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WHAT IS MAN,  
AND  
THE UNIVERSAL RELIGION OF MAN,  
IN THE LIGHT OF ISLAM ?

VOL. I.

(Containing eight lectures on Spiritual  
Philosophy of Islam.)

BY

SHAH MUHAMMAD BADI-'UL-'ALAM.

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## DEDICATION.

This humble work:is most humbly and respectfully dedicated to the Memory of Mahbub-i-Subhani, Gous-i-Samdani, Qutb-i-Rabbani, Gous-ul-A'zam, Hadrat, Saiyad, Shaikh Abdul Qadir, Jilani, as a token of respect, gratitude and devotion, for the blessings the author has derived from the Tariqah started by His Holiness, promulgating the principles of Spiritual philosophy.

MUHAMMAD BADI-'UL-'ALAM.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ

PREFACE.

What is the object of Religion? Is it happiness, peace, wealth, power, physical health, freedom from disease, knowledge, wisdom, immortality, and lastly oneness with the Great Allah? If so, certainly Islam promises to show you that they are in you, for you, in your grasp,—that the key to all knowledge is in your possession. The kingdom of Divinity is within you. Realise it, and all others will follow.

The tendency of the present age of Thought is to seek knowledge as a reward of belief. The soil is ready for sowing the seed. Islam promises to fulfil all that are necessary to meet this demand. Unlimited peace and happiness are for every human being. Every man can attain to Divine environment by a particular practical method. Islam indicates it—guides the seeker. God of Ibrahim, Jacob, Moses Jesus, Krishna, Buddha and Raja Ram Mohan Ray is the God of Muhammad (S. A. S.), and He is in you. An imaginary veil has concealed Him from your view. Tear it away and see His Holy Face. Islam will guide

you along the true path, as God says in the Holy Qoran

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ سوره العنكبوت ع ٧

i. e. "Those who have exerted to get Me I have guided them on in the path to Me."

Great Allah further says in the Holy Qoran—

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ سوره المائدة ع ١

i. e.-- "To-day I have perfected your religion for you and have bestowed upon you all my favours and gifts, and have chosen for you Islam (resignation and obedience to Allah) as your religion." Sura 5. Ruku I. Aya. 5

Again He says in the Holy Qoran—

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ  
وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ ۗ لَئِن لَّمْ يَفْقَهُوا بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ  
مُسْلِمُونَ ۗ سوره البقره ع ١٧

i. e.—" Say—' We plight faith in God, and in what has been sent down to us, and what has been sent down to Abraham, Ismail, Isaac, Jacob and their descendants,

and what has been given to Moses, Jesus, and what has been given to other prophets, from their Lord. We do not create any distinction between any of them. We are their believers and followers'." Sura 2. Ruku 16.

These extracts clearly show the aim and object of Islam.

Further, in the report of the proceedings of The International Religious Congress of America, held at Paris in July, 1913, we find the following :—

"Various speakers in the Congress discussed the desirability of a religion which, without mutilating their intellect, or causing separation between beliefs and rational convictions, may furnish them with principles leading to unlimited progress and the final evolution of Man. The present conditions in religion were found wanting, and a code of morality was desired which, in addition to what is taught by the gentle philosopher of Nazareth, may also include truths revealed or discovered before or after his appearance."

Again the Report says—

"Thus, to discover a religion based on truths revealed in the past, present and future of Christ was simply his blessed injunctions."

Further on the report says.—

"A lively interest was excited when the possibility of a universal religion for the human race was discussed. Every religion was admitted to possess its own beauty and excellence, which could teach many lessons to the people in the west. Missionary works on its present

lines was deprecated, and it was averred that the present attitude of the propagandist towards other denominations of the world was not creditable, and needed reformation."

This is exactly what is claimed and taught by Islam. Islam claims to be "Christianity, Buddhism, Hinduism and other religions combined, liberalized, purified, elevated and spiritualized." It claims to teach, not only theoretically, but also practically, to people of all stages of society, by the shortest, and the most simple and powerful method—

- (1) The Universal faith in one Eternal God.
- (2) The Universal worship and devotion, and the Final Evolution of Man, or merging in Divinity.
- (3) The Universal Ethics, and
- (4) The Universal Brotherhood of Mankind.

The philosophical, spiritual and ethical phases of Islam have never been placed before the enlightened and enquiring Europe and America. It is therefore the desire of the author to place before the sincere, unbiased, enquiring, and right-minded public of occidental continents the universal principles of Islam for which it is suited to be the "The Universal Religion of the world."

There are various methods or systems of the practical teachings of The spiritual principles of Islam. The system to which the humble author belongs, is known as **طريقۃ قادریہ** *Tariqah-i-Qaderiyah*, founded by Gous-

ul-A'zam Hadrat Shaikh Abdul Qadir Jilani (Q. A. S. A) but lately reformed to suit the requirements of the present age by Rev. Hazrat Moulana Mukhlisar Rahman, Surnamed Jahangir Shah, (Q. A. S. A.). Hence the system is at present known as سلسلہ جہانگیریاہ  
 “*Silsilah-i-Jahangiriyah.*”

Moulana Mukhlisar Rahman (Q. A. S. A.) was born, in 1812 A. C. at Mirzakhil Sharif, in Parganah Satkania. District Chittagong in Bengal, India. His father's name was Munshi Golam Ali, who was a pleader in the local civil court. Moulana was farley educated at home, and when he entered the world, he went to Calcutta to conduct a case. After finishing his business there, he took his admission in the Calcutta Madrasah and began to prosecute his studies further. Ultimately he took the highest degree and honor in Arabic Literature, Muhammadan Law and Philosophy. He gradually occupied the first place among the Musalman Ulema of the time. Then he took his initiation in Suffism in the hands of Hadrat Moulana Saiyad Imdad Ali Sahib Subordinate Judge (Q. A. S. A) of Bhagalpur, in Behar. He made most extraordinary progress in spiritual advancement and after about six months only he was vested with Khelafat (Pir's viceroyalty) and ordered by his Pir to return to his own home in Chittagong and guide the people there in the path to God.

The great Moulana therefore came back to his home in the year 1850 A. C. and started the teaching of The Spiritual Philosophy of Islam. Thus was started the

present Dairah-Sharif of Mirzakhil, which is the Head Quarter of The *Silsilah-i-Jahangiriyah*. In his life time he also managed and imparted lessons to the students of a grand Madrasah.

After initiating thousands of people in the tenets of the secret doctrines of Sufism, he left this physical world and joined his Creator on the 12th day of Zil-Qaad, 1302 H. E., corresponding with 1885 A. C. His only work is Sharh-i-Sadur in Persian language, in which he has undermined the doctrines of Wahabi-ism.

He is succeeded in his Guddee by his son and Khalifah Revd. Hadrat Moulana Muhammad Abdul Hai, whose most humble disciple is the author.

Any man or woman, belonging to any of the present religions of the world, may enrol himself or herself in this Tariqah and can take initiation in its practical teachings.

The undersigned, if required, will gladly supply all necessary informations to the seekers on any point regarding the details.

The author owes an apology to the readers on account of—

(1) Any defect in the language ; as he never intended any literary display in this volume, but his object is simply to place before the enquiring community of the modern age the philosophical teachings of Islam through the medium of intelligible English language.

(2) Mistakes in the printing ; which was caused on account of the fact that during the period this book

was going through the Press the author himself was a victim to a severe attack of paralysis (from which he has by the grace of Providence now almost recovered) and secondly, there was a series of attacks by cholera in his family, which resulted in five deaths in nine days.

(3) Want of a proper method of transliteration; which is caused by the speediness with which the book was carried through the press and the consequent inability to arrange for specially marked letters.

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### **Abbreviations.**

R.A.—*Raziyallahu ' Anhu*. i.e. May God be pleased with him !

A.S.—' *Alaihis Solam*, i.e. Be peace on him !

S,A.S.—*Sallallahu ' Alahi-wa-Sallam*. i.e. Be peace and happiness with him !

Q.A.S.A.—*Qaddsellau Sirrahul ' Aziz*. i.e. May God purify his Soul !

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## ACKNOWLEDGMENT.

The humble author most gratefully acknowledges the financial help he has received from Her Most Gracious Highness The Begum Sahibah of Bhopal in the publication of this work, and he prays for the welfare of Her Highness both in this and the after-world.

MUHAMMAD BADI-'UL-'ALAM.

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## A WORD TO THE READERS.

Readers are respectfully requested to go through the preface carefully before they begin to read the book.

MUHAMMAD BADI-'UL-'ALAM.

## CORRIGENDA.

Page.	Line.	For.	Read.
3	10	()	(4)
3	17	اِنِّي	اِنِّي
9	9	صفات	اسماء صفات
10	7	make	make
13	25	سَخِرَ	سَخِرَ
13	26	نَعْمَهُ	نَعْمَهُ
15	7	rest.	rest ?
17	24	bowels	bowel
20	15	and	or
20	26	لَمَّا	لَمَّا
21	3	are	is
21	6	are	is
22	21	in	is'
23	12	ma'ruff	ma'ruf
27	1	اعلم امر	تالم امر
36	20	bearing	bearings
39	9	him."	him." <sup>1</sup>
40	11	vareities	varieties
40	13	دفتن	رفتن

44	4	always	always
47	2&3	necessarily	necessarily
50	15	ON	OF
56	26	character	characters .
66	17	حافظ	حافظه
69	10	dogmatic	dogmatic
71	23	service	services
73	29	yo	you
74	6	fealous	jealousy
108	6	for	from
110	21	of	or
113	9	command	command
113	18	is	are
115	14	rejoined	rejoined
117	15	ultized	utilized
119	14	etherial	ethereal
121	24	Mukm	Hukm
123	30	Reyukin	Reyahin
125	14	مصغى	مصغى
129	2	world." <sup>2</sup>	world." <sup>1</sup>
129	10	age. <sup>1</sup>	age. <sup>2</sup>
132	18	كشيف	كثيف
137	27	decyphered this	decyphered, nor shall decypher this
139	24	II (i)	II (I)
145	6	belongs	belong
145	21	أيديهم	أيديهم

148	5	are	is
148	5&6	Muhamman's	Muhammand's
164	7	lecture <sup>2</sup>	lecture <sup>1</sup>
164	7	of by nature	of natue
171	13	.	.
173	16	known	know
179	11	has	have
193	4	became	become
219	11	pleo	piece
219	12	remain	remains
231	5	simplicity of	and the simpli- city and
231	9&10	is the main cause of its teachings and the attrac- tion.	and simple me- thod of teaching is the main cause of attraction.
232	12	Society,	Society, <sup>1</sup>
232	20&21		These two lines are foot notes.
235	21 to 27		(1) & (2). These two foot-notes belong to page 234.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

# THE UNIVERSAL RELIGION, OR ISLAM.

---

## INTRODUCTION.

ما مقيمانِ كويِ دلداريم \* رخِ بدنيا و دينِ نمى آريم

We are the residents of the street of our beloved (Allah); and we never turn our face to world and paradise.

بلبلا نيمِ كز قضا و قدر \* ارفتاده جِداز گلزاريم

We are nightingales, thrown down by the force of destiny, in separation, (in this physical world) from Divine Garden.

مرغِ شاخِ درختِ لاهوتيم \* گوهرِ درجِ گنجِ اسرايم

We are birds, living on the branches of the Tree of Divinity. We are jewels, kept concealed in the Safe of Divine secrets.

گویم اورا بدل کہ یا ہو ہو \* زانکہ پیوستہ سرِ اظہاریم

In heart we always repeat "Hu Hu," as we are always anxious to give publicity to the secrets of the Creator.

دیرگا هست کز بشارتِ غیب

هر سحر مزده همی داریم

Since a long time past, I am receiving every morning, from the spiritual world the glad tidings :

کہ بچشمانِ دل مبین جز دوست

هر چه بینی بدانکہ مظهرِ ارست

That by the internal eyes of heart do not see any thing else, except your Friend (Allah); and whatever you observe know it to be a manifestation of Him.

---

## WHAT IS MAN ?

“ Verily, he, who has known his self, has known his Lord ! ”(1)

So says the great Prophet of Islâm.

Again, the Holy Qurân says :—

“ And to him (man) We (Allah) are nearer than his Jugular Vein.”(2)

“ He (Allah) is with you, wherever you be.”(3)

“I am going to place a Vicegerent (Hadrat Adam A. S.) on Earth.”( )

“ I shall soon manifest my own signs in the Universe and in their (men’s) ownselves, until the truth becomes evident to them.”(5)

---

(1) مَنْ عَرَفَ نَفْسَهُ فَقَدْ عَرَفَ رَبَّهُ

(2) وَ نَجِّنُ اقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ - سورة ق ع ٢

(3) وَ هُوَ مَعَكُمْ اَيْنَ مَا كُنْتُمْ - سورة الحديد ع ١

(4) اِنِّى جَاعِلٌ فِى الْاَرْضِ خَلِيْفَةً - سورة البقر ع ٤

(5) سَنُرِيْهِمْ اٰيٰتِنَا فِى الْاَفْاِقِ وَ فِىْ اَنْفُسِهِمْ حَتَّىٰ يَتَذَكَّرُوْا

لَهُمْ اِنَّهُ الْحَقُّ - سورة حم سجد ع ٦

The Hadis Sharif and the passages of the Holy Qorân quoted above clearly indicate that there is some direct connection between Man and the Great Allah, and that the knowledge of Man is the key to the knowledge of his Creator.

Now, there is nothing in the vast creation which is closer to you than your own self. So, while you are ignorant of your own self, it is foolish to claim the knowledge of things besides you. The great philosopher-poet Moulânâ Rûm says :—

“You have become Moulavi (learned), yet you are not aware of where you are, whence you are, and what you are.”<sup>(1)</sup>

If you say that you know your person, such a claim is groundless and irrelevant ; because the knowledge of your material body or physical appearance can not serve as a *key* to the secret knowledge of the Great Allah. Even the irrational animals have such a knowledge of their physical persons. But never can it be said that irrational animals possess the secrets of Divine Knowledge. 'In possessing the external knowledge of the head, the face, the hands, the feet and other limbs of your body, you are by no means better than those animals. As for internal knowledge, feeling and willing, they eat when they feel hungry ; they fight when they feel angry ; and they seek the satisfaction of other

---

(1) مولوی گشتی و آگہ نیستی  
خود کجا و از کجا و کیستی

animal passions, when they feel the influence of those passions, in the same manner as you do.

Man is called "the noblest of the creations," (1) and the Holy Qoran says, "I have given superiority and excellence to children of Adam"; (2) and referring to the creation of Hadrat Adam (A. S.), the Great Creator says:—"Verily we proposed the trust to the Heavens and the Earth, and the mountains, and they refused to undertake the same, and were afraid thereof; but Man undertook it: verily he was unjust to himself and was ignorant of future responsibility." (3) But in all elements of animal composition irrational animals, as I have explained, stand on the same level with you. Then, where does the superiority of Man over other animals, or creations, lie? What are his duties as the representative of the Great Allah?

In order to ascertain and establish this superiority of Man and his authority as the vicegerent of the Great

(1) اشرف المخلوقات -

(2) وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ - سورة بنى اسرائيل ٧٤

(3) اِنَّا عَرَضْنَا الْاٰمَانَ عَلَى السَّمٰوٰتِ وَ الْاَرْضِ وَ الْجِبَالِ

فَاَبٰىنَ اَنْ يَّعْمِلْنٰهَا وَ اشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْاِنْسَانُ ط اِنَّهٗ كَانَ

ظَلُوْمًا جَهُوْلًا ٥ سورة الاحزاب ٩٤

Creator, it is necessary to make enquiries on following points :—

- (1) What is the secret of Man ?
  - (2) Whence has Man come ?
  - (3) Where shall Man go ?
  - (4) On what business has Man come to this station of the world ?
  - (5) What is the object of the creation of Man ?
  - (6) Wherein lies Man's salvation, and wherein, his fall ?
-

## LECTURE—I.

### WHAT IS THE SECRET OF MAN?

#### ANALYZATION OF HUMAN CHARACTER.

After a careful enquiry and deep meditation it will be found that there are thousands of characters in the nature of Man. In fact all the characters of entire creation are embodied in the character of Man. So Man is an epitome of the whole universe. Therefore Moulânâ Rûm says :—

“An ocean of knowledge is concealed in a drop of dew ; and a universe is lying latent in a human form of two yards length.”<sup>(1)</sup>

For the purpose of the present series of lectures, I have grouped them into following four classes :—

- (1) Animal character,
- (2) Satanic character,
- (3) Angelic character and
- (4) Divine character.

You should therefore examine which of the four characters is your own original and real character, and which are auxiliary ones. If you can not make a most searching analysis of these distinct characters, you can not seek your good fortune and salvation ; because each

---

(1) بحر علمی در نمی پنهان شده  
در دو گزتن عالمی پنهان شده

of these four characters requires a distinct and separate system of nourishment for its development.

The nourishment for the development of Animal Character lies in eating, sleeping, fighting and killing, and in satisfying other animal propensities. If you think that you are only an animal and have no other functions to discharge, then your plain duty is to keep yourself engaged, day and night, in satisfying these animal cravings, i. e. in eating, sleeping and fighting to your heart's content &c.

The nourishment for Satanic Character lies in cheating, intriguing and doing evils to others. If you think that you are originally a satan, then your plain duty is to remain, day and night, engaged in doing mischief to other creatures of God, and in misguiding the world by your intrigues ; and to make yourself the commander of the army of Hell, so that you may reign there.

The nourishment for Angelic Character lies in remaining constantly engaged in submissive prayers and dutiful services to the Great Allah, and in the blissful vision of that vast, beautiful and ethereal creation, known as "the Spiritual Region." Anger, avarice, lust and other animal passions and evil propensities, and the intrigues of Satan, have no existence in that pure and peaceful sphere. If you think that you are originally an angel, then your plain duty is to pay no attention to the cravings of the two preceding characters ; but to keep them under proper control and subjugation, and

to try always to revive the Angelic Character by means of peaceful prayers and faithful services, so that you may enjoy the blissful and enchanting vision and companionship of the Spiritual World, called the بهشت *Behesht* (paradise).

And the nourishment for Divine Character lies in acquiring Divine attributes which are classified in the ninety-nine attributive names of Divinity, called -*Asmâ-i-Sifât* or اسماء حسنہ *Asmâ-i-Husnâ* and in the love for, and in charming vision and companionship of, the Great Allah Himself. Animal, Satanic and Angelic characters have no access to that Holy, Sublime and Divine environment. If you think that you have come from that Divine Personality or Essence, then your plain duty is to pay no attention to the three preceding characters, but to keep them under proper control, and find out the way to the acquirement of the knowledge of the Great Allah, in his three spheres or stages of existence ; namely—

- (1) of افعال *Af, âl* (Actions) ;
- (2) of صفات *Sifât* (Attributes) and
- (3) of ذات *Zât* (Essence).

By such a knowledge you will be able to enjoy the vision and companionship of the Great Allah and to acquire His attributes. On this point a poet-saint says :—

“Put your first step on your own self (by renouncing your personality) and next step in the street of your Friend (Allah).”(1)

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(1) یک قدم بر نفس خود نه یک قدم در کوچه دوست -

## MAN'S ORIGINAL CHARACTER.

I shall now try to explain the method for finding out your original character. I have already cited one Hadîs Sharîf (Tradition) and some passages from the Qorân Sharîf to prove the superiority of Man over the entire creation.

Now let us make an analytical examination of the whole question. It is found in the laws of the Great Law-Maker that if any thing has a special attribute to its perfection, for which it is superior to all others of its class, having that attribute, its creation is especially intended by the Great Creator for the utilization of that particular attribute. I shall explain this theory by an illustration. Horse is superior to Ass ; because, Ass is created simply for the purpose of carrying burdens ; whereas, Horse is created for the conveyance of swift riders and warriors. The most powerful Creator has given Horse the special attribute or qualification of swift-running, which is not given to Ass. On the other hand, Horse possesses also the capacity of carrying burdens like Ass. So Ass is not superior to Horse in any respect ; but Horse is superior to Ass in swift-running. Therefore Horse is created for swift-running. Again when Horse loses that superior or special attribute of swift-running, he comes down to the level of Ass and is used as the beast of burden. This is the fall or death of Horse from his original character or attribute.

There is a class of philosophers who believe that nothing of Man exists after his physical death ; therefore Man has, during his physical existence in this material world, no other object except the attainment of pleasure in its various forms and the gratification of animal desires.

