potentiality or the Created Realm ○
6. Ingredients and the components of the Created Realm or the Realm of the Potentiality are given in their charge ○

In other words, the Exalted Angels (the Seraphim) are composed of the lights of the six types of knowledge mentioned above ○ It will

not be appropriate to consider that the knowledge is something different and other than the light, in fact, the light is the knowledge ○ Should the Knowledge* come before us in a form or shape it would be a sort of light which would be representing the various characteristics of that Knowledge in its shades ○

Similarly, the Mystic Angels are composed of the lights enlisted above from 3 to 6 ○ Their four arms represent these four lights ○ They have the cognition of the Realm of Behest and the Created Realm ○ The Celestial Angels have the cognition of the Realm of Behest ○ The lights of the 'Substantiality' (*Ain*) and the Root of the Substantiality (*Sader-ul-Ain*) are accumulated in them ○ The angels of the Low Ranks, compounded with the light of the Astrality and the Elementality, excel in understanding the components and ingredients of the Created Realm ○

Correlation of Memory

Allah, the Most High has united all the four Realms in the Nucleus of the Human Self ○

(*Here Knowledge is to be taken as the Knowledge of Reality or the Presented Knowledge only)

No.1. The Realm of Light (*Noor*) ○

No.2. The Realm of Sub-Conscious or the
Realm of the Intimate Angels ○

No.3. The Realm of Behest ○

No.4. The Created Realm ○ (*Alam-e-Khalq*)

To explain the Realm of Behest it could be said that our universe is a conglomeration of the celestial bodies, tripartite and many other creatures and existents etc. All the components and the individuals of the universe admittedly have an affinity with one another, whether this affinity could be observed by the material eye or not yet the existence of the same has to be acknowledged ○

It is a routine that when we cast a glance towards something we see it ○ Human mind considers it as an ordinary thing and does not pay heed to it as to why it occurs after all ○ In sufism and spiritualism we have to look for the cause and reason of a thing no matter how unimportant and insignificant it may appear ○ When we see a thing we cognize it, we comprehend its properties properly ○ The comprehension is related with the intensity of the concentrative use of the mind ○ To

explicate this thing we can say that when an observer looks at something his ability of cognition of the object transfers into the sight as if the observer cognizes the observed object, after becoming the same thing ○ This is the law of the Realm of Behest ○

Example

We see a rose flower, At that moment we have to transform ourselves into the properties of the rose, only then can we understand the rose, ○ Thence we have the cognition of a rose flower ○

Each and every individual of the Created Realm has this intrinsic ability of transforming the core of his self into the nucleus of any other thing and thus can capture anything of his choice, as and when, and as many times, as it may deem fit to him ○ Nucleus of the self of every individual, according to this law, is a collection of the properties of the entire universe ○

Yet another quality of the Realm of Behest is that when we happen to hear the name of something, for instance, we hear the name; Mr. Jones ○ Now, the word Mr. Jones or its spellings would not occur to our mind rather

the person and the personality of Jones will come to our mind ○ The personality which is a collection of various qualities and properties ○ The nature and the features of Mr. Jones will both be found associated with the qualities of Mr. Jones which are known to us ○ This is the second Law regarding the understanding of the Realm of Behest ○ This law has two parts ○ Comprehension of one part is regulated by the Conscious ○ The total personality of Mr. Jones which has evolved since Eternity to Infinity and the conscious had been at a loss to grasp it, remain in the comprehension of the Unconscious ○ Unconscious is responsible for the comprehension of this remaining part of Mr. Jones ○ If a percipient wants to cognize the whole personality of Mr. Jones since Eternity to Infinity he has to focus his conscious in the Unconscious thus causing the transfer of the Unconscious into the conscious ○ This is only possible when one has the cognition of one's Ego because it is the movement of the Ego which after focusing the Unconscious transform the proceedings of the unconscious activities into the form of imagination ○ This state has been given the name of 'the memory' by

Khwaja Baha-o-Din Naqshband (May Allah be Merciful to him) ○

It seems necessary to mention few things about the religions of the world during the course of our discussion regarding the Realm of Behest ○

Those who happened to have knowledge regarding the mysterious hidden forces and mystical powers in the early ages, keeping certain beliefs in view, had evolved a system of education concerning the soul and spirit ○ The World has seen many such systems so far ○

In the primary ages of the world when the population of the inhabitations and their respective needs and requirements had not outgrown, these spiritual teachings could not take the form of a widely spread global movements ○

In the primeval era many people used to observing the metaphysical unseen things which pertained to the Realm of Behest ○ Those people interpreted their observations in the limited perspective of their tribal ways of life ○ Since life pattern of various classes of the human race and the wide scenario of the world

had not been present before them, therefore, their interpretations of the facts of the Realm of Behest revealed upon them involved only few components of the human senses ensuing their followers and disciples indulge in the misconceived and vague thoughts after the life of these mystic people.... All the idolatrous and paganistic religions originated in this way ○ The followers who contributed and shared the preparation of the outlines of religions of that era themselves were not familiar with the facts of the Realm of Behest had laid the foundations of the wrong beliefs, sorcery and monkism during the course of relaying the things learnt from their leaders onto others ○ They never hesitated in declaring the manifestations as the sources of the original lights ○ Examples of this type of religions are the religions originating in Babylon, Jainism and among the Aryan religions many religions influenced by the Hindu Vedantism ○ Buddhism too finally resulted in monkism because of the similar attitude of the followers of Gautama Buddha ○

Mongoloid religions are devoid of the shade of Oneness (Unity) because of the same factors ○ Almost the same factors caused the

Taoism associated with witchcrafts and delusions ○ The Heliolators, the moon-worshippers and the believers of Zoroastrianism, the Mongoloid religions had either considered the Realm of Behest based upon the two principles of Good (Divine) and Bad (Evil) or declared the Realm of Behest centralized in the Manifestations ○ These attitudes and trends gradually established the development of the Fetishism, Idolatry and Paganistic beliefs and human nature started developing an aversion for the material life altogether ○ This fact cannot be ignored that the material life is, anyhow, half of the total life ○ If any religious system has no place for this half of the life, the whole structure of the economic life would fall to the ground ○ In the event of this type of situation, religion is to be considered as something idealistic and impracticable ○ When the infrastructure of life is released and liberated from the clutches of the religious bands confusion and astraying in the beliefs would be inevitable ○

In this way deviation from the moderation made so many religions unacquainted and non-familiar with the facts of the Realm of Behest and that of the Created World ○

Consequently, mankind and humanity was left with no other way but to retaliate and express its reaction because of the demands of the Created World ○ And, in the period of last five thousand years such religions started to come into being which aimed only for the State, its government and the material life ○ Confucianism, Shintoism and the doctrines of the Greek Philosophers especially the teachings of Plato and his Contemporaries and Communism of the present age are significant amongst such beliefs ○ All of these were founded because the prevailing religions had ignored the wants and demands of the Created World and the reaction of the same resulted in atheism and general irreligiousness ○ In the Holy Quran at various places such immoderations and transgression have been pointed out ○

Collection of those beliefs which cause the actions and deeds come into being is known as Religion ○

Many religions are there which are devoid of the concept of Allah e.g. Jainism and Communistic religions that have been existing since the past millennia till date ○

Human intellect is bi-faceted and di-hedral ○ Its one aspect thinks about the outside and the other thinks about the inner self ○ The first side after observing the manifestations establishes and ascertains the limits of the experiences and the sensations regarding them ○ The second side contemplates about the self' and cognizes these facts that are revealed in the depths of the manifestations ○ The first side is used very commonly, all its styles and ways of thinking are altogether different from the Revelation and the Inspirations ○ Whereas the second side which is enveloping the first side is connected with the Revelation and the Inspiration ○ Thus, the second side i.e. the Realm of Behest is encompassing the first side i.e. the Created Realm ○

The first side attempts to comprehend the materialism by conducting a search into the Objects and the things, and the second side reveals the facts and the realities by following the paths of the prophetic knowledge ○ All the religions that have been founded on the basis of the first side of the human mind mostly consisting of the values of atheism, idolatry, fetishism, materialism and the philosophical

doctrines ○ All such religions determine their goals in strict accordance with the Material or the Acquired Knowledge ○ With the exception of the Middle East these are mostly practised the world over ○ Thousands of such religions have been annihilated yet many are still surviving ○ None of them provide any facility for the Realm of Behest, that is, the hereafter life of the self, rather they create such complications of perception and experience which simply result in the Eternal sufferings of the soul ○

Middle East, the most ancient abode of the Semitic nations, had always been a center of those religions which originated under the influence of the Revelation and were practiced according to the definitions of the laws of the Realm of Behest i.e. the Knowledge of the Self ○ Most popular and established religions amongst these are Judaism, Christianity and Islam ○ All these three were originated and practiced by the Semitic nations ○ Last of them is Islam as, with its coming the prophethood has come to an end ○

[Note: I am writing this book under the auspicious command of the Holy Prophet, the

Prophet of Islam (Peace and blessings of Allah be upon him). This command has been received from him in the Owaisian Style. Part of the same 'Directive' is forbidding me from commenting on any religion, therefore, I cannot discuss the Semitic and Non-Semitic Religions any more. (Author)]

The Realm of Behest according to the Knowledge of the Self can be exemplified by a rose that has ever been viewed by our eyes and the image of the same is preserved forever in our mind ○ And thus, whenever we intend, that rose can be brought back in the Created Realm from the Realm of Behest, that is, its image can be brought back in our mind and the same could be considered as an individual of the Rose Family as it has features and shades of colors ○ The features belong to the Realm of Behest and the Colors are associative with the Created Realm ○ In fact, the features of the species are the essence of the thing (herein rose) ○ They remain in the Realm of Behest constantly, and permanently ○ Existence of its features in the Realm of Behest is a composition of the ingredients of Time ○ This depends upon the creative ability of our Self to color the features as and when we may wish to do so ○ In the Realm of Behest, we and the rose are

both just one Self ○ Those properties of the Single Self which are common in the rose and our Self causes the rose to enter into our imagination after producing colors in the rose according to our Will and determination ○ These psychic potentialities of the Realm of Behest are enjoyed by every man in general ○ On trying to make these psychic potentialities extraordinary the 'Commanding Will of the Self' induces the rose into the limits of the cosmos and that rose appears in the world after becoming solid and concrete spatial reality ○

This law could be analyzed in the following manner ○

Reality → Ultra-Reality → Extra
Ultra-Reality ○

The Extra Ultra-Reality is the Supreme Being of Allah ○

The Ultra-Reality is the Beatific Visions of Allah, the Most Exalted ○

The Reality is the Attributes of Allah, the Most High ○

The Ultra-Reality is also denominated as the Indispensable Being (*Wajeb-ul-Wajood*) and is a state of Beatific Visions of Allah ○ After that is the Reality itself which is also called the

'Realm of Light' (Aalam-e-Noor) ○ The very same Realm of Light has been referred to in the Holy Quran, " Allah is the Light of the heavens and the earth"

It would be wrong to consider that the Indispensable Being is the Supreme Being of Allah ○ The Indispensable Being could only be considered as the Beatific Vision at the most ○ This Beatific Vision is the Basis of the Attributes and is associated with the Supreme Being ○ Next to the Indispensable Being are the Attributes called the Reality and are associated with the Beatific Visions of the Supreme Being ○

Three degrees of the Cognition of Allah have been stated in the Holy Quran;

No.1. The Supreme Being of the Almighty,

No.2. The Realm of Behest which was brought into existence by uttering 'Kun' (Be!)

" Verily when He intends a thing, He Commands it to Be and there it is" (Surah 36 Verse 82 Quran) and

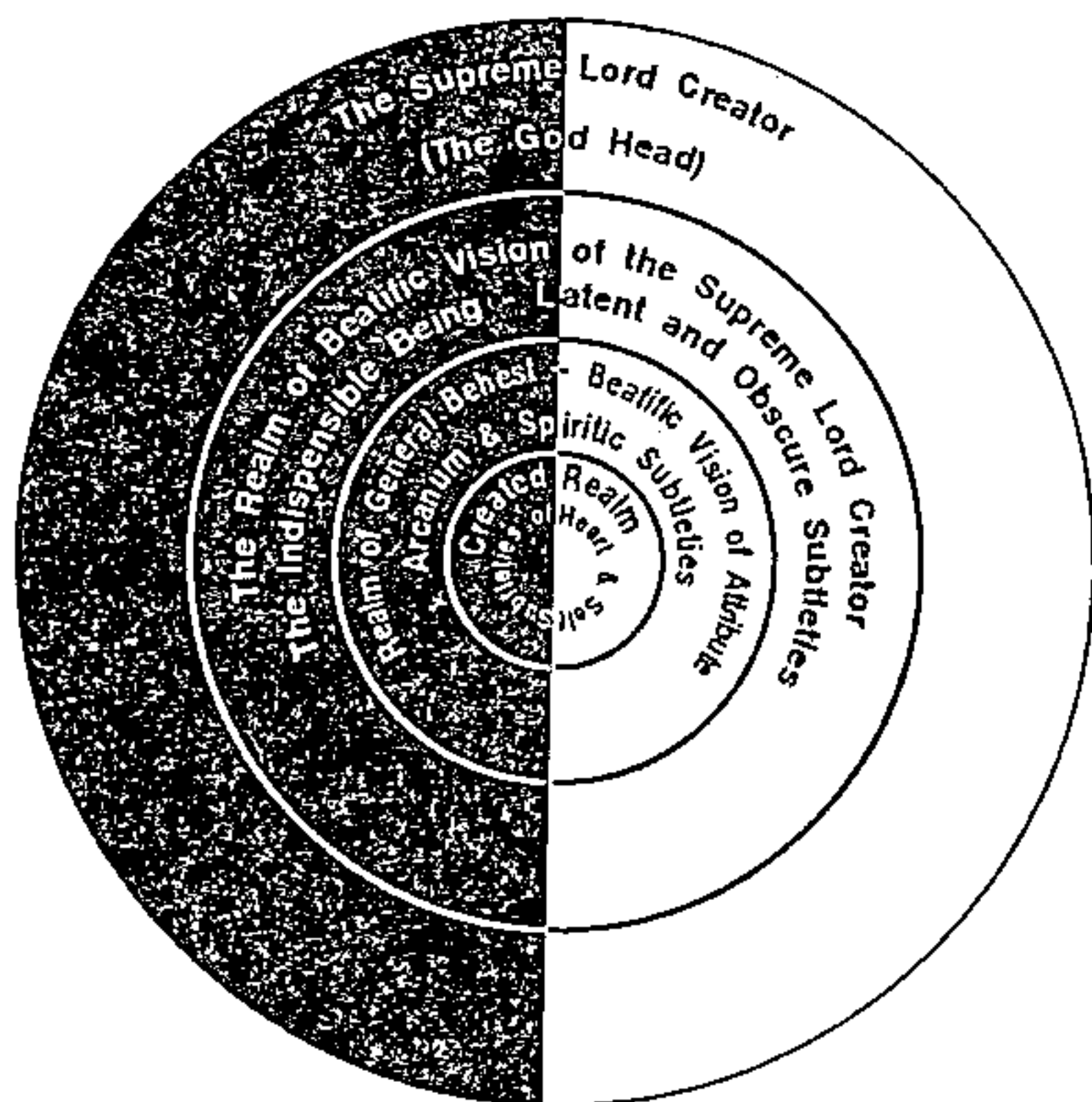
No.3. The Realm of Specified Behest ○ It is that state about which it is stated, 'I breathed My Spirit into Adam's moulded form' ○

The Supreme Lord Creator
(The God Head)

The Realm of Beatific Vision of the Supreme Lord Creator, the Indispensible Being — Latent and Obscure Subtleties.

The Realm of General Behest — The Beatific Visions of Attributes — Arcanum and Spiritic Subtleties.

The Creative Realm — The Subtleties of Heart and Self.



TRUE KNOWLEDGE, EXACT TRUTH AND THE TRUE REALITY

"Say, the soul is the Edict of My Lord"

(Quran)

Soul has been declared as the Edict of the Lord therefore it is also the Realm of Behest ○ But this Realm of Behest is altogether a different thing from that Realm of Behest which was made to come into being by the utterance of the Word, 'Kun' (Be!) ○

Had both these Realms of Behest been one and the same, Allah would never have mentioned that I breathed My soul into the body of Adam ○ It is expressedly depicted from these words that the Realm of Behest enlisted above at No.2 is the General Command and that at No.3 is the Specified Command ○

From here the Knowledge and the Manifestations are subdivided into two categories, which have been termed as the Knowledge of the Divine Scripturum and the

Knowledge of the Divine Pen, that is the Pen and the Scripturum by the Holy Quran ○ Now the arrangement would be as follows:-

No.1. The Self of Allah (The God-Head)

No.2. The Realm of Specified Behest, Beatific Vision of the Godhood (The Indispensable Being),

No.3. The Realm of Behest, The Command in General or the Beatific Vision of the Attributes.

And after these three stages the fourth is that of the Created Realm ○

Six subtleties have been mentioned earlier ○ With the exception of the God-head; the Self of Allah, rest of the three stages have six sides in total i.e. every stage is di-hedral ○ One side of the Realm of Specified Behest; the Beatific Vision of the God-head or the indispensable Being is towards the Supreme Being of the God-head and its other side is facing the General Realm of Behest ○ This makes them two subtleties ○ First one of them is known as the 'Latent' and the other one is called the 'Obscure' ○ First side of the Realm of General Behest is towards the Realm of the Specified Behest and its other side is facing the

Created Realm ○ The first one is known as the 'Arcanum' and other one is called 'Spiritic' ○

One side of the Created Realm (the Phenomenal world) is facing the Realm of the General Behest and the other side is towards the Cosmos (Matter) ○ The first of these two is called the Subtlety of Heart and the other is known as the Subtlety of the Self ○

We can exemplify all this with a sheet of fabric which is woven by the threads of the Light (*Noor*) ○ Space in which these strings of the Light are staying could be termed as the Realm of Specified Behest ○ The strings used in the weaving of the fabric as the 'warp' could be called the Realm of General Behest ○ The Strings used in this fabric as the 'Weft' could be named as the Nasmic Realm ○ Upon all these three Realms there is the shell of Senses known as the Body ○

Cognition of the Realm of *Nasma*, in Sufism, is termed as the True Knowledge (*Ilm-ul-Yaqeen*) ○ Cognition of the Realm of General Behest is called the Exact Truth (*Ain-ul-Yaqeen*) and the cognition of the Realm of the Specified Behest is known as the True

Reality (*Haq-ul-Yaqeen*) and this is that stage which is the cognition of the Supreme Being or the God-head, the rest are the stages of the cognition of the Attributes ○

Human body is a shell ○ This shell has two sides — the body and the mind ○ Mind is facing the Realm of the General Behest and the same is called the *Nasma* ○ But this mind or the body is not the man ○ Man who could be called a point of the Beatific Vision of the Being, in fact, lives in both of them ○ This point which is the human self is a particle of the Fabric woven from the Light ○ This particle has a shell (cover) which is known as the Body and the same is the manifestation ○

The Realm of Illustrative Forms

A current of the Light (*Noor*) flows from the core of the Self towards *Nasma* (mind) and from the *Nasma* towards the body (the manifestation) ○ Another current of light flows from the manifestation; the body, towards *Nasma* and from the *Nasma* (the mind) towards the core of the Self ○ The current of Light (*Noor*) which flows from the Nucleus of the Self towards the Manifestation is stocked with the Insinuated Knowledge whereas the

current of the light (ordinary light) which flows from the Manifestation (body) towards the Nucleus of the Self contains the worldly knowledges, that is, it is a collection of the physical needs, desires and demands ○ If the conscious is interested and attentive to the Insinuated Knowledge descending from the Nucleus of the Self they gradually cast their influence upon the manifested objects or to say man's Subtlety of the Self after becoming toned up with the enlightenment of this knowledge accepts the color of the Reality ○ This color of the Reality is such a light (*Noor*) which does not allow any dense light i.e. the darkness to pass through it, rather the physical demands and all the desires after being filtered through this color transform into the subtle rays of the Light and instead of the dense (dark) lights these filtered and subtle rays of Light start flowing towards the core of the Self from the manifestation ○ When the current flowing from the manifestation towards the core of the self reaches the above cited state the mind is enlightened with a Light which has been termed as the Light of Sagacity (*Noor-e-Frasat*) by the Holy Prophet (PBUH) ○ This Light of Sagacity initially helps in exposing the Realm of General Behest and finally the Realm of

the Specified Behest is also revealed because of it ○

The movements of Descension and the Ascension from the Realm of Behest towards the manifestation and vice versa is continuous and permanent ○ Reflection of the stocked Intuitive Knowledge which descend from the Realm of Behest falls upon the Conscious ○ The Conscious terms this reflection as the Conscience ○ The Conscious itself is that mirror of the human mind upon which falls the rays of the Intuitive Knowledge pertaining to all the eternal situations ○ The pictorial reflections of these situations falls upon the conscious ○ These pictorial reflections of the situations are called the Realm of Illustrations ○ If Conscious (mind) of a person is shining bright, mirror like crystal clear then the pictorial reflections of the situations could be vividly observed irrespective of the fact that the eyes are closed or not ○ But, when darkness; the dense lights, in the form of a current flow towards the nucleus of the self from the Subtlety of the Self then the mirror of the Conscious no longer remains clear and all the pictorial images of the situations exhibited

because of the Intuitive Knowledge, disappear from the sight ○

Muraqbah

If a man is desirous of viewing the pictorial reflections of the Intuitive Knowledge in the mirror of the Conscious, there is a very simple technique for the purpose ○

He should arrange to sit in a dark corner where the temperature is moderate ○ Limbs and all the muscles of the body should be relaxed ○ The relaxation is required to that extent where the feelings of existence of the body should no longer remain there ○ Rate of breathing should be slowed down to the least possible and it must not be hard or heavy breathing ○ He should close his eyes and should attempt to see into his inner self ○ If the deeds and thought of the person who is practising the Meditation are chaste then this would tone up his Subtlety of the Self very fast and because of the toned subtlety of the Self the Conscious would become more and more resplendent ○ This process, in Sufistic terms, is known as *Muraqbah* ○

Submission to the order commanded by Allah, the Most High, in Surah Muzzammil,

"And, Be attentive to Him, cut off from all," is compulsory for 'Muraqbah' ○ Laxation of body and low rate of breathing are essential for producing the state of being unconcerned in totality ○ When the physical body becomes imperceptible and is no longer being realized as such, the Nucleus of the Self starts ascending ○ Other than this state and condition - it only descends ○ It ascends only when it could get itself liberated from the bodily demands and physical desires and the mind is not reminding it of the worldly affairs ○ When the Nucleus of the Self is released from the worldly worries it starts its stroll in the Realm and it becomes ambulant, enjoys eating and drinking and performs all those activities which could be termed as its eminent activities ○ Here it becomes emancipated from the spatial ties and bonds of space ○ Its stride is not only willful but could cover any length of Time, from its beginning to its end ○ When the core of the self becomes fully versed with the activities of the Muraqbah it becomes so expansive that it could touch both the ends of Time, the Eternity and Infinity ○ It can, then, use its powers according to its will and intention ○ Incidents and happenings of

the millennia of the past or the future can be observed if it is so wished ○ Because all that ever existed or will ever exist between the two limits of the Eternity and the Infinity is also present even then ○ This very state is known as the 'Prambulation' (*Sair*) by the Sufis ○

Observation

When someone excels in this state of Meditation, he finds it difficult to keep his eyes closed during the observation of the Realm of Behest because a sort of pressure which is intolerable for the eyes forces them to remain open ○ Eyelids find themselves incapable of accommodating the lights radiated by the Nucleus of the Self and spontaneously become active which result in the activation of the process of blinking ○ When this strolling and prambulation starts taking place with the open eyes it is known as 'the Openness' (*Fatah*) ○

It should be clearly understood that the movement of the Self remains limited within the worldly thoughts and activities as long as it remains burdened with the worldly demands and wants, but once it is relieved from the burden of worldly feelings and sensations it rises towards the World Unseen and studies the

life styles of that world and thus acquaint itself with the Spiritual Realm, observes and understands the solar systems of that world and many celestial systems of the heavens ○ Introduces itself with the Angels ○ Becomes aware of the things which are hiding in its own Real Self, recognizes those potentialities that are lying within its reach and access ○ The facts of the Realm of Behest are revealed upon him ○ He observes what type of lights are being used in the formation of the universe and what types of Lights (*Anwar*) are supporting these lights ○ And, the Beatific Vision also is revealed upon his conscious which is the actual root of the Lights (*Anwar*) that are supporting the lights ○

In order to help a novice to understand the Realm of Behest it could be exemplified as follows:-

If fireworks are displayed in a moonlit night the lights of the fireworks will be encompassed by the moonlight and many patterns and designs will appear to be standing out in the lights and scintillations of the fireworks ○ Features of fireworks and the designs so formed will be based upon the lights and the lights will further be staying upon the moonlight ○ If,

now the moonlight be considered as the Beatific Visions of the Supreme Self or the Realm of Specified Behest then the lights of the fireworks would be called the Realm of General Behest and the Attributes ○ And the patterns based upon the lights would be considered as Nasmic Realm, the descended Beatific Vision of the Attributes, the out-lined limits or the periphery of the patterns would be termed as the individuals or the Universe, that is, *Nasma* is based upon the Beatific Vision of the Attributes and the Beatific Vision of the Attributes is based upon the Beatific Vision of the Supreme Self ○ When movement takes place in *Nasma* it produces the various forms of Time and Space, circles and the impressions of the Dimensions ○ These impressions of dimensions consist of the sun, the moon, the stars and all the other created existents in the universe ○ When a percipient (*Aarif*) starts his prambulation he does not enter the universe from the external sides but enters it through the core of his Self which is a conglomeration of all the three aforementioned Realms ○ Unification of the Being commences from this point ○ When a percipient focuses his sight penetratingly at this point, a window of light

opens and he finds himself on such a highway that leads in all directions of the universe through countless passages ○ He, now, gradually acquaints with all the solar and celestial systems step by step, enjoys stays in incalculable stars and planets ○ Observes every type of creatures ○ Avails the opportunity of familiarizing himself with the ins and outs of every impression ○ Gradually he has the knowledge of the facts and realities of actual roots of the universe ○ The secrets of creation are revealed upon him and the laws of nature transpire upon his mind ○ First of all his own self is understood by him and then, the formats of the spiritualism are accommodated by his perception ○ Beatific Vision of the Supreme Being and the Attributes are perceived by him ○ It is completely understood by him that how the universe had come into being when the word '*Kun*' was uttered by Allah, the Most High and how the manifestations are peregrinating expanse after expanse in phases and stages ○ He witnesses that he is also one of the travellers of the caravan of these existents ○

Be it known that the aforementioned prambulation is not conducted on the ways and

paths of the outside, its traces can only be found in the fathomless depths of the light kindling in the centre of the heart ○ Not that this world should be considered an unreal world of fantasies and imaginations, it is certainly not so ○ All the facts and realities which are existing in this world are found embodied in forms and shapes in that world of reality ○

In fact every fashioned form has three existences; one in the Beatific Vision of the Supreme Being, the other in the Beatific Vision of the Attributes and the last one in the Created Realm ○

“Nay! Surely the Record of the wickeds is preserved in the ‘Sijjeen’ (Prison). And, what will explain to thee what this Sijjeen is? There is a Register fully inscribed. Woe, that Day, to those that deny — Those that deny the Day of Judgement. And none can deny it but the Transgressor beyond bounds, the Sinner! When Our Signs are rehearsed to him, he says, ‘Tales of the ancients!’ By no means!, but on their hearts is the stain of the ill which they do. Verily, from the Light of their Lord, that Day, will they be veiled. Further, they will enter the Fire of Hell. Further, it will be said to them, ‘This is the Reality which ye rejected as false!’. Nay, verily the Record of the Righteous is preserved in Illiyeen

(High Places). And what will explain to thee what Illiyeen is? There is a Register fully inscribed. To which bear witness those nearest to Allah. Truly the Righteous will be in Bliss, on Thrones of Dignity will they command a sight of all things. Thou wilt recognize in their faces the beaming brightness of Bliss. Their thirst will be slaked with Pure Wine sealed. The seal thereof will be of musk and for this let those aspire, who have aspirations. With it will be given a mixture of Tasneem. A spring from the waters whereof drink those Nearest to Allah"

(Quran Surah 83 Verse 7 to 28)

"Is it not He to Create and to Command (to Govern)?"