This is called the Epicurian Philosophy of ancient Greeks. They summed up the total of their existence in the sentence—"eat, drink and be merry". The materialistic tendencies of present Europe and America almost amount to the same creed. Although in Asia, believers of such a philosophy, as a class, do not exist at the present age, yet we come across individual persons occasionally who profess such a faith.

There is another class of philosophers who think that man is created for fighting with, and dominating, others, like Tatars, Kurds and Turks of the ancient age, and The Balkan nations of the present time, in the name of civilization and humanity.

Both of these notions are groundless and incorrect. Because if these be the objects of Man's existence in this world and the cause of his superiority, he is inferior to many animals in these respects ; The Bull possesses more power of eating than Man ; and Lion, Tiger and other ferocious animals have got more physical strength and anger than Man. So in these attributes these animals are superior to Man. And this conclusion is evidently contradictory to the 'original hypothesis that 'Man is the noblest of the creation.' Yet Man possesses these attributes, though in an inferior degree, and,

stands at a lower level than many irrational animals. Therefore Man is not created for eating, fighting and satisfying other animal attributes.

Hence, there must be something else for which Man is universally recognized as the noblest of the creation ; and this "something else," according to modern philosophers of materialistic school, is *Reason*, the special property of Man, not possessed by any other class of animals, in the entire world.

But Musalmân Sûfi Philosophers of spiritualistic school say that this "some thing else" is the *Human Soul*, the special gift of the Great Allâh to Man, and the امانت *Amânat* (Trust) alluded to in the Holy Qorân, not given to any other animal, or any thing else, in the whole creation. This Soul has come from the highest essence of Divinity and is the medium between Man and the Great Allâh, which will be explained hereafter.

The relative position of Soul and Reason will also be explained in the succeeding lectures.

This "Human Soul" must be distinguished from the "Animal Spirit" which will be also explained hereafter. The "Reason" according to Islamic school of philosophy, is only a part of the "Thought" which includes the "five internal senses," by which food is supplied to the "Intellect", which again is only an attendant or attribute of Soul.

Then comes the question "Why *Intellect* is given to Man?" The reply is, it is bestowed on him for his guid-

ance, to serve him as a minister, by the help of which he may save himself from the influence of passions, anger, and other animal and satanic propensities, and to acquire the knowledge of the secrets of Creation, and of the Essence of the Creator. Thus Intellect is the special attribute and character of Human Soul. By the authority of this Soul and the light of this Intellect Man can command the entire Universe, as the Qorân Sharif says :—

“Do you not see that God has placed every thing in Heavens and on Earth under your command, and has bestowed on you all His favours, open and secret ?”<sup>1</sup>

The existence of Soul is evident to every one. No one doubts his own existence. But his existence does not depend upon the existence of his material body ; because even a dead man has his material body. But it then represents an inanimate object, liable to rapid decomposition. If any one shuts his eyes and forgets himself and the entire material world, even then he realises his own existence, although he is totally unconscious of what is going on in the material world. If any one concentrates his attention in this way, he is sure to understand something of the spiritual world ; and he shall realize and believe, even without any practical

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(<sup>1</sup>) اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي السَّمٰوٰتِ وَ مَّا فِي

اَلْاَرْضِ وَ اَسْبَغَ عَلَيْكُمْ نِعْمَهُ ظَاهِرَةً وَ بَاطِنَةً ط سُوْرَةُ لُقْمٰن - ع ٣

training in the school of spiritual philosophy, the probability of the existence of Soul after the body is taken away from it.

Now, when the superiority of Man over other creations is on account of the Soul, which is not possessed by any thing else, he is created for the utilization of the powers of that Soul; and, as the Soul has come from Divine Essence, Man's original character is therefore, according to all Musalman Doctors of Sûfism, that of the Great Allah Himself. His other three characters, in which he is on common level with other classes of creations, are, therefore, called the 'auxiliary characters.'

Now, the question may arise "Why these auxiliary characters are given to you?" It is absurd and foolish to suppose that they are given to you for no purpose at all. Of their connection with you, one of the two alternative cases is sure to arise—

(1) Either these characters are intended to be your master and to keep you (your soul) under their command and make you serve their objects; or

(2) you are intended to be their master and to keep them employed in your service for the accomplishment of your objects.

Undoubtedly you should choose the latter situation, and then, during the journey you have before you, you should make some of them your conveyance and others, your arms; so that during the few days of your sojourn in this world you may employ them as your instruments, and through their help you may secure and sow here the

seed of your good fortune or salvation in the after world. When your journey through this world is successfully terminated and you reach in safety your destination—the station of permanent rest—wherein lies your good fortune, you may dispense with their services.

You may ask —“ What is this station of permanent rest.” This has been a subject of complicated discussions and controversies not only among the professors of different religions, but also among the theologians of different schools in Islâm. It is not my desire to enter into any controversial discussion of this particular branch of the subject ; but I would simply mention here the view held by Sûfis. They divide this station of permanent rest into two stages: one for general Mu'minîn (believers), and the other for the special students (devotees) of the spiritual philosophy of Islâm. In the the first stage, it means *بهشت* *Bihisht* (paradise), or a place for the peaceful rest and blissful enjoyment of Soul ; and in the second, it means the Holy, Sublime and Divine Sphere about the highest Essence of the Great Allah Himself.

If you want to raise yourself from the statuses of Animal, Satan and Angel to that of perfect Man or Divinity, it is necessary that you should know all about these different characters you are composed of, so that you may know something of your Self. Those who consider themselves perfect men, on account of their physical or intellectual vigor, without knowing the secrets of different internal components in the nature of

Man, are surely unfortunate, and are in total darkness as to the real object of religion and the creation of Man.

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#### TWO COMPONENTS OF MAN.

The first step in acquiring the knowledge of your self is to know that Man is mainly composed of two components ; namely—

- (1) The external matter or physical Body ; and
- (2) The internal essence or Soul.

The former can be seen by external eyes, but the latter, by internal light only. This internal essence can not be seen by external eyes ; and your own secret is this Essence, called the Soul. This Soul is the Commander or Ruler of all other elements in you, which stand in the position of its servants and attendants. For Man, to know his person thoroughly, it is necessary that he should first of all know the details in the construction of his Body. Therefore, I shall at first briefly explain the physical construction of the first component in Man, the Body, and shall explain the second component, the Soul, and its properties latterly.

There are many wonders in the composition of Man's body. Even every organ of the Body, external and internal, possesses innumerable wonders and secrets. There are several thousand veins, arteries and bones in Man's body, every one of which is made in different shapes, with different attributes, for different objects ; and you are ignorant of all of them. What you know is

that the hands are made for catching, the feet for walking, the tongue for speaking, and so on. But you should also know that the eye is, according to Musalmân opticians of old school, made of ten طبقات *tabqât* (layers). If any one of these ten layers gets out of order, the sight becomes defective. You do not know for what purpose each of these layers is made, and why sight depends on the combined actions of all of them. The dimension of the eye is known to you ; but why such a shape is given to the eye is certainly to you a mystery. The special branch of optical science formed the subject of anxious researches during the days of *Khelâfat* at Bagdâd, and the palmy days of Musalmâns in Spain. European opticians of modern school give also interesting descriptions of this subject.

Your ignorance of all these wonderful and ingenious arrangements is not a matter of curiosity. You do not know for what purpose the different internal organs—the قلب *qalb* (heart), the جگر *jigar* (liver), the طحال *tiḥâl* (spleen), the زهره *sahrah* (bile), the کلیه *kulyah*, (kidney) and other organs—are placed at different quarters of your Body. According to Musalmân Doctors of Medical Science, the functions of the liver is to draw the essence of food from the bowels and reduce it to one colour and quality ; and also to render it fit to serve as nourishment for the entire system of body. In the liver this essence is purified and formed into blood ; after which a sediment stands underneath the blood in the liver, called

سودا *soudâ* (maniac germ) in Muhammadan medical phraseology. The spleen draws that soudâ from the liver. Then a yellow foam is gathered over the blood called صفرا *safrâ* (bilious germ). The duty of the bile is to extract or expunge that safrâ from the blood.

At this stage, the blood, coming out of the liver, remains thin and acquous. The heart expunges the watery portion from the blood. At this stage, the pure blood, free from maniac, bilious and watery germs, is circulated throughout the entire system.

If biles gets out of order, safrâ (bilious germ) remains in the blood, which generates bilious diseases like jaundice &c.

If spleen gets out of natural order, soudâ (concupiscent or maniac matter) remains in the blood, producing mental complications, such as melancholia, mania and other brain diseases of the class of insanity.

If kidney becomes disordered, water remains in the blood, which generates dropsy and similar watery diseases in human Body.

Similarly, every one of both the external and internal organs of Man is created for a particular object, without which the system of human Body becomes defective, and the physical machinery gets out of natural order, the details of which need not be entered into here.

The knowledge of these details of the composition of human Body is embodied in Muhammadan Medical Jurisprudence, called علم تشریح '*Ilm-i-Tashrih.*' (Science of Anatomy).

It is a wonderful and interesting science. But people do not generally care to acquire its knowledge. Few men that learn it do so for its use in medical science, which enriches only a limited sphere, but never out of any religious motive.

My object in describing some of the organs of human body is simply to enlighten you on the fact that thousands of workers of different occupations are all employed within you, in your service, for your ease and comfort, and you are enjoying the sound sleep of ignorance. None of these workers takes any rest in your service, and yet you are utterly unacquainted with them ; nor even have you ever cared to express a word of gratitude to One Who has sent them for your service. If any man lends you his servant to help you in your works for a day, you will not forget this favour in your whole life, and will ever remain grateful to him. But you do not even remember Him Who has kept so many thousand servants engaged, day and night, in your service, without a moment's rest, during your whole life, much less to be grateful to Him.

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### THREE OF THE ATTRIBUTES OF DIVINITY.

If any one takes the trouble of entering deeply into this subject, for learning the wonders and secrets of this Creation, he will inevitably come to the following three conclusions :—

1. That the Maker of the human body is the most powerful and perfect worker, whose working capabilities admit of no defect. He is powerful to do whatever He wishes. So the Holy Qorân says :—

“He is capable of doing whatever He wishes”.<sup>1</sup> Nothing is more astonishing in this world than that a man should be created out of a drop of impure water. For One, Who can do this, to recreate a man after his death, in the day of Qiyâmat (Resurrection), is far easier. So He is called *قادر مطلق Qâdir-i-Mutlaq* (Omnipotent).

2. That He is a great *عالم 'Alim* (Wise or Learned); and that His wisdom and knowledge is of such a nature and so far-reaching, that He penetrates into every thing and is cognizant of the minutest incident and action that takes place in the whole Creation. The creation of such faultless, wonderful, philosophic and scientific works would have been impossible, unless their Creator possessed unlimited and faultless knowledge. So He is called *عالم الغيب 'Alim-ul-Gaib* (Omniscient).

3. That He is *رحيم Rahîm* (Kind and Merciful). His kindness, mercy and generosity for His creatures are unlimited and infinite. Nothing is withheld from Man that is necessary for the completeness of human composition, external and internal. The three vital

(1) *فَعَالٌ لِّمَا يُرِيدُ* - سورة البروج ع ١٤

organs, the indispensable necessities of animal life, namely—liver, heart and brain—are bestowed on him. Besides, a second class of organs are given to him, which though not vital, are very useful to him ; such as, hands, feet, tongue, eyes &c. And lastly, a third class of things are also given to him, which are neither vital nor useful, but simply enhance his beauty and grandeur ; such as blackness of hair,<sup>1</sup> redness of lips, oblique figure of eyes, arches of eye-brows, roundness of head &c. Such favours are bestowed not on Man alone, but also on other beings. Even wasps, mosquitos and flies have been supplied and adorned with all that are necessary for life, use and beauty. So He is called the *أَرْحَمُ الرَّاحِمِينَ* *Arham-ur-Râhimîn* (The most merciful of all mercifuls).

So a minute analytical examination of the details of Man's physical composition is a key to the knowledge of *صفات* *Sifât* (attributes) of the Great Allah. The value and merit of the Science of Anatomy is based far more on the fact that it leads to the knowledge of the attributes of the Great Allah than on the insignificant consideration that it is an important factor and indispensable necessity for the development of Medical Science. The more you become conversant and familiar with poetical, philosophical and literary works, and with works on arts, the more you feel admiration for the abilities of poets, philosophers, authors and artists.

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1. This is an Asiatic idea.

Similarly, the more you may become conversant and familiar with the knowledge of the beauties and wonders of the Creation, the more shall it lead you to the knowledge of the attributes of the Great Creator. This is a chapter of the knowledge of Man, comprising, of course, only an unimportant and small sphere, as it refers only to the Body which is perishable and is merely a conveyance, the rider of which is the Soul.

But so far must be mentioned that the acquirement of the knowledge of your self is not an easy task, although nothing is closer to you than your own person.

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#### DEFINITION OF THE SOUL.

Before I carry you through the chapter relating to the properties of the Soul, I consider it desirable to give you a rough definition of the Soul. I use the word 'rough,' because, neither the Great Allah nor His Chief Messenger has defined it in any clear and appropriate language. The soul is therefore roughly defined as 'the internal essence or psychic germ and indestructible or imperishable reality or existence of Divine nature in Man.' The main seat of this Soul in that piece of flesh which is known as 'Heart.' But the heart of flesh, which is possessed even by irrational animals and dead men, is not the Soul itself, but is simply its conveyance. Because, it belongs to the visible or material world, called in the technical phraseology of *Sufis*

عالم شہادت *'Alam-i-Shahâdat* (visible world). But the Soul does not belong to *'Alam-i-Shahâdat*. It has come here as a مسافر *Musâfir* (Traveler), and has joined the physical body for some particular object. All the organs of the Body are its soldiers and attendants. The Soul is the King or Ruler of this Kingdom, the Body. The acquirement of the knowledge and the realization of the vision of the Great Allah are the duties of that King or Ruler. The cares and troubles in the discharge of the duties of بندگی *Bandegî* (prayer and service) lie mainly with this Soul. All orders comprising امر معروف و نہی منکر *Amr-i-ma'ruff and Nehi-i-Munkar* (commands and prohibitions) of شریعت *Shar'at* (doctrines of dogmatic Islâm), and all ثواب *sawâb* (rewards for virtues) and all عذاب *azâb* (punishments for sins), and all good fortunes and misfortunes in the after-world, are intended for this Soul. In all these matters the Body is subordinate to the Soul. Therefore, the knowledge of the attributes and secrets of the Soul is the key to the knowledge of the attributes and secrets of the Great Allah.

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WHENCE HAS MAN COME ?

After you have known that Man is composed of—

- (1) The Body, and
- (2) The Soul,

and that the former is subordinate to the latter, and after you have known something of the details of the composition of the Body, your next step is to acquire the knowledge of the Soul. In defining the Soul I have already said that it is an "etherial essence, an impalpable and indestructible reality or existence of Divine nature." Now I enlighten you on the fact, which may appear astounding to many of you, that the original mine of this Soul is the Holy Personality or Essence of the Great Allah Himself.

The word 'personality' is not intended here to mean any 'Physical Body' but simply to imply "the bodiless, nameless and attributeless Divine Existence." The Soul has come from such an Essence of the Great Divinity, as the Great Allah Himself says in the Qorân Sharif:—

"When your Lord told the angels, 'verily, I am creating man out of clay, and when I shall have organized his Body and breathed the soul into him from Myself, then do prostrate all of you before him.'"

The existence of the Soul has already been ascertained and established. Your next step therefore is to ascertain the secrets of the Soul. Then you should

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(1) اِدْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّىْ خَالِقٌ بَشَرًا مِّنْ طِيْنٍ ۝

فَاِذَا سَوَّيْتَهُ وَ نَفَخْتَ فِيْهِ مِنْ رُّوْحِىْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ۝

know the attendants under its command, and its relation with those attendants and their respective duties. Having proceeded so far, you shall have to acquire the knowledge of the properties of the Soul, and then to determine how by means of this knowledge Man becomes capable of acquiring the holy and sublime knowledge of the Great Allah Himself.

#### THE SECRETS OF THE SOUL.

What is really this Soul and what are its secret properties it is not permitted by *شريعة* *Sharī'at* (Code of the Procedure of dogmatic doctrines of Islām) to divulge in a public manner. It is on this account that even the Great Messenger of Islām has not given any clear and open explanation of the inherent properties of the Soul. He, however, imparted secret practical lessons on this subject to some of his select disciples, amongst whom conspicuous were—

1. *Hadrat Abūbakar Siddīq*, (R. A.)
2. *Hadrat 'Omar Fārūq*, (R. A.)
3. *Hadrat 'Osmān Ganī*, (R. A.)
4. *Hadrat 'Ali Martuzā*, (R. A.)
5. *Hadrat Imām Hasan*, (R. A.)
6. *Hadrat Imām Husain*, (R. A.)
7. *Hadrat Wais Qaranī*, (R. A.)
8. *Hadrat Abu Hurairah* (R. A.)

Regarding the fourth of these eminent teachers of Islām, the Great Prophet has said—

“I am the fortified town of knowledge and Alî is its gate.”<sup>1</sup>

The spiritual teachers of the present age also follow their Great Prophet in imparting practical spiritual lessons of higher order in secret to select and qualified disciples only.

The only explanation as to the properties of the Soul given in the Qorân Sharîf is to be found in the passage wherein the Great Allah addressing His Great Messenger says :—

“They will ask you about the Soul. Tell them, ‘the Soul is from the commands of my Lord.’”<sup>2</sup>

So the Great Prophet was not directed to give a clearer explanation of the Soul, beyond saying that it belongs to the class of the commands of the mighty Providence.

There is another passage in the Holy Qoran which runs thus :—

“ Are not the worlds of creations and of commands His ? ”<sup>3</sup>

From these extracts it is evident that عالم خلق

(1) اَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا (2) وَ يُسْئَلُونَكَ عَنِ

الرُّوحِ ط قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي - سورة بني اسرائيل ع ١٠

(3) الْآلَاءِ الْخَلْقِ وَالْأَمْرِ - سورة اعراف ع ٧

'*Alam-i-Khalq* (world of material creations) and *عالم امر* '*Alam-i-Amr* (world of commands) are two different worlds or spheres. What comprises objects that are capable of measurement and division is called *عالم خلق* '*Alam-i-Khalq*. But the Soul of Man is immeasurable and indivisible. Hence in this sense it is not included in '*Alam-i-Khalq* (world of material creations). In other words, it is not a created material being. But the Soul is something which is created with the quality of being immeasurable and indivisible.

Hence in this sense it is among the *Makhlûq* (created) with the peculiar characteristic of being immeasurable and indivisible. But I have already explained to you that the Soul belongs to the world of commands and not to the world of creations of divisible and measurable nature ; because, the world of commands comprises things which do not possess the capacity of division and measurement.

There is a class of philosophers who believe that the Soul is *قديم* *qadîm* (independent, eternal and self-existent). But such a notion is incorrect and is not sanctioned by Islâm.

There is another class of philosophers whose theory is that the Soul is an attribute. This also is not accepted by Islâm. Because the attribute can not stand by itself without a substance on which it is always dependent. But the Soul is the master in Man, and is not dependent on any thing. So the Soul can not be an attribute.

There is a third class of philosophers who say that the Soul is only a composition of heart and blood. Hence it is a physical matter. This is also incorrect ; because matter is measurable and divisible and the Soul is immeasurable and indivisible.

#### THE TWO CLASSES OF SOULS.

The Soul is known as رُوح *Rûh* in Islâmic Philosophy and as আত্মা *Atmâ* in Hindu Philosophy. Man has two souls ; namely—

1. حیوانی رُوح *Rûh-i-Haiwânî* (the Animal Spirit)  
or জীবাত্মা *Jîb-Atmâ* ; and
2. انسانی رُوح *Rûh-i-Insânî* (the Human Soul) or  
পরমাত্মা *Param-Atmâ*.