(Surah VII Verse 54)

According to the above cited verses all these three existences are commanded by Allah, the Most Exalted, for their deeds and actions and this command is in the form of Information ○

"We Created and Commanded!" It is comprising two sides ○ One side is enacted through "Allah is the Light of the earth and heavens" and the other side is enforced through the Movement which is technically known as 'Nasma' ○ "Allah is the Light" is that base upon which the first command 'Kun' (Be!) is

established ○ Manifestation of this 'Kun' descends in the form of a radiant silhouette or to say this is the consideration of the Creation ○ Then the details of the movement *Nasma* take their shape according to the Will and Knowledge of Allah, the Most High ○ The radiant silhouette is encompassing every impression and there is fixed and appointed level of details in every impression which is generally known as the nature of the thing (Formational Construction) ○ The nature of the thing in the radiant silhouette is epitome of mercury ○ Both the Silhouette and the level of the Movement i.e. the epitomes of mercury are conspicuously observed in the close examination of the creation ○ The silhouette (*Hiola*) is a radiant impression which is invariant and the epitomes of mercury, like the surface of mercury, are a Motion which is in a state of continuous variation ○ In this variable surface time space and the details and implementation of the affairs are found ○ There is a sort of luster of this surface upon which the reflection of the Commands fall continuously ○ This very reflection is termed as the Movement ○ This movement produces a variety of cycles of impressions, using

pauses ○ These cycles have been termed as 'the Written Book' by Allah in the Holy Quran ○ Those cycles are constructed because of the ascent and descent of the movement ○ This level of the movement which is called the mind on the one hand ascends upto the core of the Self and on the other hand it descends to the depths of the shadow reflections falling upon the lustrous surface ○ The state of Ascension in human terminology is the dream ○ The ascent and descent both the movements take place according to the signals of nature (Divine Power) ○ Every individual of the universe is at its beck and call, therefore all the fashioned forms of the universe sleep and awake ○ The state of Ascension, the Somnolence (Intuition) brings closer to the Supreme Self and the state of descent, -the Wakefulness (intellect) takes away from the Supreme Self ○ These two are the essential components of the existing life which are the determinants of the life ○ Every fashioned form of the universe is bounded by these determinants ○ Gnostics peregrinate in somnolence by means of *Muraqabah* whereas in the phenomenal world travelling is only possible through the mobility of the limbs ○

The Quranic programme stresses upon the protection of both the components ○

A few words about the basis of the Quranic Programme are essential ○ "Establish 'Salat' (Prayers) and pay 'Zakat", this has been reiteratingly commanded by Allah, the Most Exalted in the Holy Quran ○

Programme of *Salat* and *Zakat*

Both the component of the Quranic Programme, Prayers and *Zakat* are the functions of the soul and the body, respectively ○ Here, 'function' must be taken as that action which is mandatory for maintenance of the movement of man's life ○

It is the saying of the Holy Prophet (PBUH); "When you are occupied in praying it should be as if you are beholding Allah or it should be felt that you are being observed by Him" ○

Deliberation in details of the above cited saying of Holy Prophet (PBUH) reveals the fact that every man should have the habit of remaining attentive towards Allah besides the physical endeavors in this regard ○ When a person is establishing prayer like this, during the second decade of his life, the time which

could most appropriately be termed as the training period of his conscious, he would be assuaged in keeping his mind attentive towards Allah and his body limbs would become used to prostration, staying and sitting during the course of the prayers ○

Directing one's thoughts towards Allah is the function of the soul and the movement of the limbs with respect to performance of the ritual is the duty of the body ○ Thus, only by performing the Prayers (*Salat*) one can habituate oneself to remain in the true states of Somnolence and Wakefulness enabling him to make good use of both the faculties of life ○ When a person who remains habitually directed towards Allah in every sphere of life, even during performance of various worldly tasks, can equally enjoy both the states of Somnolence and Wakefulness ○ This is, what can be termed as the accomplishment of the perfection of life and the same is the desired result of the programme of the Prayers ○ And, the second one is the programme of '*Zakat*' targeted for the sincere and unfeigned service of the fellow beings ○ In Sufism this very state is known as '*Jammaa*', the state in which man remains with the Creator and the

creatures simultaneously ○ The
'Collaboration' is the first goal to be
accomplished for a Gnostic ○

The whole universe has one central Point of
Unity ○ Provenance of sources of the lights is
hidden in the depths of this central Point of
Unity ○ Lights churningly gush and spurt out
from this point ○ The lights which are
ceaselessly constructing countless systems of
stars and planets in the universe every moment
and almost the same number of systems die and
become extinct every moment ○ These lights
are causing expansion in the universe
continually ○ Movements of these lights are
providing the details of the universe by
fashioning new patterns and new impressions
of ever new forms ○ Movement of these lights
is also bi-folded ○ One side pertains to
accumulation and concentration of these lights
in the depths and the other one is their
dispersion and spreading ○ Concentration and
accumulation of the lights in the depths could
be termed as the Negative Movement and the
dispersal and spreading out is known as the
Positive Movement ○ These very two states of
the Movements are also known by the name of
Attraction (Centripetality) and the Aversion

(Centrifugality) ○ Billions of bonds (rings) of Attraction and Aversion are found in the universe ○ Each of these bonds has a centrality (the nucleus) and the centralities of all these bonds remain in motion in the direction of the Point of Unity ○ In other words, a continuous and perpetual flow of the rays of the Light from the Point of Unity is maintained and established towards the cores of all such bonds ○

“Verily, your Guardian Lord is Allah, Who Created the heavens and the earth in Six Days and is firmly established on the Throne (of Authority); He draweth the night as a veil over the day, each seeking the other in rapid succession; He created the sun, the moon and the stars all governed by laws under His Command. Is it not Him to Create and Govern? Blessed be Allah, the Cherisher and Sustainer of the Worlds”.

(Surah 7 Verse 54 Quran)

Point of Unity has been indicated in the above cited verse of the Holy Quran which is a characteristics of the Lordship ○

Saying of the Holy Prophet (PBUH): *“Who recognizes his Self, recognizes his Lord”*, indicates the same Point ○

"I am your Lord-God" and "I am God, the Lord of the worlds", here Allah, the Most Exalted has proclaimed Himself as 'God' and His Attributes as 'Lord' ○ Thus the Point of Unity is the center of the Attribute of the Lordship ○

The above cited saying of the Holy Prophet (PBUH) clarifies that initially man is introduced to the Attribute of the Lordship, the Attribute which is the most close to the existents ○

Each and every fashioned form of the universe is a separate and unique specific form of light ○ Every species has that quantitative movement of the light which is a sequence of specific colors and every sequence is associated with particular and specified uniform shapes and forms ○ Thus, the quantitative movement of every species has a separate centrality of its own ○ All these centralities ascend together towards the Point of Unity ○ Variation in anything is produced because of the above mentioned format of ascent and descent ○ The same variation is the detailed account of the Command as stated in the following words of Allah, the Most High ○

"Is it not for Him to Create and Command?"

Creation and Command

For understanding the Creation and the command, understanding of the centrality and the sequence of the cosmic life is necessary ○ Every fashioned form of the universe has three existences ○

The first existence is in the Preserved Scripturum, the second one, in the Realm of Illustrative Forms and, the third one is found in the Realm of Colors ○

The Realm of Colors includes all those material bodies of the universe which are composed of the accumulation of the colors ○ These bodies are conglomeration of many of the countless colors ○ The colors come into being because of the specific movements of *Nasma* ○ A fixed length of the movement forms one color, another length of movement forms another color ○ Thus, incalculable colors are produced from the incalculable lengths of the movements of the *Nasma* ○ A separate numerical sum of these colors is fixed for each species ○ For instance, if 'x' numerical sum of colors is fixed for the rose then only the rose would be formed from that 'x' numerical sum of the colors, nothing else could be obtained

from that combination of the colors ○ If 'y' is the number of the colors used in the creation of man then no other animal could be fashioned from this combination of colors ○ And, only the homosapiens would be produced from this particular combination ○

This law has been stated in the Holy Quran with the stark clarity ○

"The disposition of Allah, on which He has created mankind, there cannot be any change in the work wrought by Allah" (Surah 30 Verse 30)

Here, 'disposition' is suggestive of the velocity, density, concentration and the length of the movement of *Nasma* ○

All the things found in the Realm of colors are the conglomerations of the Colorful lights ○ That which is generally known as 'Matter', is simply a dense concentration of the colors ○ Matter, contrary to the general suppositions, is not anything solid and concrete ○ If it is disintegrated and broken down to its least possible and dispersed, only different and segregated rays of colors would remain ○

If too many colors are dissolved in water a khaki compound will be obtained which is known as soil ○ Roots of the plants, trees and other vegetation obtain the colors required for their species from the soil particles after disintegrating and breaking them down with the help of water eventually to be displayed in the leaves and flowers ○ Physical and the phenomenal life of all the creatures and the existents is based upon the same chemical process ○ Movement of *Nasma* acts from the internal side of the life towards the external and the external life is shaped and formed into a manifestation ○ This shape, form and figure is merely a collection of the colors ○

There are two types of manifestivity in the *Nasma* ○

First, the length of movement, and

Second, the velocity of movement ○

The length of movement or the amplitude of motion is Space and the velocity of movement is Time ○ These formats of motion cannot be separated from each other ○

Why Three Realms?

A picture painted by an artist is always a reflective copy of the imagination of the artist ○ The imagination itself never transfers on the paper therefore he can draw as many pictures of the object conceived, as many as, he may wish and yet conserve the image in its original form in his mind ○ This reveals this law of creation that the original thing remains preserved at its own place and only its reflection transfers ○ Thus all the creatures are also preserved in the Will of the Creator as they were preserved there before coming into being ○ The very Center of Preservation is known as the Preserved Scripturum, which could also be termed as the Point of Unity (*Nukta-e-Wahdani*) ○

Prototypes of all the species of the existents are preservedly stocked in the point of Unity ○ Exactly opposite to the Unity Point, there exists a mirror called the Realm of Illustrative Forms ○ In this mirror every species has its own separate centrality ○ This centrality is such a collective silhouette of all the individuals of the species which is inscribed with the specific form of the species'

features ○ Thus, a central silhouette of countless species is composed from the rays emitted by the innumerable species preserved in the Unity Point ○

Time is formed when the rays of the Unity Point move towards the Realm of Illustrative Forms ○ But this movement is in single file with a continuation and sequence in it ○ Duration of this movement is from Eternity to Infinity ○ Time is also from Eternity to Infinity and for this reason this movement is called Time ○ This movement continuously travels from Eternity towards Infinity ○ After travelling through the Realm of Illustrative Forms this movement splits up in pieces ○ The mirror of the Realm of Illustrative Forms after receiving the rays, according to its natural tendency, tries to reflect them back ○ This causes discontinuity in the rays ○ On one hand the nature of the Unity Point forces them to advance ahead and on the other hand the nature of the Mirror forces them to revert ○ This conflict makes this movement compounded (dual) ○ The movement also has two sides, the Attraction and Aversion ○ The uncompounded (simple) movement that commences from the Unity Point is a

descending movement, it travels in the direction that is opposite to the Unity Point, therefore, it is called the Aversion ○

When the Mirror of Illustrations tries to reflect back the reflections, direction of the uncompounded movement undergoes a change and the movement which was descending so far reverts and becomes the ascending one ○ This movement is called the Attraction ○

LAW OF CREATION

For the understanding of Time and Space, explanation of '*Kun*' (Be!) is necessary ○ When the word 'Quran' is said the spellings of the word, Q-U-R-A-N, are seldom regarded as an object of consideration rather the reference is made to that Revealed Understanding which was bestowed upon the Holy Prophet (PBUH) in the form of Quran ○ It means that there is a name (noun) or a symbol for every thing which could be called the body ○ But any symbol or the body cannot be regarded as the soul or the life of that object ○ The symbol or the body is assumption (fiction), the soul or the spirit (life) residing in that body is the reality ○ A listener listens to the words and comprehends the reality ○

When we say 'pen' the listener does not conceive it as P-E-N, but a thing that writes comes to his mind ○ This describes the Law of Structural Formation ○ We would be

mentioning the reality of an object when we would be referring to that thing which is the movement or the life of that object ○

Now let us call every individual of every species of the existents a particle ○ This particle, in fact, is a movement having two sides ○ One side of the movement is the chromatic (colored) light which is known as the body or the manifestation of that particle ○ The other side of the movement is achromatic (colorless) light which is known as the life, character, nature or the reality of the particle ○ One side of the achromatic light, the reality of the movement (*Nasma*) is known as Time ○ There is a saying of the Holy Prophet (PBUH), "*Do not condemn time, Time is Allah*" ○

There is no variation in this aspect of the movement ○ According to the declaration of Allah, the Most Exalted, movement (*Nasma*) also has two sides and as the law is both these sides are contradictory and opposite to each other in their qualities and properties ○ The side of the movement in which there is no variation is called Time and the other side in which variation is there, is known as Space ○

All those characteristics and properties which are the essence of life, character or entity, reside in Time ○ Since Time itself is invariant therefore no change or variation ever takes place in these essences whose center or abode is Time ○ The reverse side of the movement is known as Space ○ Every type of variation takes place in this very side ○

It has been stated by Allah, the Most High, in the Holy Quran, *"Verily, We are closer to you than your Jugular vein"* ○ Time has been described in these words ○ Allah forbid, no word or any statement of Allah could be devoid of meaning and purpose ○ The aforementioned saying of the Holy Prophet (PBUH), *"Do not condemn Time, Time is Allah"* testifies the same ○ There is another saying of the Holy Prophet (PBUH) that also explicates the same ○

"He who recognizes his self, recognizes his Lord" ○

Self is the name of that Reality in which no variation or change is possible ○

After having understanding of Time, the standards and values of the Creator and the

creatures distinctively become separated ○ It is the proclamation of Allah:

" Say! Allah is matchless, the only One. He is Absolutely Undependent, Free of wants. He begetteth not nor is He begotten. And, there is none like unto Him". (Surah 112)

All these are the characteristics of the Creator ○ To have a match, to be dependent, to have offsprings, to have parents and to have a family are the characteristics of the creatures ○

These characteristics pertain to Space or the manifestation ○ But the characteristics of the Creatorship are the opposite of these properties ○ Creatures are characterized with a beginning, an ultimate ending, ambiguity, variation of every type and classification of the reflections of colors (shades of light) and then different species are marked with distinct forms and figures, diversified shapes and features and a variety of situations and conditions are prevalent in the different species ○

Time and Space can be elucidated with an example of the passage and the passenger ○ The passage is Time and the passenger; Space ○ Although the passenger remains

engrossed in himself, that is, his involvement remains confined to his own situations and circumstances concerning him, he cannot maintain his existence without his association with the passage ○ He could be oblivious of the passage but it is impossible that he could dissociate himself from the passage ○ It is worth considering that there is no possibility of even the slightest gap between the two ○ Passenger is the product of the passage, i.e., he is because of the passage ○ All the movements and activities, all the styles of life, all the thinking approaches, the total character of the passenger cannot exceed the limits of the passage ○ He is restricted by the values and standards of the passage and is bound to follow the rules of passage ○ In human life, the passage is the Unconscious, and the conscious is the passenger ○ We can identify the Unconscious by means of Conscious ○ When the person remains engrossed in the Conscious for most of his time then eventually his attention for the Unconscious would be at the lowest which leaves the lesser room for the functional activities of life and still lesser values of the life to be practised ○ More consciousness is evidently a proof of the more

active Conscious, this minimizes the magnitude of the action and the practical work ○ When man exercises thinking continuously, the period for the activation of the Unconscious is reduced to the minimum, and this is the only period which is the period of the action because it is free from deliberation and thinking ○ Therefore it is the law, that more time will be given to the Unconscious to remain active the more will life advance on the paths of the action ○ In fact, the Unconscious is that side of the Movement of the *Nasma* that constructs the Spatialities of the Life i.e. the deeds and actions of life ○

We would like to explain once again that the Unity Point has two sides ○ One is the Realm of Light (*Alam-e-Noor*) which is the Origin of Time and the second is the Realm of Behest which is the Origin of Space ○

Time is dominant in the Realm of Behest (the Origin of Space) and Space is the suppressed one ○ Space is dominant in the Spatial Realm or the Created Realm and Time is suppressed ○ Time is the base line of both Space and the origin of Space ○ The origin of Space is the *Simple Nasma* and Space is the

Compounded Nasma ○ The general build-up of the *Simple Nasma* is called the Realm of Behest and the Complete build-up of the *Compound Nasma* is called the Created Realm ○ There is the screen of the Realm of Illustrative Forms (The Astral Realm or the Limbo) separating both these Realms ○

Man takes five steps in the Realm of Behest and two in the Created Realm ○ The five steps are: The Latent, the Obscure, the Arcanum, the Spirit and the Heart and the two steps are the Perception (Self) and the Mould (Body) i.e., the five steps are of the Realm of Behest and the two are that of the Created Realm ○

The Primary Movement, the movement of the Latent and the Obscure remain in the Unconscious ○ The movements of the Arcanum, the Spirit and the Heart — the secondary movement — appear in the form of the Fantasy, the Idea and the Concept respectively in the human mould ○ The movements of the Self and the body, that is, the final movement is known as the Perception and Action ○ The Latent is the achromatic movement with Aversion in it ○ The Obscure is also the achromatic movement with

Attraction in it ○ Arcanum is the monochromatic movement with Aversion and the Spirit is also the monochromatic movement with Attraction in it ○ The Heart is the omnichromatic movement with Aversion and the Self is also the Omnichromatic movement with Attraction in it ○ The Mould (body) is the display of these movements ○

All the movements of the Realm of Behest are Simple (uncompounded), two movements are devoid of any color and are the basis of the Negativity

(La = naught) ○

No.1. Negativity of Aversion of the Latent, the Realm of Specified Behest ○

No.2. Negativity of Attraction of the Obscure, the Realm of General Behest ○

The Latent (*Akhfa*) causes the revelation of the Negativity of the Aversion and the Obscure (*Khafi*) helps in discovering the Negativity of the Attraction ○ Both these Subtleties are the basic points of the prototypes of the existents ○ *Akhfa* (Latent) is that prototype of a species in which an outline of a species is extended over all the individuals of that

species ○ It can be exemplified by an object of the universe ○ For instance, a seed of a tree that had germinated first of all ○ That seed contained, therein, all the trees that were to grow during the age of the universe ○ That same one seed laid the foundation of the outline of its whole species ○ In the outline of that seed such a movement is found which is aversion from its commencement (Origin) towards its end-result (Manifestation) ○ This is the first step of the outline of the species ○ The second step is *Khafi* (Obscure) which is attracted towards its origin from its manifestation ○

Two initial basic points of the Realm of behest are found in the word 'Lā' ○ These are the two initial steps of 'Kun' (Be!) ○ *Lam* (the first of the two letters forming the word Lā) is the basis of the Aversion and the 'Alif' (second letter in the word Lā) is the basis of the Attraction ○ Both these bases; the Latent and the Obscure are the origin (Unconscious) of the life ○ If the collection of both these basic points is given the name of Sight then this sight would be required to divide into two sides, the surface and the depth ○ *Akhfa* (the Latent) is the depth and the *Khafi* (Obscure) is the

surface ○ The Latent sight always penetrates the screen and witnesses behind the screen and the Obscure sight always sees the surface ○ The Latent sight passes through the screen as the screen is the Attraction and the latent is the Aversion ○ But the Obscure sight itself is attraction therefore it cannot permeate the screen and is hindered by it ○

“Whatever is in the heaven and on earth, declares the praises and celebrates Glory of Allah for He is the Exalted in Might, the Wise. To Him belongs the dominion of the heaven and the earth; It is He who gives Life and Death, and He has Power over all things. He is the First and the Last, the Evident and the immanent; and He has full knowledge of all things. He it is Who created the Heavens and the Earth in Six Days and is moreover established firmly on the Throne (of Authority); He knows what enters within the earth and what comes out of it, what comes down from heaven and what mounts upto it. And He is with you wheresoever ye may be and Allah sees well all that ye do. To Him belongs the dominion of the heavens and the earth and all Affairs are Referred back to Allah”.

(Surah 57 Verses 1-5)

Ascent and Descent

All the six subtleties, the Latent, the Obscure, the Arcanum, the Spirit, the Heart and the Self are the names of six movements ○ Each of these movements has a specific length in every species ○ Three of these six movements are ascending movements and the other three are the descending ones ○ Corresponding to the three descending movements three ascending movements take place on the otherside at the same time ○ The Latent (*Akhfa*), the first movement of every species is the movement of the Descent or the Aversion ○ This movement emerges from the depth and rises towards the surface ○ The surface where this movement reaches after covering its fixed length (distance) is known as the Arcanum (*Sirr*) ○ This movement was achromatic (colorless) in the Latent but when it enters the Arcanum (the Illustrated Realm) a color is produced in it, making it monochromatic ○ The colorlessness of the Latent (*Akhfa*) was the source (origin) of all the colors and now the unicolorness of the Arcanum holds all the colors in it ○ After Arcanum, this movement covers another

length ○ As soon as this length is completely covered all the colors present in the unicolorness are scattered and dispersed ○ One side of the limits where these colors disperse is the Heart or the idea (Conception) and the other side is the Self or the Sensation (Feelings) ○ This very combination of the colors is the Manifestation or the Body, whatever 'species' it may be ○ In this voyage, upto this stage, the Unconscious i.e. Time had been on the surface and Space i.e. the Conscious remains in the depth ○ But after becoming the Manifestation Time goes down in the depth and Space becomes surfaced ○ The movement which travelled from the Latent (*Akhfa*) to the Manifestation is known as the Descending Movement but when Space is surfaced movement becomes the Ascending one ○ This movement ascends from the Manifestation (the Subtlety of the Self) towards the Spirit and from there it further ascends to the obscure (*Khafi*) ○ *Akhfa* (the Latent) is the Preserved Scripturum ○ The Arcanum is the Illustrated Realm ○ The combinative form of the subtleties of the Heart and the Self — the Manifestation, is the Phenomenal World or the Body ○ The Subtlety of the Spirit

(*Latifa-e-Roohi*) in religious terminology is called the Limbo (*Araaf*) or the Erebus (Purgatory) ○ The Obscure (*Khafi*) is the Written Book, the stage of the Resurrection and the Judgement ○ As mentioned earlier, these are seven steps of the human life ○ These seven steps are the seven ages ○ These seven ages have been sub-grouped into Two ○ One of them is named as the Realm of Colors of the Phenomenal World, that is, the Present World, the other is the Resurrection and Judgement ○ There are two more stages between these two ○ The intermediary phase occurring between the Preserved Scripturum and the Phenomenal World is the Realm of Illustrative Forms and the other intermediary phase which comes between the Phenomenal World and the Resurrection and Judgement is known as the Purgatory (*Alam-e-Burzakh*) ○ This is that phase which comes during the Ascending Movement ○

Explanation

The Pen, i.e. the Knowledge of the Divine Pen and the Tablet, i.e. the Preserved Scripturum ○

Both these are two sides of the Point of Unity ○ The side facing the Supreme Being of Allah is called the Knowledge of the Pen ○ The very same side is also known as the Beatific Vision of the Being and the same could be called, in general terminology, the Ultra-achromatic or the Extra-Unconscious ○

There are twenty three sections (departments) of the Pen and the Scripturum ○ Here we would ignore the twenty three sections of the Pen (The Ultra-achromatic) and discuss only that section of the Scripturum (the achromatic) which has been referred in the above cited verse of the Holy Quran ○ This section is related to that point of the Scripturum or the Unconscious whose one side (plane) is the Memory and the other side is the Thinking ○ Both these planes are the two sides of the same one movement ○ One side is the plane of the Memory and the other side is the plane of the Thinking ○ The plane of the Memory is the vast, deep and engulfing Void of Light ○ The Thinking plane is mere Light (*Noor*) which descends from the Void of Light: from the infiniteness towards the finitude ○ The very same movement has been mentioned by Allah the Most Exalted in the

first part of the above referred verse, "Whatever is in the heavens and on the earth, declares and celebrates the Praises and Glory of Allah...." Thus, every thing after coming into finitude from the infiniteness makes it acknowledged that the Supreme Being of Allah, the Most Exalted is Holy, Inerrant and Unlimited and this very limitlessness is the faculty of the Holiness and the Glory of Allah ○ If the Invariant and the Variable is required to be discriminatively and distinctly understood then the Invariant would have to be termed as the Limitlessness and the Variation as the Limitude ○ When variation occurs in something, first of all the demarcative limits come into being, that is, nothing can exhibit variation without peripheries and limits ○ Variation is another name of Movement ○ And the movement cannot take place unless the limits for something are determined ○ To be free of variation is to be free from and above every want, need, restriction and frequency ○ The Limitlessness and Infinitude have been termed in the Holy Quran, as the Creator and the Limitude and Finitude as the creatures ○

Externality

Externally, the universe is composed of three circles ○ These three circles in fact are three parts of the universe ○ The first circle is that of the Matter, the second is that of the Animality and the third one is that of Humanity ○ The external process which can be termed as the mechanical process is based upon the matter ○ The Inanimate (minerals) and the vegetables are the resultant outcome of this mechanical process ○ Animals are formed by the second circle ○ And, the third circle is responsible for the commencement (evolution) of the human form ○ These three fixed and specific circles are known as the Externality or the Manifestation but the process of their transformation and assimilation have been kept secret from our sight and this secret process (methods) is an integral part of the fabulous wisdom of Allah ○

The Cosmic Point — The Intuitive Thought

This secret assimilation takes place through the Mind of the Unity Point ○

The Mind of the Unity Point (*Nukta-e-Wahdani*) is that Will of Allah which was exhibited when the word 'Kun' (Move!) was uttered by Him ○ It is disclosed, here, that the Will (Intention) of the Infinitude grants the form of 'Khafi' (obscure) to the 'Akhfa' (the Latent), or to say, the Void of Light is given the shape of the Light ○ This Will does not require any source or cause for its accomplishment as no composition of sources or the means exist in the Void of Light ○ The change that converted the Void of Light into the Light has taken place only because of the Will of Allah the Creator ○ This fact leads us to the conclusion that the Void of Light and the Will of the Creator both, are one and the same Reality ○ And, the very same Reality is the basis of the making of the universe ○ Quran has termed this Reality by the name of 'Tadalla' (Inclination) ○

"He was taught by one mighty in Power; endued with Wisdom; He appeared (in the stately form) while he was in the highest part of the horizon; then he come closer and inclined (towards him). And was at a distance of but two bow-lengths or even nearer".

(Surah 53 Verses 5-9)

Those observations have been mentioned in these verses which were experienced by the Holy Prophet (PBUH) when he had the occasion of coming into contact with the Void of Light ○ Knowledge of this Reality is associated with the highest degree of the cognition of the Supreme Being ○ In this stage the excellences of consummate powers of the Supreme Being of Almighty are revealed and disclosed ○ Those teachings have been indicated in the aforementioned Verses which were granted to the Holy Prophet (PBUH) directly by Allah, the Most High ○

The void of Light is a collection of those Beatific Visions which are the Realities of the Sciences (Knowledge) ○ The same Realities of the Sciences are called the Knowledge of the Pen (*Ilm-ul-Qalum*) ○ They have a preference over the Commands of the Preserved Scripturum ○ Secundarity of the very same Sciences is named as the commands of the Preserved Scripturum ○

At places, reference to these sciences is found in the glorious prayers of the Holy Prophet (Peace and Blessings of Allah be Upon Him) ○ One of these prayers is as follows:-

"O, Allah! I beseech of Thee through those Names of Thine which Thou have revealed upon me, or upon the people that were before me. And, I beseech of Thee through those Names of Thine which Thou hast preserved in thine own Knowledge for Thyself and I beseech of Thee through Thy those Names which Thou would ever reveal upon anybody after me" ○

Another glorious prayer of the Holy Prophet (PBUH) is as under:-

"I supplicate through every such Noun that is Thy Holy Name, and Thou have adopted it as Thy Name or it has been revealed in Thy Holy Book, or have indoctrinated Thy creatures with its knowledge or have specified its knowledge for Thyself" ○

In these prayers the Void of Light i.e. the Attributes and Excellences of Consummate Power, The Habits, Customs and Traditions of Allah, the Most High and the Laws governing the Beatific Visions have been declared as the Names of Allah, the Most Exalted ○

This Knowledge, in rank, is after the Supreme Being of Allah and comes before the innovation (*Abdaa*) ○ Cognition of this stage of Allah gives rise to the abilities to create, control and administer without any resources

and means ○ Countless consummate qualities are accumulated in every Name (Appellation) of Allah ○ These qualities after emerging from the Void of Light adorn the Preserved Scripturum and from there they manifestly express themselves in the Created Realm ○

The void of Light, in the previous pages, have been called as the Ultra-achromatic (Extra Colorlessness) ○ Void of Light or the Ultra-achromatic is not indicative of the Negation or the Non-existence rather it is the State Devoid of Light, the state that is a collection of the Laws pertaining to the Light (*Noor*) ○ It is a sort of the most subtle Luster and the Light (*Noor*) has been created from this very Luster ○

The Supreme Being of the Creator is far above the Void of Light which is Ultra-achromatic and thus the Supreme Being is above the Ultra-achromatic ○ In fact, identification of the Supreme Being of Allah is beyond comprehension through words ○ Description of the Supreme Being of Allah is far above fantasy, imagination, words and every other manner of perception ○ Only Intuitive Contemplation can have the feeling of

the nearness of Allah, the Most High ○ And only striving of the Intuitive Contemplation can take the man to that place where he can observe the Beatific Vision of the Supreme Being ○ At that very place he gets the occasion to converse with Allah, the Most High ○ This conversation is not directly with the Supreme Being but converse through the Beatific Vision of the Supreme Being ○

Incidence

Observation of an object causes its comprehension ○ The Object, first of all, enters into man's observation then makes its way in the perception or the conscious ○ But this is not the final stage ○ The final stage is the Unconscious or the Extra Conscious where the object infuses with its 'Reality' ○ This level is situated in the depths of the Consciousness ○ We, in the previous pages have termed this stage as the 'achromatic' (Colorlessness) or the Obscure (*Khafi*) which is located beneath the Conscious and above the Ultra-achromatic ○

When the name of an object is uttered, the object takes a form in the mind (soul) of the listener ○ For example, when the word 'sun' is

said, the listener perceives the sun within himself ○ The sun that is in the exterior has nothing to do with the interior one being visualized ○ This inner sun is the incident of the soul or the mind ○ All those who happen to think or listen about the sun, the world over, unanimously perceive the same sun or the Point of incidence of all of them is the same one sun ○ Now, this is a reality in which no change (variation) takes place ○ That is, it is a Persevering Reality (*Haqiqat-e-Sabita*) ○

When we happen to hear the name of such a thing which has never been sighted before by us, even that unseen object enters the mind in the form of an invariant Established Reality ○ For instance, nobody has ever seen Allah but when the name of Allah is heard, a reality — which cannot be ignored — crystallizes within the listener ○ The crystallization of this reality is associated with the same one Cosmic Point which not only includes the universe but the ultra-cosmos is also present in it ○ The area of the universe encompassed by this point is indicated by the word 'Collaboration' (*Jamma*) or the exact Truth (*Ain-ul-Yaqeen*) ○ But when the ultra-cosmos is also engulfed by this point, it is known as 'Union of Collaborations'

(*Jamma-ul-Jamma*) or the True Reality
(*Haq-ul-Yaqeen*) ○

True Knowledge

Prior to the above referred perception or the incidence, the human mind experiences a particular state which is called the True Knowledge (*Ilm-ul-Yaqeen*) ○ It is a sort of observation in its own right ○

Someone is looking at one's own reflection in the mirror ○ If the mirror itself is unobserved and only the presence of an identical person before the viewer is in the Knowledge of the viewer then this state is called the True Knowledge ○

The Exact Truth

If the viewer has this knowledge that he is viewing his reflection in the mirror but he is ignorant of the realities of the mirror, the reflection and that of himself, then this stage is known as the Exact Truth ○

The True Reality

If the viewer knows that he is viewing his reflection in the mirror and at the same time he is also aware of the realities of the mirror, the

reflection and that of himself, then this is the state which is termed as the True Reality ○

Further Exposition

In our daily observations light is a substitution of the mirror ○ This light acts as a mirror betwixt the observer and the observed ○ We subdivide the act of viewing in four circles which, in Sufism, are called the Four Dimensions ○ These circles have been already discussed, in the previous pages, by the name of Channels ○ The first circle is denominated as the 'Black Draft' (*Tasweed*) ○ The very same circle is also known as Void of Light ○ Spacelessness, Time are the other names of the same circle ○ The same circle is the basis of the Beatific Vision of the Being or the universe ○ The very same circle has been termed as '*Tadalla*' (Inclination) in the Holy Quran ○ There are two sayings of the Holy Prophet (PBUH) that could be referred in this regard ○

1. "*I share Time with Allah*" ○

2. "*Don't condemn Time, Time is Allah*" ○

The very same circle is the Invariant ○ This is the circle whose area is extended from Eternity (the Remotest Beginning) to Infinity

(the Remotest Ending) ○ The gracious command of Allah, 'Kun' (Be!) is encompassing and prevailing upon the very same circle ○ This is the circle that has been mentioned in the Quranic Verse, "Allah is the Light of the heavens and the earth" ○ This is the circle that is the first dimension and we can term it as Sight ○ The other three Circles, Abstraction (*Tajreed*), Evidence (*Tashheed*) and Manifestation (*Tazheer*) are spaces ○

Dimension No.1	=	Sight (<i>Nezar</i>)
Dimension No.2	=	Seeing (<i>Nazara</i>)
Dimension No.3	=	Spectator (<i>Nazir</i>)
Dimension No.4	=	Scene (<i>Manzoor</i>)

All these four are also known as Observation (*n*) (*Shahood*), Act of Observation (*v*) (*Mushahida*), Observer (*Shahid*) and the Observed (*Mashhood*) respectively ○ The Sight, or the Observation, or the Black Draft or Time is the basis or the foundation of the Observation, structural formation of the universe ○ No variation has ever taken place in it nor is it ever likely to take place ○ At its own place it is the Principle Reality upon which the edifice of the other three Spaces is

staying ○ This principle Reality is the Spacelessness and this is the reality of all three spaces ○ The first space following this, called the Abstraction, exists in the form of Seeing or Observing ○ The second space or the Evidence is known as the spectator of the Observer ○ The third space, the Manifestation is called the Observed or the Scene ○ This space is the fathomless ocean of light ○

Abstraction (*Tajreed*) or the first space is the Light (*Noor*) ○ Evidence (*Tashheed*) or the second space is the Uncompounded (Simple) *Nasma* ○ The very *Simple Nasma* is known as the cosmic rays ○ The *Compounded Nasma* or the Manifestation (*Tazheer*), the third space consists of all the lights (rays) other than the cosmic rays ○ The concentration of the rays of the Manifestation causes the formation of all the bodies of the universe ○ The lights of the Manifestation are a sort of a colored mirror ○

In fact, all the four dimensions are the four mirrors ○ The first stationary and invariant mirror is the Sight or the Spacelessness ○ The Second kinetic or the variable mirror is the Seeing ○ The third kinetic mirror is the

Spectator and the fourth kinetic mirror is the Scene ○

Sight

We could consider sight a sort of Cosmic Conscious ○ It has one singular style wherever, in whatever form it may appear ○ The sight that sees the water, in man, as water, observes water as water in every thing ○ This has never happened that man has adjudged water as water and the lion has taken it as milk ○ Function of the Sight, in every particle and every point of the universe is one and the same ○ Just as the iron is felt hard and solid by us similarly an ant also finds it hard and solid ○ This clearly suggests that the iron exercises the same sight for an ant which it exercises for man ○ All the scenes of the universe are bound to obey this law ○ When man glances towards the moon, the moon appears before him as it appears to a pheasant ○ Water is acquired by the roots of a tree as water just as an animal takes water as water ○ A snake also takes milk as milk and a goat is also never mistaken in recognizing milk ○

Conclusion

Only one conclusion can be drawn from all the above cited examples that only one sight is operative in every particle of the universe, without any conflict in its behavior, invariantly ○ It has a fixed and specific role to play in which no change has ever taken place since the very first day of the creation ○ This sight negates both Time and Space because neither any variation of time could bring any change in its style of working nor any change of place could effect its attitude ○ This sight expresses the same one quality for any moment eternally or in the depth of any particle of the universe ○ The very same sight is that thing which could be called the central point of the Conscious or the reality of the universe ○ It is not only above the colors but is even above the colorlessness ○

Allah has stated in the Holy Quran that, *"Taught the man, which he naught knew"* ○ Here, 'taught' implies the bestowal or the infusion in the Unconscious ○ That is, Allah specially ordained man's nature with such a faculty which the nature and the instinct of the universe was devoid of ○ It is the

statement of Allah, the Most High "When I have fashioned him, in the due proportion, and breathed into him My Spirit, fall ye down (in prostration) in obedience unto him". (Surah 38 Verse 72)

This also has been stated that, 'I granted the Knowledge of the Names to Adam' ○.

All these statements clearly describe that having knowledge and the understanding of that thing which is basic reality of the existents is not possible for anybody except man because this special knowledge has been granted only to man ○ This special knowledge is the knowledge of the Unconscious ○

Knowledge of The Names

All the creatures of the universe have Conscious ○ For instance, trees and animals feel thirsty and they have sense of quenching it with water ○ Similarly, air is also conscious of the tiny droplets of water and is aware of its duty to carry them along with it ○ This conscious of the ordinary level is found in all the existents but to understand that from where did the existents get this faculty, is particular for mankind only ○ Allah has granted him this knowledge by breathing His soul into Adam's mould ○

The three types of Knowledge have been related in the Holy Quran ○

1. The Presented Knowledge ○
(*Ilm-e-Huzoori*)
2. The Acquired Knowledge ○
(*Ilm-e-Husooli*)
3. The Vatic knowledge or Knowledge of the Inclination ○

The Presented Knowledge

Everybody with a conscious, knows about the position and situation of the universe ○ This certainly occurs to everyone that after all, where are they all installed and upon what plane are they staying ○ Quran frequently gives reply to this question ○ It has been reiteratingly stated by Allah, the Most High: I am the Omniscient, I am the Knower of All, I am the All-Observing, I am the Encompassing, I am the Omnipotent, I am the Light of the heavens and the earth', etc. All these statements lead to the only conclusion that the universe is located and situated in the Knowledge of Allah ○

How is the universe held in the Knowledge of Allah? For understanding of this thing, it is necessary to know about the internal and

intrinsic composition of the constituents of the universe ○ It is our observation that every thing is gradually heading towards its eventual goal ○ Name of this journey is the evolution ○ Now, it is necessary to understand what this evolution is and how it is taking place ○

We see or hear, feel and sense through the light ○ Light gives us senses ○ The senses through which we acquire knowledge about something have been given by the light ○ If the medium of light is eliminated our senses will also be obliterated and neither we nor anything else would remain in our observation ○

Example

If a white paper is painted by an artist in such a way that a space resembling a pigeon is left out ○ Then if someone, after showing him this paper, is asked what he can see on the paper, would certainly reply that he is witnessing a white pigeon on the paper ○

Just like the above cited example the Knowledge of Allah is surrounding the universe ○ Every particle of the universe is situated in the Light of Allah in the form of an

empty space ○ The viewer cannot see the Light of Allah only the voids of the universe are sighted by him which are called objects — the moon, the sun, the earth, the sky, the man, the animal etc., by him ○

SECRECY OR EVOLUTION

World is inhabited by multitudes of people and every person is unaware of the other person's life, that is, life of every person is a secret which is not known by the others ○ Everyone, taking advantage of this secrecy hides his mistakes, poses and tries to present himself in a better form and wishes to be acknowledged as an ideal person ○ Had his faults been in the open before the people ○ he would not have dared to express himself better than what he actually is and the evolution of life would not have taken place at all ○

Acquired Knowledge

Human life has been constituted with certain elements that remain hidden from the conscious and lead the conscious towards an ideal or sublime life ○ It means that secrecy is such a reality that could be termed as the evolution ○ This significance of the human

formation grants him distinction over the animal formation because the constituents of the animal life are not hidden from the conscious of the animal ○ Every animal has specified actions to perform which are well known by the conscious of that animal ○ This is the reason that an animal never attempts to express itself better than the other one ○

This distinction of the conscious in the formation of human life is the source of all the sciences, arts and skills ○ The same conscious distinction separates man from his Unconscious ○ From here man sets a line which lays the foundations of one type of Knowledge from the components of the Inspired Knowledge ○ This knowledge is a collection of all the physical sciences ○ In terms of Sufism, it is known as the Acquired Knowledge (*Ilm-e-Husooli*) ○ Prominent features of this knowledge are assumptions and suppositions ○

Insinuated Knowledge

The knowledge that draws the distinctive line between the Presented and Acquired Knowledge and at the same time it works as a bridge between the two, is known as the

Insinuated Knowledge (*Ilm-e-Ladunni*) ○ It comprises of those facts that could be found in the depths of the Acquired Knowledge ○ The salient features of this knowledge comprise of the Elohistic Signs ○ The Elohistic Signs are those signs which have been reiteratedly brought into our notice by the Holy Quran ○ Actually all the physical laws follow the spiritual laws ○ It is customary for the Insinuated Knowledge to trace the spiritual laws from the physical laws and after becoming familiar with their reality have access to the Presented Knowledge ○ When this knowledge is granted to the prophets it is known as the Vatic Knowledge (*Ilm-e-Nabowat*) and when it is granted to *Auliya* it is termed as the Insinuated Knowledge (*Ilm-e-Ladduni*) ○ Revelation (*Wahi*) is particular for the prophets and the Inspiration (*Ilham*) for the *Auliya*:

How do the prophets and *auliya* get this knowledge? Only a brief account of this thing is given below as a detailed discussion of this topic would be out of the scope of this book ○ If it will be the Holy command of Allah, its detail would be given in some other book ○

The universe is constituted by the four dimensions or the four circles as indicated in the previous pages ○ But only one angle of their properties was discussed over there ○ Another angle of these circles, in Sufism, is known as:

1. *Rah* (Draught)
2. *Rooh* (Soul)
3. *Roya* (Vision - Dream)
4. *Royat* (Countenance - Appearance)

These four characteristics of this particular angle are related with the Unconscious ○ Draught (*Rah*) is the Negative Unconscious, and the soul (*Rooh*) is the Positive Unconscious ○ Similarly, the Vision (*Roya*) is the Negative Conscious and the Countenance (*Royat*) is the Positive Conscious ○ Draught, *Rah*, the Negative Unconscious is invariant ○ Spatio-temporal distances, space & spacelessness, do not exist there ○ All the eternal happenings and incidents are found in one single Point ○ When this Point comes into motion its name becomes the Soul (*Rooh*) ○ Before coming into motion its name was Draught (*Rah*) ○ Commencement of the movement is responsible

for the production of the temporal and spatial distances in this Point ○

The Cosmic Sight have been mentioned in the previous pages ○ The same Cosmic Sight is the *Rah* (Draught) and after splitting up in temporal and spatial distances the same is called Incident Reality (*Haqiqat-e-Wardah*) or the soul ○

If the word 'sun' is pronounced in an audible voice the image of the sun would flash in the mind of the listener ○ The sun appearing in the mind of the listener, in fact, is the sun with which he is acquainted externally ○ He does not recognize any other sun except the one which occurs in his mind ○ This movement is known as the Soul, the soul is affiliated with the human mind in the form of an Incident Reality and is flowing and prevailing in all the existents equally ○

When somebody holds this Incident Reality in his mind it takes the shape of the imagination, that is, the Soul after infusing in the Conscious becomes the imagination ○ This very state is called *Roya* (Vision), but when this imagination comes down to the level of the angle of visibility it is called *Royat*

(Appearance) ○ The sight, at this stage, finds the object before itself in an embodied form ○ The role of the sight remains the same even at this stage as it was there in the *Rah, Rooh* and *Roya* ○ The first cycle, in general terms, is called Unconscious; second, the Perception; third, the Imagination (Idea) and fourth, the Object ○

Difference of Unconscious, Perception and the Conscious

In the light of the above exposition the universe or the individual of the universe has four specific levels ○ The first of them is the Extra-Unconscious ○ The same is also called Ultra-achromatic ○ This level is situated in the extreme depths of the universe or the individual ○ It is hardly possible to identify the characteristics of this level but it is not impossible ○ When a movement causes this level to rise it becomes a collection of altogether new characteristics and properties ○ This collection is called Unconscious and the same is the 'Achromatic' (colorless) ○ Identification of the properties of this level is also quite difficult but comparatively easier than that of the Ultra-achromatic ○

It is important to remember that the movement had started in the second circle; the Unconscious ○ When the very same movement, after emerging from the second circle enters into the third one, the Conscious of the individual has its realization ○ This very realization is named as the Imagination (conception) ○ Then this imagination after rising from its level becomes the Appearance (Countenance) and the conscious of the individual is in visual contact with this appearance ○ This very state is called 'Being' (Existent) and is denominated with various names ○

Every thing has to pass through these four levels ○ An object cannot exist unless it has not passed through all these four stages ○ As though the existence of something is exhibited in the fourth stage and its initial structure is formed and prepared in the first three stages ○

Thus, there are four types of Consciouses ○ One is acquainted with such an expansion which is far above and beyond the cosmos ○ We can call this conscious; the

Extra-Cosmic-Conscious ○ This very conscious is the First Conscious;

Second Conscious is the collective conscious of the whole universe ○ It could be termed as the Cosmic-Conscious ○

Third conscious is the collective conscious of any one particular species ○ It could be termed as the 'Conscious of the Species' ○

Fourth conscious is the conscious of an individual of any particular species ○

Our mind besides other powers enjoys such a power of flight which, in general terms, is called Fantasy ○ Flight of this 'power' takes it to those heights that are beyond the limits of the cosmos ○ But once it reaches there it is lost without leaving any trace and our mind can neither bring it back nor can find its whereabouts or about the happenings faced by it during this loss ○ The realm where this power is lost, in Sufism, is called the Divinity (*La'hoot*) or the Ultra-achromatic ○ This is the State of the First Conscious ○ Where infinite Attributes of Allah are gathered ○ These Attributes are eternally conjunctive with the Supreme Being of Allah, the Most High ○ This

is why these are known as Endogenous ○
Unification of these Attributes is also called the
Beatific Vision of the Supreme Being ○ This
very Realm is termed as the Draught
(*Rah*) ○

The Holy Quran has introduced us with
three entities ○

First, the Supreme Being of Allah that is
Infinite and far above Draught (*Rah*) ○

Second, the Attribute of Allah which are
endogenous and are the
Extra-Cosmic-Conscious or *Rah* (Draught) ○

Third is the Cosmos ○

This makes them three entities, namely, the
Supreme Being, the Attributes and the
Universe ○ Both the Cosmos and the
Attributes are encompassed by the Supreme
Being ○ The Supreme Being is the Creator, the
Attributes are the Endogenous and the
Universe is the Creation ○ The Supreme
Being of Allah is associated with every
Attribute ○ Supreme Being of Allah has been
known by the name of 'Mercy' by the ancient
prophets (Abraham and Ismail) and the
prophets following them ○ The Mercy, that is

infused in all the infinite Attributes of Allah has been introduced by the prophets by two Names of Beauty (*Jamal*) and Majesty (*Jallal*) ○ The Beauty has been characterized with two properties; namely, the Creativity and the Lordship ○ And the Majesty has been characterized with only one property that has been named as Reckoning ○ Thus, each of the infinite Attributes of Allah, without any exception, is infused with three properties of the Creativity, the Lordship and the Reckoning ○ The Creativity, in man is expressed in the form of Skill, the Lordship is displayed in the form of Morals and Manners and the Reckoning is displayed in the form of Knowledge ○ Thus, man epitomizes all these three properties ○

Supreme Being is far above the Invisible Unseen (*Ghaib-ul-Ghaib*), the Draught (*Rah*) is the invisible Unseen and the Soul (*Rooh*) is the Unseen ○ The remaining two conscious, after soul, are the Vision (*Roya*) and the Appearance (*Royat*) ○ Although both these two are infused in the soul but are known as 'Present' (*Huzoor*) ○ Vision is present before the third conscious and the Appearance before the fourth conscious ○

Period

Period or interval of time is the name of such a spatial state that is rotating on a linear path ○ When all the above mentioned four consciousnesses revolve in the linear direction, this revolution is known as Period, Interval of time or Time ○ But, when the revolution of these consciousnesses is directed towards a center it is known as Space ○ Both these states, the Linear rotation and the centripetal rotation take place simultaneously ○ Both these rotations are jointly and continuously producing movement in the conscious ○ We are sensuously familiar with the linear movement in the form of seconds, minutes, hours, days, months, years and centuries ○ And, the rotational movement is known in the forms of the earth, the moon, the sun, the heavenly bodies and the solar systems etc. Both these states are unitedly known as the Period ○ In fact, a variation which is a combination of the Ultra-achromatic, the Achromatic, the monochromatic and the omnichromatic keeps on taking place in our senses ○ This variation commences from fantasy and after transforming into thought and imagination it

takes the form of the feelings (senses) ○ This variation, then, reverts and returns back taking the same route, that is, it has to convert back into imagination, thought and finally, fantasy ○ Fantasy, Thought and the Imagination, all these three states occur on one side of the linear movement and the sensuous state takes place on that side of the rotational movement in which the linear movement occurs ○ Thus, the spatial and temporal both the variations occur in the same one point of the senses (feelings) ○ The very same point is termed as the Period and this periodic process is eternal ○

Centralities of the aforementioned four consciousnesses have four separate and distinct lives ○ The Centrality of the Senses is known as the Phenomenal World ○ Centrality of imagination during the course of its descending movement is known as the Realm of Vision (*Roya*), Realm of Event or the Realm of Illustrative Forms and during the ascent it is called the Realm of Spirits (souls) or the Realm of Purgatory (*Illyeen* and *Sijjeen*) ○ The centrality of the Thought during the course of its descent is called the Origin (*Mubdaa*) and in

its ascension the Resurrection and Judgement (Hell and Paradise) ○

The first section of the conscious that has been named as Rah (Draught) is known as the Inevitable Being the remaining three sections are called 'the Being' ○ There is no variation in the Inevitable Being (*Wajib-ul-Wajood*) but the linear and the rotational Revolution in the 'Being' are unitedly called the Period or the Existent ○ Former of the two revolutions is the mutual connection of every particle of the universe ○ The universe and the situational states of the Cosmic Conscious are placed in this revolution ○ The rotational revolution is particular for the individual ○ Individual and his modes of existence are situated in this rotation but all the states of the individual are only a fractional part of the collective states of the universe ○

If we could travel into the inner of a particle, the first thing encountered would be Space of the *Compounded Nasma* ○ This Space is the world of senses ○ Within the area of this Space the conscious of the individual remains immersed in the senses pertaining to the Appearance (*Royat*) as though the

Appearance itself is a collection of the senses within the Spatiality of the Appearance there is another Space, called the Vision (*Roya*) ○ It is Space of the uncompounded or *simple nasma* ○ Space of the *compounded nasma* is the outer garment of the individual's personality whereas Space of the *Simple Nasma* is the inner body of the individual's personality, that is, the Vision is such a Space which could be termed as the internal body of the individual ○ Within Space of the Vision, there exists another Space ○ This Space is the body of the Variant Light ○ And, within this Space resides the Invariant Light ○ The Invariant Light is the Inevitable Being or the Elohistic Attributes or the Spacelessness (*La Makan*) ○ Its vast expanses are encompassing the universe ○ But, the Supreme Being of Allah is still beyond it ○ As mentioned above, it is a Virtuous Quality of Allah, the Most High, and is Endogenous all the same ○

Compounded Nasma, Simple Nasma, Variant Light and the Invariant Light all have different and separate sets of senses ○ The Senses pertaining to the Appearance (Royat) remain predominant in the Phenomenal World over the other senses ○ When the individual lives in

the state of Vision (*Roya*) i.e. he is dreaming his attention is diverted from the Appearance and focuses in the Vision, or to say, the senses of the Vision dominate over all the other senses ○ The senses of the Vision (*Roya*) since Eternity had been dominating over rest of the senses till the creation of the Phenomenal World and now these senses come into action only during the state of Sleep and after awakening these become subjugated ○ After death, in the Erebus or the Limbo (the Purgatory) these senses will once again become dominant over all the other senses ○ The senses of the Soul had been dominated in the Realm of Event, are dominated in the state of Appearance and will remain in subjugation in the Purgatory as well ○ But on the Day of Resurrection the senses of the Soul will become predominating over all the other senses and will remain enforced permanently ○

Senses of the Appearance

The most important role of the senses pertaining to the Appearance (*Royat*) is that they remain confined within the individual concerned ○ These senses are incapable of learning the states and conditions of the other individuals ○ In the Holy Quran, Allah, the

Most Exalted, has characterized the senses as *Illiyeen* and *Sijjeen* (the Sublime and Depressive) ○ *Illiyeen* is the Sublime character and the *Sijjeen* is the Lowest and gloomy ○ Recording of both these characters invariably remains in continuation ○ The record of both these characters does not remain before the sight and remains invisible and hidden in the senses ○ Both these records have been termed by Allah, the Most High, as the Written Book (*Kitab-ul-Marqoom*) ○ As soon as man is disconnected from the Phenomenal World the Senses pertaining to the Appearance (*Royat*) become subdued and the Senses of the Soul (*Rooh*) become predominant ○ And the record of the wants duly skilled and mastered is brought before the eyes and the record of the tendencies that had not been practiced remain in obscurity ○ On the Day of Resurrection when the first Voyage of the universe will be completed, man and the jinns, the out-come of the Voyage, would be assembled so that the second Voyage of the universe could be started ○ The record of the tendencies which were not mastered will be destroyed ○

Senses

We have mentioned above that one of the Consciouses is Invariant ○ This characteristic of the conscious in its own limits has a singular style of observing, thinking, comprehending and feeling ○ No discrimination is found in this characteristic of the conscious for any individual or the cosmic particle ○ The second Conscious is created from this very Spaceless Conscious which have been termed as the Incident Reality ○ Although the movement of this conscious is very solid yet it is million times swifter than the thought ○ But, when this Conscious emerges on the surface of the third conscious its velocity is decreased to a great extent yet it remains millions of time more than the velocity of light ○ This conscious also strives towards a conspicuous surface and after entering into the conspicuous surface transforms into the elements of the Phenomenal World ○ This collection of the elements is the fourth conscious of the individual which is entirely superficial in its characteristics and because of this very reason its duration and solidness is extremely short lived ○ This is the conscious whose senses are the most deceptive

and deficient ○ Although the senses of this conscious comprise of the wants and demands that are largely aesthetic, these do not have the proper appreciation of the aesthetic standards ○ For this reason alone successive and continuous gaps are found in them, at the same time, to fill up the gaps these senses are ordained with demands that are termed as the Conscience ○