The former is common to all classes of animals including Man ; while the latter especially belongs to Man, and is a gift to him from his Great Creator. Referring to this Rûh the Great Allah Himself says in the Holy Qorân—that He breathed Soul from Himself into the body of *Hadrat Adam* (A. S.). It is this *Rûh-i-Insânî* or Human Soul, that possesses the capacity of acquiring the knowledge and enjoying the vision of the Great Allah. The irrational animals, as distinguished from rational animals (men) do not possess this Soul. It is neither substance nor attribute, but an ethereal essence of Divine nature. It is very difficult to understand its

properties thoroughly. Intellect can not comprehend it, and language can not describe it. *Sharî'at* (dogmatic Islâm) does not permit a free and open explanation of its properties, as they are unnecessary for the students of *Sharî'at*. Such explanations form the subjects of instructions to those select disciples of *طريقت* *Tarîqat* (esoteric or internal learning) only who have made a fair progress in the practical lessons of this wonderful philosophy and in spiritual advancement which is the only path to Divine knowledge.

Even for the beginners in the school of practical spiritual philosophy, or *Sûfîsm*, a knowledge of these secret doctrines is unnecessary. Elementary lessons in this school are—

1. *ارادات* *Irâdat* (Faith);
2. *بيعت* *Bai'at* (to plight faith in Allah and in His prophets in the hands of a *پير* Peer and to accept him as Spiritual Guide); and
3. *رياضت* *Reyâdat* (practical exertions in self-denial, resignation and spiritualization).

If after passing through these three stages, any ardent seeker of Divine knowledge continues his fiery zeal, the Great Allah Himself leads the way and guides him on to Himself, as He has promised in His Holy Qorân which says—"Those who have exerted to get Me, I guide them on in the path to Me".<sup>1</sup>

(1) وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۗ سوره العنكبوت ٧٥

Until a student finishes his entire course of *Reyadat* (practical exertions) it is unwise to explain to him the secret properties of Human Soul ; as they are not ordinarily comprehensible to beginners and there is apprehension of misguidance for want of proper conception. In his primary course the student should also know the armies and attendants he has to command, without which it is impossible for him to carry on the *Jihad* (crusade) of life to a successful issue.

برترین عالمیست گردانی  
عاشقان را برون ازین عالم

For lovers, if you know, there is a higher world than this visible creation.

گر بجزئی صفات ذاتِ خدا  
نظره کن بمظهر آدم

If you want to know the attributes of God, look at Adam, or Man, as His perfect manifestation.

چون بخود خویش را حرام کنی  
حرم عشق را شری محرم

When you will denounce your self unto you, you will find entrance into the inner sphere of Divine Love.

ساز عشق آر بچنگ در گیری  
بشنوی از نوائِ نالهٔ بم

If you play on *Chung* (a musical instrument) the tune of Love, you will hear from the sounds of its strings :—

که بچشمانِ دل مبین جز دوست  
هر چه بینی بد آنکه مظهرِ اوست

That by the internal eye of your heart do not see any thing else except your Friend (Allah); and whatever you observe know it to be a manifestation of Him.

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## LECTURE II.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

میرسد این ترانه از هر سو \* نغمه لاله الا هر

Holy Music is reaching my ear from every direction, which sings "There is nothing else except one God."

جان من بے رخ تو فاخته وار

سالها شد نه میکند کو سو

My soul, being unable to see your face, is making like a dove, since many years, the incessent sound of "ku ku."

زاهدا بگذر از دوئی درآ

در ره عشق یک دل و یک رو

O zahid (orthodox) give up the idea of two (existence) and come on in the path of Love with the unflinching soul and unwavering faith (of the unity of Divinity).

گر ترا گوشِ جان نباشد کر

بالیقین بشنوی تر از هر سو

If your spiritual ear has not turned out deaf, surely you will hear from every direction—

که بچشمانِ دل مبین جز درست  
هر چه بینی بدانکه مظهرِ اوست

That by the internal light, or eye, of your heart do not see any thing else, except your Friend (Allah). Whatever you observe know it to be a manifestation of Him.

---

WHERE SHALL MAN GO? DEATH.

The existence of Man with his physical body, in this material world, terminates with his physical death. To make you understand the real meaning of death, it is necessary to give a clearer explanation of the two souls mentioned in the preceding lecture, namely—روح حیوانی—

*Rûh-i-Haywânî* (Animal Spirit) and روح انسانی *Rûh-i-*

*Insânî* (Human Soul). According to Musalmân Doctors of Medical Science and Mental Philosophy, that piece of flesh in animal body, which is known as 'heart', is the mine or battery of روح حیوانی *Rûh-i-Haywani* (Animal

Spirit). This *Rûh* or Spirit is not independent or self-existent, but is simply the resultant heat or spark caused by the internal chemical composition of animal, which has acquired a 'normal nature'. This spark or *Rûh-i-Haywânî* generates movements in the system of animal

body. When it reaches brain its heat diminishes, and all the organs of five senses receive their respective powers from the spark or heat thus tempered down in the brain.

I shall further explain this theory by an illustration. If you light a lamp in a dark room, all the walls of the room shall instantly receive and reflect light. So by the grace of Providence all the organs of five senses receive their powers from *Rûh-i-Halwânî*. If any of the arteries, nerves or veins, through which the animal heat runs from the main battery of *Rûh-i-Haiwanî* to the entire physical system of the Body, is blocked in any organ of that Body and the passage of animal heat is stopped, that particular organ becomes paralysed and incapable of any movement or action. For example the fire of a burning lamp resembles *Rûh-i-Haiwanî*; the wick resembles the heart; the oil resembles the animal food. If you take out oil the lamp goes out; similarly, if you stop food, the normal nature of *Rûh-i-Haiwanî* terminates, and the animal dies. If there be an overflow of oil to the wick, the lamp goes out; similarly, if there be an overburden of food in the stomach, also the animal dies. If the wick loses its capacity to draw oil, the lamp goes out; similarly, if the heart, in the natural course of time, or for any special cause, loses its capacity to draw the essence of food, the animal dies. If you throw something on the burning wick, the lamp goes out, although the oil of

the lamp is in sufficient quantity and the wick is in proper order ; similarly, if an animal receives a severe blow on some vital organ, the animal instantly dies, although all the vital organs of that animal are in perfect order, and there is a sufficient quantity of food in the stomach.

If *Ruh-i-Haiwanî* is in its normal nature and perfect order, and commands movements of all the different organs of the body, it becomes capable, by the grace of the Almighty, of receiving light from the angelic world. If, however, on account of excessive heat or cold, or any other cause, this *Rûh* loses its normal nature, it loses also its capacity to receive such lights. As for instance, if a mirror possesses its normal quality it receives the reflection of things placed before it. But if that mirror becomes rusted and worn out, it loses the capacity of receiving reflections. In the latter case, it is incorrect to conclude that the things have ceased to exist, because their reflections are not visible in the mirror. The rational conclusion is that the mirror has lost its normal quality. Similarly, if the *Ruh-i-Haiwanî* of an animal loses its normal nature or character, it loses also its command over the movements of the organs of the body of that animal : and therefore it becomes also deprived of the capacity of receiving lights from the angelic world. This is called Animal Death ; and at this stage *Ruh-i-Haiwanî* also dies out. Here *Ruh-i-Haiwanî* terminates ; and beyond this stage it has no existence.

The Agent who concentrates all these causes which make the *Ruh-i-Haiwanî* lose its normal nature, resulting in animal death, is a created being among the creations of the Great Allah, called the ملك الموت *Malak-ul-Mout* or عزرائيل *'Azraîl* (angel of death). People know him by his name; but to know him perfectly requires the practical training of highest order in spiritual philosophy, or Sufism.

So far I have explained to you simple animal death. But human death is of a different nature; because, as I have already explained, besides *Rûh-i-Haiwanî* (Animal Spirit) Man has another *Rûh*, called *Ruh-i-Insanee* (Human Soul). I have told you that *Ruh-i-Haiwanî* is a heat or spark, not a matter; yet it has a form. But *Rûh-i-Insanî* has no form and is single and perfectly indivisible. So this *Rûh* alone can acquire the knowledge of the Great Allah, Who is also Single and Indivisible. Nothing which is divisible can acquire the knowledge of indivisible Allah. I shall cite a rough example. Though it does not bear resemblance in all its bearing, it possesses similarity in many important features, and will give you a fair idea of their respective connections and situations. For example: take a burning lamp. The wick of the lamp resembles the human body; the fire resembles the *Rûh-i-Haiwanî*; and the light which illuminates the environment resembles the *Rûh-i-Insanî*. The illustration is correct only with regard to different stages of fineness or thinness; but it is incorrect with

regard to the dependency of the one on the other. In the first case the light of the lamp is dependent on the fire of the lamp, and this light ceases to exist with the extinction of the fire; whereas the *Rūh-i-Insānī* is not dependent on the *Rūh-i-Haiwānī*, but on the other hand, the former does exist even after the latter ceases to exist. The illustration becomes perfect and complete if we assume that the light, which is finer and thinner than the fire of the lamp, is the cause, and its fire the effect; and that the latter is dependent on the former and not the former on the latter.

From another point of view, the *Rūh-i-Insānī* is the rider, the *Rūh-i-Haiwānī*, its arm, and the Body its conveyance. When the normal nature of *Rūh-i-Haiwānī* is lost, the body of Man dies; but *Rūh-i-Insānī* still continues to exist. It simply loses its conveyance and arm. The death or loss of the conveyance and arm can never be a cause for the annihilation of its rider. This conveyance, the body, is given to the rider, the *Rūh-i-Insānī*, simply to help him in acquiring the love and knowledge of the Great Allah. Let this 'love and knowledge' of the Creator represent a game. If the game is bagged, the loss of conveyance and arm is not injurious to the hunter; rather it is beneficial to him, as he gets rid of their burden and care. Referring to this class of death the great propagator of Islam says—

"For a Mu'min (Believer) death is a valuable present."

But if, on the other hand, the conveyance and arm are lost before the game is secured, undoubtedly such a loss is very deplorable and injurious to the hunter. The afflictions and troubles caused by such a loss is the first stage of عذاب قبر '*asab-i-qabar* (punishment in the tomb).

Suppose your hands and feet have become paralysed and have lost their vitality. In such a case they are practically dead ; yet your Self does exist. The death of your hands and feet does not cause the annihilation of your Self. Because they are not your Self, but are instruments and arms for your use. Similarly, neither your back nor your bowels, nor any other part of your body, is your Self. If your entire body is paralysed even then your Self does exist. The total paralysis of your entire body is only called your "physical death." Therefore the death of your body does not necessarily cause the death of your Self.

Again, take for instance, a man sixty years old. Now at this stage of his age, the components of his physical body are not the same which his body had while he was an infant of six months age. During this sixty years his body has undergone various changes. So his original body is lost. Yet the Man exists and his Self is the same. Therefore it is clear that your Self is not your physical body. It is something else ; and even if your body perishes this 'something else' (your Self) does exist. And this Self of yours, is your 'secret', your

'impalpable and indestructible reality,' your 'etherial Essence of Divine Nature,' which we have called *Rûhi-Insani* (روح انسانی) (Human Soul).

Regarding "death" the great mystic-poet and sufi-philosopher Moulana Jalaluddin Rumi says :—

"(Addressing his antagonist in the battle-field, Hadrat 'Ali (A. S.) said "Although I see my enemy with open eyes day and night ; yet I do not entertain any enmity for him."

"Because, death is as pleasant to me as my life ; and my death is inseparably blended with my revival. *i. e.* immediately after my death I shall revive to life again."<sup>2</sup>

"Apparently though it is death, in reality it is life ; and apparently though it is destruction, in reality it is existence."<sup>3</sup>

"As the birth of an infant from its mother's womb is for proceeding to, and for flourishing in, another world anew ; so death takes man from the limited sphere of

(1) گفت دشمن راهمی بینم بچشم

روز و شب برری ندارم هیچ خشم

(2) زانکه مرگم همچو جان خوش آمدست

مرگ من در بعثت چنگ اندر دست

(3) ظاهرش مرگ و بیاطن زندگی

ظاهرش ابتر نماند پایندگی

material world to the unlimited region of spiritual plane.”<sup>1</sup>

“Kill me, O my preserver, while chastising me ; as by such a killing I shall secure immortal life.”<sup>2</sup>

“Undoubtedly my real life lies in my death ; how long shall I remain in separation from my home ?”<sup>3</sup>

“Had not there been a migration from this residence (material world), it would not have been said (in the Holy Qoran)...‘We shall all return to Him.’”<sup>4</sup>

“One, who comes back to his own town, is returner from the vareities of the manifestations of the material world to the Unity of Divine Essence.”<sup>5</sup>

- (1) از رحم رادن جنین را دفن ست  
 در جهان اورا ز نو بشگفتن ست  
 (2) اقتلونی یا ثقتی لائما  
 ان فی قتلی حیاتی دائما  
 (3) ان فی موتی حیاتی یافتی  
 کم افارق موطنی حتی متی  
 (4) فرقتی لولم یکن نی ذا السکر  
 لم یقل انا الیه راجعون  
 (5) راجع آن باشد که باز آید بشهر  
 سومی وحدت آید از تفریق دهر

Again in another chapter the great Moulana says :—  
 “Death of body in the devotion of Lord leads to real life. Troubles of the Body contributes to the strength and stability of the Soul.”<sup>1</sup>

“Death of every man, O my son, bears his own colour ; as a transparent mirror reflects the colour of the thing placed before it.”<sup>2</sup>

“Before a Turk a mirror represents a beautiful appearance, while before an African negro the same mirror will reflect a dark figure.”<sup>3</sup>

“You, who fear death, fear yourself, in fact. Be mindful, O my soul (beloved).”<sup>4</sup>

It is your own bad appearance, not the appearance of death, that you fear ; as your soul is like a tree and death like its leaf.”<sup>5</sup>

(1) مردن تن در ریاضت زندگیست

رنج این تن روح را پایندگیست

(2) مرگ هر یک اے پسرِ هم رنگِ اوست

آئینہ صافی یقینِ هم رنگِ اوست

(3) پیش ترک آئینہ را خوش رنگیست

پیش زنگی آئینہ ہم رنگیست

(4) آنکہ میترسی ز مرگ اندر فرار

آن ز خود ترسانی اے جانِ هوشدار

(5) زشت رویِ تست نے رخسارِ مرگ

جان تو همچو درختست مرگ برگ

“People go to market alike ; but one returns happy and another afflicted.”<sup>1</sup>

“Similarly, all of us meet death alike ; but half of us come out loser, and half gainer.”<sup>2</sup>

Regarding the death of Hadrat Belal (R. A.), who was a favourite disciple of the Great Prophet and whose duty was to call *اذان* *Asan* (call to prayers), the famous Moulana says :—

“When Belal became lean and bent down like a new moon on account of his old age and symptoms of death appeared on his face.”<sup>3</sup>

“His wife saw him and exclaimed ‘Oh, this is horrible!’ But Belal replied her saying ‘This is beautiful.’”<sup>4</sup>

“Up to this time I was in a horrible state on account of being alive. What shall you know how pleasant is death, and what it is?”<sup>5</sup>

- (<sup>1</sup>) خلق در بازار یکسان میروند  
آن یکے در ذوق و دیگر دردمند
- (<sup>2</sup>) همچنان در مرگ یکسان میرویم  
نیم در خسران و نیمی خسرویم
- (<sup>3</sup>) چون بلال از ضعف شد همچو هلال  
رنگ مرگ افتاد بر رزے بلال
- (<sup>4</sup>) جفت او دیدش بگفتا وا حرب  
پس بلالش گفت نی نی وا طرب
- (<sup>5</sup>) تا کنون اندر حرب بودم ز زیست  
تو چه دانی مرگ چه عیشست و چیست

"He was speaking thus, and during his speech his appearance was flashing light like flowers called Nargis, Gulburg and Lala"<sup>1</sup>

"The brilliant colour of his face and eyes, besides his lights, were testifying the truth of his speech."<sup>2</sup>

"His wife said 'O my charm (beloved), it is time for separation.' He replied 'No no, it is time for Union.'"<sup>3</sup>

"His wife said 'To-night you are going to a foreign region, and are going to be separated from your relatives for ever.'"<sup>4</sup>

"He replied 'No no, my soul, rather, returns to-night happy to its own home from a foreign country?'"<sup>5</sup>

- (1) این همی گفت و رخس در عین گفت  
نرگس و گلبرگ و لاله میشگفت
- (2) تاب زر و چشم بر انوار او  
می گواهی داد بر گفتار او
- (3) گفت جفتش الفراق اے خوشخصال  
گفت نی نی الوصال الوصال
- (4) گفت جفت امشب غریبی میروی  
از تبار خویش غائب میشوی
- (5) گفت نی نی بلکه امشب جان من  
میسد خرس از غریبی در وطن

“Then asked his wife ‘Where shall I see your face in the evening again?’ He replied ‘In the special privacy of the Great Allah.’”<sup>1</sup>

“The special Divine sphere is always in yourself, if you look towards the higher or spiritual world, not towards the lower or material world.”<sup>2</sup>

“In that sphere reflects the Divine light, from the Lord of the world, as a diamond sheds lusture on the ring.”<sup>3</sup>

“This material world became too limited a sphere for prophets; so they went to the spiritual world like kings of that holy region.”<sup>4</sup>

- (1) گفت آن رویت کجا بینم مسا  
گفت اندر خلوتِ خاصِ خدا
- (2) حلقهٔ خاصش بتو پیوسته است  
گر نظر بالا کنی نه سوءِ پست
- (3) اندران حلقه ز رب العالمین  
نور می تابد چو در حلقه نگیس
- (4) انبیا را تنگ آمد این جهان  
چون شهبان رفتند اندر لامکان

## THE TWO HUMAN SENSATIONS.

You have two classes of attributes which may be called sensations or feelings:—

(1). Sensations which occur in connection with the Body, and can not occur without it, and which terminates with your physical death; such as hunger, thirst, physical pains &c; and

(2). Sensations which have no connection with the Body, and can occur without it, and which *continues* even after your physical death; such as the pleasures derived from the knowledge and vision of the charming and blissful beauties of the Spiritual World and Divine Region. The Body and the sensations connected with it have no access to that Sublime and Holy Sphere.

The latter is the special attribute of your Self or Rûhi-Insânî, which is interminable with your physical death, and which will be your companion even in the spiritual world, after death. These are called *بقیات صالحات* *Baqiyati-Swalihat* (good and permanent companions).

If your Rûhi-Insânî or Soul can not acquire the knowledge and enjoy the vision of the Great Allah in this physical world, while staying here with the Body, this *حجاب* *Hijab* (barrier of view or blindness) shall form your special attribute, and shall continue to be your companion in the after-world. This is your real misfortune, fall or hell, regarding which the Qoran Sharif says:—

“One, who is blind in this world (from the vision of the Great Allah), shall also be blind in the afterworld, and is a stray wanderer from the path of salvation.”<sup>1</sup>

Now, you have learnt that the soul of Man (Rûhi-Insani and not Ruhi-Haiwani) is independent, and that it exists even without the help of the Body. For the sake of its existence with its special attributes or sensations, it is not dependent on the Body. Human death does not mean the annihilation of Ruhi-Insani, but means simply its severance from, and discontinuation of its command over, the Body. *حشر Hashr* (Resurrection) and *إعادة I'adat* (Regeneration) do not mean any re-creation of mankind after the total *destruction* of both the Body and the Soul; but they mean that the Soul shall again be placed in charge of the Body, which will be gathered and placed under its command once more as it was once before.

Such a *re-creation* during the Qiyamat (Day of Judgment) shall certainly be a far easier task than the original work of creation; because in Qiyamat re-creation of only the Body shall be necessary, while in the original work creation of both the Body and the Soul were necessary.

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(٤) رَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي الْآخِرَةِ أَعْمَى

واضل سبيلا . سورة بنى اسرائيل ٨٤

## THE SOUL IS IMMORTAL.

Further, *اعادت* *Padat* (regeneration) does not necessarily mean that the identical Body which you have at present shall be given to you on the day of resurrection.

The Body represents a horse' and the Soul, its rider. If the horse is changed the rider remains the same. Those Saints who by their *رياضت* *Royadat* (practical exertions) have acquired the power of enjoying the vision of the spiritual world, can by their internal light, themselves realize the truth that the death of the Physical Body does not cause the annihilation of the Soul. For *مقلدان* *Muqallidan* (Followers of dogmatic doctrines of religion) the authority of the Qoran Sharif and Hadis Sharif is sufficient, in support of this truth. The Holy Qoran says.