To fill the very gaps Allah, the Most High, made the prophets to enforce the Revealed Laws ○ Aesthetics or the Beauty, in the perspective of the creation of mankind, could possibly have only one target, the target of the Unity (Oneness) of Allah ○ This target is revealed upon the prophets through Revelation ○ Oneness has always been searched in their conjectures by those who do not acknowledge the prophets ○ Thus they were misled by their conjectures towards the non-unitarian ideologies that occasionally happen to clash with dissimilar and wrong ideologies of other groups of like approaches ○ Any conjectural theory may correspond to some extent with some other ideology but ultimately fail to reconcile ○ There is no other way of uniting mankind on a

common ideology except through unitarian approach of monotheism ○ All the various systems invented by the people on their own have eventually proved to be fallible at one stage or another ○ All doctrines other than unitarianism or monotheism have either become extinct along with their believers or are already in the throes of invalidation ○ Almost all the old doctrines transmitted to the present age, either stand annihilated or after having undergone considerable modifications and adopting newer names are on the verge of disappearance ○ Although followers of such doctrines are desparately trying to make them a source of guidance for the whole of mankind their efforts are proving futile ○

The present generations are much more frustrated than those of the past while the generations of the future would even be abjectly worse ○ Eventually, mankind would be constrained to return to Unitarianism as this would be their one last hope for solidarity otherwise they would never be able to rally at one central point ○

Thinkers of today are required to understand and follow the thinking approach of the Revelation (*Wahi*) and should abstain

from misleading mankind ○ Habits, customs and life-styles admittedly vary from nation to nation and country to country and the unification of physical functioning and life-style of singular pattern the world over is simply not possible ○ But the spiritual functions that emerge only from the Unity of the God-head can be deemed as the only possibility left in this regard ○ If thinkers of the world could effectively struggle to correct the misinterpretations of these functions they would be able to unite the nations of the world in one single bond of the unified system of spiritualism and the only practicable spiritual system prescribed in the Holy Quran is unequivocally monotheistic by all reasoning ○ We have to rise above our biases and prejudices in this regard because human conflicts and animosities of the future, whether economic or ideological, will force mankind to do something for its survival at any cost and the means of survival cannot be found in any philosophy or doctrine except the Quranic Monotheism ○

We have related this, considering it necessary, in connection with the fourth conscious ○ The main thing we intend to state is that the Senses pertaining to the Appearance

cannot move in the right direction without the guidance of the Revelation ○ If the remaining three consciousnesses could be precisely taken into account we can make our way for the central idea of the Revelation ○ When the features of the Prophetic Knowledge will become known to us our own thinking would be constrained to reject every type of Conjectural Knowledge ○

Four Consciouses

Man has to resolve this theory, somehow or the other, that this tangible universe is not a conglomeration of material particles but merely a silhouette of the Conscious ○ The universe has been stated as a compound of the four consciousnesses in the foregoing narration ○ First Conscious has been constituted of Simple Light (*Noor-e-Mufrad*), the second from the compounded Light (*Noor-e-Murakab*), the third is a composition of the Simple Aura (*Nasma-e-Mufrad*) and the fourth one is composed of the Compounded Aura (*Nasma-e-Murakab*) ○ Only the fourth conscious is in the introduction of the people, they only know and understand *this* conscious ○ The remaining three consciousnesses are beyond the comprehension of people in general ○ Apart from the fourth conscious the

psychologists have traced only the third conscious so far which has been termed as the Unconscious by them ○ But, the Holy Quran introduces us to the second and the first consciousnesses as well ○ Therefore, we would be considering these two consciousnesses also as the Unconscious ○ Thus, in the formation of the universe, three Unconsciousnesses are there ○ The first Unconscious is the First Conscious, the second Unconscious is the Second Conscious and the third Unconscious is the Third Conscious ○ The first of these four consciousnesses is the Spacelessness and the remaining three are Space ○ The First Conscious has been called 'Spacelessness' because of its invariability ○

First, we have to understand the rotational revolution of an object of the universe and then linear revolution ○

Example

The rotational revolution, for instance, of a glass goblet when watched intently can be analyzed in the following words ○

When the glass is sighted, six circles of descent and ascent are covered by the sight ○ The glass makes its entry in our senses in the

form of Fantasy ○ Then this thought transforming into imagination (concept) finally takes the form of feeling (senses) ○ Then, instantly, this feeling converts back into the imagination, the imagination into thought, the thought again transforms into fantasy ○ This whole process is completed within a split of a second and circulates repeatedly ○ Velocity of this circulation is so great that every object appears to be stationary before our eyes ○

Starting from fantasy, thought, imagination, feeling — then again imagination, thought and fantasy are the six steps of descent and ascent ○ These very six steps are known as the six subtleties but from fantasy to feeling the dimensions are only four ○ Out of these four dimensions or the four consciousnesses one is the Conscious and the remaining three are the Unconsciousnesses ○ First of all we have to have affinity with fantasy, then with thought and imagination ○ All these three states are beyond the area of our conscious, only the fourth state which is known as Appearance is in our introduction ○ The conscious pertaining to the Appearance is a collection of the remaining three Unconsciousnesses ○ We begin our life from the First Extra-Cosmic-Conscious which is the

Invariant, that is, a fountain spouts in the Elohistic Attributes which in its third step becomes an individual ○ At its first step the silhouette of the fountain is in the form of the cosmos, at its second step it takes the form of the silhouette of a particular species and at its third step it emerges in the form of an individual ○

In the form of an individual a fountain of countless colors comes into being ○ The sequence and arrangement of these colors is almost impossible to maintain in the feelings ○ This is the reason that sometimes the senses of the fourth conscious commit so many mistakes ○ This sequence is usually attempted to be maintained conjecturally but this attempt remains unsuccessful all the same ○ Because of this very reason the Fourth conscious is not considered worthy of trust by the spiritual sciences ○ Every particle of the universe is linked with the mind of the individual in the Third Conscious ○ All the variations that have taken place in the universe or are likely to occur remain accumulated in the Second conscious ○ The silhouette of the Second conscious is the record of the total cosmic functionalities from Eternity to

Infinity ○ All the ingredients that are the provenances of all the existents are found in this conscious ○ The most reliable source, in spiritualism, is the First Conscious, the Holy Will of Allah is revealed in it ○ The very same conscious, in Sufism, is termed as the Reality of the Facts (*Haqiqat-ul-Haqaique*) and the same is also called the Mohammedan Reality (*Haqiqat-e-Mohammedia*) ○ No prophet prior to the Holy Prophet of Islam (Peace and Blessings of Allah be upon him) had commented about this conscious ○ Teachings of Christ also begin from the Second Conscious ○ Since this conscious was explored for the first time by the Holy Prophet Mohammed (Peace and Blessings of Allah be upon him) therefore the Sufis call it the Mohammedan Reality ○ Second Conscious is the last limit of the Revelations of the Messenger Prophets and the Revelation of the prophets is concluded at the third Conscious ○ Only the Holy Prophet Mohammed (Peace and Blessings of Allah be upon him) is that Messenger Prophet whose Revelation ranges upto the First Conscious ○ This is the background of the auspicious dictum of Allah, the Most High; "*If Mohammed (Peace and Blessings of Allah be upon him) was not to be*

created by Me, I would not have fashioned the universe" ○

First Conscious, in the Holy Quran, has been introduced by the name of the Knowledge of the Pen (*Ilm-ul-Qalum*) ○

POSITIONS OF PROPHETS

When, in context of determining the ranks of the prophets, it is said that, that prophet is stationed on that heaven and that prophet on that heaven, in fact it is the reference to their introduced level of the Unconscious ○ All the heavenly limits are not determined on the basis of any direction or boundary as such but are based upon the Unconscious ○ When the heavenly bodies (the stars and the planets) are found within the range of our sight, the peripheries of our conscious and the unconscious are adjoining at that time ⊖ A silhouette of the heavenly bodies touches our conscious (senses) but our conscious remains in obscurity about the details of the ingredients, the internal and external conditions of the spheres ○ This thing remains hidden from our conscious but is clearly known by our Unconscious ○ When the Unconscious of a prophet or a *vali* becomes his Conscious, his senses begin to observe, know, hear and feel

the internal and external conditions of the heavenly bodies ○ All the conditions and situations prevailing on these celestial bodies become so clear to a prophet or a *vali* as if they belong to his own planet; earth ○ Even the knowledge of the earthly situations and conditions of affairs is not cognizable for any individual being unless his conscious is not strong enough and arranged orderly ○ Just as the strength of the conscious and its arrangement have different grades similarly the strength and arrangement of the Unconscious are different, that is, the transforming styles of the Unconscious into the Conscious are also different ○ A man with a stronger and more arranged conscious is more aware of the global situations and can comment upon them in a better way ○ Whereas a person with imperfect and unarranged conscious finds himself incapable of knowing and understanding even the ordinary problems of the world around him ○

In fact, the Unconscious of an individual is a collection of the consciences of the whole species to which he belongs ○ The word 'whole species' includes all the individuals that ever existed since the beginning of the world to

date ○ Sensations of an individual's whole species remain accumulating in the Unconscious of the individual and not in his Conscious ○ An individual because of the very same fact enjoys the ability of learning every type of knowledge prevailing and pertaining to his species, that is, if he wants to transfer any part of the Conscious of the Species, which is his Unconscious, in his Conscious he can do so ○ These are the abilities of the populace; the abilities of a prophet or a *vali* are still more than these ○ When a prophet or a *vali* intends to arouse the Unconscious of his species i.e., the Cosmic Conscious, more or less, he succeeds in his efforts just as an individual succeeds in having introduction with the Conscious of his species, i.e., his Unconscious ○

Darkness is also Light

All the four above indicated Consciouses are present in every individual person ○ Knowledge of their presence and existence is called the Conscious and the ignorance in this regard is known as the Unconscious, that is, the populace are only aware of the Fourth Conscious ○ If we search for the real cause of this awareness we would finally conclude that

light is the source of this consciousness ○ Here the word 'light' is not indicative of that light which is generally known as light by us rather it is that light which is the medium of sight for the eye even in the darkness ○ If a living being is accustomed to seeing in the dark then the darkness would be considered an equivalent of the light for it ○ Many insects and beasts being nocturnal by natural design, are used to seeing in the darkness of the night ○

Suppose we are watching something ○ If the light that is present between that thing and ourselves is put off that thing would automatically be dropped away from our Conscious ○ We would, eventually, conclude from this example that light is the Conscious and Conscious is the light ○ If, for any reason, features of light undergo a change the features of the conscious would also experience the same change ○

Under ordinary circumstances there could be many ways to verify this thing, one of them is that if a cup is immersed in a tub filled with water, its diameter, weight and depth would change ○ This change is either the change of

the Conscious or that of the light ○ In both the cases we can derive this formula that the thing that is light in the out, is the Conscious within ○ As though, the Conscious and the light both are one and the same thing ○ When it takes place within the senses of a person it is indicated by the word 'Conscious' and when it appears before our eyes in the out, it is termed as the light ○

Law

If somehow we could manage to induce a change in our inner lights (Conscious), the light present before our eyes would also undergo the same change ○ This system of light is extended upto the final limits of the cosmos ○ It is not possible that the features of light in any one point undergo a change and the rest of the lights of the universe should remain unchanged ○ This is the method, in Spiritualism, to exercise Conductive Influence ○ But, the influence is initiated in the inner lights and not in the external lights ○ When someone with the powers of Conductive Influence intends to bring a change in the external lights i.e., the outer circumstances, he induces the change in himself, that is, in the

inner lights (Conscious) ○ In Sufism, this very process is known as the coloration of the Subtleties ○ If the subtleties of a person (the inner lights) become colored this colorfulness will infuse in all the lights of the universe, that is, all the lights of the universe will experience the same variation that has taken place in the Subtleties of that person ○ This is the method of exercising the Conductive Influence in Monastic system by the Administrators (*Aqtab-e-Takween or madars*) ○

Angles of Light

Certain numbers of *nasma* have been mentioned during our discussion regarding *nasma* ○ Each of these countless numbers is indicative of an angle of light ○ Every angle of light is a composition of aforementioned Attraction and Aversion ○ Every individual being is an existence of this angle of Attraction and Aversion ○ Every individual forms a hypothetical point on this angle ○ Every point is associated with all the points of its species and is homologous with other points of its species ○ This very homology causes it to appear similar to the other points of its species ○ To describe these points further, we

could term each point as a Location ○ This location is of two types and keeps on circulating ○ First circulation is the Rotational Revolution which keeps it incarcerated and does not allow it to be absorbed in points of other species ○ Other is the Linear Revolution which keeps it in touch with other angles of the universe, that is to say, all these points (angles) are tied in the strings of light and arrangement of the universe is based upon these very strings of light ○

One side of the rotational revolution is the record of the individual life of the point and its other side is the record of the life of its species ○ One side of the linear revolution associates the individuals of one species with the individuals of the other species and the other side of this revolution is adjoining to that Reality which is known as the Inevitable Being (*Wajib-ul-Wajood*) ○ This reality comprises of the Personal Attributes of Allah, the Most Exalted ○

The lights which are the root cause of the rotational revolution are named as *nasma* and the lights that are the root cause of the linear revolution are named '*noor*' (Light), in any person these Lights are the centrality (nucleus)

of the person ○ Each of these lights is di-hedral and each side is the conscious of the system of the universe ○

Example

In order to prepare a flavored drink, water, sugar, colors, and flavor are mixed together and kept in bottles ○ If the bottle is considered to be that light which is present before our eyes then the water could be assumed as the Fourth Conscious, the Color as the Third Conscious, the sweetness as the Second Conscious and the Flavor as the First Conscious ○ Just as we feel and perceive the water, colors, sugar and the flavor through ostensible senses similarly these four consciousnesses could be realized and perceived through immanent senses ○

Conscious has two sides ○ One is the Origin (*Mubdaa*) which could be called the immanent or the internal side another name of the same is the Individual ○ All the creatures that are existing in the form of an individual or a particle, exist within the limits of this very side of the conscious ○ Both the sides of the conscious have the only difference of the spectator and the scene ○ One state of the conscious is that which is felt by the individual

and the other is the sensation itself ○ The same is called the External World ○ Existence of anything in the out, anyhow, is not possible without its immanent existence in the individual ○ Keeping it in view, we have to acknowledge that it is the inner world of an individual which is Real and Certain and a reflection of the same is found in the out ○

When we divide the sensation, one of the parts is the Appearance or Sighting which is not possible without presence of form and figure, shape and features in the outside ○ The other remaining parts of sensation are denominated as Fantasy, Thought and Imagination ○ All these are collectively known, in Sufism, as the Vision (*Roya*) ○ It means that the sensation could be divided into two parts; *Royat* (Appearance) and the *Roya* (Vision) ○ Thus the universe is a compositional collection of these very two components ○

If we, considering everything of existents of the world as a particle, examine the internal and the external structure of its being, ultimately a Light (*noor*) containing all the values of life would be found there ○



FORMULA OF CREATION

It has been mentioned earlier that all these four consciousnesses have planes (surfaces) ○ First Conscious, according to the Quranic language, is called the Elohistic Appellations or the Elohistic Attributes ○ When the Elohistic Appellations tend to be manifested they, taking the form of Incident Commands, accept the influence of Germination ○ Thus, when the Germination is transferred to the Second Conscious from the First one it expresses itself in the form of the Elohistic Command ○ And, in general terms, is called the soul ○ When the soul, under the influence of the germination (the biological pressure) fulfills another condition of manifestation, it enters the plane of the Vision (*Roya*) and the final result of the germination appears in the form of the individual; the Fourth Conscious ○ If these stimuli are taken into deliberate consideration the method of descent of germination becomes clear ○ As though, the individual is the most

compound nasma ○ Thus, *nasma* is also of two kinds ○ First two of the four spaces of the universe are composed of the Light and the last two, of *nasma* ○ Each of these spaces has two planes ○

1. Two separate rays are emitted from both the planes of the Simple Light and the point on which they combinatively manifest themselves under the influence of the Attributive tendency, is the creation of the Simple Light ○ This creation is called the Seraphim (the Exalted Angels) ○
2. Two separate rays emerge from both the sides of the Compound Light and the point, on which they corporate to manifest themselves under the Attributive tendency, is a creation of the *compound noor* ○ This creation is called the Cherubim (the Angels) ○
3. Two separate rays are also emitted from the two sides of the *simple nasma* and the point upon which they corporate to manifest themselves under the Attributive tendency is the creation of the *simple nasma* ○ This creation is named as jinns ○

4. Two rays separately emerge from both the sides of the *compound nasma* as well and the point upon which they converge under the *Attributive tendency* is the creation of the *compound nasma* ○ Name of this creation is the *Elemental Creatures* ○ Our planet earth is also one of the same creatures ○

Manifestation of the Cosmic Nasma

Major part of our knowledge and feelings (sensations) is considered to be abstract, devoid of any form and shape ○ But, it is wrong ○ Every thing, even if it is fantasy or thought, has a certain form and shape ○ That which is termed as *Non-existence (Addam)*, that also is a being, which has a form and shape ○

What is Fantasy?

From where does a thought come? This is a question worthy of deliberate consideration ○ If we will ignore these questions many facts will remain obscure and the chain of facts having hundred percent links based upon the understanding of the very proposition will remain incomplete ○

Some cosmic reason is always there when a thought comes to the mind ○ Occurrence of a thought is a proof of a movement that has taken place on the screen of the mind ○ This movement does not belong to the mind itself ○ It is associated with those cosmic strings which are responsible for moving the cosmic system in a particular sequence and arrangement ○ A gust of wind, for instance, is a clear indication of some variation in the atmospheric spheres ○ Similarly occurrence of something in the human mind is also indicative of some movement in the unconscious mind of man ○ Understanding of this movement depends upon the mind's own pursuit ○ Human mind has two planes ○ One, that associates the movement of the individual's mind with the cosmic movement i.e., this movement brings the intentions and feelings of an individual to the mind of the individual ○ Both these planes produce two types of senses, the positive senses and the negative senses ○ The positive senses in fact, are divisions of senses occurring during wakefulness ○ Regions of this division are the organs of the body ○ Thus our physical functions are performed because of this

division ○ Different organs and limbs perform different functions simultaneously i.e. eyes are viewing something, ears are hearing some sounds, hands are occupied with a third thing and feet are having realization of a fourth thing, tongue is enjoying the taste of the fifth one and the nose is feeling the smell of something altogether different, all are done and handled simultaneously and at the same time mind is occupied with thoughts of altogether different things ○ This is the performance of the positive senses ○ But contrary to this the stimuli of the negative senses are not related with the human intentions ○

For example, although all the senses referred above actively participate during the state of dreaming, the static position of the body limbs and organs indicates the accumulation of the senses in a single point of the mind ○ The movement occurring in this point during the state of dreaming, is divided and distributed in the body organs during wakefulness ○

These senses before their distribution in the body organs could be named as the negative senses but after they are distributed, it would be appropriate to call them, the positive

senses ○ It demands careful consideration that both the positive and negative senses cannot rally on the same plane ○ We have to acknowledge their existence in both the planes of the mind ○ In terms of sufism, the negative plane is called the *simple nasma* and the positive plane is known as the *compound nasma* ○

Compound Nasma is the name of such a movement which is regular in its occurrence i.e., one moment, second moment, then third moment and likewise it keeps on occurring moment after moment ○ Spatiality of this movement is moments with that sequence which construct spaces ○ Every Moment is a Space, or to say, the whole Space is incarcerated by the moments ○ Moments surround the space in such a way that the space finds itself confined among them and is constrained to revolve in the cycle of moments to keep its presence available in the Cosmic Conscious ○ Original moments are present in the Knowledge of Allah ○

The universe is the detailed exhibition of that knowledge, which is captioned by them ○ It has been stated in the Holy Quran by Allah,

the Most High; *"I created every thing with two sides"*

Creation is also no exception to this ○ One aspect of the creation is the moments themselves i.e. the inner or the monochromatic conscious and the other aspect of the moments is their manifestation or the Omnichromatic Conscious ○ On the one hand the universe is in the grip of the moments and on the other the individuals of the universe are in the clutches of the moments ○ Movement of the moments takes place simultaneously in two planes ○ Movement of one plane occurs in every object of the universe separately ○ This movement is responsible for the construction of that conscious which keeps the object existing in the circle of its individual entity ○ Movement of the second plane is flowing simultaneously through all the objects of the universe ○ This movement is responsible for constructing that conscious which keeps all the objects of universe present in one circle ○ In one plane, the individuals of the universe are existing separately, that is, the individuals have distinct and separate consciousnesses ○ In the other plane of the movements the consciousnesses of all the individuals of the universe are focused on one

point ○ Thus, both the planes of the moments are two consciousnesses, one is the individual conscious and the other is the collective conscious ○ This central Conscious, in general terminology, is known as the Unconscious ○

If we assume that the universe is a single entity and all the objects present in it are its components then the Cosmic Conscious would be called the Central Conscious and the divisions of the same would be termed as the Individual Conscious ○ In fact, there is only one Conscious which is circulating in all the objects of the universe separately ○ For example, conscious of an individual contains the things of his specific surroundings ○ It means one plane of the moments builds the conscious of an individual in that particular period of time and at the same time, the stimuli of every particle of the universe circulate in the other plane of the moments ○ This is the state of the Central Conscious ○

Now it can be stated that the informations pertaining to the environs are delivered to the individual from the upper plane of moments and the complete informations of the universe can be had from the lower plane of the

moments ○ The lower plane of the moments is the Central Conscious of the individual which contains complete record of all times from Eternity to Infinity ○ One plane of the moments is the Temporary (momentary) Conscious and the other plane of the moments is the Everlasting (perpetual) Conscious ○ All the stimuli of all times from eternity to infinity are present in one moment of the Everlasting Conscious of the individual ○ We would term this moment as the Eternal Moment ○ This very moment is the depth of the individual conscious ○ For the very same moment, Holy Prophet (Peace and Blessings of Allah be upon him), has said, "*I share Time with Allah*" ○ This is the Real Moment ○ Serial Time is a section of the same Moment ○ The very Moment is the Elohist Knowledge ○ The same is known as the Presented Knowledge (*Ilm-e-Huzoori*) ○ This is the moment in which those Attributes of Allah have accumulated that have been termed as Faculties or the Things (*Shaiun*) by the Holy Quran ○ We certainly are not referring to All the Attributes of Allah ○ Because the Attributes of Allah are infinite ○ Here, only those Attributes are to be considered that are in the introduction of the

Universe ○ This moment which we have pronounced as the Elohistic Knowledge, the Will of Allah is prevalent in the same moment and the components of the Elohistic Will are the Serial Time ○

Timelessness and Time could be interpreted in many ways ○ Prophets have been introducing Allah and the Command of Allah from the very beginning ○ Prophets have always emphasized in their teachings that striving for understanding of the Absolute Being is necessary, without proper understanding of the Absolute Being comprehension of His Decree is not possible ○ Here, the question arises ○ Can the Edict (man) afford to Understand the Decree? The reply would be only affirmative ○ If there is anything that could be undertaken by the Edict it could not be other than this that in order to search its own reality, the Edict should cognize the Master of the Decree ○ Only then it would be possible that the Edict could know its root-cause and have the understanding of itself ○ Without introduction of the Absolute Being, the Edict cannot cognize even its own self ○

When Moses had inquired "Who?," after seeing the light on Mount Sinai ○

In reply, "I am thy Lord!" Allah had graciously said ○

This incident gives the lead for the limits of the Absolute Being and the Being of the Edict ○ Moses is the Edict Being and Allah is the Absolute Being ○ This also signifies the Attribute of the Cherishing Lordship of Allah and the subjection of Moses ○ On one side is the Absolute Being and His Attributes, on the other side is the Edict Being and his needs and wants ○ These are the very four things upon which the Prophetic Knowledge is based ○

Few people, in their own narrative style, have named the Absolute Being as the Absolute Reality and the Absolute Edict as the universe ○ This is the style of the Scholars of Deity ○ The difference between the Prophets of Deity and the Scholars of Deity is that the former search the manifestations through the immanent and the later search the immanent through the manifestation ○ The approach of the Scholars to some extent is not incorrect but there is one flaw in their approach, that is, they ignore those things for which they do not find

any manifested sign ○ Due to this attitude, the secret facts of the structural formation of the universe, remain generally unknown ○ The approach of the prophets is flawless in this regard ○ They search the Absolute Edict through the Absolute Being, thus, their thinking manages to have access even to those ingredients that are not bound to express themselves through manifestations ○ Prophets do not ignore the manifestations but at the same time they are not lost in the exuberance of manifestations declaring them reality, either ○ Manifestations and the realities of the manifestations are equally significant and important to them ○ In the prophetic language, the realities of the manifestations are called the Elohistic Attributes ○ They manage to have access to the Absolute Being because of this approach, that is, through the Attributes ○ When the expediencies of Allah are revealed upon them then it becomes impossible for them to ignore, or not to adhere to them as a mission of their lives ○ According to the prophetic consideration, the Absolute Being is the life Himself therefore they are constrained to declare life as eternal ○ Thus, expressly the

universe becomes secondary in importance according to their view point whereas contrary to this those who give preference to the manifestations cannot make their way to the entire depths and the mysteries of life ○

It has been resolved by the prophets that there exists such a light in human thinking which can observe the inner of any manifestation and can see the Unseen related to anything present before their eyes ○ And, the observation of the Unseen helps in analyzing the ingredients of the thing present ○ In other words, if we could see the inner of anything then it is not possible that the appearance of the same could remain hidden ○ In this way the expanses of manifestations are revealed upon the human mind and chances to have knowledge about the origin and the final destination of life enhances considerably ○ That is why the prophets emphasize upon life after death ○

PAST AND FUTURE

Divided and undivided senses have been discussed in the previous pages ○ These are the divided senses (the Absolute Edict) which reveal themselves in the form of the universe after adopting the temporal time; the time between Eternity (*azll*) and Infinity (*abdd*) ○ It is not possible to have access to the soul through the forms and figure but it is definite to have access to the roots of the forms and figures through the soul ○ At this juncture, mistake on the part of those who attach preference to the manifestations and claim the manifestation as the 'Scope of the Life', becomes clear ○ What else could it mean when the manifestations are considered to be the scope of life that those who believe so, are declining both the past and the future ○ As if the relativity of Time have been totally ignored by them whereas the Relativity of Time is the Absolute Edict and the universe ○ In fact the Past is the universe ○ And, as far as the

Present and the Future are concerned, they do not have any existence of their own but are parts of the Past ○ Every moment is travelling from future towards the past ○

The auspicious saying of the Holy Prophet (Peace and Blessing of Allah be upon him), "*The Pen has dried after writing whatsoever is to take place*", is explicating the same meanings ○ No other form of Time, other than the Past, is suggested in this saying ○ Present and the Future both are the components of the Past ○

This directly leads us to the structural formation of the universe ○

In the Holy Quran, it has been stated by Allah, the Most Exalted,

"Verily, when He intends a thing, His Command is, Be!, and it is!"