"Do not reckon those, who have been killed in the cause of Allah, dead: nay, they are alive with their Lord, rejoicing for what they have received from Allah, out of His grace".<sup>1</sup>

And from Hadis Sharif I quote here the language of the Great Prophet, who after the famous battle of Badar,

(١) رَ لَّا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتًا ط بَلْ

أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ ۝ فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ

فَضْلِهِ ۝ سورة ال عمران ع ١٧

addressing his enemies, who were killed during the fight by their names, said :—

“O such and such men, I have really found Allah’s words regarding you to be true”.

“O Messenger of Allah,” asked some of his followers, “Why do you address dead men? What is the use of addressing them?”

“By the Great Allah,” replied the Holy Prophet, “they possess greater power of hearing than you. Only they are unable to reply externally.”

Therefore, know it certainly that by physical death nothing of Man’s Self and special attributes is destroyed or lost. The only loss that that Self sustains is that of the functions of physical organs.

Again, if a horseman is illiterate, he can not turn out literate by the death of his horse. The converse case is also true. So, if the rider be a man of powerful sight, he does not become blind on the death of his horse. The only change that takes place in his position is that he becomes horseless. Similarly, if a man, while staying with his physical body, in this material world, is ignorant and deprived of the visions and blessings of the spiritual world he will continue to be so even after his physical death.

To those men, who have renounced their physical comfort and have opposed vigorously the undue tendencies of their animal and satanic natures towards the material world, with perfect resignation to the will of

the Mighty Providence, and are constantly engaged in His ذکر *Zikr* (remembering Allah by using some definite formula, according to the rules of practical Sûfism) the state or vision of the spiritual world, or after-world, is revealed while they live in this material world, with their physical bodies. Because, although their ارواح حیوانی *Arwah-i-Haiwânî* (Animal Spirits) whose attributes are ordinarily obstacles in the way of the revelations of the spiritual world, have not lost their normal nature, that is to say, although those saints have not died physically, yet their spirits having been kept under constant control and guidance, and having imbibed the fear of the Great Allah, have been put down almost to the level of dead men.

Therefore what are visible to ordinary men after their physical death, are revealed to those saints during their existence in this material world, i. e. before their physical death. This subject embraces a very wide province, yet in a brief sketch I have tried to explain the meaning of Man's death, and the different properties of Rûh-i-Haiwânî and Ruhi-Insani. I have explained to you that the material body and the Rûh-i-Haiwânî are perishable and the Rûh-i-Insânî is imperishable ; because it is Divine, and nothing Divine knows death. Simply then I shall henceforward, for the facility of expression, use the word 'death' to signify 'physical death', and the word 'Soul' to signify 'Rûh-i-Insânî' or 'Human Soul'.

## THE SOUL RETURNS TO CREATOR.

I have already told you that the original mine of the Soul is the Supreme Personality or Essence of the Great Allah, and it has come from Him. Now, I tell you also that after Man's death, the Soul is required to go back to that Divine Essence ; and it will have to render its accounts one day before Him. There are several passages in the Qorân Sharîf in support of this theory, out of which I cite the following :—

“And to Him (Allah) shall all things return”.<sup>1</sup>

Again—

“Holy is He, in whose hands is the kingdom of all things ; and to Whom you shall return”.<sup>2</sup>

ON WHAT BUSINESS MAN HAS COME TO  
THIS STATION ON THE WORLD?  
AND ARMIES UNDER THE SOUL.

Now, You have known that the Soul is the King or Ruler of the kingdom of Body. In this kingdom the King has an army consisting of various regiments of

(1) وَ إِلَيْهِ الْمَصِيرُ ۝ سوره المائدہ ع ۳

(2) فَسَبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ

تَرْجَعُونَ ۝ سوره يس ع ۵

different classes. Regarding this army the Holy Qoran says :—

“No one knows the armies of your Lord except Himself.”<sup>1</sup>

The Soul is intended for the spiritual world or afterworld ; and its duty is to seek good fortune in that world. The seed of this good fortune lies in acquiring the Knowledge of the Great Allah in this material world.

I have already told you that your first step should be to acquire the knowledge of the Creation, which will gradually lead you to the knowledge of the Creator Himself. Now, the knowledge of the visible creation is acquired by means of Ten Senses ; and these Senses have their stations in the Body.

Take, for instance, the knowledge of the Great Allah ...as a game ; Ten Senses as the instruments and appliances for securing that game ; and the Body as the conveyance for the hunter and his instruments and appliances. Hence, the necessity of the Body in the expedition and struggle for securing the game. The material Body, as I have explained, is composed of several perishable elements. So it is weak and liable to death, owing both to external and internal causes. The external causes consist of fire, water, attacks of wild animal &c ; and the internal causes consist of thirst, hunger, diseases

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(<sup>1</sup>) رَ مَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ . سورة المدثر ع ١

&c. Again, for repelling external enemies two classes of armies are necessary :—

- (1) Hands, feet, and other organs ; and
- (2) Anger, Passion, Judgment &c.

The internal causes, on the other hand, have necessitated food and drink. These again require two classes of armies, namely

- (1) External—such as hands, feet, stomach, teeth, and others ; and
- (2) Internal—such as appetite for food, and thirst for drink, and others

### THE TEN MENTAL FACULTIES.

It is impossible to seek a thing, or to repel an enemy, which you do not see and recognize. This has necessitated the *عقل* 'Aql (The power of understanding or Intellect), which is given by Providence to your Self or Soul. This Power or Intellect receives its food or vigour from ten sources, five external and five internal. The external Senses are called *حراس ظاهر* *Hawás-i-Záhir*, and the Internal Senses, *حراس باطن* *Hawas-i-Batin*, or the internal 'Thought.' The five External Senses are :—

- (1) *قوت باصره* *Qúwat-i-Basirah* (Sight),
- (2) *قوت سامعه* *Qúwat-i-Samiah* (Hearing),

- (3) قوتِ شامه *Qûwat-i-Shammah* (Smelling),  
 (4) قوتِ ذائقه *Qûwat-i-Za'iqah* (Taste), and  
 (5) قوتِ لامسه *Qûwat-i-Lamisah* (Touch); and the  
 five Internal Senses, included in the Thought are :—

- (1) قوتِ خیال *Qûwat-i-Khiyal* (Abstraction),  
 (2) قوتِ تفکر *Qûwat-i-Tafakkur* (Conception, Reason  
 and Judgment),  
 (3) قوتِ حافظه *Quwat-i-Hafisah* (Memory, Retentive),  
 (4) قوتِ تذکر *Quwat-i-Tazakkur* (Memory Reproduc-  
 tive), and  
 (5) قوتِ توهم *Quwat-i-Tawahhum* (Imagination).

## THE MIND.

Modern philosophers of Europe recognize a faculty which they call 'Mind', and they define it as "some thing which acts and passes through successive states and processes and at the same time is conscious of its acts and states."

Bain, a most eminent philosopher of modern school, says :—

“ Human knowledge (experience or consciousness) falls under two great departments :—

“(1) Matter (external world, not-self, non-Ego) or the Object : and

“(2) Mind (Internal World, Self, Ego) or the Subject ;

“ Matter or Object is circumscribed by extension. Hence it is called extended. Mind in the Subject world is called ‘the absence of extension’ ; and in the material world is composed of and divided into :—

“(1) Feeling,

“(2) Will or Volition, and

“(3) Thought or Intellect.”

“ Feeling is composed of pleasure, pain and excitement.

“ Will comprises all actions impelled by feeling.

“ Thought or Intellect includes—(a) Perception, (b) Memory, (c) Conception, (d) Abstraction, (e) Reason, (f) Judgment, and (g) Imagination.

“ Mind can seldom operate exclusively in any one of these divisions.”

Reid’s definition of Mind is—

“ What thinks, remembers and wills.”

Bain finds it defective, as it totally excludes Feeling, and mentions Memory and Reason independently of each other, while both of them are parts of ‘Thought.’

Reid classifies Mind into—

“(1) Intellectual Powers, and

“(2) Active Powers.”

Dr. Brown's definition of Mind divides it into—

“(1) External Affections, or Sensations, that is, the  
“ feelings generated by Five Senses ; and

“(2) Internal Affections, which is sub-divided into—

“(a) Intellectual State, and

“(b) Emotions.”

Sir William Hamilton divides Mind into—

“(1) Knowledge,

“(2) Feeling, and

“(3) Will.”

Following is the order, as given by Bain, of the three  
attributes of Mind :—

“ First,.....Discrimination, (Movement, Sense and  
“ Instinct) ;

“ Secondly, ..The Intellect ;

“ Thirdly,...The Emotion ; and

“ Fourthly,...The Will.”

The physical organs related to mental process are,—

“ I. The Brain and Nerve ;

“ II. The Organ of movements, or the Muscles ;

“ III. The Organs of Senses ; and

“ IV. The Viscera (including Alimentary Canal,  
“The Lungs, the Heart &c.) ”

“ Brain is the principal, though not the sole, organ  
“ of Mind, and its functions are mental.”

Bain's definition of Mind is :—

“(1) Consciousness of difference ;

“(2) Consciousness of agreement ; and

“(3) Retentiveness (Memory).

But the Musalmân philosophers of ancient school, such as Imam Gazâlî, Imam Muhîyuddîn Al-Arabi, Sheikh Bû-Alî Sînâ, and others, do not recognize any such independent faculty as 'Mind.' From their writings on this subject it appears that 'the something' which modern philosophers call 'Mind' is a combination of several properties of عقل *Aql* (the Intellect), including إرادة *Iradah*, (Will).

In placing side by side the two theories of Mental Science—(1) The Theory of the Muhamedan philosophers of old school, and (2) The Theory of the European philosophers of modern school—my object here is not to point out any correctness or incorrectness of either of these theories, but simply to show that, while, on the one hand, the modern philosophers have totally excluded Divinity from Man, in explaining his mental functions, or at least, have not taken into consideration,—which amounts to an indirect denial of—the connection of Man's Self, Ego or Soul, with the Divine Essence the Mussalmân philosophers, on the other hand, have based their Theory mainly on this connection of Man with Divinity. Hence, all the mental faculties of Man, according to this school, originate from Divine forces working in him, subject to other counteracting causes, which originate from Animal, Satanic and Angelic character of Man.

## THE FUNCTIONS OF TEN MENTAL FACULTIES.

Each of the ten Mental Faculties recognized by Musalman philosophers, just explained by me, has a function especially allotted to it. If any one of these faculties gets out of order, both the worldly and religious businesses of Man fall into disorder and derangement. All these faculties (armies) are under the command of the Soul. That the Soul is the King of the kingdom, called the Body, and the Commander of the army stationed therein, I have already explained.

The tongue speaks only when this King orders it to speak. Similarly, the eyes see only when the King orders them to see. No limb of Human Body can move or engage itself to any work, unless it is directed by the King (the Soul) for the purpose. This order or direction is called the *إرادة* *Iradah* (Will). So all the physical movements and mental processes of Man are conducted by this Will, which generates from the Soul.

Now, all these Ten Mental Faculties have been subordinated by the Great Allah to the Mighty Will of the Soul, for the *protection* of the Body, so long as the necessary commissariats are not collected,—the arrangements for the after-world are not completed,—the seeds for the good fortune in the after-world are not sown here,—and the game is not bagged.

The arrangement in maintaining and controlling these armies resembles the arrangement in maintaining and controlling the armies of angels, who are willing

and obedient and unflinching in the discharge of their duties. It resembles also the administrative arrangement of the temporal government of a country. To make the explanation more vivid and comprehensible, I shall cite an illustration. Take for example, Man's Body to resemble a big country ;—his hands, feet, and other limbs as its industrial citizens,—Passion as the Collector of Revenue,—Anger as the Police,—Intellect as the Minister,—and the Soul as the King of that country.

You can easily understand that the King indispensably requires all these officers to govern, and the citizens to populate, his country. But Passion, the Collector of Revenue, is a dishonest officer who sometimes goes astray, in disobedience to the orders of the wise Minister, the Intellect. In the pretence of collecting Revenue, he wants to extort, for his own benefit, all the properties of the citizens. Anger the Police, is also a very energetic and able officer, but a scoundrel ; as he wants always to fight with and kill others. Therefore the duty of the King is to consult always his wise Minister, the Intellect, to keep under proper control the dishonest Collector, the Passion, and the energetic, but troublesome Police, the Anger, and to check the arbitrary actions of other subordinates, so that in their respective jurisdictions, they may not cause any oppression on the citizens, and create disturbance in the kingdom.

When the entire administration of a country is carried on in this manner, it is said to be a well-adminis-

tered and wisely governed country. Similarly, when the Soul, the King, conducts all officers of his Kingdom, the Body, in accordance with the advice of his Minister, the Intellect, and keeps Passion and Anger under proper subjugation and guidance of the Intellect, and does not allow them to exercise any superiority over the latter, the management of the Body goes on satisfactorily and agreeably and the process of spiritualization becomes easier. Such a man can not be thrown out of the path to, and deprived of the vision of, the Great Allah. On the other hand, if a man allows Intellect to be subjugated by Passion and Anger, the Kingdom of the Body becomes devastated, and the King, the Soul, becomes weak and unfortunate, and is ultimately dethroned and imprisoned by his enemies.

قصه عاشقانه میگویم  
نه چو هر یک فسانه میگویم

I relate the story of Divine Lovers, and do not deal with fictions like others.

رمنز فقر و یگانگی به نیاز  
به فقیر و یگانه میگویم .

The secrets of asceticism and Oneness with utmost solicitations I disclose to ascetics and unitarians.

در دیوانگی همی کو بم  
عاقلی را بهانه میگویم

I knock at the door of self-forgetfulness and regard the intellectual plane as a stage of phantoms.

چونکہ واقف شدم ز پردہٴ راز  
دمبدم این ترانه میگویم

When I learnt the true secrets of the inner world, constantly I sing the song.—

۵۱ بچشمانِ دل مبین جز دوست  
هر چه بینی بدانکه مظهرِ اوست

That by the internal eyes of your Heart do not see any thing else, except your Friend, (The Allah). Whatever you observe know it to be a manifestation of Him.

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

LECTURE—III.

هر کس را دیده شد بروی تو باز  
آمد از عشقِ خوبروبان باز

One, who has once seen Your Holy Face, has turned his eyes from all the beauties of the world.

و انکه از جامِ عشق شد مدهوش  
هیچگاه به روش نامد باز

One, who has once drunk the cup of your love, has not come back to his senses in his whole life.

دش خود را با خواب میدیدم  
پیش دولت سراى صفت راز

Last night, in a dream, I found myself at the gate of a grand palatial residence of spiritual devotees.

بر زدم تختۀ دش نگاه  
از درونش بر آمد این آواز

I knocked at the door, and suddenly a voice came from within—

که بچشمانِ دل مبین جز دوست  
 هر چه بینی بد آنکه مظهرِ اوست

That by the internal eyes of your heart do not see any thing else, except your Friend, the Allah. Whatever you observe, know it to be a manifestation of Him.

### FOR WHAT OBJECT MAN IS CREATED?

“I have not created genii and men except for my service.”<sup>1</sup>

So says the Great Allah in the Holy Qoran, stating the object for which Man is created.

This service of the Mighty Creator, which, in the technical language of Islam is called *عبادت* ‘*Ibadat*’, is divided into two classes:—

1. *عبادتِ ظاهری* ‘*Ibadat-i-Zahiri*, or formal or external service of general Mu'mins, or believers, in which they, believing His Existence but without realizing Him, perform their prayers and services; and

2. *عبادتِ باطنی* ‘*Ibadat-i-Batini*, or internal service of prophets and saints, in which they, after realizing Him,

(1) وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

that is, after acquiring the attributes, and enjoying the vision, of the Great and Sublime Divinity, perform their prayers and services. The first class of 'Ibadat is essentially necessary as a preparatory stage for the second.

Now, for the purpose of performing the 'Ibadat of the latter class, it is necessary to know the respective duties of various agencies or armies employed in Man's Body, so that you may be able to avoid wrong and misguided steps.

From all that I have explained, you are in a safe position to understand that Passion and Anger are created for supplying food and drink to, and for the protection of, the Body. So these two attributes are attendants of the Body. The Body is created to serve as conveyance for ten Senses. So the Body is the attendant of Ten Senses. Ten Senses, in their turn, are created to serve as officers of the Intelligence Department under Intellect, who supply innumerable informations of the wonderful phenomena of the Creation, which form 'knowledge'. In this capacity, Ten Senses are the attendants of Intellect. And Intellect is created to serve as a Minister for the Soul, during the journey from material to spiritual world. At this stage Intellect is the attendant of the Soul. Lastly, the Soul is created to enjoy the charming and blissful vision of the Great Lord Himself. This vision, which is, in the nomenclature of Sufism, called شهرد *Shahud*, is the real paradise

for the Soul, called بهشت *Bihisht*. Referring to this *Shahud* or vision, the great saint Hazrat Bu 'Ali Qalandar of Panipat, in his little *Masnavi*, says:—

“He saw His own beauty by the eye of spiritual vision, so He manifested Himself in the material creation”.<sup>1</sup>

Such a vision can be realized only by عبادت *'Ibadat* (prayer and service of the Great Allah). So, as long as the Soul remains engaged in this *'Ibadat*, it is in reality the servant of the Great Allah. And this position and responsibility of the Soul (Man) must be recognized at every stage of spiritual advancement. On this point the Great Allah says in the *Qoran Sharif*:—

“Continue to pray and serve your Lord until your death comes”.<sup>2</sup>

Hadrat Sheikh Abdul Haq of Delhi, in his *Sharh-i-Futuh-ul-Gaib* says:—

“The sum and substance of the Teachings of Islam can be summarized into two things—

1. Carrying out the orders of *Shari'at* (Commands and prohibitions); and

(<sup>1</sup>) دید حسنِ خویش با چشمِ شهود

خورد تجلی کرد در ملک وجود

(<sup>2</sup>) زاعبد ربك حتى يا تيك اليقين ۵ سورة العجرا ۶

2. Resignation to the will of the great Allah. That is, 'Do what He says, and be as He keeps you'. First is عبادت 'Ibadat (prayer), and second is عبودیت 'Ubudiyat (servitude). And the stand-point of both is 'Forbearance'; as the Great Allah says :—

"Certainly God rewards forbearers beyond calculation".<sup>1</sup>

### THE PRINCIPLES OF 'IBADAT.

Now, I shall explain to you the principles according to which this 'Ibadat should be performed. The Great Creator has created the Soul, and has made over to it the kingdom of Body, and has stationed armies therein, so that by their help it may make a journey from this lower or material world to the higher or spiritual sphere. If a man wants to be grateful for this award of the Providence, and to discharge his 'Ibadat, or the duties of a true and faithful servant, he should sit like a

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(۱) خلاصه کار مسلمانی همین دو چیز است—(۱) امثال  
امر تشریحی—(۲) تسلیم حکم ارادی - یعنی آنچه بدوید بکن و  
آنچنانکه دارد باش - اول عبادت است و ثانی عبودیت -  
و مرجع و مآل هر دو بصبرست - اِنْمَايُوفِي الصَّابِرِينَ اَجْرَهُمْ  
بَغَيْرِ حِسَابٍ ۝ سوره الزمر ۴۰

mighty ruler over the kingdom of his body. The Essence of the Great Allah should be the sole aim and object of his life, the after-world should be regarded by him as his permanent home,—the material-world as a station in his journey for temporary rest and procuring supplies and provisions,—the Body as conveyance,—the hands, feet and other organs of the Body as servants and citizens,—Passion as Revenue officer,—Anger as Police,—Ten Senses as Intelligencers,—and lastly, Intellect as the Minister.

The Intelligencers are delegated to different provinces allotted to them for gathering informations. قوت تفکر

*Quwat-i-Tafakkur*, or Reason, which is situated in the front part of the Brain, is the Chief of all subordinate Intelligencers who report their informations to this Chief.

قوت حافظ *Quwat-i-Hafizah*, or Memory, which is located on the back side of the Brain, serves as Peshkar who retains these informations from the Intelligence Department and submits them at proper time for the consideration of the Minister, the Intellect. Lastly, the Minister, the Intellect, on the basis and strength of the informations received from different provinces of the kingdom, the Body, administers the affairs of the Government and makes necessary arrangements for the journey of the King.