(Surah 36 Verse 82)

Structure and the ingredients of the Will (Intention) have been stated in this verse ○ We do not know how the people of the old times have used and what meanings did they ascribe to the 'structure' but we find Light in it, that is, the Will of Allah is the infinite light ○ In this verse Allah has explained His

Command ○ The statement, "When I command a thing to Be, it is!", is the exposition of the Elohist Command that it comprises of three parts ○

1. Will (Intention)

2. That what is there in the Will i.e., the Thing.

3. Manifestation of the thing○

It is established from these words of Allah, the Most High that whatsoever he Intends to do, already exists in His Knowledge ○ Thus, that which exists — is the past ○ Now the question is, what is the magnitude of the past? For understanding the magnitude of the past we have many systems ○ For instance, according to the scientist of the present age the speed of the light is 186,282 miles (about 3×10^5 Km) per second ○ In this way the radius of one second, in the world of light, is 186,282 miles ○

To have an idea of the number of incidents, actions and functions taking place within space occupied by the radius of 186, 282 miles of the universe is out of the question ○ In other words, all the activities that can take place in one second in the whole universe are the

incidents of only one second ○ If somehow the calculation of the number of these activities could be made possible then the expanse and enormity of one second could be estimated ○ The main thing to note here is that to pen down the cosmic events of just one second mankind would certainly require all the time from Eternity to Infinity ○ Thus, it could be proclaimed, with out a hint of doubt, that one second is equal to all the time between Eternity (*azll*) and Infinity (*abdd*) ○ When only one second is operative from Eternity to Infinity then the Serial Time becomes a meaningless thing ○ In fact, 'Shaiun' (Faculties) of Allah, the Most High are the reality of Time ○

The universe is ordained with three Times; the Real Time, Serial time and the Non-serial Time ○

The Serial Time is experienced during the state of divided senses ○ All the incidents and activities, on the external plane of the universe, are measured on the scale of the Serial Time ○ Each step of the cosmos is related with one moment ○ Thus, the travel of the cosmos from one point to the other and thence into the third does not come about without undergoing a

variation, that is, one moment is one variation and the other moment is another variation ○ In other words, 'moment' is the name of the cosmic variation ○ It is evident from the separation of moments from one another that the incidents and events of every moment are distinct and different from one another ○ Separate units of time provide sufficient evidence that there is partition between them and this partition is the opposite and contrasting units ○ And, these units have merits and properties of their own ○ Technically, these very units are known as Non-serial Time ○ If the Serial Time is the known incidences then the Non-serial Time is the Unknown incidences ○ If units of Serial Time are the collection of those incidences that are known by the Conscious then the units of Non-serial Time are those incidents which are not known to the Conscious ○

Both these Times have been mentioned in the Holy Quran by Allah, the Most Exalted in the following words:

"I breathed My spirit into Adam's mould and granted him Knowledge of the Objects" ○

This makes them two agencies; the Elohistic Spirit and the Knowledge of Objects ○

Corresponding to the knowledge of Objects is the World of Nature (the Serial Time) that has been termed as the Witnessed Realm (*alam-e-shahadat*) and the Elohistic Spirit corresponds with the Spiritual World (the Non-serial Time) that has been termed as the Unseen Realm (*alam-e-ghaib*) in the Holy Quran ○

For detailed informations of these two agencies, understanding to some extent, of the Light (*noor*) and the *nasma* is necessary ○ Human existence is a composition of these very two things and the same are the conscious and unconscious scales of the human mind ○

There are three planes of the human mind ○ The first plane has two sides, Metafantasy and Fantasy ○ Similarly the second plane also has two sides, Sensation (feeling) and the Observation ○ The Realm of Unseen is situated in front of Metafantasy (soul) ○ This realm is disclosed upon the soul and the conscious remains unaware of this realm ○ This realm comprises the inner of the cosmos and ultracosmos ○ This realm is a

combination of timelessness (the Real Time) and the Non-serial Time ○ The Real Time is the Elohistic Knowledge that is termed as the Invisible Unseen (*Ghaib-ul-Ghaib*) ○ The Non-serial Time is the World of Angels and is termed as the Unseen Realm ○ Thus, both the sections of the Unseen Realm, the Invisible Unseen and the Unseen are located in front of the soul; the Invisible Unseen in the Simple Light and the Unseen in the Compound Light ○ The human mind is a collection of the remaining five aspects of the human mind — fantasy, thought, imagination, sensation and observation and the Nature is aligned with the very same aspects ○

Now, the explanation of the Cosmic Life would be that first comes the moment of the Unseen Realm and then that of the Realm of Nature ○ Our conscious is unaware of the moment of the Unseen Realm but the soul remains well informed about this moment ○

The Invisible Unseen is the Boundlessness i.e., it is the Real Time or the Timelessness ○ Facing this Boundlessness is the structure of every bounded domain whose other name is knowledge ○ In other words knowledge is

that entity which has a quest for Boundlessness and remains in pursuit of understanding and cognition of the same ○ Knowledge remains desirous of locating those lights of the Boundlessness that are yet to be discovered by it ○ Knowledge remains in search of these lights and the lights that are found are assimilated by the knowledge ○ The light that is absorbed becomes a permanent feature (impression) of the knowledge ○ Name of this impression is the species ○ This is the Non-serial Time ○ 'Impression of the species in the knowledge' means that the species has the knowledge of its existence and to maintain the knowledge of its existence, the species repeats itself which causes the creation of the individuals of that species ○ This is the Serial Time ○ It should be kept in mind that reproduction of the species occurs in the stage of Bounded Domain which is facing the Boundlessness ○

The stage of the Boundlessness is the Invisible Unseen and the stage of the Boundness is the Unseen ○ Species is the stage of Boundness of the knowledge and individual is a stage of the Boundness of the species ○ Manifestation of the individual is

the Witnessed Realm which is termed as the Serial Time ○

It has already been mentioned that the knowledge of the Unseen has two stages, the Invisible Unseen and the Unseen ○ The Invisible Unseen is the moment of the Simple Light (*noor-e-mufrad*) and the same has been called the Real Time (Timelessness) ○ This moment is an invariant moment ○ Its expanse ranges from Eternity to Infinity ○ The Knowledge remains in pursuit of the characteristics of the very moment, i.e., it keeps on peregrinating from the Boundlessness towards the Boundness of the moment ○ This interim moment of the Knowledge which is spent in travelling from the Boundlessness towards the Boundness, is the moment of the Compound Light (*noor-e-murakab*) ○ Duration of this moment is beyond the range of the conscious comprehension because inception of the human conscious takes place only in the Boundness ○ Moment of the Boundness is the Temporal Time that has been mentioned as the Serial Time ○ This moment after commencing from the *simple nasma* ends on the *compound nasma* ○ Human conscious is acquainted with the *simple nasma* within the area of the

Perceptors: the fantasy, the thought and the imagination and, familiarizes itself with the *compound nasma* in the limits of the sensations (feelings) and the observation ○ Process of becoming aware of the variations of the Conscious is the existence of the Conscious ○ Thus, the Conscious is constructed within this very moment ○ The Moment of *nasma*, in the Holy Quran, has been termed as *Afaaq* (Horizon or External World) and the Moment of Light, as *Anfas* (Soul or inner world) ○ The moment of the Light is facing the human Soul and the moment of the *nasma* is situated before the human mind ○

Example

Tom is an individual ○ If it is asked, who is Tom? The answer would be that he is the son of so and so, brother of so and so, twenty-five, well mannered, well educated, intelligent, and a smart man etc. He is young, he is handsome, he is tolerant ○ This means that Tom is a combinative collection of these qualities and all these things are present in him ○ That is, Tom is not the name of flesh and bones, veins and muscles but that he is a collection of certain actions and deeds ○ If the life of Tom could

be picturized, the title of the film would be the Ultraconscious i.e., Unconscious or an entity of such Compounded Light which is comprising the Non-serial Time ○ Here, the role of Non-serial Time, in the life of Tom, is required to be properly understood ○

For instance, thought of the sun occurs to Tom ○ This means that the mind of Tom unconsciously surrounds the solar system, that is, the complete solar system in the form of a picture comes before his inner Self (Soul) ○ Details of the solar system in this picture would be a moment of the Non-serial Time ○

If the details of the moment; the events, incidents, situations and conditions are rolled up, they will jointly form one moment of Tom's life ○ This is the moment of the Serial Time ○ This moment also has two aspects ○ One, which is facing the senses and is known as the World of Nature ○ The collective name of such countless moments is Tom ○ He is the same person who is known, felt, sensed and observed by the senses ○ It means Tom is a rolled up film of countless moments i.e. the World of Nature ○ Name of this rolled film is the solid and perceivable Tom ○ In other

words, Tom is a title of a unit of the Serial Time ○ Detail of this title is that unit of Non-serial Time which could be termed as the Formational construction of Tom ○ This could also be said that the unit of Non-serial time is the Formational construction of Tom ○ It has been mentioned earlier that the Formational construction is the name of the dilation of the Light or is such a pervading Light which is a photographic picture of the components of a unit ○ Each and every fantasy, thought, imagination and sensation of a unit is pre-recorded in this picture ○

The above mentioned could also be stated in this way that the moment of the Serial Time is the title or the body and the moment of the Non-serial Time is its descriptive film ○ It is pertinent to know that the moment of the Non-Serial Time always remains present before us but remains unnoticed by our mind hence the same is Unseen ○

When we look at something, the moment of the Non-Serial Time measures the intermediary distance without our knowledge in such a way that neither the light of the object detaches from our mind giving way even to the slightest gap thereof nor is it allowed to

penetrate our mind ○ This is the reason that we can see the object ○ Had our mind slightly detached itself from the object or penetrated the object slightly the object would have vanished from our sight and we would have never been able to see it ○

Serial Conscious is continuous and Sequential ○ For instance, day after tomorrow cannot come unless tomorrow is not lived through ○ Similarly, the month of June cannot come after March unless the months falling between them have not passed ○ The Non-serial Time, contrary to this, is not bound to be in sequence ○ Dreams (visions) are one of the examples of this state ○ A dreamer can suddenly start foreseeing the happenings of ten years hence, although the intermediary time has not yet passed ○ It means that the events, incidents and happenings of any era irrespective of the past, the present or the future can be sighted in the Non-serial Time ○ For surveying the cosmic events the Non-serial Time contains all those scales with which the past, the present and the future can be measured without any sequence ○ Times of thousands of years ago can be brought back in the thoughts or the dreams and in bringing it

back the intermediatory interval is overlooked ○ Besides the above mentioned aspect of the Non-serial Time there is another aspect that always remains attached to our mind and remains in operation ○ One of the examples in this regard has been cited above and we frequently experience others of the like nature ○ For instance, when we happen to see a person who had been known to us twenty years ago, face of that person is instantly recalled without going through and recollecting all the incidents of past twenty years in a sequence rather the face of that person flashes back' in our mind ○ In fact, he had been preserved in the circle of the Non-serial Time and in recollecting his personality our mind skips over all the intermediatory moments ○ In other words, either our mind enters that circle of the Non-serial Time where the personality of the said person is preserved or the circle of the Non-serial Time finds its way into our mind ○ There may be many other examples of the Non-serial Time ○ When we are, for instance, climbing down the stairs, the measurement of the stairs being recorded in the Non-serial Time is guiding our steps ○ Therefore, we do not have to think consciously

while descending the stairs ○ Sometimes our mind is distracted from the circle of the Non-serial Time and the Serial Time takes over the control of our steps this causes us to stagger on our steps because the measurements of the steps are not recorded in the Serial Time ○ In the Holy Quran the Non-serial time has been denominated as the Knowledge of the Names ○ This Knowledge is that Conscious which we have termed as the Non-serial Time, or to say, this Conscious is the additional property of the Non-serial Time ○

Real Time is the personal characteristics of the Soul which contains all the pictorial films of all times from the Beginning to the Ending and the same have been called the Preserved Scripturum in the Holy Quran ○ This Time is inscribed in the Beatific Vision of the Supreme Being and enjoys the status of the Beatific Vision of the Attributes ○ The soul (spirit) mentioned in the Holy Verse, "*I breathed My Soul into Adam's mould*" is the consciousness of the Real Time ○ The Beatific Vision of the Being (Knowledge of the Pen) and the Beatific Vision of the Attributes (the Preserved Scripturum) are situated before this very Conscious ○ Both these are two grades of the

Realm of Light ○ Contents of both the Serial and Non-serial Times are preserved at the Level of the Beatific Vision of the Attributes and that is the conscious which is responsible for the survival of both the Serial and the Non-serial Consciouses ○ The Beatific Vision of the Attributes, in terms of the Holy Quran has been called the Realm of Behest (*alam-e-amr*) and both these Times have been denominated as the Created Realm ○

Created Realm has two portions ○ One is the Illustrated Realm which is the Non-serial Time and the other is the World of Nature ○ This is the Serial Time and the same is known as the Realm of Elements or the World of History or the Phenomenal World ○

Allah, the Most Exalted has stated, "*We are closer to you than your Jugular vein*" ○ Three stages have been mentioned in this Verse ○ First is that of the Supreme Being of Allah and His Attributes ○ It is the Real Time, i.e., the Consciousness of the Presented Knowledge (*Ilm-e-Huzoori*) of Allah, the Most High ○ Second is the stage of the '*jugular vein*' which is the consciousness of the human 'ego' i.e., the Knowledge of the Names ○ Third stage is that

of the person whose 'Jugular vein' has been indicated herein ○ This is the man as an object whose other name is the Serial Time ○ Serial Time is the Conscious of the individuals ○ Every individual of the universe, that is, every particle of the universe, within the perimeter of this Conscious, knows itself within its own individuality ○ Non-serial Time is the Cosmic Conscious which functions in the individuals unconsciously ○

Real Time is the Knowledge of Allah (the Presented Knowledge) ○ It is that Conscious which is operative in every particle of the universe ○ When this Conscious is operative in the universe, the universe considers it to be its own intrinsic conscious and when it is operative in the particle, the particle considers it to be its own individual Conscious ○ As long as, this Conscious is Ultra-cosmic, it is known as the Real Time and when it is merged in the universe it is known as the Non-serial time and when it is active in a particle it becomes the Serial Time ○ "*Allah is the Light of the heavens and the earth*", here the very same Conscious has been called the light ○

Various degrees of these very three consciousnesses are functioning in the human being ○

“And those who strive towards Us, We will certainly guide them to Our Path, And Verily Allah is with those who do right”. (Surah 29 Verse 69)

Both Serial and the Non-serial Times have been indicated in this Verse ○ Those who search for Allah, both these Times are revealed upon them ○ That awareness is produced in them which, remaining in the Serial Time, understands and feels both these Times ○ The things that were ever transferred in the Serial Time from the Non-serial Time and in the Non-serial Time from the Real Time or would ever be transferred in times to come, are frequently revealed upon them ○ Some time their insight, their sight and their feelings happen to observe the concurrent features of the past, the present and the future ○ The activities of the past, the present and the future are also known by their insight distinctively and separately from one another ○ The Serial Time is associated at its every end-point with the Non-serial Time and every end-point of the Non-serial Time is connected with the Real Time ○

Anything that is existing for time being is a unit of the Serial Time and it cannot be out of the life cycle before coming into being because that which is out of the life cycle, does not possess the ability to enter the life-cycle ○ A tree which is present before us after growing up completely once used to dwell in its ancestors ○ Or in other words, the inner of the ancestors of the tree has become the tree after taking the form of a manifestation ○ The 'inner of the ancestors' of the tree is the Non-serial Time ○

Structural formation of the cosmos has been mentioned in the Holy Quran, in the following words, by Allah, the Most Exalted, *"It is Allah who created and granted the Common Sense, appointed the fate and granted the guidance"*.

(Surah 87 Verse 2&3)

Exposition

Existence of anything, in fact is a collection of those tendencies that are concentrating in the nature of that thing, that is, the thing is a shell filled with wants (demands) ○ We can take them as scales ○ This is the first phase of the Creation ○

Second Phase is that of the Common Sense, the method of using the scale, that is, how the wants should be put to use ○

Third phase is the law regarding the consequences of usage ○ For example fire burns ○ If something is thrown in the fire it would be burnt ○ Also, water soaks ○ If something is put in the water it would become wet ○

Fourth phase is that of Achievement ○ If something is burnt for a useful purpose, this would be known as a good deed whereas an action contrary to it would be considered a bad ○ Both these actions yield result or achievement ○ Result would be positive or negative, this consideration is the guidance ○

When man uses his demands correctly and consequently mankind is benefitted, sincerity for humanity spurts in him and this sincerity helps in developing such a thinking which enables him to understand and feel the collective wants of mankind ○ His thinking passes through this stage as well and reaches in those expanses where the collective demands of the universe are revealed upon him ○ One

step further to this stage is that where the human thought becomes familiar with the ultra-cosmos ○ This very familiarity is the cognition of Allah and knowing the Reality ○ At this stage man comes to know about both the Non-serial and the Real Times ○ Revelation of the collective demands of the universe arouses the consciousness of the Non-serial Time in him ○ This very state in the Sufistic terms is called '*Jamma*' (the Collaboration) and the concentration of the human thinking in the ultracosmos is known as '*Jamma-ul-Jamma*' (Union of Collaborations) ○ This centralization of thinking arouses the Consciousness of the Real Time (Timelessness) ○

Simile

The universe and the individuals of the universe could appear as two separate entities to the thinkers of this issue ○ But this would be merely a similitude ○ In fact the universe is a collection of negations and affirmations of any one of its individuals ○

When a rose is there before us then at that particular moment, (here, the moment is to be considered as the least or the smallest

conceivable fraction of a moment, almost equal to a femto-second) there exists nothing except that rose, that is, the rose is existing in our mind and everything other than the rose becomes nonexisting ○ At that time, whatsoever, is there before us is only an acknowledgement of the existence of the rose ○ Center of our thinking could not be anything other than that rose ○ In that particular fraction of the moment the whole universe becomes a single unit, the unit whose name is the rose ○ We cannot establish our contact with any other unit unless the unit called rose is not purged from our mind ○ Whenever we analyze our thinking for any particular fraction of a moment in the Serial Time we will have only one individual in our introduction ○ Therefore, the same one individual would be called the whole universe for that particular fraction of the moment ○ We cannot feel or observe an individual unless all the individuals of the universe, except that one particular individual, are not eliminated ○ This leads us to the Law of the Sensuous Perception ○ We can perceive only one thing at one moment after negating all the rest of the things ○ To state this fact more elaborately, it could be

stated that there is only one direction of our mind and all our physical needs remain directed towards the same one direction ○ We cannot see in all the six directions — left, right, backward, forward, upward and downward — simultaneously ○ These six directions are the product of conjecture ○ In fact, the direction is only that in which our mental inclinations are directed ○ The very same direction is called the Serial Time ○ In our daily observation the same Time is experienced as Perception through senses ○ Normally, it is considered that Time is passing by but it is not so ○ Time, in fact, is a record ○ It means only those things (events) are found in Time whose context is present in our mind with its complete meaningfulness ○ Allah, the Most High, in the Holy Quran has called the very Time 'the Written Book' (*Kitab-ul-Marqoom*) ○ The same is the Knowledge of the Names ○ We are fully authorized to ascribe a name to any meaningfulness ○ A meaning is perceived in tangible or abstract form before a name could be allocated to it, whether this form appears as a thought or the vision observed, in any case it is an impression and this impression is a picture of the Sensuous Perception ○ Therefore the

values of Observation and Thought are the same ○ The very same thought after travelling from the inner surface of the mind appears in the form of the manifestation of the external surface of the mind ○

Circulatory Movement

For proper understanding of the above mentioned subject explanation of the Circulatory (Revolutionary) Movement is necessary ○ Cosmos is such a point which we have to suppose in our mind ○ This is the secret of the existence of the universe ○ A point, according to the mathematicians, has neither length, nor breadth, or any depth ○ It is only a creation of the Conscious ○ This very point after peregrinating, from the Conscious becomes the Sensuous Perception ○ The way it becomes the Sensuous perception is quite simple ○ It is important to understand, what the Conscious is in actual fact ○ Other than maintaining itself it remains busy in reminding itself i.e., the conscious keeps on claiming itself continuously ○ I am this; I am that; I am looking at the moon; I am watching the sun; I am viewing the stars ○ I have a book in my hand; I have a pen with me etc. etc. ○ All

these claims are the pictures portrayed by the Conscious ○ The way it uses these pictures have many names ○ For instance, one of its name is Sight ○ It sees in two levels simultaneously ○ One of them is the Unseen (*ghaib*) and the other is the Observation (*shahood*) ○ The level of Unseen is the individuality of the Sight and the level of the Observation is the collectiveness of the Sight ○ In fact, in both the levels only one and the same sight is operative ○ If there is an almond tree before our eyes, we declare it an almond tree without any hesitation ○ Then if we ask some other person, he would also maintain the same ○ If we would inquire from millions of people about that tree the answer would remain the same one, that it is the almond tree ○

This experiment reveals the fact that the same one viewing sight is operative in all those millions of people ○ If there would have been two Sights, both the sights would have been seeing differently, because being two means they are different ○ One would have been seeing one thing and the other would have been viewing the same one thing as something else ○ But, experience does not confirm them to be two different sights ○ Therefore, we

have to conclude that the Sight is a form or a level of the conscious which is collective and common for the whole universe ○ This common level is known by us as the Sensuous Perception ○ This very common level is the Universe ○ This common level is obviously a part of the individual and is nothing apart from the individual ○

Individual Level of the Sight

Other level of the sight is individual ○ Whatsoever that is observed by the 'Self' from this level of the sight, remains private and obscure from other individuals of the universe ○ The first instance of the sight is the Unity and the other is the Plurality ○ This Plurality, in fact, is the sight of the Unity ○ Or, the Unity of the sight has incalculable angles which are known as the Individual Sight ○ This thing could be explained in the following manner ○ That, the unification of the sight witnesses its every style distinctively and separately ○ Individuals or Plurality is created from this separate sighting ○ "*I was a hidden treasure*", these words of Allah have the same indication ○

Days and Nights

It has been mentioned that the Conscious (the Inevitable Being) keeps on repeating itself and ensuing this repetition one single point is divided into two and then each one of the two is further divided into two ○ This multiplication or the geometrical progression of the points is taking place perpetually ○ Mathematical approach to understand this would be that these countless points take the form of a circle individually ○ Each of these points at its own place is a circle ○ All these circles jointly form a big circle ○ This big Circle is the universe ○ The same is called the Circulatory Movement ○ It is important to remember that the Circulatory Movement is only a repetition of the Conscious ○ This repetition has been mentioned in the Holy Quran ○

“To Him belongeth all that dwelleth (or lurketh) in the Night and the Day, and He is the One Who heareth and Knoweth all”

(Surah VI Verse 13)

Whatsoever that lives and dwells in the day and the night is owned by Allah ○ Whatsoever is there in the senses and the perception of man have been divided into two portions ○ One, that pertains to the Nocturnal senses and the other which pertains to the Diurnal senses ○ These are the two circles or these could be called the two planes of the Circulatory Movement ○ Both these planes are the provenances of different set of senses ○ For this reason alone Allah has used two separate words; Day and Night ○ Here it would be worth mentioning, that the Nocturnal senses are considered unreal by calling them darkness, slumber or sleep ○ But this concept is refuted by the words of Allah, the Most High, and it is proved that both the Nocturnal and the Diurnal Senses are equally solid and real ○ It would be disclosed even from a slight analysis that the Diurnal Senses are collectively evident and the Nocturnal, individually ○ But, this fact also cannot be overlooked that the collective evidence is prone to many mistakes just like the individual evidence ○

It is important to mention, here, that the collective aspect of the sight is known as Objectivity and the individual aspect is called

the Subjectivity ○ Foundations of Time are laid by the very two phases ○ When one individual is introduced with another one, this very introductory phase becomes Time ○ This introduction is an activity of the Self ○ When the Self watches any of its significance a lull follows ○ In fact, this lull is a style of witnessing which is called Time by the human intellect ○ It is not so that something or a moment passes by rather it is only the thinking approach, a way to conceive, a style of the Sight ○

One of the sayings of Allah, the Most High is, "*I am the All-observing, I am the All-hearing*" ○ That is, the sight and the hearing are My sole property ○ Another saying is, "*I granted sight and hearing to man*" ○ Both these sayings lead us to only one conclusion that man sees and hears through the powers of sight and hearing of Allah ○ It is to be kept in mind that hearing and seeing of Allah is Real whether it is taking place in the Supreme Being of Allah or in the human beings ○ Only man could experience illusion in seeing or hearing ○ Because, that which is from Allah man associates it to be something of his own and this causes him to make a mistake in understanding something ○

It is not possible that an almond could appear a fig before the sight of a person ○ He is constrained to see the fig, a fig ○ He may use his own false opinion in deriving meanings ○ He can say that fig tree is a useless tree or a harmful tree ○ Allah, the Most High, has stated in the Holy Quran,

"He is the One Who made ye from one Self" ○
(Surah VII Verse 189)

The human species has been made according to a secret scheme ○ The secret scheme that is operative behind the manifestations has been called the one (single) self, by Allah, the Most High ○ This secret scheme is responsible for creation of those impressions in the depth of the visible darkness and light which are felt and observed by our senses in the form of manifestations ○ Now this is impossible that we could refuse to perceive these impressions or deny to acknowledge their presence ○ The only thing that we could do on our own is to treat right as wrong and take what is false as true ○ Thus, under this very wrong approach and misconception man goes astray from the right path ○

Voice of Allah

There is a statement in the Holy Quran, "*We send the revelation upon Mary*" ○ Obviously, she was not a prophet or a messenger ○ This tells us that people other than the prophets or messengers can also have intuitions or revelation ○ This also explains the gifts of hearing and sight to man by Allah ○ Ordinarily, almost every man enjoys this state which in terms of human terminology is known as the conscience ○ He listens to the voice of his Conscience and decides in the light of this voice of his Conscience which in fact is the voice of Allah and the decision granted by Allah ○ When this decision reaches man, criticism by the self begins ○ This criticism either helps in keeping the intentions morally right or corrupts them ○ This very criticism of the Self has been termed as the Appearance (*Royat*) and the Sight (*Nazar*) by the Holy Quran ○ Allah, the Most High, says, "*And you are watching that they are looking at you though they are not seeing*" ○

(Surah VII Verse 198)

Four agencies have been mentioned in this Verse ○ Two agencies of the Self have been

mentioned by the name of Appearance and the Sight ○ And, the two agencies of Elohistc Hearing and the Sight are merged in the words: "*They are not Seeing*" ○ Man cannot have proper guidance if he does not pay heed to the voice of Conscience from within ○

REALITY OF TIME AND SPACE

It is important to explicate here how the cosmos is formed and what is the role of Time and Space in its control and administration ○

Universe has two aspects ○ If one is termed as the Internal Self then the other will have to be termed as Personal Ego ○ Internal Self is the base line comprising huge heavenly bodies and the smallest particle of the universe, *id est*, all the lights which combinatively constitute the great and small heavenly bodies and the other particles of the universe, are the parts of the Internal Self ○ If we could see these lights they will appear in the form of the concepts (Imaginations) ○ These very imaginations are handed down to the Personal Ego by the Internal Self ○ Transference of imagination (concepts) depends upon the Internal Self ○ Personal Ego is bound to accept the imaginations handed over to it by the Internal self ○ For instance, only those

imaginations are conveyed to the rose by the Internal Self which are exhibited in the form and figure of the rose ○ Similarly, man receives only those concepts from the Internal Self which are to be exhibited in the form and figure of a human being ○

What is the Structural Formation of man?

He is a collection of those concepts which acquire the consciousness of the Personal Ego in the Internal Self ○ Man's Unconscious (the Internal Self) constructs its own body ○ That which is ordinarily called 'Substance' (matter) is the product of the machine of the Unconscious ○ Normally it is considered that the diet taken from the out formulates blood and the flesh of the body ○ It is altogether a wrong conjecture ○ In fact, Man's Unconscious (Internal Self) converts the concepts into matter by using the light ○ Matter makes its existence known by taking the form of physical figure and features and gravity ○ Death occurs when, due to any cause, the Unconscious does not arrange to convert the concepts into matter or substance ○

Man in his lifetime usually suffers, sometimes more than once, from fatal and protracted diseases and his diet is reduced to the minimum or is totally forbidden but still he doesn't die ○ One would eventually conclude that the physical machine is not responsible for keeping the life functional ○ These Observations also confirm that what the human body gets from without are not the resources of life ○ The skill of the Unconscious is responsible for the life ○

There are many ways to understand the Internal Self ○ Characteristics of the Internal Self are innumerable ○ Man after his birth and then infancy, attains the age of sixty or sometimes even ninety ○ His body, his thoughts, his knowledges and activities keep changing all time ○ Every bit and part of his body, knowledge and thoughts changes but the person remains the same person born some ninety or sixty years ago ○ If his name is Tom he would always be addressed by the name of Tom and will be remembered as Tom ○

What is this Tom?