When the Minister finds that the subordinate officers,

such as Passion, Anger &c., have become disobedient and rebellious, and want to rob the King during the journey, he engages himself in a crusade against the rebels, but does not kill them altogether ; as the administration of the kingdom can not go on without them. He therefore takes necessary steps simply to bring them again under proper control and submission ; so that during the journey the King has to perform, they may be utilized as friends, not as enemies, and may be useful companions, not thieves and robbers. This is called *جهاد نفس* *Jihad-i-Nafs* (crusade against Man's Animal and Satanic propensities). This fighting is also called *جهاد أكبر* *Jihad-i-Akbar* (Great Crusade), as distinguished from *جهاد اصغر* *Jihad-i-Asgar* (Little Crusade, or external crusade). Referring to these two Jihads the Great Prophet, after returning from a war said :—

“ We have returned now from Little Jihad to Great Jihad.”<sup>(1)</sup>

By this expression he intended to direct his followers to engage themselves in religious services and duties, and in exertions for the purification of Heart and Self, by suppressing Animal and Satanic propensities, according to the practical lessons of Spiritual Philosophy.

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(1) رَجَعْنَا مِنَ الْجِهَادِ الْاَصْغَرِ إِلَى الْجِهَادِ الْاَكْبَرِ

Now, if a Man manages his affairs in this way he is fortunate and grateful; and he will receive in due time the rewards of this dutiful and faithful service from the Great Master.

On the other hand, if the King wanders in a contrary way, joins the rebels and robbers (Animal and Satanic characters), and sends the wise Minister (Intellect) to imprisonment, he becomes ungrateful and unfortunate, and will receive his punishment in due time, by being dethroned from his post as the Viceroy of God.

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### DIFFERENT RELATIONS OF THE SOUL WITH ITS SUBORDINATES.

The Soul is differently related to each of the officers that are employed in its kingdom. And owing to constant contact and dealings with them, it imbibes some of their natures or characters. Some of these characters are good and some, bad. Good characters gradually lead the Soul to ennobling fortunes and ultimate salvation, and bad characters, to ultimate ruin, fall and hell. These natures or characters are innumerable; but, as I have explained in Lecture I, they can be grouped into four classes—

- (1) Animal Character,
- (2) Satanic Character,
- (3) Angelic Character, and
- (4) Divine Character.

Therefore, souls of those men, who pass their lives in satisfying their animal passions and desires only, imbibe the character of animals. Some animals, such as dog, pig &c., are impure. The dog is regarded impure not on account of its bad physical appearance and repugnant smell but on account of its ferocious tendency for fighting and eating impure things. The pig also has a bad tendency for eating impure things. They are, therefore, rendered حرام *Haram* (prohibited) by Shariat dogmatic (doctrines of Islam).

So there are many men whose souls have imbibed the impure characters of these animals.

The souls of those men, who have passed their lives in intriguing, cheating and doing evils to others, have imbibed the character of Satan.

The souls of those men who have through their lives kept themselves always above low, impure and degraded actions, have dispelled ignorance, have lived on good terms with the entire human society, and have discharged the duties of *Ibadat*, have thereby imbibed the character of angels, and have, by the light of that character, enjoyed the blissful and charming vision and society of the spiritual and angelic world.

And lastly, the souls of those men, who have, simply by virtue of Love and rigid performance of Duty, exerted their best to acquire the esoteric knowledge of the Attributes and Personality, or Essence, of the Great Allah, have imbibed the Divine Character, and have thereby enjoyed the rapturous, Sublime and Holy Vision

and Society of the Greaty Allah Himself. The pleasure derived by the Soul, in that Holy Sphere, the knowledge of the secrets of Creation and of the attributes of the Great Creator acquired by it, and lastly the power entrusted to it by the Great Master, are all beyond the range of description by external language.

It is therefore the duty of every man to detect by the power of Intellect (an element in Angelic Character) the intrigues and evil deeds of Satan ; so that the Devil may be arrested, kept in imprisonment, and prevented from conspiring, intriguing and creating troubles in the affairs of the Soul's salvation. Our Great Prophet has said :—

“ Every man has a Satan with him ; I have also one with me, but Allah has given me victory over my Satan. It is under my perfect subjugation and control and can not misguide me to any troubles.”

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### NATURE OF MAN'S SOUL REVEALED.

The Great Divine Messenger of Islam has said that the pig's greediness and the dog's anger, which are also elements in Man's nature, should always be kept under the control of Intellect. If any one follows this instruction literally and succeeds in keeping these characters in perfect subjugation and subordination, they will gradually be weakened, and the Angelic and Divine Characters shall gradually grow more and more power-

ful and stronger. If, however, on the contrary, he, instead of keeping these bad characters under control, abets them in their evil deeds, he will gradually imbibe their bad natures and will ultimately turn out an unfortunate man, eventually resulting in his spiritual fall.

Sometimes it occurs, but people ordinarily can not comprehend such occurrences, that the nature of a man's Soul, which it has imbibed from its surrounding influences, is revealed to him, by a *کشف kashf* (revelation) in a dream or awakened state. He then finds himself a servant engaged in the service of a dog or pig, or of a man of sinister appearance, which is a personification of Satan. If you find a peaceful citizen under the attack of a robber, you will deplore the occurrence much. How many times more pitiable is the scene where you find an angel under the claws of a dog, a pig or a Satan? If the generality of mankind be only just to themselves and make a searching enquiry as to the actual state of things in themselves, they will find that they are mostly engaged, day and night, in satisfying the demands of their passions and desires. These services of theirs,—the engagements of their whole lives,—are, in reality, the service to a dog, pig or satan. Although in this material world their physical appearances are those of men, their internal characters and natures are, in fact, those of dog, pig or satan. This secret shall be revealed unreservedly and nakedly to the entire public on the Great Day of Qeyamat (Resurrection), when the external garbs of

the material world shall vanish, and every man shall reveal the appearance of an animal, satan, angel or Divine Personality, whose nature he has internally imbibed by his own tendencies and actions in this material world.

I shall explain this theory. If a man passes his life in this world generally in satisfying his animal passions and in eating impure things, without distinction of *حلال* *Halal* (things eatable according to Shari'at) and *حرام* *Haram* (things uneatable under Shari'at), he will find himself on the Day of Qeyamat in the appearance of a pig. If any one has in this world a tendency for fighting with, hating and oppressing, others, and passes his life in troublesome affairs, he will, on that Grand Day of Judgment, find himself in the appearance of a dog or tiger.

Similarly, if a man sees a tiger in a dream, the meaning is that his soul has come in contact with the soul of a man who is a tyrant. If any one sees a pig in a dream it means that his soul has seen the impure soul of a man which has assumed the appearance of a pig.

النَّوْمُ أَخِي الْمَوْتِ "Sleep is the brother of death," say the philosophers, and in that state things appear in their real natures. So every man appears in the spiritual world in the garb or appearance of his internal nature which he has imbibed by his dealings in the physical world.

Those *durweshes* or saints who have made a fair advancement in the path of spiritual purification and elevation—I do not mean those *durweshes* whose *durweshi* lies only in garments and conversations—can observe and discern, in this material world, when they are perfectly awake, when they walk and talk, the internal character or nature of every man they come across in every day business of life. This is a grand secret and embraces a very wide subject in the province of Spiritual Philosophy, which it is impossible to discuss in full length in an address like this. I therefore make only a passing observation.

Now, when you have learnt that there are, within yourself, in your service, four classes of workers, of four distinct characters, you should always remain vigilant and watchful to find out under whose influence you are passing your life. You should also know that every act you do and every word you utter creates an impression on your Soul which becomes one of its attributes and remains with it, and will continue to be, even after your death, its companion, in the after-world. Attribute caused by such an impression is called رفیق Rafiq (companion); and the motives for such actions and utterances generate from the internal working of the four classes of workers mentioned above. If you place yourself under the influence of the character of pig, which exists in you, then your soul shall imbibe impurity, shamelessness, avarice, greediness, hatred &c. If you try and succeed in subduing and keeping down

this character, then your soul shall imbibe contentment, self-possession, shame, ease, purity, moderation and satisfaction.

If you obey the dictates of dog, which also exists in you, your soul shall imbibe pride, impurity, vanity, jealousy, anger, oppression, ferocity and conceit. But if you can control this dog, the anger, your soul shall imbibe the attributes of forbearance, gravity, forgiveness, stability, sublimeness, courage, strength, charity and generosity.

If you allow yourself to be guided by Satan, which also resides and is working in you, it will instigate both the pig and the dog (Passion and Anger) in their sinful actions and will teach them all sorts of deceit and intrigue; and your soul shall thereby imbibe the tendency for fraud, deceit, intrigue, malice, hypocrisy &c. But if you can control this Satan and help your Intellect to gain victory over him, then your soul shall imbibe the qualities of wisdom, knowledge, nobility, courteousness, sublimity, superiority &c.

If you allow yourself to be guided by Angelic or Divine force, also working in you, your Soul shall acquire Angelic or Divine character respectively, as I have already explained.

Now, whichever of these qualifications and natures you will make your Soul imbibe, it will remain with you till the day of Qeyamat (Resurrection); and such companions shall be the causes of good fortune or misfortune, according to your choice. A poet says:—"On the

day when all attributes shall be repaid, your status shall be according to the extent of your Divine Knowledge. Try to acquire good attributes, as on the day of judgment your actions shall be accounted in the light of your attributes."

All your actions, by means of which your Soul acquires evil natures, are called **گناه** *gunah* (sin); and those bringing good natures, are called **ثواب** *sawab* (virtues). There are actions which produce neither sin nor virtue; so they are called **مباح** *mubah* (innocent). Every one of your **سکناات و حرکات** *harkat-o-saknat* (commissions and omissions) must fall within the sphere of either of the above three cases.

### THE **قلب** QALB OR HEART RESEMBLES A MIRROR.

While an infant, Man's **قلب** Qalb (Heart) resembles a mirror. With the beginning of his ideas of the visible creation a thin layer begins to settle on its

(۱) روز یکه جزای هر صفت خواهد بود  
 قدر تو بقدر معرفت خواهد بود  
 در حسن صفت کوش که در روز جزا  
 حشر تو بصورت صفت خواهد بود

surface. Along with the process of his growth, the ever-increasing engagements of his heart with the material world, gradually thicken that layer. All his subsequent evil deeds, or sins, are like smoke which darkens that layer; and which, consequently, disqualifies the surface of the mirror. On account of this darkness his Heart becomes incapable of receiving and reflecting the images of the objects of spiritual or angelic world. Consequently, the medium becoming disqualified, his Soul is also deprived of the enjoyment of the vision of the spiritual world and of the Great Allah Himself. At this state he is called *محصوب Mahjub* (separated) i. e. he remains in separation from the Great Almighty. And this is his real *دوزخ Dozakh* or *Hell*.

On the other hand, Man's good actions or virtuous deeds are like electric sparks which cleanse the obscurity created by the layer and the smokes of sins, and render the mirror capable of receiving images. Then, and only then, he can enjoy such charming visions of the angelic world and of the Mighty Creator, the beauties and charms of which it is impossible to describe in human language. It is simply beyond human power even to approach any description of the rapturous charms and grandeur of that sublime and holy region. At this stage he is called *واصل Wasil* (United). i. e. united with the Great Allah. This is his real *بهشت Binisth* (Paradise); and this is his Salvation. It is on this account that the Great Prophet has said :—

“After every evil act do a good act.”<sup>1</sup> This is said with a view that the succeeding good action will clear the darkness caused by the preceding evil deed. On the day of Judgment all souls shall appear before the Grand Darbar of the Mighty Dispenser of Justice either in a state of darkness or brightness. Regarding the condition of the salvation—the merging in Divinity—of souls the Qoran Sharif says :—

“On the day (of Qeyamat) on which neither riches nor children shall avail, except that men shall approach Allah with a clean, pure and resigned Heart.”<sup>2</sup>

I shall give you another illustration. In ancient time glass was manufactured out of iron. Human heart is like a piece of iron at the beginning of life : and if it is preserved properly and cleaned regularly it will turn out in time a transparent mirror. At this state, entire creation, physical and spiritual, may be reflected in the heart. If it is neglected, it will become rusted and will no more be fit for the manufacture of mirror. On this point the Great Allah says in the Qoran Sharif :—

(1) اتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحَّهَا

(2) يَوْمَ لَا يَنْفَعُ مَالٌ وَ لَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ

“Never, never ; rather their hearts have been darkened by their own vile deeds.”<sup>1</sup>

### SOUL'S COMPANION IN THE AFTER-WORLD.

Now, I wish to discuss another phase of the question, in the elucidation of which also it is convenient to refer to the four classes of characters in Man's nature. The three characters of animal, satan and angel are given to man for being used as servants. Therefore when a man dies after a virtuous life, his passion, anger, intrigue &c. all vanish, except he himself and his original or Divine character. But he exits then, not in material body, but in spiritual form, accompanied by a bright light of ethereal and angelic nature, quite prepared and fit for the vision and environment of the Great Allah. So, that light remains in the after-world as his companion in his spiritual existence. Hence it is

called رَفِيقِ الْمَلَأِءِ الْأَعْلَى *Rafiq-il-Mala-il-A'la*

(companion in higher sphere); and in the same state and with the same attributes he will appear in the presence of the Great Lord Himself, referring to which the Holy Qoran says :—

(<sup>1</sup>) كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ه

سورة التطفيف ع ١

“In the assembly of holy persons and in the presence of the Most Mighty King.”<sup>1</sup>

The other alternative companion of the Soul, in the Spiritual World, of a man who dies after passing a sinful or faithless life, is darkness and degradation. Darkness is caused by smokes created by sins and faithlessness, and degradation, by pleasures that he enjoyed in the material world in satisfaction of animal passions. The reason is thus explained. If a man bears an attachment for any object which shall, after his death, remain in this world, his soul shall, even in the spiritual world, retain its tendency towards that object, which it has left behind in this material world. But the material world is in the lower stratum than the spiritual world. So the Soul shall remain in the higher world with its degrading tendency towards the lower world as is explained in the following passage of the Qoran Sharif:—

“If you could see when the sinners shall appear down-headed before their Lord.”<sup>1</sup>

This causes the separation of Soul from the Almighty Allah; and such a soul shall be placed in <sup>س</sup>سَجِينَ *Sijjin* (dark custody) in company with the devils. The

(1) فِي مَقْعِدِ صِدْقٍ عِنْدَ مَلِيكٍ مُّقَدِّرٍ ۝ سُوْرَةُ الْقَمْرِ ع ٣

(1) رَلُوْ تَرَى اِنْ الْمَجْرِمُوْنَ نَا كَسُوْا زَعْرَ سَهْمٍ عِنْدَ رَبِّهِمْ ۝

سُوْرَةُ السَّجْدَةِ ع ٢

meaning of the word 'Sijjin' is not clear and can not be conceived by men of ordinary understanding. It is generally explained as "The dark custody for the souls of sinners till the day of judgment."

The wonders of the spiritual world are innumerable, and the high value and superiority of that world are on account of the fact that its beauties and powers are unapproachable to the things of this external world. But what is the most wonderful is that men are generally careless of, and indifferent to, that spiritual world, where every one must go either in exaltation or degradation.

The superiority of the spiritual world is on account of—

- (1) علم *'Ilm* (Knowledge); and
- (2) قدرت *Quadrat* (Power).

Knowledge is divided into two classes—

- (1) General or external; and
- (2) Special or internal.

The former is acquired by ten Senses and is the common property of all men; but the latter is acquired by the internal light of Heart, and is not within the reach of all. It is the property of only select persons who have acquired internal powers and have established communion with the spiritual world. Hence it is regarded far more valuable.

The external knowledge is the instrument by which Man can comprehend the beauties and value of physical and mental creations, and can read and understand

books. This external knowledge comprises Literature, Mathematics, Logic, Philosophy, Chemistry, Medicine, 'Ilmi-Shari 'at &c. This particular branch of knowledge is one section of the knowledge of Man's Soul which comprises various subordinate branches. By this knowledge one can, standing on earth, measure the heavens, and can ascertain positions, dimensions, distances and movements of planets and stars. It is by means of this knowledge that various contrivances and instruments are constructed by which you can catch fishes out of water, and birds of flight from air, and can arrest and bring under subjugation ferocious and far more powerful animals, like tigers, lions, elephants &c. You can, by means of this knowledge, construct and conduct Railway Trains and Steam Ships, fly on Air-Ships and transmit telegraphic messages. All these wonderful branches of knowledge are the properties of the Soul. And this external knowledge is acquired by means of ten Senses ; and the entire visible creation has its means of communication with the Heart through five external Senses.

But the most wonderful revelation that I will make is that Human *قلب Qalb*, or *Heart*, has a secret door of communication with the Spiritual World. Generally people think that the visible creation is the only object regarding which knowledge should be acquired, and the ten Senses, the only means by which such a knowledge can be acquired. But such an idea is groundless. This is explained and proved by the fact that the secret door of Heart towards the Spiritual World opens as soon as Man falls asleep, and his five external doors

are shut up. At this state of human rest, in this Material World, when the five Senses are suspended, his Soul sees the wonders of the Spiritual World, sometimes even the records in the *روح محفوظ* *Lowhi-Mahfuz*;<sup>1</sup> and thus he becomes aware of future occurrences that are to visit the Material World. Such incidents, seen in dreams, appear to him either in clear and naked manner, or in the garb of allegories which require interpretations.

As for powers of the Spiritual world, the subject will be dealt with subsequently in a separate lecture.

#### SLEEP AND VISIONS IN SLEEP.

'What is Sleep and Visions that occur in Sleep' is also a grand subject the elucidation of which requires volumes. Here I give only a brief explanation. Take Human Heart as a transparent mirror. If in front of this mirror an ornamental plate is placed, all the ornamental works of the plate will be reflected in it. Similarly, the Heart possesses the capacity of receiving images and reproducing reflections of all that exist in the Spiritual World and are recorded in the *Louhi-Mahfuz* (Preserved Tablet).

But as long as Man is awake and his Heart remains engaged with the ideas of the Material World that secret door remains closed, and the Soul of that Man remains *معجرب* *Mahjub* (screened or separated)

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1. Preserved Tablet—in which destinies and occurrences of Physical World are pre-recorded by Providence.

from the Spiritual World. During Sleep the Heart becomes disengaged from the ideas and knowledge of the Material World ; and it then opens its communication with the Spiritual World, and Soul then observes, through the medium of transparent Heart, the things and incidents of that world by the light of its own original character.

But there yet remains an obstruction during Sleep on account of which visions are not always distinct and clear. Although during sleep the actions of Five External Senses fall in abeyance or become suspended, yet the five Internal Senses continue to perform their functions. Therefore such thoughts (actions of Internal Senses) in dreams dress those visions sometimes in the garbs of some ideals. So, such visions appear in the garb of some ideal examples, instead of occurring in plain and naked state. But when Man dies, his all the ten Senses vanish ; and it is then only that things of the Spiritual World appear to him in their original and naked state, without any garb. On this point there are many passages in the Qoran Sharif out of which I quote the following two :—

“But We (Allah) have removed thy veil off from thee and thy sight is powerful to-day.”<sup>1</sup>

“O my Lord, (sinners shall cry) we have seen and have heard ; allow us therefore to return to physical

(1) فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ۝

world again, and we shall do good works, since we are now believers.”<sup>1</sup>

### DIVINE REVELATIONS IN HUMAN HEART.

There is another proof of the connection, though unseen, of Human Heart with the Spiritual World. Every man, even the very ordinary man, has occasions during which incidents happen to his Heart in the shape of *واردات* *Waridat* (Divine promptings) and *الهامات* *Ilhamat* (Divine revelations). Such incidents occur to him not by the public door of Five Senses, but by the private door of the Heart. He can not account how and by what means the incidents come to his Heart and to his knowledge. But if by practical lessons, under an experienced teacher, he learns to fix and concentrate his attention, he will so far be able to know that knowledge is acquired not only from the Physical Sphere, but there are also other spheres from which knowledge comes to Human Heart; and he shall further know that the Soul is not a product of this Material World, but has its origin in the Spiritual World. But the five External Senses are created for acquiring the knowledge of the Physical World. Hence they are obstacles in the vision of the Spiritual World. Therefore, unless a man can make himself perfectly free from this world, he can not find his way to the other world.

(١) رَبَّنَا أَبْصَرْنَا وَرَسَمْنَا فَاذْجَعْنَا نَعْمَلْ صَالِحًا إِذَا

مُرَقَّلُونَ ۝ سورة السجدة ع ٢

But do not think that there is no other means of opening the private or internal door of the Heart except by sleep or death. There is a process of practical exertions, called رياضت *Rayadat* or مجاهده *Mujahadah*, by which the Heart becomes clear and transparent and perfectly disengaged from all ideals of material objects. At this state the Heart opens its communications with the Spiritual World. Even during the life-time of a man, when he is wide awake, this door may be opened at any time and place and communion with the Spiritual World established at once. But such an act is under the command of those select few, who have received a thorough practical training in the tenets of Sufism and have made a fair progress in the process of spiritualization, under a competent Peer, or Guide. To read the thoughts of another living man, which is called 'Thought Reading' or 'Telepathy' by modern philosophers of Europe, belongs only to an elementary chapter in Sufism. Such powers in many cases develop, unsought for, even in the very beginners.

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MARATIB-I-URJU-SITTAH, OR  
SIX STAGES OF ASCENT, OR  
THE THEORY OF SPIRITUAL EVOLUTION.

Following are the processes and stages of practical lessons for spiritual evolution or advancement according to the doctrines of Sufism, called رياضت و مجاهده *Rayadat* and *Mujahadah* :—

(1) *Towbah*, i. e. Confession of disobedience, repentance, supplicating forgiveness and changing mind for good ;

(2) *Iman* and *Iradat*, i. e. Plighting faith in the 'Unity of Divinity' and the missions of all Divine Prophets which are embodied in the Prophet of Islam, accepting the guidance of a Pir or Guide, and declaring faith in the principles of Sufism ; and this is also technically called *Bai'at* (Initiation) ;

(3) *Tawajjuh*, i. e. Spiritual inspiration of disciples by Pir (Spiritual Guide) ;

(4) *Zikr*, i. e. Remembering The Great Allah incessantly by repeating his name at heart, according to some definite formula taught by Pir ;

(5) *Muraqabah*, i. e. Thinking incessantly of the Great Allah in His three realms—

- (a) of His Deeds,
- (b) of His Attributes, and
- (c) of His Personality or Essence.

Following is the process of *Muraqabah* :—

(a) To sit generally at a place free from the hum and bustle of the world,

(b) To keep the eyes shut,

(c) To suspend the five External Senses, and

(d) To think of the Omnipresent, Omniscient, Omnipotent and Ever-existent Allah in His unlimited and unparallel grandeur, without pronouncing any word.

Gradually the five External Senses shall become utterly suspended and powerless ; the external doors of

communication with the physical world shall be entirely shut up; and lastly the thinker shall become totally unconscious of himself and the entire external creation. At this stage a communion with the Spiritual World will slowly begin.

(6)—(a) تزكية نفس *Tazkiyai-Nafs*, i. e. Purification of Self. If you want to clean your Heart for receiving spiritual lights, you should clear it from following ten evil characters :—

(i) Avarice, (ii) Reliance on the Created, (iii) Anger, (iv) Falsehood, (v) Backbiting, (vi) Stinginess, (vii) Jealousy (viii) Hypocrisy, (ix) Pride, and (x) Revenge.

(b) تعليم نفس *Ta'limi-Nafs*, i. e. Training of Self.

If you want to ascend to Divine Environment, you should adorn your heart by following nine good characters :—

(i) Forbearance, (ii) Gratitude, (iii) Contentment, (iv) Knowledge, (v) Faith, (vi) Resignation, (vii) Reliance on Allah, (viii) Willingness, (ix) Obedience.

(7) فنا *Fana*, or merging in Divinity, i.e. To liberate Self from all attributes of Creation, to acquire Divine attributes and lastly to unite with the Personality of the Great Allah Himself. This is called Fana by Musalmans, Salvation by Christians, Nirvan by Buddhists, and Jiban-Mukti by Hindus.

The great Musalman Saint-Poet Moulana Jalaluddin Rumi in his eminent poetical work on Spiritual Philosophy called 'The Masnavi Sharif' thus describes the process of Fanâ, or the 'Theory of Spiritual Evolution' :—

“ I died from mineral world and became a vegetable ; and then I died from vegetable kingdom and retook my birth in the class of (irrational) animals.”<sup>1</sup>

“ I died then from the province of irrational animals and became Man ; therefore I do not fear death, as I do not degenerate by dying.”<sup>2</sup>

“ Again I shall die from mankind ; so that I may appear again in the class of angels.”<sup>3</sup>

“ I shall have to advance from angelic world still further on ; as everything shall vanish except His face.”<sup>4</sup>

“ I shall once more sacrifice myself from angelic life, and shall become what is beyond human imagination.”<sup>5</sup>

“ At last I shall vanish (by merging my personal existence), like an organ (musical sound) ; and I shall then cry out, to Him all are returning.”<sup>6</sup>

- (1) از جمادی مردم و نامی شدم  
 و ز نما مردم بحیوان سر زدم
- (2) مردم از حیوانی و آدم شدم  
 من چه ترسم که ز مردن کم شدم
- (3) جمله دیگر بمیرم از بشر  
 تا برآرم از ملائک پرور سر
- (4) از ملک هم بایدم جستن ز جو  
 کل شیئی هالک الا وجهه
- (5) بار دیگر از ملک قربان شوم  
 آنچه اندر وهم ناید آن شوم
- (6) پس عدم گردم چون ازغنون  
 گویدم کانا الیه راجعون

Some Musalman Ulemâ (Doctors) have denounced Moulânâ Rûmî as a believer in the theory of "The Transmigration of Soul" from one physical body to another—which is not sanctioned by Islâm—on account of these verses. But Sûfîs do not accept this interpretation. They say that the Great Moulânâ has here explained the changes that occur in a man's single life—human life—in his own internal nature, in the process of spiritual evolution, from the mineral to the spiritual. In support of this view I quote here some passages from the "Rubâiyat-i-Omar Khayyâm," rendered into English as follows :—

"Before your sorrows may kill you in some night, order for wine (of Divine Love). You are not gold, O indifferent and ignorant fellow, that you shall be buried in the ground and taken out again"<sup>1</sup>

"This sky (the invisible world) which does not disclose its secrets to any one, has killed in cruelty thousand conquerors like Mahmûd and thousand slaves like Ayâz. Drink (Divine) wine incessantly ; as to no one

## رباعیاتِ عمر خیام

(<sup>1</sup>) زان پیش کہ غمہات شبخون آرند  
 فرمای کہ تا بادہ گلگون آرند  
 تو زرنہ اے غافلِ نادان کہ ترا  
 در خاک نهند و باز بیرون آرند

life is twice given, and whoever went away from this world will not return again.”<sup>1</sup>

“Morning has dawned, get up, O my Love. Drink a little of (Divine) wine, and play on Chung (musical instrument); because those who are sleeping away time here shall not stay longer; nor those, who have gone, shall return again.”<sup>2</sup>

“I saw an old man in a liquor-shop (Monastery) and I asked him why he does not give any information as to those who have gone away; he replied ‘drink (Divine) wine, because many persons like myself have gone and and no one has come back even once.’”<sup>3</sup>

- (1) این چرخ که با کس نمیگردد راز  
 گشته بستم هزار محمود و آیاز  
 می خور که بکس عمر دوباره ندهند  
 هر کس که شد از جهان نمی آید باز
- (2) وقت سحرست خیز اے مایه ناز  
 نرمک نرمک باده خور و چنگ نواز  
 کا نها که بخوابند نپایند دراز  
 وانها که شدند کس نمی آید باز
- (3) پیره دیدم بخانه خارے  
 گفتم نکسی ز رفتگان اخبارے  
 گفتا می خور که همچو من بسیارے  
 رفتند و کسے باز نیامد بارے

“O thou, the result of four and seven, you are constantly fried within the sphere of seven and four ; drink (Divine) wine ; because, thousand times I have told you over, that you will not return again, once you are gone, gone for ever.”<sup>1</sup>

کسیکه سرّ نهان ست در علن همه ارست <sup>2</sup>  
 عروسِ خلوت و هم شمعِ انجمن همه ارست

One, who is the secret of the internal world, and one, who is manifest and visible, all are He. The bride in privacy and the light in public audience, all are He.<sup>3</sup>

ز سازِ مطربِ پُر سوز این رسید بگوش  
 که چوب و تار و صدایِ تَن تَن همه ارست

From the time, which the musician was playing on his instrument, it reached my ears, that the wood, the strings and the sounds of ‘tanan tanan’, all are He.

شنیدِ من همه صدق ست و دیدِ من همه حق  
 که گوشِ من همه ارست و چشمِ من همه ارست

What I hear and what I see all are true because my ears and my eyes, all are He.

ای آنکه نتیجهٔ چار و هفتی <sup>1</sup>  
 در هفت و چهار دائم اندر تفتی  
 مے خور که هزار بار پیشت گفتم  
 باز آمدنت نیست چو رفتی رفتی

اگر تو دفترِ کفر و اسلام پاره کنی  
یقین شود بتو کین شیخ و برهن همه اوست

If you tear into pieces the volumes of infidelism and Islâm, you will be convinced that the Sheikh and the Prahman, all are He.

اگر ز قیدِ تعین برزن شوی چو نیاز  
نظر کنی که درین زیرِ پیرهن همه اوست

If you can go out of the sphere of material manifestation, or bondage, like Niyâz, you will find that even within this shirt, all are He.

نیاز نیست که میگوید این کلام این دم  
قسم بحق که درین وقت در سخن همه اوست

It is not Niyâz that is speaking with you now ; I swear by God, at this time in my speech, all are He.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

LECTURE IV.

بجهان در همیشه پیدائی  
لیک در چشم من نمی آئی

You are always manifest in the entire universe; but you are not visible to my external eyes.

ایکه در هیچ جا نداری جا  
بوالعجب مانده ام که هر جا ئی

O Thou, you have no particular situation any where; but I am amazed to find that you are every where.

از جمالت که بیمثال آمد  
خرم آن دم که پرده بکشائی

From Your Holy beauty which has no parallel in this physical world, how pleasant is the time, when you will throw away the veil.

اندرون و بیرون و از پس و پیش  
در چپ و راست و زیر و بالا ئی

You are within and without, behind and in the front, on the right and on the left, and below and above.

دوش گوینده ادا میکند  
از دل زار و صورت شیدا ئی

Yesterday a (Divine) messenger was proclaiming with a most heart-rending and ecstatic voice :—

که بچشمانِ دل مبین جز دوست  
 هر چه بینی بدانکه مظهرِ اوست

That by the internal eyes of your heart do not see any thing else, except your Friend (the Great Allah). Whatever you observe, know it to be a manifestation of Him.

## THE NECESSITY OF PÎR.

### Or Spiritual Guide.

It must be remembered that before following the practical processes, mentioned in the last lecture, it is essentially and indispensably necessary for every one to receive inspiration from, and establish connection with, a competent Pîr or Murshid (Spiritual Guide), without which all exertions for spiritual advancement shall be entirely fruitless.

I shall cite an example. The connection of disciples with their Pîr resembles the ramifications of a grand Electric Light Work. Unless you connect each lamp with the main battery, all your endeavours to generate light in these lamps shall be inefficacious. Similarly, unless your Heart is connected with the Heart of a competent Pîr, which represents the main Electric Battery and wherein Divine powers have received full development, it is impossible to establish connection with the Spiritual World and to emanate

Divine light in your Heart. Hence, the extreme respect and veneration with which the students of Sufism regard their Pîr, which is rather ignorantly and sarcastically characterized by some ungenerous critics as 'Pir-worship.'

The famous Sufi-Philosopher, or as known in Europe the mystic-poet, Moulana Jalaluddin Rumî (R. A.) thus sings in his Masnawi Sharif on the necessity of Pîr :—

“The Great Prophet, addressed Hadrat ‘Ali (R. A.) and said, ‘O ‘Ali, you are a Divine Lion and a Hero, full of heart.’”<sup>1</sup>

“But do not rely even on your lion-like valour ; and come under the shadow of the Tree of Hope.”<sup>2</sup>

“‘ Every one adopts a particular method of worship for attaining to the environment of the illimitable and unexampled Lord.’”<sup>3</sup>

“But you should seek that Holy Environment by means of your intellect and secret connections, and not

(<sup>1</sup>) گُفت پیغمبرِ علی را کای علی

شیرِ حقی پهلوانی پُردلی

(<sup>2</sup>) لیک بر شیری مکن هم اعتماد

اندر آرزو سایهٔ نخلِ امید

(<sup>3</sup>) هر کسے کز طاعتے پیش آرزو

بهر قربِ حضرتِ بیچون و چند

like them, by means of your acquirements and good deeds.”<sup>1</sup>

“ ‘O ‘Ali, of all the methods of Divine worship, you should accept the shelter of the special favourite of Allah.’ ”<sup>2</sup>

“ ‘Every one has followed a particular method of worship and has thought of a means of salvation for himself.’ ”<sup>3</sup>

“ ‘But you should fly to the shelter of a wise man; so that you may extricate yourself from the murderous enemy that lies hidden in you.’ ”<sup>4</sup>

“ Once you have accepted a Pîr, resign yourself to him, and follow his commands, as Moses (A. S.) followed the commands of his Guide, the Prophet Khidir (A. S.) ”<sup>5</sup>

- (1) تو تقرب جو بعقل و سرّ خویش  
 ے چو ایشاں بر کمال و برّ خویش
- (2) یا علی از جمله طاعاتِ راه  
 برگزین تو سایهٔ خِیاصِ اله
- (3) هر کسے در طاعتے بگریختند  
 خویشتن را مخلصے انگیختند
- (4) تو بر و در سایهٔ عاقل گریز  
 تا رهی زان دشمن پنہاں ستیز
- (5) چون گرفتني پير هيمن تسليم شو  
 همچو موسى زير حکمِ خضر رو

“ Then through him seek Divine environment ; and never turn your face away from his obedience.” <sup>1</sup>

“ Because he can turn a thorny shrub into a garden ; and he can give sight to a blind man.” <sup>2</sup>

“ He is a helper or guide (in the Spiritual World), and a favourite servant of Allah, who leads the seekers to His Holy Presence.” <sup>3</sup>

“ If, till the Day of Qeyâmat (Resurrection), I go on singing his praise, you can not find a conclusion or termination.” <sup>4</sup>

“ When Allah has designated his (Pir's) hand as His own hand, He has said in the Qoran ‘ Allah's hand lies on their hands i.e. on the hands of some new disciples who plighted faith in Islam in the hand of Prophet.’ ” <sup>5</sup>

“ A friend (guide) is necessary in the journey : do

(۱) پس تقرب جو بدو سوے الہ

سر مپیچ از طاعتِ او هیچگاه

(۲) ز انکہ او هر خار را گلشن کند

دیدہای کور را روشن کند

(۳) دستگیر و بندہٴ خاصِ الہ

طالباً نرا میبرد تا پیدشگاہ

(۴) گر بگویم تا قیامت نعتِ او

هیچ او را غایت و مقطعِ مجر

(۵) دست او را حق چو دستِ خویش خواند

تایید اللہ فوق ایدیم براند

not travel alone. And do not enter this vast wilderness at your own whims." <sup>1</sup>

"His hand is not short for the absentees (i.e. he is capable of guiding his disciples even when they are far off). His hand is nothing but the hand of Allah." <sup>2</sup>

"There is a vast difference, which it is impossible to account, between men in light and men in darkness." <sup>3</sup>

"In Man has hidden the Divine Sun; Realize it. Allah has the best knowledge." <sup>4</sup>

"If any one desires to sit with Allah, tell him to sit in the society of Aoliya (Saints)." <sup>5</sup>

"Seek the shadow, or shelter, of kings (saints) and proceed every moment in rapid speed; so that by the

(1) یار باید راه را تنها مرور

در سرِ خود اندرین صحرا مرور

(2) دستِ او از غائبان کوتاه نیست

دستِ او جز قبضهٔ الله نیست

(3) فرق بسیارست ناید در حساب

آن راهلِ کشف و آن زاهلِ حجاب

(4) در بشر رو پوش گشتست آفتاب

فهم کن و الله اعلم بالصواب

(5) هر که خواهد همشینی با خدا

گوشیند در حضورِ اولیا

effect of that shadow you may become brighter than the Sun".<sup>1</sup>

"To sit one hour in the presence of a Walî (saint) is better than a hundred years' sincere worship."<sup>2</sup>

"Go and sleep under the shelter of a Divine favourite. It is better that a saint should make you free (i.e. secure your salvation)."<sup>3</sup>

"Do accept a Pîr; as without a Pîr this journey is full of perils and dangers."<sup>4</sup>

"So in a path, in which you have never travelled before, never proceed alone; and do not turn away from the guide."<sup>5</sup>

"Unless you are under the shelter of a Pîr, O vain

(1) سایۂ شاہان طلب ہر دم شتاب

تا شوی ز ان سایہ بہتر ز افتاب

(2) یک زمانے صحبتے با اولیا

بہتر از صد سال طاعت بے ریا

(3) رو بخسپ اندر پناہِ مقبلے

بہ کہ آزادت کند صاحبِ دلے

(4) پیر را بگزین کہ بے پیر این سفر

ہست بس پُر آفت و خوف و خطر

(5) پس رہے را کہ نرفتستی تو ہیچ

ہین مرو تنہا ز رہبر سر میچ

fellow, the voice of devils shall misguide you in the wilderness." <sup>1</sup>

"Whoever travelled in the path of Allah without a Pîr, has been misled by devils and ultimately thrown into a dark well." <sup>2</sup>

"Who is kâfir (infidel)? One, who has no faith in Pîr. Who is dead? One, who is unacquainted with the Soul of Pîr." <sup>3</sup>

### MAN'S CONNECTION WITH THE SPIRITUAL WORLD.

If a student exerts himself, according to the rules laid down, for a certain length of time, under the observation and training of an experienced Pîr, he shall be able, even while he is awake, in a standing, sitting or lying posture, to open, at his will, the internal door of his heart, and establish connection with the Spiritual World. He will then see the wonders of the Spiritual

(<sup>1</sup>) گر نباشد سایهٔ پیرِ اے فضل

بس ترا سرگشته دارد بانگِ غول

(<sup>2</sup>) هر که او بے مرشدے در راه شد

او ز غولانِ گمره و در چاه شد

(<sup>3</sup>) کیست کافر؟ غافل از ایمانِ شیخ

کیست مُرده؟ بے خبر از جانِ شیخ

World, which other people see at random, in dreams, during sleep. He shall also enjoy the visions of angels and other spiritual beings in most beautiful and charming appearances. He shall also have the honour of visits with the Holy Souls of انبياء *Ambiya* (S. A.) and اولياء *Aoliya* (Kirâm)—i. e. prophets and saints—who have, long ago, passed away from this material world, and shall have conversations with, and receive assistance, instructions and inspirations from, them. The secrets of Heavens and Earth shall be revealed to him. Such a man can enjoy the most charming beauties and wonderful visions of the عالم ملكوت *Alami-Malakut* (Angelic World) which is simply beyond human description.

It is then, and only then, that true knowledge and power of the Great Allah can be practically acquired and His vision can be practically realized. So our Great Prophet has said:—

“Whole world was shewn to me; and then I saw it entirely from East to West.”<sup>1</sup>

Again the Great Allah says in the Qorân Sharîf:—

“And thus did we show to prophet Abraham the kingdoms of Heavens and Earth.”<sup>2</sup>

(1) رَوَيْتُ لِي الْأَرْضَ فَأَرَيْتُ مَشَارِقَهَا وَسَوَاقِبَهَا

(2) وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَوَاتِ وَالْأَرْضِ ۝

All knowledge and powers acquired by Durweshes or Saints are through this secret process or source of spiritual information. The supernatural knowledge of all Divine Messengers are also acquired through this internal medium, and not by means of external senses. A single series of facts of identical nature is sufficient to prove conclusively this truth. These facts are that all the prophets, who have visited this world as Divine Messengers for elevating mankind, were illiterate. Their real teachings were for Reyadat, or exertions, for the improvement of spiritual powers by total renunciation of the charms and comforts of the material world. On this point the Great Allah Himself thus directs His creatures in the Holy Qoran :—

“Turn to Him (Allah) renouncing all worldly vanities and desires.”<sup>1</sup>

So, if you want to become a man of the spiritual world, it is strictly prohibited to entangle yourself and find pleasure in the means and requirements of this world, and to believe and rely on them. You are simply to live on bare necessities of life. It is the business of the Great Providence to provide you those indispensable necessities; as He Himself directs :—

“He is the Lord of the East and the West. There is no Allah but He. Therefore make Him your Guardian.”<sup>2</sup>

(1) رَبَّنَا إِلَيْهِ تَبْتِئًا ط سورة المزمل - ١٤

(2) رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ فَاتَّخِذْهُ رَكِيلاً ۝

سورة المزمل - ١٤

When the Great Allah Himself stands as security and guarantee for all our necessities, is it not folly and madness on our part to interfere in such matters? So a Durwesh should not identify himself with the people of the world ; as the Great Allâh says :—

“Patiently endure the contumelies of the infidels and depart from them with a decent departure.”<sup>1</sup>

All these are instructions for Reyâdat, or exertions, so that the Heart and the Soul may acquire purity, holiness and brightness, and become unapproachable to the enmity of the creation, passion and anger, as well as to the temptations of the pleasures and charms of the material world. It is the طريقه *Tarîqah*, or path of ولايت *Wilayat* (status and powers of saints) and of نبروت *Nubûwat* (status and mission of prophets).