This Tom is the Internal Self ○ All that changes is the Personal Ego ○ Internal Self is

encompassing the universe ○ The knowledge of the universe is not possessed by the Personal Ego because of its unconcernedness regarding the internal Self ○ If all the interests of a person are limited to his family alone his experiences and Observations will also be limited accordingly and his thinking will remain confined to his family only ○ Or so to say, he has confined his understanding within the perimeter of his family so much so that he is unable to see beyond his family ○ Eyes and ears of a person see and hear within the perimeter of the understanding of that person ○ They simply fail to see or hear beyond the range of the person's perception ○

Apparently he enjoys well established contacts with the world around but the understanding of such a person is not at all attracted by anything out of his family unit ○ His conscious is just like that of a few years old child who is at a loss to make anything out of the news broadcast of the world ○ From the view point of spiritualism a man is considered to be only few years old even if in his fifties his thinking is confined within the limits of his family alone ○ Conscious of a person remains immature even in his hundredth year if he only

cares about his own individual interests ○ For this reason he remains unaware about the Internal Self ○ He, on the stage of universe, reminds us of a three year child present in an international symposium ○ For the very reason religion is an integral part of the life, A nation can neither observe the standards of the universe nor can its understanding comprehend the sciences concerning the universe, if it does not believe in sincerity for the universe ○ It has detached itself from the Internal Self ○ This type of a nation would remain in infancy despite living for many thousand years ○

The light which is felt by our eyes is a veil drawn between the Internal Self and the Personal Ego ○ The concepts are conveyed to the Personal Ego from the Internal Self through the very same light ○ In other words, informations given to the Personal Ego by the Internal Self are carried over to the Personal Ego by this light after giving them shape, color and dimension ○ Television could be referred to as an example of it ○ All that is telecast from a television station can be seen and heard or seen on the television screen but when the communication is switched off nothing can be heard or seen on the screen ○ Similar is the

case of the information coming from the Internal Self ○ Individuals of the mankind receive the informations through the light ○ Man's observations and the Knowledge is in accordance with the informations received by him ○ When the supply of the informations is disconnected for an individual that person expires but this disconnection is from the Phenomenal World only, that is, man is disconnected from one phase of life only, supply of informations remains in tact from the second phase, known as the Unseen ○

It must be kept in mind that the light because of which our eyes observe also has two planes ○ The senses of one plane have both the gravity and the dimensions whereas the senses of the other plane have only dimensions ○ The planes of the dimensions are found in the depths of this very light ○ The informations supplied from the upper plane of light are seen and heard directly but the informations despatched from the lower plane of the light are obstructed by something due to which the senses fail to grasp them completely ○ Actually, the informations received from the upper plane become a hindrance for the informations of the lower

plane and a wall like obstruction is formed which is so hard that our senses despite their best endeavors cannot permeate through it ○ Informations of the upper plane are also of two types ○

1. Informations pertaining to the motives ○ We have a partial and biased attitude for such informations ○
2. Informations, not associated with the individual interests ○

These attract our impartial attitude ○

If, keeping both the types of informations in view, we deliberate, it would be revealed that man enjoys two angles of perception ○ One, which is limited within individuality and the other, which is beyond the limits of individuality ○ When we look in individuality the universe does not partake but when we look out of individuality the universe partakes ○ The angle in which the universe is present, we perceive ourselves along with all the articles and objects of the universe ○ The process of this perception is recurring ○ The same is called the World of Experiences ○ On the one hand we are used to seeing the universe in our individuality and on the other hand we see our

individuality in the universe, that is, we represent the individuality on one hand and the universe on the other ○ When both these two representations collide we come up with a vindication to support the representation of individuality ○ Supporters of this vindication sometimes find it hard to avoid a clash with their opponents ensuing a conflict of ideologies ○ Individuality could be pertaining to one person, a class or a nation ○ The biggest of all the flaws of the angle of individuality is that ultimately it renegades other objects of the universe except its own self ○

Sight is bound to commit a mistake in this angle, for instance, size of an object in water appears to be different than that of the size of the same object in air ○ This difference of sight is because of the spatio-temporal restrictions ○ Unless the observer does not emancipate himself from Time and Space he can not find the reality of an object ○

Explanation of Time and Space — from the Angle of Timelessness

Time and Space are not two things ○ That plane of the informations received from the

light before us is called the Space and the plane which is hidden from us is called Time ○

In fact both these planes are one single unit ○ Upper plane of the conscious does not have the ability to observe, to hear and to comprehend innumerable things simultaneously ○ It observes, hears and comprehends things one after another in succession ○ Various phases occurring in this arrangement and sequence of the senses have been given various names such as Interval, Period, Moment, instant, second, etc ○ These are the components of Time ○ When these components are seen by the sight, heard by the ears and comprehended by the mind the spatial creation comes into being ○

Although the structure of the universe is not that complex the human intellect because of its non-familiarity with it, considers it something complex ○ It is quite simple and easy to understand and describe ○

There is a state of Boundlessness which is encompassing the ultracosmos ○ Perception is supplied to all the galaxial systems of the universe from here ○ This perception passes through countless moments ○ These very

moments take the form of galaxial systems ○
Manifestation of the smallest particle of an atom
and that of the huge heavenly body takes place
in the same one moment ○ Another way to
express the same could be that the movement
takes place in the perception of the cosmos and
the Boundlessness itself does not move ○ This
movement is a unit, an entity, a being or the
Elohistic Will and is comprising of two planes,
Time and the Space ○ Both are twins and
confirm each other ○ Allah, the Most High, in
the Holy Quran has termed Time as the
Command or the Decree (*Amr*) and the Space
as the Creation (*Khalq*) ○

Components of Command and Creation

It is the gracious statement of Allah, the
Most High; *"Has there not been over man a long
period of time, when he was nothing — not even
mentioned?"*

(Surah 76 Verse 1)

No.1. Eternal time (*Dahar*) is the Timelessness
and we can call it the Elohistic
Perception ○ It is the Boundlessness ○

No.2. Temporal Time is the period of the universe and is encompassing the universe, stretching from Eternity to Infinity ○ Saying of the Holy Prophet (Peace and Blessing of Allah be upon him), *"I share Time with Allah"* ○ is indicative of cosmic Time (the total period of time between Eternity and Infinity) ○

The plane which is ultra-cosmic has been termed as Eternal Time (Command) by Allah, the Most High and the same is the Timelessness ○ Holy Prophet (PBUH) has termed the very same plane, when it is within the limits of the cosmos, as Time and the same has been called the Temporal Time (*Heen*); the Period of Time for the individuals of the universe ○ This plane itself is not the manifestation rather it provides the basis for the manifestations ○ The above Verse is suggestive of the same meanings ○

1. *"Created the man from the sounding hard dust"*
(Surah 55 Verse 14)

2. *"Has there not been over man a long period of Time when he was nothing — not even mentioned?"*

(Surah 76 Verse 1)

3. "Created thou from the dust and then from a droplet"

(Surah 18, Verse 37)

4. "Verily, We created man out of a droplet of mingled sperm, turned and gave the gifts of Hearing and Sight"

(Surah 76, Verse 2)

Allah, the Most High has declared the dust as sounding and echoing, that is, the emptiness is the nature of every particle of the dust ○ This very emptiness (Void) has been termed as the Period of Time (*heen*) ○ "Gave him Hearing and Sight" means production of the senses in this empty space ○ These senses are the 'droplet' which have been called the sperm (*nutfa*) ○ Void is the Non-serial Time and the droplet is the serial Time ○ Void is the Light (*noor*) and the droplet is the *nasma* ○ The droplet does not signify any embodiment rather it is the focal point in which the concepts concentrate ○ The word, "Turned" or "Kept on turning" indicates that the concepts which were supplied to the Void from the source of the informations; the Eternal Time (*dahar*), were given an arrangement ○ This arrangement finally took the form of the Senses or the Manifestations ○

'*Kitab-ul-Mubeen*' (the Open and Clear Book) have been mentioned in the Holy Quran ○ This Open and Clear Book is the Unseen which we call the Future ○ It is the Complete picture of all time since Eternity to Infinity and the Secret Plan (origin) of the manifestations ○ When the word 'Eternal' is pronounced ○ This one single word is a collection of all the concepts from Eternity to Infinity ○

A word is the manifestation and the meanings (its related concepts) are the Unseen ○ Word is a movement of the mind in which three types of rays are concentrating ○

1. Rays of the Senses ○
2. Rays of the Beliefs ○
3. Rays of the Variations ○

The rays of Senses are uncompounded (simple) and the rays of Beliefs are compounded ○ Both the Compounded and the uncompounded rays combine to form the rays of Variations and, the Manifestation of the universe is another name of these rays ○

Secret of Creation

Secret of Creation has been stated in the Holy Quran, *"Verily, when He intends a thing, His Command is, Be! and it is"*

(Surah 36 Verse 82)

Secrets contained therein in the 'word' and the activation of these secrets are revealed if the above verse is pondered upon ○ When 'Kun' is Commanded by Allah, the Most Exalted, He addresses something which has not yet been manifested ○ But, when it is commanded to be manifested this command becomes a mechanical movement in that thing ○ It demands considered deliberation that what was the style and structure of the manifestation of the object ○ The structure is the concepts which are present in the Will (Intention) of Allah ○ But there was no order of arrangement in them ○ Absence of arrangement means something is pervading in the Boundlessness ○ When the Will picked up the concept of an object from the Boundlessness, it took a form ○ Now, the form of the object became the knowledge and knowledge is the 'word' ○ That is, when the collective concepts of the object are moulded

into knowledge, they are called the words ○
And the existence of the object was grasped by
the words and the words pulled it out of the
screen of the Open and Clear Book ○

The words are of three types ○ Two types
of the words are nominal words, these are used
after manifestation, for instance, good or
bad ○ 'Good' is a word which corroborates
and affirms and the 'Bad' is a word that
negates ○ Such a collection of concepts is
hidden in both the words which have been
manifested and there are no more concepts in
the Will to be manifested in that regard, that is,
there is no room for any more concepts in
it ○ These both types of words are called the
Creation or the Universe ○ Both these are
separate from the section of the Command ○

It has been stated in the Holy Quran,

*"Verily He is the one who is the First, the Last,
the Manifested (Expressed), the Immanent
(Hidden)"* ○

According to these meanings Allah, the
Most High, is All-encompassing and the
Perceptive Being ○ Manifested is seen by us
but not the Immanent ○ Whatsoever is seen,
we see but do not bother to see that through

what are we seeing ○ We perceive without perceiving that with what do we perceive ○ If we could perceive the source of our perception then we would be able to perceive the Almighty Allah ○ This is the reason that our understanding remains operative only in the created one and fails to have access to the Command ○

The words, we use are either to accept something or to reject something ○ The word used for negation contains the negated concepts ○ The word used for expressing our acceptance comprises the approved concepts ○ Both these types of words are the Creation as they have come into being after being saturated with the concepts ○

Water: The Shell of Concepts

It is the gracious statement of Allah,

"And all affairs return to Allah" ○

After Creation, only the phase of Return remains ○ But, Command is that phase in which there is descent ○ Descent means entry of concepts in the empty space (Void) ○ The informations entering the void (particle) are called the concepts ○ Allah, the Most High

has denominated the concepts as Water (Maa) ○ The Water, in fact, is a shell of concepts or it is a collection of those atoms in which every atom is equivalent to a concept ○ This is the Formational Construction of water ○ The same have been hinted in the above Verse ○ It is the characteristic of water that on entering a flower it becomes a flower and in a thorn, a thorn; in a stone it becomes a stone; and in gold it is gold and in a diamond, it becomes a diamond ○

In our mind one set of concepts is termed as gold ○ Another set of concepts is called diamond ○ The gold and diamond are two words or two shells in which different sets of concepts are confined ○ Each of these sets is a perception when the perception is incarcerated in the voice, it becomes a word ○ There are many names for the perception, for instance, void, secret plan, Command, Non-serial Time, or the Self etc. and the same is the base of the universe ○

The perception in man is the mind ○ Expansions of the mind are stretched from one end of the universe to the other end of the universe ○ One side of the mind is the depth

i.e., Time and the other side is the expanse, Space ○ When the mind sees in Time its movement is the Command and when it sees in Space its movement is the creation, and creation is that word whose two types have been discussed above ○

How is the Universe Displayed?

Man is conscious of joy and sorrow from the very first day ○ He wishes to find out the cause of joy and sorrow so that he could avoid the sorrow and enjoy the happiness persistently ○ He does not leave the joy, therefore, the fear and fright of loss of happiness also remain residing in his heart ○ He wants, some how or the other, to remain close to happiness and to stay away from sorrows ○ He understands that because of his weaknesses he is unable to overcome the disastrous accidents therefore he remains in search of such a power that could guarantee him happiness and comfort ○ This is the background of man's search for the mysterious forces ○ This very fact has been indicated in the Quranic words, "*Those who believe in the Unseen*" (Surah.2 Verse 2) ○ And besides this at many places the boundless Attributes of

Allah, the Most High have been mentioned ○
This is what guarantees happiness and
comfort ○

A man might be claiming self-confidence
but cannot be indifferent to the happiness and
sorrows, although after believing the Unseen he
becomes confident of his eventual
betterment ○ Believing the Unseen means that
whatsoever is there in the Unseen is only the
Best because the Unseen is in the hands of the
Most Merciful, the Most Benevolent and the
Most Beneficent One ○

*"It is not fitting for a man that Allah should
speak to him except by inspiration or from behind
the veil or by the sending of a messenger to reveal
with Allah's Permission, what He Wills; for He is
Most High, Most Wise" ○ (Surah 42 Verse 51)*

The range and extent of the human senses
have been mentioned in the above cited
Verse ○ When Allah, the Most High addresses
man, He inspires it to man and it is the heart
of man that sees and cognizes this
inspiration ○ Allah in His particular style has
mentioned this seeing of the heart in these
words, *"The heart in no way falsified that which
he (the Prophet) saw" ○ (Surah 53 Verse 11)*

This is the same style of conversation of Allah, the Most Exalted that has been termed as Revelation (*Wahi*) or the conversation is conducted through messenger i.e., the eyes remain focused on the messenger ○ The third way is that Allah, the Most High Reveals Himself before His servant in some other form known as Drawn Veil (*Hijab*) ○ For example, He expresses His august presence in a beautiful and luminant form ○ This luminant and beautiful form is not Allah Himself but a screen ○

The above verses determine the limits, working pattern and style of the human senses ○ When the human senses are held on a point this stay of the senses is called the object (thing) which has a certain form and figure ○ In fact, it is the moment from which the senses acquire a body and this body is felt and observed by the senses externally and objectively because there cannot be any other possible way of seeing except that the senses should see themselves after placing themselves before themselves and considering themselves something other than themselves ○ All the activities of life are the examples of this very style of sight-○ As a principle when senses

indicate towards something this indication turns the internal features into external ones ○ When it is declared by the senses that it is 'I' ○ This 'I' is only a Void (empty space) plain and transparent ○ It means that the senses are not referring to their features but indicating towards colorless and transparent thing which is only a sketch ○ Then to point out the colors and features of 'I', the senses call out, "I said this; I did that; Look! that is the moon; that is the star ○ The moon and the stars are those towards which I am pointing" ○ In this way the senses observe their own personal movements far and near and then mention them ○ It is merely a style of the cosmic senses to observe which become 'I' in an individual and by pointing far and near repeat themselves ○

"Has there not been over man a long period of Time when he was not an inculcated thing" ○

Man was such a Time (senses) in which no repetition was there and then was made into such a Time (senses) in which repetition is there ○ Here only two agencies are under discussion; one is the Senses and the other is

the Inculcation of the senses ○ This thing has been explained in the following verse ○

“Thou causest the Night to gain on the Day, and Thou bringest the Living out of the Dead, and Thou bringest the Dead out of the Living” ○

(Surah 3 Verse 27)

In this verse Allah, the Most High, has stated His policy regarding His Action ○ Allah causes the Night to enter the Day and the Day into the Night ○ And brings out life from the Dead and the dead from the living ○ Night is one type of senses and the Day is another form of senses ○ The spatial and the temporal distances cease to exist in the nocturnal senses and are revived in the diurnal senses ○

Dick dreams that he is talking to one of his friends although his friend lives at a far off distance ○ In the state of dreaming he becomes unmindful of the distance existing between his friend and himself ○ Similarly, Tom notes time before going to bed and finds it to be one o'clock in the morning ○ He dreams that he travels far and wide, country to country, enjoys his stays at various places, comes home after spending many weeks in this

journey ○ Suddenly he wakes up and finds himself in the same hour of the night ○ Temporal duration in this type of dreams is zero ○ These are the nocturnal senses ○ The distances and durations which are non-existing in these senses become alive in the diurnal senses ○ It is the pertinent nature of dreams that all the spatial distances and temporal durations become non-existing ○ In this context the Holy Quran says, "the Night enters the Day and the Day enters the Night" ○ Perception regarding the Night and the Day is common ○ It is only distances that become alive and die ○ The nocturnal senses are the Open and Clear Book (the Preserved Scripturum) and the diurnal senses are the Written Book ○ They both have one thing in common which we observe in the natural phenomena ○

For instance, Tom and Dick, both are sitting together in the light of a lamp ○ Tom is looking at Dick and Dick is watching Tom ○ The light is the medium of sight for both of them ○ Now the light is travelling in two different directions simultaneously ○ And, on the other side light is reaching Dick's eyes from Tom and from Dick to Tom's eyes ○ It is the

light of the same lamp which is travelling from Tom towards Dick and from Dick towards Tom ○ Although the directions of the travel of the light are different, the source is the same ○ Or to say, although the light is one, there is something in the sensation caused by the light which travels in two directions simultaneously and still casts the uniform effects ○

Then, where lies the difference?

The imaginations produced in Tom by this light are called the concepts of Tom and the imaginations produced in Dick by the very same light are called the concepts of Dick ○ This is the difference of the angle of sight of the observer ○

The law of manifestations is revealed here that the change of direction is not in the light but in the angle of sight of the observer ○ It is because of that central point which is the 'Self' of the observer ○ It is the same Self which is adjacent to the Supreme Being as mentioned in the saying, "*Verily, We are closer to you than your Jugular vein*" ○ Here considered deliberation is required that the word 'We' has been used by Allah, the Most

High, which indicates that Allah, the Most High, is associating Himself with every individual of the Plurality ○ It is because of this reason that the individuality of every individual person is maintained at its respective position ○

The center (source) of the light is the same one lamp ○ Tom and Dick, both are receiving light from the same one lamp ○ It is important to note that the variation does not take place in the light itself, it's state remains unchanged ○ The variation is only in Tom and Dick's manner of narration because it is the same light which is the life picture of Tom in Tom and in Dick, Dick's own ○

In Sufism it is termed as the Outlook (*Martabah*) ○ English word 'Mechanism' can be used to explain it ○ The basis of mechanism is one and the same, merely names are different ○ This mechanism comprises of countless species ○ The same mechanism, in men is Tom, Dick or Harry and in trees, apple or almond ○ The same one light is responsible for the formation of shapes of all of them ○ This mechanism (Out-look) is made of Black Points which are the basis of the universe ○

These Black Points are called the Beatific Vision ○ These move with a dual Revolution ○ Wherever in the Holy Quran 'repetition' has been mentioned the same dual Revolution has been indicated ○ This Dual Movement occurs in all directions ○ Thus, it is pervading in every direction, in every depth, in every obscurity and in the smallest fraction of time, simultaneously ○ It is recurring, that is, the Black Point which is Time, continuously leaps in obscurity, in depth and in all directions ○ The range of the leap of this Black Point is Space ○ All those forms and figures which are spatially visible are hidden in this Black Point ○ Leap of this Black Point causes the Obscure (hidden) to take the shape of the manifestations ○ Name of this very shape is the universe ○ There are countless screens in this Black Point ○

The Black Point

For understanding this Black Point we have to term it Time ○ Time has two outlooks One, in which Temporal and Spatial distances are found ○ And, the other is devoid of them ○ In one outlook the Observer observes in a sequence and perceives the moments in a

regular succession ○ This is the repetition or the recurrence of perception ○ Recurrence of the perception constructs the depths of Observation ○ These depths are known as the Spatial distances ○ This state is only one view-point of the Black Point ○ For Example, the day is a space, the night is a space, flower is a space, thought is a space, dust is a space, water is a space, void is a space, atmosphere is a space, fire is a space, air a space, silver is a space, gold is a space, the smallest particle of any thing (atom) is one space, the biggest sphere of the cosmos is one space, if an atom could be broken down into billions of parts then every part would be one space, if one second is sub-divided into infinitesimal fractions then every fraction would also be a space ○ All spaces that could possibly exist from Eternity to Infinity are present in the Black Point, layer upon layer ○

The other view point of the Black Point is opposite to the stated one ○ In this prospect the depths of the Black Point are so fathomless that the perception of the first view point cannot comprehend them ○ This view point, anyhow, has its own perception which has been

called the Night of the Power (*Lailla-Tul-Qadr*) by Allah, the Most High ○

In the previous pages, the Black Draft, Abstraction, Evidence and Manifestation have been discussed ○ All these are four perceptions ○ To understand the perception, we have to know about the depth and obscurity of the universe ○ To observe the universe in its obscurity and to feel it in its depth or witnessing the universe through the eyes of the Heart all are types of the perception ○ Seeing in the inner is seeing in depth and looking at the outside is the seeing in the obscurity ○ Both these have been explained in the Holy Quran ○

"Allah is He, who made the Earth and the Heavens in Six Days and then established Himself upon the Throne" ○

At another place it is stated, *"Allah is the Light of the earth and the heavens (heights and depths)" ○* And, this also has been stated, *"We are closer to you than your Jugular vein" ○*

WHAT IS PERCEPTION

Establishment of Allah on the Throne and His Being closer than the Jugular vein we have to delve into both these statements for common meanings ○ In fact, these are two ways of perceiving something ○ Practicing perception in the obscurity takes human imagination in remote areas of Boundlessness and this remoteness is termed as the High Throne ○ Exercising perception in the depth takes it closer to the human conscious ○ This nearness has been called, 'Closer than the jugular vein', by Allah, the Most High ○ Here it should be kept in mind that the remoteness of the Boundlessness and the nearness of the conscious are synonymous ○ Both these places, in fact, are one and the same ○ Only the approaches of perception are different ○ The perception, on one hand reaches the High Throne by travelling in the obscurity and on the other hand absorbs in the vicinity of the Jugular Vein after immersing in the

depths ○ In both the ways purpose is to reach Allah the Most Exalted ○ The first perception is the Black Draught and the second one is the Manifestation ○ Abstraction, one of the remaining two perceptions is the other side of the Black Draught ○ Since there is a depth for every height and a height for every depth, therefore, Abstraction is the lower side of the Black Draught and the higher side of the Manifestation is the Evidence ○ Both these sides are pertinent to those final limits of the universe which are extended up to the ultra-cosmos ○ This has been explained in the following words ○

“Allah is the Light of the Heights and the Depths, as if there is a Niche, in it a Lamp, the Lamp is enclosed in Glass. This Lamp of Divine Oil is luminant without any phenomenal light. And whose Light is independent of all directions, Light upon Light”.

When the obscurity is searched the Attributes of Allah are found Light upon Light and the cognition of Allah is acquired through these very four perceptions which spurt from the Black Point that has already been discussed at length ○ One may ask, what the perception is after all ○ Perception is Time ○ The

smallest possible fraction of a second and the longest period of Time conceivable by the human mind are both perceptions and the characteristics of the Black Point ○ The incidents of the atomic explosions of Hiroshima and Nagasaki are the observed examples of the smallest fraction and the longest period of Time ○

Extermination of A Second — Survival of Billion Years

The hills which according to the geologists were formed in billions of years were destroyed within a second without leaving any trace of their existence ○ Who could deny that one second of extermination swallowed up the survival of billions of years ○ The hills were the representation of billions of years' survival and the perishment of the hills represent one second ○

Similarly, one femto-second (1×10^{-12} Second) of the Black Point is encompassing the total temporal period of Time i.e., Time between Eternity to Infinity ○ The perception which we usually exercise cannot observe the femto-second; the trillionth part of the second but the perception which can do so has been

indicated in the *Sura Qadr*, of the Holy Quran ○

"We have indeed revealed this message in the Night of Power, And what will explain to thee what the Night of Power is? The Night of Power is better than a thousand months, therein come down the angels and the Spirit by Allah's Permission on every errand. Peace..... This is until the rise of Morn!"

The Night of Power is that night in which the Perception of the Black Point descends ○ This Perception is seventy thousand or more times greater than the ordinary perception as one night has been proportioned to one thousand months which equals to seventy thousand times ○ Man, with the help of this perception can observe the Cosmic Soul, angels and the Affairs which are secrets of creation ○

This Perception in Sufism is called the 'Openness' (*Fathah*) ○ Man in this state of the Openness observes and understands the Eternal affairs in the state of wakefulness ○ Witnesses the formation and creation of heavenly bodies located at the Remotest distances of the universe and watches them fading out on completion of their lives ○ Incalculable systems of galaxies are fashioned before his

eyes and he witnesses them expiring after living through immeasurable ages ○ Sometimes, One second of Openness circumscribes the total period from Eternity to Infinity ○

What is Perception?

Tom says, 'I read the newspaper; I wrote a letter; I had my meal; Who said it? Who read the newspaper? Who wrote the letter? Who had his meal?

Tom did all this but it is the mind of Tom which is stating and comprehending all this ○ What Tom did is only known to the mind of Tom ○ Knowing is nothing more than the information received ○ Reading newspaper, writing letter etc. etc. are informations ○ When these informations are ignored, what Tom did; who he is; all becomes meaningless ○ The fact is that the mind of Tom received informations ○ Two agencies are worth mentioning here, the informations and the mind ○ The informer of the information is the mind and the recipient of the informations is also the mind ○

Unit is only one which has two sides ○ Mind informs that the age of the hills that were

destroyed was two billion years ○ Considering one year as one unit, the information pertains to two billion units which means that the perception divided a feeling into two billion parts ○ It is an information regarding the duration of two billion years ○ The mind of the listener of this information practically felt the duration or length of two billion years, this means that a scale for two billion years is present in one second of perceptions ○ How, when and by whom were these two billion years spent, nobody, can tell this ○ It is merely an information — an information whose perceptual duration is not more than one second ○ In our knowledge, mind is the only agency which is called the universe ○ Christ has stated, "*God said, 'Light!' and there it was*". ○ In the Quranic words, "*Be! and it is*" ○

When we cast a glance over the words of a book, it is as if the light falls upon them because we cannot see anything other than the light ○ When we study a book, we study the light and whatever we understand is the understanding of the light ○ Because, when we would be studying light, obviously, we would be

understanding the light only ○ And whatever we are understanding is only an information ○ Thus, we have to conclude that both; the information and the light, are one and the same ○ Now the thing to see is that what is the location of the information ○ If we could find out the location of the information then we would be able to understand Time and Space ○

According to the astronomers, there is no solar system whose light could reach us in less than four years time ○ They also tell us about the stars whose light reaches us after ten million years; even more ○ It means that the star which we are witnessing in this present moment is an existence of ten million years ago ○ It also means that the present moment is a moment of ten million years ago ○ It invites us to deliberate as to where these intermediary ten million years have gone ○

Be it known, that these ten million years' Time is only a way of perception which has divided one single moment into ten million years ○ The way perception sees the past ten million years in the present moment, similarly, it can observe the ten million years henceforth

in the same present moment ○ Thus, this is also proved that the whole temporal time — the Period of Time from Eternity to Infinity — is only one single moment which has been sub-divided into different phases ○ This very division is called Space, that is, the total period between Eternity to Infinity is Space and all the incidences witnessed by the universe are incarcerated within the divisions of one single moment ○ It is the wonder-working of the perception which has made one single moment to have the form of Eternity to Infinity ○

Where did perception come from?

As mentioned earlier, it is merely an information ○

From Where is this information received?

It has been graciously stated by Allah, the Most High, "I granted the Sight, I granted the Hearing" ○ This means, He granted us the information ○

What is the ratio of the ordinarily received informations with that of the given ones?

Perhaps, something around cipher ○ The informations actually received are negligibly limited and meager in numbers ○

If we are desirous of having informations of larger vista and greater magnitude, there is no alternate for the purpose except the spiritual sciences and for the spiritual sciences we have to seek guidance of the *Holy Books* ○

GLOSSARY

Aarif: (Percipient) One who enjoys cognition of God and His Attributes.

Aasaar: (Effects) That side of an object which is perceived, qualities and properties of an object.

Aayan: (Substantiality) Central part of the soul. Also known as Human Soul. On its one end it is associated with the animal soul and on the other it is related with the Great Soul. It is inscribed with those commands that become the characters of the life.

Abdaa: (Innovation) First Section of Divine Administration whence the existents are formulated without any means and resources.

Addam: (Nonexistence) State before or after the existence of an object.

Ahkaam: (Commands) Combined name for *Aasaar* and *Ahwaal*.

Ahwaal: (Occurrence) That side of an object where it occurs hence the one who senses.

Ain: (Substantiality) Singular form of *Aayan*.

Ain-ul-yaqeen: (Exact Truth) If the viewer is aware of his reflection in the mirror but is ignorant of the realities of the mirror, the reflection and that of himself. Then this state is termed as *Ain-ul-yaqeen*.

Alam-e-aaraf: (Limbo or Purgatory) Man's station after leaving this physical world of matter. The place where man resides after death.

Alam-e-amr: (Realm of Behest) The state of positivity which is the basis of the universe is called the *Alam-e-amr*. It is also called the Elohist Decree or Command. Time has been termed as *Amr*.

Alam-e-arwah: (Realm of the souls) It is that state of existents when they existed as souls. In that state they remain devoid of time, space and dimensions. Existence for the souls is a figurative thing and not an active or functional affair.

Alam-e-burzakh: (Erebus) The intermediary phase between *Loh-e-mahfooz* and the material world. The place, after *Loh-e-mahfooz*, from where the programmes for individuals are relayed.

Alam-e-ghaib: (The unseen realm) the spiritual world and the non-serial time are termed as *Alam-e-ghaib*.

Alam-e-jabroot: (Realm of Omnipotency) State of achromatic. It is also known as the second conscious.

Alam-e-khalaq: (The Created Realm) The material world, cosmos and the phenomenal world are called the created realm or Space.

Alam-e-lahoot: (Realm of Divinity) State of ultra-achromatic where every flight of our mind is lost without leaving any trace. It is also called the first conscious.

Alam-e-malakoot: (Angelic Realm) Range of channel of Evidence-a state of that consciousness which is above the conscious mind of the material world. Third conscious. State of mono chromatic.

Alam-e-noor: (The realm of invisible lights) The state of actual reality, the attributes of God. The realm of those subtle lights which are operative at the basis of ordinary lights.

Alam-e-shahadat: (The witnessed realm) The knowledge of objects, tangible world of

nature or the serial time is called *Alam-e-shahadat*.

Alam-e-takhleet: (Compositional realm) The material world as comprehended by diurnal senses.

Alam-e-tamsal: (The Allegorical realm) Reflection of knowledge of the preserved scripturum (*Loh-e-mahfooz*); the ethereal realm (*Alam-e-joo*).

Alam-e-tamsal: (Realm of Illustrative forms or the Allegorical realm) The intuitive knowledge is reflected upon the human mind in pictorial forms. These pictorial reflections of eternal situations and circumstances are called the *Alam-e-tamsal* (Realm of Illustrative forms).

Am'aa: (Negativity) It is such a negativity which cannot be comprehended by the human intellect. The state before the existence of the universe.

Amr-e-rabbi: (Lord's Edict) The soul, the indivisible entity, or the inner self of a person has been termed as *Amr-e-rabbi*.

Anfus: (Soul or the inner world) The moment of *Noor*.

Anwaar: (Lights) That special form of invisible lights which are much subtle in formation than ordinary lights. These lights (*Anwar*) are responsible for producing and supporting lights used in the formation of universe.

Aqtab-e-takween: (Administrators) Someone appointed by God, to work as a head of a department in the invisible administration. They exercise their powers by inducing changes in their own inner lights.

Baitul mamoor: (Inhabited Dwelling) Second last station of Angelic world towards its climax or the final limits.

Bida'at: (Germination) It is a sort of biological pressure which commences in the form of *noor*. Stimulation of this very Light is called *Bida'at*.

Fatah: (Openness) When one is equipped with that perception which enables to observe the cosmic soul, angels and the affairs which are secrets of creation. Man in a state of openness observes and understands the Eternal affairs remaining awake.

Ghaib-ul-ghaib: (Invisible Unseen) A state of consciousness which encompasses the

cosmic unconsciousness. i.e. the first conscious.

Ghaib-e-ikwan: (Controls of Unseen) Knowledge of the Elohist Names with special reference to God's Attributes of Omniscient granted to man for exercising special powers. It is also called *Mogibat-e-ikwan* (Invisible Controls).

Habl-ul-wareed: (Jugular Vein) The focal point of man's existence, human self, or Ego from which God cannot be dissociated or separated.

Haqiqat-e-Muhammadiyah: (Muhammadan Reality) The state of cosmic unconsciousness or the first conscious which was explored for the first time by Muhammad, the holy prophet of Islam (PBUH). The same is also termed as *Haqiqat-ul-haqaique* (Reality of the facts) by the sufis.

Haqiqat-e-sabita: (Persevering Reality) A reality which is not affected by the variations of time and/or space.

Haqiqat-e-wardah: (Incident Reality) The soul after it has splitted into temporal spatial distances is called the Incident Reality.

Haq-ul-yaqeen: (True Reality) When a viewer is aware of the factual reality of himself and what is being witnessed by him.

Heen: (Temporal Time) The time period lived by the individuals of the universe.

Hijab-e-mehmood: (Extolled Veil) The final boundary of the access of human knowledge. This realm is beyond the reach and access of the flight of even most Intimate Angles.

Hiola: (Silhouette) A halographic existence or body which has dimensions and sensations, a body of lights, an incorporeal being, the Astral body.

Hoi'yat: A state where none exists except God. It is located in the centre of Beatific Visions of La.

Huzoor: (Present) Anything present or found in one's presence.

Ilham: (Inspirations) State of that intuitive information when something is inspired to people who are not prophet.

Illiyeen: (Sublime State) This term indicates sublime characters and a state in which one

would learn to use the refined senses of the soul.

Ilm-e-husooli: (Acquired Knowledge) The knowledge which is related with this phenomenal material world only. Collection of all the sciences concerning the physical world is referred as *Ilm-e-hasooli*.

Ilm-e-huzoori: (Presented Knowledge) The knowledge that is directly granted to man by God and enables him to explore the worlds and realms existing beyond this limited world of matter.

Ilm-e-ladduni: (Insinuated Knowledge) A Sufistic term concerning the knowledge of the Elohistic Names and delegation of powers to enact vicegerency of God.

Ilm-e-nabowat: (Vatic Knowledge) The Presented knowledge when it is granted to Prophet is called the Vatic Knowledge. Revelation (Wahi) is particular for Prophets. The knowledge revealed upon Prophets.

Ilm-e-qalum: (Knowledge of the Pen) The knowledge concerning the realities of a science. This knowledge, in rank, is the most exalted state of knowledge and

enables to create, control and administer anything without any obligation of resources or means. It is also called Incumbent and is a record of divinitonal knowledge pertaining to all times of universe. The knowledge in which universe existed in the form of oneiric existence is the *Ilm-e-qalum*.

Ilm-e-wajib: (The knowledge of Incumbent) The mind of the Creator is denominated as the knowledge of the incumbent where the universe existed by the Holy will of God before it was commanded to be displayed exhibitory.

Ilm-e-yaqeen: (True Knowledge) When one starts observing he learns about something present before him. He might not be aware of the factual reality of what he is witnessing but he has this knowledge that he is witnessing something.

Imkan: (Feasible) In Sufism it is that thing which in its last stage of Creation and can be sighted by the material eyes.

Indivisible Entity: Man characterized by soul and as the lord's edict is not devisable

therefore considered to be an indivisible entity.

Internal Self: It is one of the two sides of the cosmos. Internal Self is the base line of every existing thing. Concepts and imaginations are issued to the personal Ego from this internal self and this inter self is that agency which converts the concepts into matter by using lights for the Personal Ego.

Isma-e-ayniya: (Substantial Names) Appellations of God; representation of Elohist Attributes in their second stage of descent.

Isma-e-itlaqiya: (Implied Names) God's characteristics and attributes as they are known by God Himself. The state of His Characteristics and Attributes which is not perceivable by man.

Isma-e-kauniya: (Controlling Names) The third stage of God's attributes which finally enables existence of a manifestation.

Istadraaj: (Sorcery) Any metaphysical change induced willfully for minor gains within the limits of manifested world. It is quite temporary in its lasting and affects.

Istaghna: (Detachment) A state of mind when it is detached from all its associations and is made to be dependent God only. Since no mental ties and association remain there any longer the mind stays empty from worldly thoughts. This is also known as vacating one's mind or simply empty mindedness.

Istarkha: (Gazing in the dark) It is an exercise practised for activation of Nocturnal senses. In this exercise one is made to transfixedly gaze at a point in darkness.

Jamma: (Collaboration) A Sufistic term to indicate one's state of mind when one is with the creatures and the Creator simultaneously. This state is also known as *Ain-ul-yaqeen*.

Jama-ul-jamma: (Wholeness with the sum-total) After rising above the state of collaboration, when one's mind encompasses the ultra-cosmic events, facts and realities it is known as *Jama-ul-jamma* or *Haq-ul-yaqeen*; the true reality.

Jinns: Creatures of the world of Simple *Nasma* they have more accessibility than Angels

and people who have not learnt to explore their inner world.

Jowiyah: (Confluence) One of the three parts of the soul. It is a ring of light in which every activity of life is recorded. This ring is also termed as the animal soul.

Juzb: (Raptness) Man and jinns can be associated with their Lord Creator in two ways. One of them is that they are attracted and drawn towards their Creator in a state of raptness. In that state of raptness they become oblivious of everything other than their Lord.

Karamat: (Wonder Working) Any extraordinary or Meta physical feat performed by people who are not prophets, is termed as Karamat. Performance of such deed takes place within the range of one of the three channels of Black Drafts, Abstraction and Evidence.

Kashf: (To know) Something known intuitively in its real perspective. To observe or witness that which material eyes do not see.

Khalq: (Formation or to create) The second section of creativity in Divine Administration. It is also used to indicate a

contrast with Time which is called *Amr* and Space which is called *Khalq*.

Khila-e-noor: (Void of light) Intention or the Will of the Creator makes the void of light to be the noor. It is also stated that void of light and the Will of the Creator are both one and the same. This very reality is the basis of the universe. Quran has termed this reality as *Taddalla* (Inclination).

Kitab-ul-marqoom: (The written Book) The record of man's sublime and depressive deeds and characters is termed as the written book. It is the record of events in total line of life since birth till death.

Kitab-ul-mubeen: (Book-open & clear) The secret plan and origin of all the manifestation. It is the complete picture of all times since Eternity (The Remotest Beginning) to Infinity (The Remotest Ending).

Laila-tul-qadr: (Night of Power) State of Nocturnal senses when the powerful perception named *Laila-tul-qadr* is achieved. It is that powerful perception which enables us to observe an activity that

takes place in a femto second
(1×10^{-12} second).

Latifa: (Subtlety) It is that form and shape which expresses its meanings through its features, e.g. Flame is a combined form of its heat, color and brightness and each of its components is called a subtlety.

Lataif-e-kasrat: (Subtleties of plurality) All the five descents after the first one towards a creation are the *Lataif-e-kasrat*.

Latifa-e-wahdat: (Subtlety of unity) Any knowledge before becoming a manifestation has six descents. The first of these descent is termed as subtlety of unity because in this state the knowledge is in unified form, and an integral whole.

Manifestation: (Mazhar) Becoming manifestation of a phenomenon after descending of an Elohistie Appellation; a representative of Elohistie attributes into knowledge and then into a displayed manifestation.

Muraqabah: A special way to cogitate and meditate, in order to enter the unconscious world after suspending the conscious mind. A special technique to subdue the conscious

mind and to enter the state of Nocturnal senses remaining awake.

Nasma: It is that body of hidden lights which can be sighted with the help of *Noor*. The material world is composed of gases and the primary form of every gas is called *Nasma*. It is the collection of those basic movements which initiate the beginning of an existent. Movements flow in the form of lines of forces. *Nasma* encompasses everything in the structural formation of the universe.

Nasoot: (Phenomenal world) The material world as comprehended by diurnal senses.

Nisbat: (Correlation or Affinity) Association to have someone's thinking approach. In order to have someone's thinking pattern, have affinity with him.

Nisbat-e-owasiya: (Owasian Style or owasian correlation) A correlation to receive knowledge from the souls without use of any material body as an intermediary means.

Noor: It is that form of hidden light which can not only be sighted but also help in seeing the other hidden lights like that of *Nasma*.

It is formed from *Tajalli* and forms the other lights.

Nukta-e-wahdani: (Point of unity) Preserved Scripturum (*Loh-e-mahfooz*) where all creatures have been preserved before coming into being is termed as point of unity (*Nukta-e-wahdani*).

Nutfa: (Sperm) The focal point of all the senses and symbolizes the serial time.

Personal Ego: Every existent receives its concepts and ideas from its baseline which is called the Internal self; the unconscious: The matter is formed for the Personal Ego by the Internal Self with the help of lights, according to its concepts.

Qalandar: Qalandar is a person who enjoys a neutral and free mind. He is such a person who after liberating from spatio-temporal restraints learns to have a direct link with God, Almighty. He establishes his link with his Lord Creator without losing his touch with the creatures.

Rooh: (Soul) When the single point containing eternal incidents comes into motion it is called soul. With the commencement of

movement, the temporal and spatial distances are produced in the single point.

Rooh-e-azam: (The Great Soul) In the formation of soul three parts are found there. This part of the soul contains all the informations pertaining to the universe. Real text of all informations and the record of all secrets is found in this part of the soul which is also called *Sabita*.

Rooh-e-haywani: (Animal Soul) This part of the soul has the record of every activity of life. It is also termed as *Joviya*. These three parts of soul are like three rings of light infused in one another and are collectively called the soul, the indivisible entity, Lord's edict or simply the man.

Rooh-e-insani: (Human Soul) This part of the soul is inscribed with commands characterizing the life. It is also termed as *Ayan*.

Roya: (Vision or dream) Inner body of an individual's personality with spatial dimensions of simple *Nasma* is called *Roya*.

Royat: (Appearance) When senses comes into contact with the spatiality of compounded

nasma they perceive tangibly and call it *Royat*.

Sabita: (Firmly Affixed Inscription) A bright ring of light in which all the informations pertaining to the unseen cosmos are inscribed. This ring is also termed as the Great Soul.

Sahib-e-shahood: One who can observe and see what is not perceivable by ordinary material senses, as and when intended.

Serial Time: The temporal time as is known in our diurnal senses. It follows a strict discipline of succession. i.e. one minute, then the other and only then the next. Monday cannot come unless Sunday is not lived through. It is the approach of conscious mind towards time.

Shakhs-e-akbar: (Persona Major) It is the name that has been given to the Entire Self which comprises of four sections; the first four subtleties and is related with the knowledge of creation, therefore, deals with structure, formation and properties.

Shaks-e-asghar: (Persona Minor) It comprises of two sections and is a partial self. It is the creation. Man in this phenomenal world is

the persona minor and is the essence of the other six species.

Shahood-e-nafsi: (Substantial observation) It purports to that ability when the finest traces of light are also converted into sight so that even that which had only been a fantasy could also be sighted in there proper form, shape, figure, features, colours and complexions.

Sidra-tul-mintaha: (Lote Tree) It symbolizes the final limit and range of the flight of angels. And only man as vicegerent of God has the ability to be there - not only there but much more ahead than that.

Silhoutte: A halographic existence or body which has dimensions and sensations, a body of lights, an incorporeal being, the Astral body.

Tadbeer: (Policy) It is the third section of divine administration and comprises the affairs regarding the arrangements and situational occurrence of functions of life of existents.

Taddalla: (Divine Inclination) Formation of Holy Appellations by the Attributes of God, in terms of sufis, is called *Taddalla*. Every particle of existents is encompassed by

Elohistic Attributes in the form of Divine Inclination. Reflection of Elohist knowledge or *Tajalli* (Beatific Vision) is inscribed in Firmly Affixed Inscription (*Sabita*). It is the fourth section of divine administrative policy in which regulatory decisions are compiled and finalized.

Tahaqquq: (Reality) The basic form produced by lines of *nasma* prior to embodiment of a material thing is called *tahaqquq* or Reality.

Tajalli: (Beatific vision) Every name of God in fact is a *Tajalli*. Reflection of an Attribute of God. *Tajalli* descends to transform into *noor*.

Tanween: (Variegation) It is the name of that exercise which is performed by remaining awake for 21 hours and 20 minutes and to sleep only for 2 hours and 40 minutes. This exercise compels the sight to see in the limitlessness and helps in equipping with the faculty of observation through spiritual eyes.

Tarz-e-tafheem: (Mode of discernment) In order to activate the latent potentialities one practises to habituate oneself for sleeping for 2.40 hours per round of a clock

accompanied by performing *Muraqabah* for discernment after midnight.

Tasurruf: (Conductive Influence) A percipient exercises his influence in the knowledge of the object in such a way that it ensures a direct effect upon the object. There are three types of conductive influence; namely Miracles, (*Mujza*) wonder working (*Karamat*) and sorcery (*Istadraj*).

Unconscious: *Sabita* in terms of Psychologists is called unconscious. Broadly anything lying beyond the limits of the conscious mind is called unconscious. In parapsychology the unconscious has been further classified and is comprising of three consciousnesses. The unconscious of an individual is called the conscious of the species or simply the third conscious. The unconscious of a species is called the cosmic conscious or simply the second conscious and the unconscious of the cosmos is called the ultra-cosmic-conscious or simply the first conscious or *Haqiqat-e-Muhammadia*.

Unification of Being: (*Wahdat-ul-wajood*)
When sight is activated for the first time it is the activation of knowledge and since at this stage the knowledge is not divided

therefore it is called the knowledge of unity or unification of Being. According to mystics unification of Being was the stage when every individual was floating in the limitless flow of unity. This unity of individual by any chance is not the unity of the Supreme Being. It is only an attempt to tell that how much uniqueness of God is understood by man.

Unification of Observation:
(Wahdat-ul-shahood) Second, third, fourth and fifth moves of the sight are termed as the knowledge of plurality or the unification of observation. When the existents are observed in plurality that state is called the unification of observation.

Wahi: (Revelation) When knowledge is granted to prophets it is known as vatic knowledge and when the prophets are inspired with some discovery it is termed as *wahi* (Revelation).

Wajib-ul-wajood: (Indispensable Being) It is a state of the Beatific Vision of God. It is not the Supreme Being of God. It is that Beatific Vision which is the basis of the Attributes of God and is associated with the Supreme Being of God.

Wajood-e-roya: (Oneiric Existence) Existence of the universe along with all its movements in the knowledge of God is termed as wajood-e-Roya and the knowledge in which it existed is called the knowledge of the Incumbent (*Ilm-e-wajib*) or the knowledge of the Pen (*Ilm-e-qalum*).

Warood: (Reminiscence) State of observation through closed eyes is termed as *warood*.

Zahir-ul-wajood: (External Self) That form of existence which is existing as the basis of this Phenomenal world. It has two stages of three invisible and three visible realms.

INDEX

A

Aarif 165, 238.

Aasaar 149, 150.

Aayan 9, 43, 60, 61, 67.

Abdd 14, 203, 337, 340.

Abdaa 155, 273.

Ablution 171.

Abraham 186, 188, 295.

Absoluteness 162.

Achromatic 256, 261, 265, 268, 275, 292, 297.

Acquired Knowledge

119, 184, 223, 284, 285, 287, 288, 289.

Action(s) 175, 179, 194, 260, 261, 346.

Adam 75, 153, 154, 180, 226, 228, 283, 341, 351.

Addam 326.

Afaaq 346.

Affinity 56, 123, 125, 127, 215, 309.

Aggregated modern knowledge 39.

Ahadiths 123, 124.

Ahadiyat 82.

Ahkaam 149, 150.

Ahwaal 149, 150.

Ain 68, 72, 204, 209, 210, 213, 214.

Ain-ul-yaqeen 230, 276.

Akhfa 158, 262, 263, 265, 266, 271.

Alam-e-amar 352.

Alam-e-burzakh 267.

Alam-e-ghaib 342.

Alam-e-khalaq 215.

Alam-e-noor 211, 212, 226, 260.

Alam-e-shahadat 162, 342.

Alam-e-timsal 41.

Alam-e-wahdat-ul-shahood 36.

Aleem 48, 55, 56.

Alpha 3, 82, 86, 87, 102, 105.

Alif 263.

Alif-lam-meem 45, 46, 106, 192.

Allegorical realm 18, 40, 41, 63.

Allegorical illustration(s) 55, 84, 118.

Almond 361, 366, 393.

Amaa 210, 211.

Amr 378.

Amr-e-rabbi 150.

Angels 152, 166, 182, 204, 205, 211, 212, 213, 214, 237, 400.

Angelic realm 182, 185, 203.

Angelic world 200, 205.

Angles of sight 15, 25, 26, 27, 392.

Animal Soul 42, 43.

Anwaar 237.

Anfas 346.

Appearance 150, 203, 290, 292, 293, 296, 299, 300, 301, 302, 306, 309, 321, 336, 367, 368.

Appellations 45, 47, 54, 55, 64, 65, 67, 72, 73, 74, 76, 77, 80, 81, 274.

Aqtab-e-takween 318.

Araaf 200, 267.

Arcanum subtlety 43, 62, 63, 77, 78, 91, 158, 159, 160, 162, 227, 230, 261, 262, 265, 266.

Arcanus 86.

Articulation 37.

Aryan religions 219.

Asfal 206.

Astrality 209, 210, 213, 214.

Astral body 199.

Attraction 204, 205, 209, 220, 246, 247, 253, 254, 262, 263, 264, 318.

Attribute(s) 11, 12, 13, 16, 18, 19, 20, 33, 34, 39, 45, 46, 55, 63, 64, 66, 67, 68, 72, 73, 75, 76, 77, 80, 81, 84, 85, 86, 88, 102, 107, 125, 159, 163, 164, 180, 191, 193, 211, 213, 225, 229, 238, 239, 240, 248, 273, 294, 295, 296, 300, 309, 319, 323, 324, 332, 334, 335, 351, 352, 386, 398.

Attributive Unity 121, 122.

Auliya 89, 109, 127, 128, 289.

Aura 178, 201.

Aura simple 307.

Aura compounded 307.

Aversion 204, 205, 209, 220, 246, 247, 253, 254, 261, 263, 264, 265, 318.

Azll 14, 203, 337, 340.

B

Babylon 219.

Bait-ul-mamoor 211.

Bal'la 35, 66.

Barzakh 200.

B̄asra 99.

Baseer 49, 76.

Beatific Vision 46, 56, 59, 60, 62, 76, 77, 78, 82, 105, 114, 158, 159, 160, 161, 162, 165, 174, 175, 176, 182, 183, 225, 229, 231, 237, 238, 239, 240, 268, 272, 275, 278, 295, 351, 352, 394.

Beauty 296.

Bible 177.

Bida'at 322.

Biological pressure 322, 323.

Bismillah 89.

Black Board 140, 141, 147.

Black Draught 158, 161, 278, 279, 396, 397, 398.

Black Point 393, 394, 395, 398, 399, 400.

Boundlessness 343, 344, 345, 377, 378, 382, 397.

Buddha 219.

Buddhism 219.

C

Candle 43, 44.

Celestial Angels 212.

Centralities 90, 247, 248, 298, 319.

Chromatic 256.

Channel of Abstraction 86, 160, 175, 176, 177, 179, 183, 396, 398.

Channel of Black Draught 82, 86, 160, 161, 175, 176, 177, 179.

Channel of Evidence 87, 160, 175, 177, 178, 179, 183, 396, 398.

Channel of Manifestation 87, 160, 175, 176, 178.

Cherubim 212, 325.

Christ 64, 67 185, 311, 402.

Christianity 223.

Cinema 116.

Clairvoyance 168.

Classification of perception 28.

- Cogitation 102, 106, 107.
- Collaboration 245, 246, 276, 357.
- Command(s) 12, 43, 114, 115, 116, 117, 149, 150, 180, 181, 182, 206, 207, 212, 228, 240, 242, 247, 248, 249, 272, 333, 338, 339, 378, 379, 383, 384, 385, 386.
- Common sense 355, 356.
- Communism 221.
- Compositional ingredients 83.
- Compositional realm 118.
- Conscious 13, 15, 16, 22, 32, 82, 83, 160, 179, 183, 189, 190, 191, 194, 195, 197, 217, 232, 233, 245, 259, 260, 266, 275, 281, 282, 283, 284, 287, 288, 293, 294, 297, 298, 299, 303, 305, 307, 308, 310, 311, 313, 314, 315, 316, 317, 318, 320, 322, 323, 324, 329, 330, 331, 341, 342, 343, 345, 346, 349, 351, 353, 360, 361, 363, 372, 377, 386, 397.
- Confluence 9, 43, 59, 60, 62, 78, 79, 82, 96, 97, 100.
- Confucianism 221.
- Contrivance 68.
- Conductive Influence 165, 166, 317, 318.
- Confined Center 170, 171.
- Conscience 188, 233, 304, 367, 368.
- Contriving Attribute 68.

Control 72, 73, 155, 160, 170, 178, 369.

Controlled manifestation 74.

Controlling Names 54, 66.

Corporeal organs 198.

Correlation 12, 55, 125, 127, 128, 129, 214.

Cosmic Point 276.

Cotton swab 101.

Countenance 290, 293.

Created realm 207, 214, 215, 216, 222, 224, 230, 240,
260, 261, 274, 352.

Curiosity 10, 11, 15, 38, 186.

D

Dahar 378, 380.

Dajjal 167.

Descent(s) 32, 35, 38, 54, 73, 82, 114, 116, 129, 142,
143, 150, 160, 175, 181, 182, 243, 265, 298, 308, 309, 323, 384.

Detachment 16.

Demonolaters 166.

Direct approach 29.

Direct narration 29.

Discernment 57, 62, 97, 101, 108.

Disposition 250.

Diurnal senses 364, 390, 391.

Divine Administration 156.

Divine Inclination 45, 46, 63, 64, 66, 67, 68.

Divine Pen 41, 60.

Dominant 153.

Dominated 153.

Draught 290, 291, 295, 296, 299.

Dreams 9, 10, 58, 198, 200, 201, 242, 290, 349, 390, 391.

Dress 4, 5, 6.

Dukh 167, 169.

E

Edict of the Lord 20, 22, 23, 228, 333.

Effects 149, 150, 169.

Ego 185, 186, 188, 191, 193, 198, 199, 200, 217, 352.

Elementality 209, 210, 214.

Elohistic Appellations 47, 54, 72, 73, 323.

Elohistic Knowledge 31, 44, 45, 60, 114, 181, 182,
332, 333, 343.

Elohistic signs 289.

Embodiment 133, 134, 135, 136, 137, 197.

Entire Self 163.

Entirety 12, 40, 161.

Enrapt 119.

Erebus 200, 267, 301.