But to form an idea of the Spiritual World and its knowledge by means of external learning, or book-knowledge, is the business of علماء ظاهر *Ulîma-i-Zahir* (men of external or exoteric learning). But its province is very limited and its sphere of influence very small. The internal or esoteric knowledge of a Durwesh receives, undoubtedly, strength and vigor, if external or exoteric knowledge is also added to it. After attainment of spiritual perfection, internal knowledge shall be communicated to your Heart direct from the Great Allah Himself.

(1) رَاصِبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝  
سورة المزمل - ع 1

## DIRECT KNOWLEDGE FROM ALLAH TO HUMAN HEART.

That the direct knowledge from the Great Allah to Man's Heart is a truth, and that it is superior to all other sources of human knowledge, have been ascertained both by experiences and deducted by logical proofs. There are various methods of training in this line. The best method of attaining to the highest stage of spiritual elevation is that of 'Divine Love.' This is the only procedure for reaching the Holy Darbar of the Mighty Allah most rapidly; and you cannot reach this spiritual elevation by any amount of intellectual knowledge or prayers and devotions. The Great Sufi-Poet Moulana Rumi says:—

"A devotee can travel, in a month, only a distance of one day's journey; while a lover can, in a second, ascend up to the very throne of the Almighty."<sup>1</sup>

The great Khwajah Mu 'in-ud-din Chistee says—

"The place, which Zâhids shall reach by performing one thousand Chillah, (forty day's seclusion,) the lovers shall ascend by a single ecstatic voice."<sup>2</sup>

If any one has neither desire nor stamina for the acquirement of spiritual knowledge and realization of Divine Vision, he should not, at least, as a Musalman, disbelieve the knowledge itself and the doctrines of

(1) سیرِ زاهدِ هرمیے یکروزہ راہ

سیرِ عاشقِ ہردمیے تا تختِ شاہ

(2) جائیکہ زاهدان بہزار اربعین رسند

Sufism, as well as the capability of Man to see the Great Allah Himself. Because, if he does so, he is, according to many eminent Musalman authorities, a Kafir (infidel). In support of this view Imam Gazali in his *کیمیای سعادت Kimiya-i-Sa'adat* says:—

“ The knowledge of Prophets and saints, without the “ help of any human teaching, directly comes to their “ hearts from His (Allah’s) Holy Darbar. The correct- “ ness of this path has been established both by experi- “ ence and reason. If such a knowledge you have not “ acquired by taste and love, you can not do it by “ training and reason. But do not, at least, fall short of “ the state, that you should have faith in, and admit “ the truth of, such a source of knowledge ; so that you “ may not be deprived of the three stages of Iman, or “ Faith, and turn out a kafir.”<sup>1</sup>

مستِ مِیِ عشقِ بیک آه میرسد

(<sup>1</sup>) علمِ انبیا و اولیا بے واسطہٗ تعلیمِ آدمیاں از حضرتِ عزت بر دلہائے ایشان میدیزد - و راستیِ این راہ ہم بتجربہ معلوم شدہ است خلقِ بسیار را وہم ببرہانِ عقلی - اگر ترا بذرقِ این حال حاصل نشدہ است بتعلیمِ نیز حاصل نشود - و ببرہانِ عقلی نیز حاصل نشود - بارے کمتر ازان نبود کہ بہ این ایمان آوری و تصدیق کنی - تا از ہ. سہ درجہٗ ایمان محروم نباشی و کافر نگردی - ( کیمیای سعادت از امام غزالی )

The soul of every man originally possesses these properties, as every piece of iron originally possesses the capacity for the manufacture of mirror. But if it is spoiled by neglect or abuse, it loses its original capacity for the manufacture of mirror. Similarly, when the heart of a man remains engaged in satisfying his passions and desires, and is darkened by sinful actions, it loses its capacity for spiritual visions, and his soul loses its fitness for elevation to the sublime and holy presence of the Almighty Allah.

That Man originally possesses this qualification or capacity is explained in the following passages of the Qoran Sharif:—

(1) “(The Great Allah addressing human souls, before creating material world, said,) Am I not your Lord?”

“Yes’ replied they.”<sup>1</sup>

(2) “Verily, if you ask them, ‘who has created the heavens and the earth and has compelled the sun and the moon to revolve in their courses?’ they will answer, ‘The Allah.’”<sup>2</sup>

(3) “The attributes of Allah, on the basis of which Man is created.”<sup>3</sup>

(1) اَلَا كُنْتُمْ بِرَبِّكُمْ ؟ قَالُوا بَلَىٰ ج سورۃ الاعراف ع ۲۲

(2) وَلَٰكِنْ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَ سَخَّرَ

الشَّمْسِ وَالْقَمَرَ لَيَقُولُنَّ اللّٰهُ ط سورۃ العنكبوت ع ۶

(3) فَطَرَتِ اللّٰهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ط سورۃ الروم ع ۴

Thus it is clear from these passages that the special attributes of spiritual beings and of the Great Allah are universally and unreservedly bestowed on mankind by Him; but only they spoil them by abuse.

### MANKIND DIVIDED INTO THREE CLASSES.

With regard to spiritual powers mankind is divided into three classes :—

- (i) انبیا *Ambīya* (A. S.), *i.e.* Prophets,
- (2) اولیا *Aolīya* (K. ), *i.e.* Saints, and
- (3) اهل ظاهر *Ahl-i-Zahir*, *i.e.* Men without any spiritual power, or ordinary or external men.

(1) If a man attains to the highest spiritual position, and acquires the highest spiritual knowledge and power, and is, at the same time, commissioned by the Almighty Allah to correct the abuses introduced into His pure religion,—to invite mankind publicly towards the real knowledge of the Great Allah and their duties to Him, —and to teach and guide them accordingly,—he is called a نبي *Nabi* (Prophet), and his teachings are called شریعت *Shari'at* (Dogmatic Doctrines) and طریقت *Tariqat* (Spiritual Doctrines); and his supernatural deeds are called معجزه *Mu'jazah* (Miracles of a Prophet). The Great Allah says in the Holy Qoran :—

“ For every nation or community I have sent a prophet.” <sup>1</sup>

(2) But if a man of such spiritual position and power, is not commissioned by Great Providence for any public mission of *Shari'at* شريعة, but has authority for Him, through a *Nabi* نبي, or Prophet, to invite mankind towards the religion of the Great Allah by preaching, and to initiate them into *Shari'at* شريعة and *Tariqat* طريقت, he is called a *Wali* ولي (Saint); and his supernatural deeds are called *Karamat* كرامت (Miracles of a Saint). Regarding this class of Favourites the Great Allah says in the Qoran Sharif:—

“Are not the Aoliya (Friends of the Allah) the persons to whom no fear shall come and who shall not be grieved? They who believe and fear Allah shall receive good tiding in this life and in the life to come.” <sup>2</sup>

For a *Nabi* نبي it is compulsory to invite mankind publicly towards the Great Allah; while for a *Wali* ولي it is not compulsory to carry on the work of *Hidayat* هدايت, or guidance, exactly in the same manner, but

(1) وَ لِكُلِّ أُمَّةٍ رَّسُولٌ ۖ سُوْرَةُ يُوْنُسَ ع ٥

(2) “ اَلَا اِنَّ اَوْلِيَاءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَّلَا هُمْ يَحْزَنُوْنَ ج

اَلَّذِيْنَ اٰمَنُوْا وَّ كَانُوْا يَتَّقُوْنَ ط لَّهُمُ الْبَشْرٰى فِى الْحَيٰوةِ الدُّنْيَا

وَّ فِى الْاٰخِرَةِ ۗ سُوْرَةُ يُوْنُسَ ع ٧

he shall simply invite people by preaching and initiate voluntary candidates. Walîs are again divided into two classes :—

- (1) *ولي ظاهر الحال* *Walî-i Zahirul Hal*, and
- (2) *ولي مستور الحال* *Walî-i-Masturul Hal*.

Walî-i-Zahirul Hal are those whose powers are manifest, and who are authorized to initiate and guide others in spiritual advancement ; while Walî-i-Mastûrul-Hâl are those whose powers are hidden, and are not so authorized to initiate and guide others, but they are themselves advanced saints in the sphere of spiritual beings.

It is the pleasure of the Great and Omnipotent Master to disengage some of these Aoliya, or saints, from the work of *هدایت* *Hidayat*, or teaching and guiding, at a time when Sharî'at remains in full force and an extra impetus becomes unnecessary.

(3) The third class of men, who are called *اهل ظاهر* *Ahli-Zahir*, are those who are only men of external world and are either illiterate or literate only in exoteric learning, but possess no light of heart nor any spiritual or Divine Knowledge.

Therefore it is essentially necessary that every man should have faith in *انبياء* *Ambiyâ* (prophets) and *اوليا* *Aolîya* (saints) and in their teachings and miracles. For a Musalman it is part and parcel of his Iman (Faith). You should remember that, as I have explained, spiritual advancement, for the beginners, depends only on

practical lessons and exertions under a competent Pîr. You should also remember that if you aspire after rare objects then you shall have to undergo hard trials and works. Its realization is, however, still rare. The attainment of Divine knowledge is the highest object of the progress of human enlightenment and civilization ; and it is foolish to seek, and impossible to realize, the highest object of human life without the hardest trials and exertions and the help of a most powerful and experienced Pîr. Even if you possess these two indispensable requirements, still you require the special grace of the Providence for your success. Therefore it is necessary that you should incessantly pray to the Gracious Lord for His توفیق *Towfiq* (grace or help).

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### POWER OF MAN'S SOUL.

So far I have explained something of the value and superiority of Rûh-i-Insânî (Human soul) on account of its capacity for acquiring spiritual and Divine knowledge. And now you should further know that the superiority of the soul lies also on its merits of angelic nature and some قدرت *Qudrat*, or authority of power, which it possesses as its original attribute and which is not given by Providence to any other class of created beings. This I shall now try to explain.

The material world has been placed by the Great Administrator under the control and management of the spiritual world, consisting of angels and other

angelic beings, who, under His orders, manage the affairs of this world. Therefore when it becomes necessary for the benefit of the creation, and desirable in the knowledge of the Great Allah, the angels cause rain to fall on earth and blow the wind. Similarly, they control also other meteorological contingencies. They give shape and figure to young animals in the womb of their mothers, and generate vegetables in the womb of earth. A distinctive regiment of angels are engaged for the management of each class of works of the physical world.

Man's Soul is also of angelic order, and is generally vested with some authority over the physical creation. The sphere of physical world ordinarily allotted to the Soul of every man, is his own Body. His Body is placed under the direct control of his Soul. You know that the seat of Soul is not the finger of human body, as the finger possesses neither the knowledge nor the will. Yet the finger moves when it is ordered by the Soul to move. When the Soul assumes the character of anger, sweat comes out of entire Body. Similarly, when any other passion predominates over the Soul, that particular organ of human Body which is an instrument for the use and satisfaction of that passion, becomes at once ready for its service. When the Soul desires to eat, the particular place under the tongue begins to emit water for helping the process of eating and digestion. So it may be easily ascertained and understood that the authority of the Soul is in force in the entire Body of Man. Therefore, the Body is obedient to the Soul. That is, the Soul governs the Body.

But the wonderful revelation that I will make to you is the fact that some souls have been vested by Providence with far more superior powers, higher angelic characters and greater supernatural forces. Such a Soul commands, beside the Body under his direct control, also the souls and bodies of other persons and other beings in the creation. As for instance, when a man, possessing such a superior soul, stands in front of a wild tiger, the force and power of his soul shall at once exercise an awe-inspiring influence over that ferocious animal, and bring it to obedience. By the force of such a man's will, a sick man will be cured and a sound man will fall ill. If he wills strongly that a particular man should come to him, it will work like a galvanic current upon that particular man's soul, and generate a desire therein to come to him. Similarly, by the command of his strong will rain shall fall when it is not at all expected. All these are practicable and have been established by reason and confirmed by experience and trial.

What is called *سحر و جادو* *Sihr and Jadu* (enchantment and necromancy) is also an outcome of the power of Soul, exercised over other souls and bodies. But they are rendered Haram, or unlawful, by Islam, as they are acquired by impure methods and used for harmful objects.

If a man of sinister nature and evil force desires to kill a simple animal by force of *حسد* *Hasad*, or malice, that animal shall at once be killed. This is called *بد نظر* *Bad Nazar* (Evil Eye). The Great Prophet says :—

“Evil sight sends a man to the grave and a camel into sands.”

Some modern philosophers of Europe have given a very high prominence to Mesmerism, Hypnotism, Spiritualism and other phenomenal science of that class. But what all these science profess to attain to and display are trifles in the opinion of Musalman Sufis; as they are circumscribed within the limited sphere of animal and physical magnetism and commands only a small province of material and mental regions, and some impure souls of lower stratum. They have no access to the higher spheres of purer and holier souls of Ambiya and Aoliya (Prophets and saints) and the holy environment of Divinity. These phenomena are only the display of some occult powers latent in the physical and mental constitutions of animals, including men, supported by the internal chemical actions in the Body, and is, in no way, any factor in acquiring the knowledge and enjoying the vision of the Great Allah, and in the ultimate salvation of the Soul, the only object of human visit to, and human work in, this material world. Such powers are generated, unsought for and unaimed at, in the persons of very beginners in the school of practical Sûfîism.

Musalman sùfis claim that there are many Musalman saints who have shewn supernatural and miraculous

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(1) الْعَيْنُ تَدْخُلُ الرَّجُلَ الْقَبْرَ وَالْجَمَلَ الْقَدْرَ

powers of highest order, such as causing a living man to die and a dead man to revive, simply by the force of their souls. I shall cite here an instance from the well known and reliable History of India 'The Tarikhi-Ferishta' regarding an incident in the life of Hadrat Khwajah Osman Harûnî, the Pîr of Hadrat Khwajah Mu'inuddîn Chishtî, of Ajmeer, the recognized leader of the Musalman saints of India. When the latter Khwajah, taking final leave of his Pîr, left Nishapûr for Bagdad Sharîf, his Pîr became restless at his separation and set out himself to find out the disciple Khwajah. On his way he happened one day to halt at a place where the Fire-Worshippers maintained a perpetual آتشکده *Atashkadah*, (Fire-Pile) which they worshipped as God, and in which they used to supply every day one hundred Ass-loads of faggots to keep it incessantly burning. The old Sheik'h (Pîr) sat down under a tree and ordered his disciple *Fakhruddîn* to prepare bread for his *Iftar*,<sup>1</sup> as he was fasting.

Fakhruddîn went to Fire-worshippers and asked of them a little fire from their Fire-Pile. They refused to give him any fire out of their sacred Fire-Pile. Fakhruddin came back and informed the Great Sheikh of the incident. The latter slowly advanced to the

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(1) Hadrat Khwâjah Osmân Hârûnî is one of the prominent Pîrs in Islâm ; and his sacred tomb was at Macca Sharif, and used to be visited by millions of devotees, but now destroyed by Sharîf 'Awn who was supposed to have imbibed Wahabi ideas.

(2) Evening breakfast of Musalmâns during fasting days.

place and found an old priest of that community, named Mukhtar, standing by the side of the Fire-Pile with a boy of seven years on his arms. The Sheikh addressed the priest of Fire-worshippers thus:—

“Why do you worship the Fire which can be extinguished by a handful of water? You had better worship the Great Allah the Creator of Fire.”

“In our religion,” replied the priest, “the Fire has a mighty and powerful existence. Why should we not worship it?”

“Can you put in your hands or feet” asked the Sheikh “into the Fire which you are worshipping your whole life?”

“The nature of the Fire is to burn” rejoined the Priest, and continuing said “Who has the power to approach it?”

On hearing this, the Great sheikh instantly snatched the boy from the arms of the Priest and reciting— “In the name of the most kind and merciful Allah, O Fire be thou cool and safe for Abraham,”<sup>1</sup>—jumped into the Fire-Pile. The news of this terrible occurrence spread like a wild fire and about four thousand Fire-worshippers assembled by the side of the sacred Fire-Pile and created a great noise and lamentation.

(1) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ یَا نَارُ کُونِیْ بَرْدًا وَسَلَامًا

عَلَىٰ اِبْرَاهِیْمَ ۝ سُوْرَةُ الْاَنْبِیَا ع ۝

After a lapse of four hours the Sheikh came out of the Fire-Pile with the boy on his arms, so safe and scathless that even their dresses did not show any effect of fire. The Fire-worshippers then began to put hundreds of questions to the boy, enquiring as to how he passed this long time in the Fire-Pile. The Boy replied :—"I was following the foot-steps of the Great sheikh and enjoying the charms and beauties of a splendid garden."

Hearing this, the entire community, in a body, threw themselves at the feet of the Great Sheikh and accepted Islam. He named the Priest Mukhtar 'Abdullah' and the boy 'Ibrahîm,' and initiated both of them in the secret doctrines of Sûfiism. Both of them, after a short training, attained high positions in Wilayat (province governed by saints).

Therefore, such powers of Soul are also among the wonders of the Creation. معجزه *Mujazah* (Miracles of Prophets), کرامت *Karamat* (Miracles of Saints), جادو *Jadu* (Necromancy), Mesmerism, Hypnotism, Spiritualism &c. all are the outcome of the powers of human Soul, called خرق عادات *Kharq-i-'Adat*

(Breaking the ordinary law of nature). But there are vast differences in their characteristics and natures, as to purity or impurity and their stages or planes of influence.

All these unseen powers of Soul are therefore divided into following four classes :—

(1) Divine Powers,—These powers originate from Divinity, latent in human soul, and are acquired by lawful methods and exertions, and utilized for noble and holy purposes, exercised by lawful means, in high and sublime spheres, with the main object of acquiring the knowledge and vision of the Great Allah, and of ultimate salvation of the Soul.

(2) Angelic Powers,—These powers originate from the Heart of Man and are also acquired by lawful means with the object of acquiring the knowledge of the secrets of Creation, both material and spiritual.

(3) Animal Powers,—These powers originate from the physical and intellectual constitution of Man which are called 'Occult Powers' by modern Philosophers, which are acquired by innocent exertions and utilized for purposes beneficent to mankind, such as curing diseases and procuring informations &c.

(4) Satanic Powers,—These powers originate from satanic nature and are acquired by base and impure methods, sometimes by invoking the help of evil spirits or devils, utilized for ignoble and impure purposes, and exercised by unlawful means, in low, debased and unholy spheres, with the object of causing injury to innocent creatures.

The Divine and Angelic powers exercised by انبياء *Ambiya* (A. S.) or prophets, are called معجزه *Mu'jazah*, and those exercised by اولياء *Aoliya* (Kiram), or saints, are called كرامت *Karamat*.

The Animal Powers are called *استدراج Istidraj* (Occult Powers) which include Mesmerism, Hypnotism, Spiritualism &c.

And Satanic Powers are called *سحر Sihr* and *جادو Jadu* (Enchantment and Necromancy) &c.

The last three classes of Powers have no access to, and influence in, sublime spheres of Divine knowledge and vision, and the ultimate salvation of the Soul.

The Spiritual Inspiration which a disciple receives from his Pir, or Guide, produces a peculiar sensation, called *وجد Wajd* or *حال Hal* (Ecstasy). In this sort of ecstasy the *Murid*, or disciple, becomes galvanized : and he shivers, strikes his hands and feet against wall and floor, falls down and rises again, dances, and all his external senses become, sometimes, suspended and he becomes totally unconscious of the physical world. At this stage he sometimes sees, by his internal light, the things of the spiritual world. This *Hal* or *Wajd* (ecstasy) comes and vanishes, and does not stay constantly. This *Hal* or ecstasy is divided into following three classes :—

- (1) *آثار Asar*,
- (2) *انوار Anwar*, and
- (3) *احوال Ahwal*.