Ethereal realm 11, 12, 20, 21, 22, 23, 31, 40, 61, 63, 116, 117; 119.

Eternity 14, 17, 40, 42, 46, 60, 61, 83, 115, 116, 129, 158, 178, 180, 203, 208, 209, 217, 235, 253, 278, 301, 310, 337, 340, 345, 379, 381, 395, 399, 401, 404.

Evident realm 162.

Example of essay writer 9, 13.

Extra-unconscious 268.

External self 148, 152, 157.

Extolled veil 211.

Eyeballs 94, 110, 111.

F

Fabric 143, 230, 231.

Faculties 332, 340

Fannaiyat 108.

Fantasy 96, 97, 99, 100, 167, 261, 274, 294, 297, 298, 309, 321, 326, 342, 343, 346, 348.

Faraiz 119.

Fatah 57, 236, 400.

Feasible 133.

Feeling(s) 139, 140, 147, 151, 168, 197, 198, 266, 274, 297, 309, 326, 328, 346.

Fetishism 220, 222.

Finitude 268, 269.

Firmly Affixed Inscription 9, 43, 45, 46, 55, 56, 59, 61, 62, 63, 66, 68, 78.

Fire works 237.

First facet 21.

First Scripturum 15, 18.

Flame 44, 99, 162.

Flavored drink 320.

Formation 156, 183.

Formational composition 158, 161, 163.

Formational construction 171, 172, 183, 197, 242, 348, 385.

Fountain of colors 37, 310.

Four consciousnesses 293, 298, 307, 309.

Four dimensions 278, 280, 290.

Functionality 159, 163, 199, 310.

Functional utility 115, 116.

Functional unity 120, 121, 122.

G

Gases 130, 177.

Gazing in the dark 97, 101, 102, 106, 108.

Generic self 157.

Germination 322, 323, 324.

Ghaib 361.

Ghaib-ul-ghaib 49, 60, 184, 296, 343.

Ghaib-e-ikwan 56.

Glass goblet 308.

Globe of glass 176, 177.

Gnostics 243, 246.

Godhead 227, 229, 231, 305.

Gospel 178.

Graph-paper 132.

Gravity 206.

Great secret 130.

Great Soul 42, 46, 130, 173.

Greek philosophers 185, 221.

H

Hablul wareed 188.

Ha-miem 206.

Haqiqat-e-Muhammadia 311.

Haqiqat-e-sabita 276.

Haqiqat-e-wardah 291.

Haqiqat-ul-haqaique 311.

Haq-ul-yaqeen 230, 277.

Hazrat Ghous-ul-Azam 126, 127.

Hazrat Owais Qarni 98.

Heavenly bodies 12, 79, 297, 313, 314, 369, 378, 400.

Hebrew 168.

Heen 379, 380.

Heliolators 220.

Hidden treasure 362.

Hijab 388.

Hijab-e-mehmood 211.

Hindu vendantism 219.

Hiola 142, 143, 242.

Hiroshima 69, 399.

Hoiyat 114, 129.

Holy Prophet (PBUH) 119, 123, 124, 128, 166, 167, 168, 169, 179, 185, 186, 188, 210, 223, 232, 244, 247, 248, 255, 256, 257, 272, 278, 311, 338, 379.

Homo-sepiens 157, 250.

Human Soul 42, 43, 68.

Huzoor 296.

I

Ibn-e-Hashsham 198.

Ibn-e-Sayyad 166, 168, 169.

Idolatry 220, 222.

Ilham 289.

Illā 105.

Illiyeen 241, 298, 302.

Illustration(s) 131, 141, 143, 148, 181.

Illustrational Realm 117, 148, 151, 207, 233, 256, 266, 352.

Illustrative form(s) 133, 134, 137, 141, 196, 249, 252, 253, 261, 267, 298.

Illustrative formation 196, 197.

Ilm-e-husooli 119, 284, 288.

Ilm-e-huzoori 119, 184, 284, 332, 352.

Ilm-e-Illā 105.

Ilm-e-Lā 105.

Ilm-e-ladduni 75, 289.

Ilm-e-nabowat 289.

Ilm-ul-qalum 41, 272, 312.

Ilm-e-wajib 33.

Ilm-ul-yaqeen 230, 277.

Imkan 204.

Imposition 72, 73.

Implied Names 54, 65, 66.

Incident reality 291, 303.

Inclination 45, 94, 156, 271, 278, 284, 390.

Incorporeal 139, 140, 141.

Incumbency 12, 55.

Incumbent 35, 60, 82, 114, 117, 119.

Indispensable Being 225, 226, 229.

Indirect Narration 29.

Indivisible entity 20, 22, 23, 24, 27, 28, 31, 33, 40, 43, 201.

Inevitable being 299, 300, 319.

Inevitable fate 114.

Infinity 14, 17, 42, 46, 60, 83, 158, 178, 180, 203, 217, 235, 253, 278, 311, 337, 340, 345, 379, 381, 395, 399, 401, 404.

Infiniteness/Infinitude 268, 269, 271, 395.

Informations(s) 68, 69, 71, 83, 87, 96, 113, 172, 241, 331, 373, 374, 375, 380, 384, 401, 402, 403, 404, 405.

Infra-unconscious 9, 12, 15.

Inhabited dwelling 211.

Inner self 25, 64, 106, 152, 157, 159, 222, 234, 347.

Innovation 66, 68, 115, 116, 155, 273.

Innovator 68.

Inscribed Impression 15.

Insinuated Knowledge 75, 132, 231, 288, 289.

Inspired Knowledge 288.

Internal Self 369, 370, 371, 372, 373, 374.

Interval 133, 297, 350, 377.

Intuition 108, 114, 116, 118, 119, 121, 243.

Intuitive contemplation 274, 275.

Intuitive knowledge 223, 234.

Intuitive power 112, 113, 114.

Invariant Light 300.

Invisible Controls 22.

Invisible realm 152.

Isma-e-ayniya 54.

Isma-e-itlakiya 54.

Isma-e-koniya 54.

Ismail 295.

Istadraj 176, 180.

Istarkha 97, 101, 102, 106, 108.

Istaghna 16.

Itlaq 72.

J

Jabroot 182.

Jainism 219, 221.

Jallal 296.

Jamal 296.

Jamma 245, 276, 357.

Jamma-ul-jamma 277, 357.

Jinn(s) 21, 43, 82, 123, 143, 144, 146, 147, 152, 166, 168, 172, 204, 205, 325.

Joo 16, 20, 21, 31, 41, 61, 116.

Jowviyah 9, 43, 59, 67, 78, 96, 100.

Judaism 213.

Jugular vein 21, 31, 188, 191, 257, 352, 353, 392, 396, 397.

Judge 14.

Judgement 267, 299.

Juzb 123.

K

Karamat 175.

Kashf-ul-lahqa 10.

Kashf-ul-joo 10.

Kashf-ul-manam 10.

Kashf-ul-malakoot 11.

Kashf-ul-wajoob 11.

Kasrat 27.

Khafi 158, 262, 263, 266, 267, 271, 275.

Khalaq 156, 378.

Khizar 109.

Khawaja Bahaul Haq Waddin 129.

Khawaja Bahawuddin Naqshbandi 126, 218.

Khawaja Moeenuddin Chishti 125.

Kitab-ul-marqoom 302, 359.

Kitab-ul-mubeen 381.

Knowledge of Incumbent 39, 41.

Knowledge of Mystries 47, 55, 62.

Knowledge of the Names 56, 154, 156, 283,
352, 359.

Knowledge of the Object 163, 164, 165, 197,
341, 342.

Knowledge of the Pen 184, 229, 267, 268, 272, 351.

Knowledge of Unity 40, 41, 42.

Kon 72.

Kun 20, 33, 39, 65, 155, 226, 228, 239, 242, 255, 263, 271, 279, 382.

Kun-fa-ya-koon 155.

L

Lā 103, 105, 106, 107, 108, 114, 262, 263.

Lahoot 182, 294.

Lailla-tul-qadr 396.

Lam 263.

Lā makan 300.

La shahood-e-nafsi 109.

Lamp 99, 161, 162, 391, 392, 393, 398.

Lataif-e-kasrat 33.

Latent subtlety 42, 44, 46, 62, 77, 78, 82, 83, 91, 94, 161, 227, 229, 261, 262, 263, 264, 266, 271.

Latifa-e-akhfa 42.

Latifa-e-khafi 42.

Latifa-e-nafsi 43.

Latifa-e-qalbi 43.

Latifa-e-roohi 43, 267.

Latifa-e-sirri 43.

Latifa-e-wahdat 32.

Limbo 166, 200, 261, 267, 301.

Limitude 269.

Lion 172, 173, 281.

Location 319.

Loh-e-mahfooz 15, 17, 18.

Lord's edict 24, 31, 35, 37, 40, 43, 150.

Lote Tree 211.

Luminant Inscription 46.

Luminous Illustrations 124.

M

Maa 130, 210, 385.

Madars 318.

Madina 166, 167.

Magic 170.

Majzoob 119, 122.

Majesty 296.

Malaika 205.

Malakoot 12, 182.

Malaria 197.

Manifestation(s) 68, 72, 73, 84, 100, 115, 117, 130, 146, 159, 165, 173, 177, 179, 184, 197, 219, 220, 222, 226, 231, 232, 239, 242, 256, 258, 263, 266, 270, 279, 280, 323, 330, 334, 335, 338, 339, 344, 360, 366, 378, 379, 380, 381, 383, 392, 394, 396, 398.

Manzoor 279.

Martabah 393.

Mary 367.

Mashhood 279.

Mawra-ul-mawara 211.

Mazhar 184.

Mazhar-e-koniya 74.

Mechanism 393.

Medicine 196.

Memory 10, 56, 57, 58, 93, 129, 174, 217, 268.

Mercy 75, 76, 80, 86, 206, 295.

Mercifulness 81, 86.

Mercury 130, 138, 242.

Metafantasy 342.

Middle East 223.

Mirror 28, 29, 31, 95, 96, 233, 234, 252, 253, 277, 280.

Miracle 166, 168, 169.

Moghibat-e-ikwan 22.

Moment(s) 329, 330, 331, 332, 333, 338, 340, 341, 345, 350, 358, 377, 378, 388, 394, 404

Monkism 219.

Mongoloid religions 219, 220.

Monochromatic 262, 265, 297, 330.

Monotheism 305, 306.

Moses 185, 334.

Motion 130, 158, 159, 242, 247, 290.

Mother's womb 22.

Mount sanai 334.

Mubdaa 298, 320.

Muraqabah 17, 18, 56, 57, 60, 63, 64, 67, 102, 109, 110, 112, 234, 235, 243.

Mushahida 36, 279.

Muzzammil 190, 234.

Mystical letters 47.

Mystical powers 218.

Mystics 35.

Mysticism 13.

Mystic angels 212, 214.

N

Nafs 188.

Nagasaki 399.

Nasma 130, 132, 133, 134, 140, 148, 151, 158, 162, 177, 178, 179, 180, 201, 203, 204, 205, 230, 231, 238, 241, 242, 249, 250, 251, 256, 260, 318, 319, 325, 342, 346, 380.

Nasma compounded 142, 143, 144, 147, 203, 260, 261, 280, 300, 324, 325, 329, 345, 346.

Nasma-e-mufrad 307.

Nasma-e-murakab 307.

Nasma simple 142, 143, 145, 147, 204, 261, 280, 299, 300, 325, 326, 329, 345, 346.

Nasmic realm 238.

Nasoot 182.

Nawafil 119.

Nazar 279, 367.

Nazara 279.

Nazir 279.

Necromancy 168, 169.

Neher-e-tasweed 82, 160, 176.

Neher-e-tajreed 86, 160, 176.

Neher-e-tashheed 87, 160, 177.

Neher-e-tazheer 87, 160, 175, 178.

Nescience 104, 105, 106.

Niche 161, 398.

Nisbat-e-sukainah 127.

Nocturnal senses 364, 390, 391.

Non-serial time 340, 341, 342, 343, 344, 347, 348, 349, 350, 351, 352, 353, 354, 355, 380, 385.

Noor 134, 139, 165, 175, 176, 177, 213, 214, 230, 231, 232, 268, 274, 280, 319, 321, 324, 342.

Noor-e-farasat 232.

Noor-e-mufrad 307, 324, 345.

Noor-e-murakab 307, 324, 345.

Noor-us-samawat 162.

Nukta-e-wahdani 252, 271.

Nutfa 380.

O

Object(s) 16, 24, 37, 88, 95, 111, 113, 132, 139, 142, 149, 150, 163, 164, 165, 197, 198, 202, 216, 222, 232, 255, 256, 263, 275, 285, 292, 293, 330, 331, 341, 348, 349, 353, 376, 382.

Objectivity 364.

Obscure subtlety 43, 44, 46, 55, 61, 62, 78, 91, 161, 227, 229, 261, 262, 263, 264, 275.

Observation(s) 25, 27, 35, 36, 39, 46, 57, 58, 59, 60, 70, 97, 98, 99, 100, 101, 102, 105, 121, 130, 140, 141, 146, 192, 198, 199, 218, 236, 272, 275, 277, 278, 279, 285, 336, 346, 360, 361, 371, 395.

Observed 27, 28, 106, 134, 216, 233, 244, 347.

Observer 27, 28, 70, 134, 216, 376, 392, 394.

Occurrence 149, 150, 156.

Ocean 194, 195.

Omer 166, 167.

Omnichromatic 262, 297, 330.

Omnipotency 75, 76, 80, 81, 85.

Omnipotent Authority 81.

Omniscient 55, 56, 284.

Oneiric existence 39.

Oneiric potentialities 11, 13.

Oneiric realm 11.

Oneness 12, 27, 33, 75, 82, 107, 129, 219, 304.

Openness 57, 236, 400, 401.

Out-look 393, 394.

P

Paganistic beliefs 220.

Partial self 163.

Passage 258, 259.

Passenger 258, 259.

Perception 27, 28, 29, 30, 36, 56, 192, 194, 195, 375, 377, 384, 385, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404

Percipient 150, 165, 184, 217, 238.

Period 133, 260, 297, 298, 299, 331, 377, 378, 379, 389, 399, 404.

Point of unity 247, 248, 252, 260, 268, 270, 271.

Personal ego 369, 370, 371, 372, 373.

Personal innate name 80, 81.

Persona Major 130, 152, 153, 157, 161, 162, 163, 171, 173, 174, 175, 189, 191.

Persona Minor 152, 153, 157, 159, 163, 173, 174.

Phenomenal world 41, 181, 182, 183, 184, 207, 243, 266, 267, 298, 300, 301, 302, 303, 352, 374.

Phenomenal realm 116, 118, 182.

Pin-prick 29.

Plato 221.

Plurality 22, 25, 26, 27, 28, 31, 32, 35, 40, 362, 393.

Policy 156.

Potentiality 204, 210, 213.

Powdered peppers 101.

Power of intuition 114.

Prambulation 57, 236, 238, 239.

Presented Knowledge 119, 184, 214, 284, 288, 352, 353.

Primary image 21.

Primary form 201.

Preserved Scripturum 15, 17, 18, 40, 41, 60, 63, 87, 103, 105, 112, 113, 114, 115, 117, 118, 133, 134, 139, 140, 146, 153, 181, 192, 193, 212, 249, 252, 266, 267, 272, 274, 351, 391.

Prohibited Tree 180.

Projector 116.

Prudence 66.

Purgatory 267, 298, 301.

Q

Qadeer 81.

Quiescence 128.

Qurb-e-nawafil 125.

Quinine 197.

Quwat-e-ilqa 112.

R

Rah 290, 291, 292, 295, 296, 299.

Raheem 47, 64, 66, 67, 68.

Rapt(ness)/Rapture 121, 123, 126, 127, 128.

Rays, Three types 381.

Realm of Behest 206, 207, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 222, 223, 224, 226, 228, 233, 237, 260, 261, 262, 263, 352.

Realm of colors 249, 250.

Realm of divinity 182, 185.

Realm of events 39, 40, 298, 301.

Realm of negative elementality 203.

Realm of omnipotency 182, 185.

Realm of souls 39, 148, 151, 298.

Reality 122, 133, 134, 193, 225, 232, 240, 255, 256, 257, 271, 272, 275, 276, 277, 278, 279, 283, 284, 319, 357, 376.

Real Time 340, 343, 345, 351, 352, 353, 354, 357.

Reminiscence 56, 59, 60, 109, 130.

Remote attraction 174.

Resurrection 267, 299, 301, 302.

Rooh 290, 292, 296, 302.

Rooh-e-azam 42.

Rooh-e-haywani 42.

Rooh-e-insani 42.

Roomi (maulana) 28.

Root(s) 153, 160, 170, 209, 210, 213, 214, 239, 251, 281, 333.

Rose 163, 164, 216, 224, 225, 249, 357, 358, 370.

Roya 290, 291, 292, 296, 298, 300, 301, 321, 323.

Royat 290, 291, 296, 299, 300, 301, 321, 367.

Rukh-e-awal 21.

Rukh-e-sani 21.

S

Sabita 9, 43, 44, 46, 59, 61, 66, 67, 68, 78, 82.

Sader-ul-ain 209, 210, 214.

Sadhoos 171.

Saaf Ibn-e-sayyad 166.

Sair 57, 236.

Sahib-e-ajmal 62.

Sahib-e-israr 62.

Sahib-e-tafseel 62.

Sahib-e-vilayat 120, 121.

Salat 244, 245.

Salik 86, 119.

Screen 264, 327, 373, 388, 394.

Scholars of deity 334.

Seed 263.

Second Scripturum 18.

Self 24, 59, 62, 160, 161, 180, 188, 191, 193, 199, 205, 206, 208, 214, 216, 222, 223, 224, 225, 229, 231, 232, 235, 236, 237, 238, 239, 243, 247, 257, 261, 266, 362, 365, 366, 367, 385, 392.

Semitic nations 223, 224.

Sense(s) 134, 139, 140, 147, 148, 150, 151, 153, 168, 174, 230, 285, 295, 297, 298, 300, 301, 302, 303, 306, 309, 313, 317, 320, 327, 328, 329, 340, 347, 374, 375, 380, 381, 387, 388, 389.

Sensible 87, 88.

Sensibility 36.

Sensitive 87, 150.

Serial Time 332, 333, 340, 341, 342, 344, 345, 347, 348, 351, 352, 353, 354, 355, 358, 359.

Sensuous perception 358, 359, 360, 362.

Sensual Knowledge 184.

Seraphim 212, 213, 235.

Shahid 279.

Shahood 36, 57, 59, 86, 97, 105, 110, 130, 279, 361.

Shahood-e-nafsi 100.

Shaikh 120, 121.

Shaikh Hassan Basri 125.

Shaikh Najamuddin 124.

Shaikh Shahabuddin Suharwardi 124.

Shaiun 332, 340.

Shell 170, 230, 231, 355, 384, 385.

Shintoism 221.

Sidratul mintaha 211.

Sight 13, 28, 29, 30, 31, 32, 35, 57, 61, 69, 70, 71, 72, 92, 93, 94, 95, 97, 98, 99, 100, 108, 110, 111, 183, 193, 198, 200, 207, 209, 263, 264, 279, 280, 281, 282, 290, 313, 316, 361, 362, 364, 365, 367, 368, 376, 380, 388, 391.

Sijjeen 239, 240, 298, 302.

Silhouette 142, 143, 193, 201, 209, 210, 242, 252, 253, 307, 310, 313.

Simple form 133, 134, 139.

Sirr 86, 265.

Sorcery 166, 169, 170, 176, 180, 219.

Spacelessness 278, 280, 290, 300, 308.

Spatio-temporal 290, 298, 376.

Spectator 281, 320.

Speed of light 339.

Spiritual associate 86, 87, 97, 107, 108, 109, 119.

Spiritual realm 237.

Stages of perception 30.

Star(s) 23, 79, 172, 174, 186, 238, 239, 313, 360, 389.

Stimulation (of Ego) 198, 199.

Structural formation 176, 201, 204, 255, 279, 335, 338, 355, 370.

Sub-conscious 21, 215.

Sub-formation 173, 174.

Subject 24.

Subjectivity 365.

Sufis(m) 18, 20, 21, 33, 55, 58, 66, 77, 80, 86, 96, 98, 105, 107, 112, 114, 119, 125, 130, 133, 141, 148, 150, 158, 161, 176, 183, 196, 203, 215, 230, 236, 245, 278, 288, 290, 294, 311, 318, 321, 322, 329, 393.

Substance 370.

Substantiality 9, 43, 60, 62, 67, 68, 72, 78, 82, 204, 209, 210, 214.

Substantial names 54, 65, 66.

Substantial observation 100.

Subtlety 43, 44, 90, 92, 99.

Subtlety of Heart 43, 62, 63, 77, 78, 91, 158, 159, 162, 227, 262, 265, 266.

Subtlety of Plurality 33.

Subtlety of Self 43, 62, 63, 77, 78, 90, 92, 93, 94, 96, 98, 99, 100, 101, 102, 110, 158, 162, 227, 230, 232, 233, 234, 261, 262, 265.

Subtlety of Spirit 43, 62, 63, 91, 158, 159, 162, 227,
261, 262, 265, 266.

Subtlety of Unity 32.

Sunnah 119.

Super formation 173, 174.

Supreme Empyrean 211, 212.

Surah baqqara 46.

Surah qadr 400.

T

Tablet 267.

Tadalla 45, 63, 64, 156, 271, 278.

Tadbeer 156.

Tahaqqaq 133.

Tajalli 76, 165.

Tajreed 279, 280.

Tamasl 131, 141, 143, 148.

Tamseel 85.

Tanween 97.

Taoism 220.

Tarz-e-tafheem 57.

Tashheed 279, 280.

Tasneem 241.

Tasurruf 166.

Tasweed 158, 161, 278.

Tazheer 279, 280.

Television 373.

Time and Space 25, 26, 27, 32, 38, 116, 149, 151, 157, 203, 238, 242, 255, 256, 258, 282, 369, 376, 378.

Timelessness 333, 343, 345, 357, 378, 379.

Temporal 202, 203, 345, 379, 390, 391, 394, 399.

Thirst 201, 202.

Transparent glass 69.

Tripartite 130, 132, 133, 147, 204, 215.

Touch 30, 32, 37, 71, 72, 101, 102, 137, 142, 198.

Towel 109, 110.

Tower of London 26.

U

Ultra-achromatic 268, 274, 275, 292, 294, 297.

Ultra-conscious 161, 170, 183, 347.

Unconscious 9, 11, 13, 15, 16, 102, 105, 106, 178, 183, 189, 190, 191, 194, 197, 217, 259, 260, 261, 263, 266, 268, 275, 282, 283, 288, 290, 292, 293, 308, 309, 313, 314, 315, 316, 324, 331, 342, 347, 370, 371.

Undependency 16, 19, 75.

Unification of Being 31, 33, 34, 238.

Unification of Observation 31, 34, 36.

Unity 12, 27, 28, 31, 33, 34, 122, 219, 304, 305, 362.

Uniqueness of Allah 77, 107.

Unitarianism 305.

Unseen 60, 62, 122, 167, 168, 181, 183, 192, 218, 236, 276, 336, 343, 344, 345, 348, 361, 381, 386, 387.

Unseen Controls 56.

Unseen realm 39, 162, 342, 343.

V

Vali 313, 314, 315.

Variegation 97, 120, 122.

Vaticinal Knowledge 169, 284, 289.

Vicegerency 75, 154, 155.

Vision 99, 100, 101, 134, 290, 291, 296, 298, 300, 301, 321, 323, 349.

Void 203, 286, 380, 384, 385, 389, 395.

Void of light 268, 271, 272, 273, 274, 278.

Voyage 302.

W

Wahdat 27.

Wahdat-ul-shahood 32, 36.

Wahdat-ul-wajood 32.

Wahi 289, 305, 388.

Warp 230.

Wajib-ul-wajood 225, 299, 319.

Wajood-e-roya 39.

Wakefulness 57, 58, 90, 91, 92, 97, 100, 101, 111, 200, 243, 245, 327, 328, 400.

Warood 57, 59, 109, 130.

Weft 230.

Will of Allah 23, 33, 40, 338, 378, 382.

Witnessed realm 342, 345.

Wonder-working 166, 169, 175, 404.

Written Book 243, 267, 302, 359, 391.

Z

Zahir-ul-wajood 148, 157.

Zakat 244, 245.

Zoroastrianism 220.

“QALANDER CONSCIOUS”

Qalander Conscious technology enables the students of spiritual sciences to explore the extra-terrestrial realms existing beyond this phenomenal world.

“QALANDER CONSCIOUS”

Is the book by renowned spiritual master
Khwaja Shamsuddin Azeemi

to illuminate the paths of spiritual
association.

A book that provides guidance to the students of Parapsychology and metaphysics and enlightens the specialists of physical sciences.

A rare treasure of knowledge for those who are endowed with quest for spirituality and cognition of the ultimate reality.

“QALANDER CONSCIOUS”

Is a document to introduce the ways of
spiritualism.

One can develop the potentialities of one's soul after learning and practicing the remarkable science presented in this book.

Published by:

Al-kitab Publications, 1-K-5, Nazimabad, Karachi — PAKISTAN

Tel: (92-21) 626433

LEARN TELEPATHY

Brain of every human being is such a remarkable Computer, created by the Nature which consists of 200 Billion components.

When we manage to learn to operate this fabulous inbuilt machine we start seeing beyond the phenomenal world, can communicate telepathy with our near and dear ones living at the far off distances, relay our sentiments for them and receive messages transmitted by them.

Khwaja Shamsuddin Azeemi, the able student of great spiritual scientist His Divine Grace Qalander Baba Auliya, has authored this book 'Learn Telepathy' which is based upon those principles and electro-magnetic formulae which will enable you to enjoy the most sensational experiences of your life.

Covering the various aspects of theory and practice this book presents 'Telepathy' with a pragmatic approach.

Published by:

Al-kitab Publications, 1-K-5, Nazimabad, Karachi — PAKISTAN

Tel: (92-21) 626433

LECTURES ON PARAPSYCHOLOGY

For three decades

Khwaja Shamsuddin Azeemi

is striving to equip us with insight and vision to view the universe in its real perspective.

His every effort is aimed at the spreading of this message that cognition of the soul is the only way to cognize our Lord Creator, and realization of hidden potentialities of the soul is essential for a peaceful living in harmony with Nature.

For the purpose he has evolved that branch of knowledge which has been termed as 'Parapsychology' and deals with the laws of nature operative at preternatural level.

With *Lectures on Parapsychology* the renowned master fulfils a long-held ambition and explains the complexities of nature, offering a unique opportunity to march with him on paths of supernaturalism and metaphysics.

Published by:

Al-Kitab Publications, 1-K-5, Nazimabad No.1
Karachi, PAKISTAN. Tel: (92-21) 626433

limited and condensed form of germination ○
Now, if somebody wants to enlarge the infusion of the germination this effort would be called the Ascension and its movement would be exactly opposite to that of the descent, that is, the germination would rise from the Fourth Conscious (the individual) and would reach the plane of the Third Conscious (the conscious of the Species) ○ Here the mind of the individual would be encompassing the conscious of his species, or in other words, it could be stated that the individual precisely encompasses his Unconscious ○ If the mind of the individual is still desirous of further Ascension it can step on the plane of the Unconscious of all the species i.e., the Cosmic Plane ○ Here, the attribute of the individual's mind will merge in the Attributes of the Elohist Command and his thinking approach will become an integral part of the Elohist Attributes and will have the same tone accordingly ○

The First Conscious is the 'Noor-e-Mufrad' (Simple, Uncompounded Light) and the Second Conscious is the 'Noor-e-Murakab' (Compound Light), this makes them two kinds of Light (Noor) ○ Similarly, the Third Conscious is the simple *nasma* and the Fourth Conscious is the

QALANDER BABA AULIYA'S

LOH-O-QALUM