(1) The *آثار Asar* generates from the Physical Constitution of man, called *ناسوت Nasut*, which modern philosophers designate as 'Animal Magnetism.' Beyond

the fact that it can operate and exercise some electric currents on a man of weaker constitution and thereby control his mind and actions, and cure some simple diseases, it is of no use in any way to the spiritual progress of Man. Mesmerism, Hypnotism &c fall under this category.

(2) The انوار *Anwar* generates from the Heart of Man, called *Malakut*, and with it emanates a Light by means of which a connection of the Heart with the Spiritual or Angelic World is established. He then sees spiritual and angelic beings in charming appearances which it is impossible to describe. He sometimes becomes acquainted with the secrets of the physical and ethereal worlds, and also with future occurrences. Even such powers are regarded as mere preliminaries of the path of the spiritual progress of Man, and is of no help to his final salvation or merging in Divinity.

(3) The احوال *Ahwal* generates from the Soul of Man and with it germinates a Spiritual Power, accompanied by a bright Light, which predominates all over the body of the *Murid*, and gradually expands all over the Creation. In fact, at such a state, his Soul expands and pervades through every atom of the entire universe; and lastly, it merges in the Divinity. At this stage the difference between the Creator and the Created vanishes; and Man, though remains man in external garb, becomes Allah in internal nature. On this point the Great Lord says in the Qoran Sharif:—

“He has united the currents of two oceans, with a demarcation between them so that neither of which can predominate over the other.”<sup>1</sup>

This state of spiritual merging in Divinity is called فنا *Fana*, as I have already explained in my last lecture. It is at this stage of Fana that some Musalman saints have uttered expressions which dogmatic Moulavis have denounced as زندقه *Zindiqah* (infidelism).

The Saint منصور حلاج *Mansur Hallaj* said, انا الحق *'Anal-Haq'* (I am God). The Sultan بايزيد بسطامي *Sultan Ba-Yazid Bustami* said, سبحانى ما اعظم شانى *Subhani ma-a'zama Shani*. (I am Holy God. How great is my position and power?) Hadrat Gousul A'zam said, بلاد الله كل تحت حكمي *Biladullahi kullun tahti hukmi'* (God's entire creation is under my command). The Hadrat Ali (A. S.) said, انا يد الله *Ana-Yadullahu'* (I am the hand of God), and انا قران ناطق *'Ana Qoranun natiqun'* (I am the speaking Qoran).

Such expressions are the exuberances caused by Divine incitement or ecstasy to which saints are subjected for a time. But such ecstasies come and vanish and do not stay constantly.

Therefore Durweshes or saints, who utter such ex-

(1) مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَنِ ۝ بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَنِ ۝

pressions by an incitement of irresistible force, should be excused.

In the Law of Sufiism all such powers, that are not intended for acquiring Divine knowledge and enjoying Divine vision, or for the benefit of mankind, are impure, unholy and haram (unlawful). Display of such powers in a *Tamasha* (Performance) on stages or in public gatherings, is strictly prohibited by Islam; as such actions form obstacles in the path of spiritual advancement.

This subject also embraces a wide sphere, and volumes may be written on it.

One, who is ignorant of all that I have explained, is in utter darkness as to *حقیقت نبوت* *Haqiqat-i-Nubuwwat* (Secret of Prophets' mission), except that *انبياء و اوليا* *Ambiya-o-Aoliya* (prophets and saints) are men possessing higher occult powers.

### REVELATION,<sup>1</sup> AUTHORITY,<sup>2</sup> AND KNOWLEDGE.<sup>3</sup>

The powers possessed by *انبياء و اوليا* *Ambiya-o-Aoliya* (prophets and saints. A.S.) are divided into three classes,—namely—

- (1) *كشف* *Kashf* (Revelation).
- (2) *حكم* *Mukm* (Authority), and

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1. *كشف* *Kash*.

2. *حكم* *Hukm*.

3. *علم* *Ilm*.

(3) علم *Ilm* (Knowledge).

(1) كشف *Kashf* (Revelation) is a capacity of the Heart of Man by which he can see the Spiritual World. Prophets and Saints, by superior powers of their souls and cleanliness of their hearts, observe, while awake, those things and incidents of the Spiritual World, which are hidden from the physical eyes, and which ordinary men see occasionally only in dreams.

(2) حکم *Hukm* (Authority) means 'Will Force.' The souls of ordinary men can control their own physical organs and intellectual faculties only, but not other things beyond their physical embodiments. But the souls of prophets and saints can control also other objects besides their own bodies. They are not, however, commissioned to exercise such powers, except for beneficial purposes and by lawful means.

(3) علم *Ilm* (Knowledge) means knowledge of both the material and spiritual worlds. The knowledge, which ordinary men acquire by intellectual faculties, is acquired by prophets and saints by the superior intuitive powers of their souls from within, without the help of any book, teacher or intellectual lesson, and without the assistance of ten mental faculties. Such knowledge is directly communicated to their hearts from the Holy and All-Wise Darbar of the Great Allah Himself. And knowledge from this internal source is called

علم لدنی *Im-i-Ladunni* (Knowledge directly communi-

cated by Divinity), which is mentioned in the following passage of the Qoran Sharif:—

“ And whom We have taught knowledge from Our-selves ”<sup>1</sup>

Every *Nabi* (Prophet) or *Wali* (Saint) possesses all, or at least any of, these three powers. But they vary according to the *Uruj* (ascent) and *Martabah* (status) of each in the Spiritual World.

To show to what a stage of spiritual elevation Man can ascend and what a power he can achieve and exercise, I give below the translation of an extract from the well known Arabic work of Hadrat Gousul Azam Sheikh Saiyad Abdul Qadir Jilani,<sup>2</sup> called the *Futuhul Gaib* :—

(1) رَعَلْمَنَهُ مِنْ لَدُنَّا عِلْمًا ۝ سُوْرَةُ الْكٰهْفِ ع ٩

2. Hadrat Saiyad Sheikh Abdul Qadir, the greatest of Musalman saints, was born at Jilan, in Persia, in 471 Hijri Era, and his father's name was Saiyad Abu Saleh. He was educated at Bagdad. For thirty-five years he was in wilderness undergoing hard Reyat, or asceticism; and he became the greatest Pir and the foremost man of his time both in external and internal knowledge, and also the greatest teacher and orator of the age. Died in Bagdad in 561 Hijri Era. Even at present, his sacred tomb is guarded and honoured in a grand style by the Turkish Government. He started a specific *Tariqah*, or system or fraternity, of spiritual training known at present as *Tariqah-i-Qaderiyah*. His holy tomb is visited by millions of devotees. His biography is written by many eminent writers in Arabic, Persian, Turkish, and Urdu languages and consists of many bulky volumes. بهجت الاسرار *Bahjatul Asrar*, روضة الرباحين *Roudatur Reyukin* and تلاكدا الجواهر

“ The Great Allah says in the Holy Qoran,—‘ Those  
 “ who have exerted their best to get me I guide them on  
 “ in the path to me.’ In another passage he says,—  
 “ ‘ Rely on Allah, and follow His directions and He will  
 “ give you the knowledge of both the external and internal  
 “ worlds.’ Then you will be vested with His authority  
 “ or vicegerency, to create things out of non-existence ;  
 “ and to control the entire universe by exercising  
 “ supernatural and miraculous powers. Then you will  
 “ create things and control the creation, by His per-  
 “ mission which is clear and distinct and admits of  
 “ no obscurity, nor of any doubt or uncertainty,—by  
 “ His clear authorities which are like the brilliant Sun,—  
 “ by charming language, which is far more charming  
 “ than all the charms of the world,—by revelations that  
 “ are true, and free from any doubt, and pure from all  
 “ animal propensities and passions and the instigation  
 “ of the fallen Satan. And The Great Allah has said  
 “ in some of His Books,—‘ O child of Adam, I am your  
 “ Allah, and there is no Allah but Myself. When I order  
 “ a thing ‘ to be,’ it becomes. i. e.—it comes to existence  
 “ out of non-existence. Obey Me, and I shall render  
 “ you so capable, and vest you with such powers, that

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*Qalaidul Jawahir* are prominent among them. His lectures are compiled in famous Arabic works, *فكرح الغيب Futuhul Gaib* and *محالاس الستين Majalisus Sittin*, *غنية الطالبين Gunyatut Talibin*, though passes under his name, is not his compositions or utterances.

“when you shall order a thing ‘to be,’ it shall also come ‘to existence.’ And certainly the Great Allah has done “so in the case of, and has vested with such authorities, “many of His prophets, saints and special favourites, “among the children of Adam.”<sup>1</sup>

هر که وصفِ نگارِ میگوید \* سخنِ ابدار میگوید

Whoever sings the praise of my Beloved, speaks the most charming language.

در سحر گه نسیمِ نور روزی \* خبرِ زلفِ یار میگوید

(۱) وَقَالَ اللَّهُ تَعَالَى وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا -  
 وَ قَالَ اللَّهُ عَزَّوَجَلَّ وَ اتَّقُوا اللَّهَ وَ يَعْلَمَكُمُ اللَّهُ ثُمَّ يَرُدُّ عَلَيْكَ  
 التَّكْوِينُ فَتَكُونُ بِالْأَذُنِ الصَّرِيحِ الَّذِي لَا غَبَارَ عَلَيْهِ - وَ الدُّ لَا -  
 لَاتِ اللَّائِحَةِ كَالشَّمْسِ الْمُنِيرَةِ وَ بِكَلَامٍ لَدِيدٍ الَّذِي مِنْ كُلِّ لَدِيدٍ  
 وَالْهَامِ صَدَقَ مِنْ غَيْرِ تَلَبَّسَ مُصَغًى مِنْ هُوَ اجْسِبِ النَّفْسِ وَ سَارِسِ  
 الشَّيْطَانِ اللَّعِينِ . قَالَ اللَّهُ تَعَالَى فِي بَعْضِ كُتُبِهِ يَا ابْنَ آدَمَ  
 أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا أَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ . أَطَعَنِي أَجْعَلُكَ  
 تَقُولُ لِلشَّيْءِ كُنْ فَيَكُونُ . وَ قَدْ فَعَلَ ذَلِكَ بِكَثِيرٍ مِنْ أَنْبِيَائِهِ  
 وَ أَوْلِيَائِهِ وَ خَوَاصِهِ مِنْ بَنِي آدَمَ .

Early at dawn, the morning breeze brings the news of curling hairs of my Beloved.

پیرِ ما سَرِّ عالمِ مستنی \* بادلِ هوشیارِ میگوید

My Pîr, or Spiritual Guide, communicates the secrets of Divine Ecstasy to those hearts that are alive and spiritualized.

مرغِ دستانسرایِ روضهٔ راز \* صبحدم زار زار میگوید

The bird of the secret or spiritual garden thus sings pathetically early in the morning—

که بچشمانِ دلِ مبینِ جز دوست  
هر چه بینی بد آنکه مظهرِ ارست

That by the internal eyes of your heart do not see any thing else, except your Friend (the Great Allah). Whatever you observe know it to be a manifestation of Him.

## LECTURE V.

بر جمالِ جلالِ چهرهٔ تو \* همه را نور دیدهٔ ادراک

The intellectual eyes of all men are blind before the dazzling brilliance of your Holy Face.

نهد پا بکوچهٔ باطل \* هر که در راه حق بود چالاک

Those, who are expert in the Grand Road of Allah, do not tread in a wrong foot path.

آه من سوخت آسناخوان مرا \* آتشی زد بخر من خاشاک

The fiery sighs of my heart has burnt my bones ; and has ultimately set fire to the heap of straws (physical world).

بشنوی از زبان هر موجود \* ساعتی گرز غیرگردی پاک

If you become, for a moment, free from non-God, or creation, you shall hear from the tongue of every being.

که بچشمانِ دل مبین جز دوست

هر چه بینی بد آنکه مظهرِ اوست

That by the internal eyes of your Heart do not see anything else, except your Friend (Allah). Whatever you observe, know it to be a manifestation of Him.

## THE POSITION OF THE PROPHET OF ISLAM.

In the faith of Musalmân Sufis, who believe in the missions of all Divine Messengers, the special merits and qualifications of our Great Prophet of Islâm lie in the fact that he inherently possessed all the three powers mentioned in the last lecture—Revelation, authority and knowledge—in the highest degree of perfection, which was never attained by any other prophet who preceded him. So he is placed by his followers as the last, greatest and head of 1,24,000 prophets, beginning from Hadrat Adam (A. S.), who have visited this world, and is regarded by them as the most perfect and complete embodiment of the combined merits, attributes and powers of all of them. So a Persian poet has sung—

“Prophetic mission was first manifested in the person of Hadrat Adam (A. S.), and its perfection was completed in the person of the Last Prophet.”<sup>1</sup>

Again another poet says—

“The beauty of Joseph, (A. S.), the life-giving breath of Jesus (A. S.) and miraculous hands of Moses, (A. S.) you alone possess all these the qualifications that are

(1) نبوت را ظهورِ آدمِ آمد

کمالش در وجودِ خاتمِ آمد

possessed individually by all the handsome men (prophets) of the world.”<sup>2</sup>

These powers of his Soul, the Great Prophet transmitted to some of his foremost disciples. From two of them, Hadrat Abû Bakar Siddîq and Hadrat 'Ali (R. A.), these powers have, by different طرق *Turq* (plural of طريقه *Tarîqah*, or system, method or fraternity), come down, or been transmitted, from soul to soul, through successive generations of Pîrs or Murshids (spiritual guides), to those of the present age.<sup>1</sup> Such powers cannot be achieved by mere study of books or by means of mental functions.

حسنِ یوسف دمِ عیسیٰ ید بیضا داری <sup>(1)</sup>

آنچه خوبان همه دارند تو تنها داری

<sup>2</sup> Of these طرق *Turq*, or systems, four prominent systems or fraternities of Sufism are in force in India, namely—

- (1) طريقه قادريه *Tarîqah-i-Qâderiyah*,
- (2) طريقه چشتيه *Tarîqah-i-Chishtiyah*,
- (3) طريقه سهروردیه *Tarîqah-i-Sahrawardiyah*, and
- (4) طريقه نقشبنديه *Tarîqah-i-Naqshabandiyah*.

Tarîqah-i-Mujaddadiyah, is regarded as a branch of Naqshabandiyah. The first three have branched off from Hadrat 'Ali Murtudâ (R. A.) and the fourth, from Hadrat Abûbakar Siddîq (R. A.). There are some other systems prevalent in Arabia, Egypt, Africa, Asia minor, Central Asia and other countries, such as—

- (1) طريقه شاذليه *Tarîqah-i-Shâzaliyah*,
- (2) طريقه عثمانيه *Tarîqah-i-Osmaniyah*,
- (3) طريقه الويه *Tarîqah-i-Ulawwiyah*, and
- (4) طريقه مرغنيه *Tarîqah-i-Murganiyah*, and others.

Any one having a desire to acquire these powers and the knowledge of the Spiritual Plane and Divine Environment, must take initiation and practical lessons from a competent and recognized Pîr who has been vested with **خلافت** *Khilâfat* (Divine Authority or Viceroyalty) to inspire, or transmit such spiritual powers to, disciples.

The practical methods of **تعليم** *Ta'lim* (Teaching) embrace also a very wide field and consists of different processes of asceticism, which is beyond the province of this elementary lecture. Besides, it is not permitted by the great teachers of this branch of learning to give an open explanation, in a public manner, of these secret methods; because such explanations, unless accompanied by practical exertions and lessons, are liable to create misconceptions, resulting in misguidance.

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## TANAZZULAT-I-SITTAH.

OR

SIX STRATA OF DESCENT, OR.

THE THEORY OF DEVOLUTION.

As regards Faith, Sûfis are divided into three classes, namely—

- (1) **ايجاديه** *Ijâdiyyah*,
- (2) **شهرديه** *Shahâdiyyah*, and
- (3) **وجوديه** *Wajûdiyyah*.

On the principles of *توحيد* *Tawhîd* (Unity of Divinity) they differ from each other.

The Ijâdiyyah believe that the whole Universe, (*i. e.* all besides the personality of Great Allah) is His creation; and on account of being created by Him, it exists independently of Him, or the Personality of the Great Creator. And all the attributes of this Creation, such as intellect, knowledge &c, are also included in the creation. On this point the Ijâdiyyah sect agree with the *علمای ظاهر* *Ulimâ-i-Zahir* (Men of exoteric learning).

They believe in the existence of the Phenomena apart and distinct from the Noumenon, and they think that the Creator bears the same relationship to the Creation, as the Artist to his Art, or the Painter to his Painting. Thus they believe in the existence of numerous personalities. As the Ijâdiyyas also undergo the exertions and practical lessons for spiritual advancement, they are included in the category of Sufis. This is called, in the language of Sûfis, the Theory of *همه ازوست* '*Hamah-as-Ost*' (All from Him).

The Shahûdiyyah sect believe that the Universe is a 'Shadow' in contradistinction to the 'Substance', the Great Creator; and that it (the universe or creation) exists apart from the personality or existence of the Great Allah, that is, beyond the sphere of Divinity, not independently as a Subject or Substance, but dependently as an Object or Shadow. Its existence depends on

the existence of the Great Allah, as the existence of the shadow depends on the existence of the substance ; because, the shadow can not stand or exist without the substance.

None of the above two sects believes in the 'Unity of Existence'. The Shahûdîyah, however, believes in *وحدة الشهود* *Wahdat-ush-Shahûd* (Unity of Vision); that is, they believe that during the time of spiritual ecstasy all material and ethereal objects appear one in their vision, which, in fact, are different. This is called the Theory of *همه با وست* 'Hamah-ba-Ost' (All with Him).

The Wajûdîyah sect believe that there is only one 'Unity or Oneness of Existence'; that is, 'There is no existence but of One', which is, in the faith of Sûfis, the only meaning of *لا إله إلا الله* 'La Ilaha Illa Allah'.

This *وجود* *Wajûd*, or Existence, is attributed as, or called, *واجب* *Wâjib* (Eternal Necessity, Reality or Existence); and the entire Creation, both *لطيف وكشيف* *Latif-o-Kashif* (Ethereal and Material), are its manifestations, called *ممکن* *Mumkin* (Possible or Contingent Existence), formed by a process called *نزول* *Nazûl* (Devolution), all of which are *فانى* *Fânî* (Perishable or Vanishable). This is called the Theory of *همه اوست* 'Hamah-Ost' (All are He).

In short, both the Ijâdîyah and the Shahûdîyah believe that *وجود ممکن* *Wajûd-i-Mumkin* (Object-World or Creation) is distinct and separate from *وجود واجب*

*Wajûd-i-Wâjib* (Subject-World or Creator) from all points of view; whereas the Wajûdiyah believe that both Wajûd-i-Mumkin and Wajûd-i-Wâjib are identical, the former being the manifestation of the latter, and the latter, the essence or secret of the former. Again, the Ijâdiyah maintain, between the Creator and the Created, only the رباطه *Râbitah* (Medium) of Creation. The Shahûdiyah, while accepting the relation of Creation, maintain the رباطه *Râbitah* or medium of shadow or vision. And lastly, the Wajûdiyah, while accepting both the theories of Creation and Shadow, maintain the رباطه *Râbitah* or medium of معیت وجود *Ma'iyat-i-Wajud* (Co-existence of Divinity). This is called the medium of وجود *Wajûd*.

As the humble speaker himself is a disciple of the Wajûdiyah sect of Sûfis, and as for those, who are desirous of seeking spiritual knowledge according to the سلسله *Silsilah* (System or Fraternity) this humble speaker belongs to, it is essentially and indispensably necessary at first to become thoroughly acquainted with the doctrines of Wahdat-ul-Wajûd and to establish unflinching faith on them, I consider it advisable to describe at some length the prominent grounds on which this well-known Theory of وحدة الوجود *Wahdat-ul-Wujûd* or همه اوست *Hamah-Ost* is based, as explained by some very eminent Musalmân Doctors of this Secret Philosophy.

The word *وجود* 'Wajud' is of Arabic origin ; and literally it means 'to be' or 'to become'. In the technical phraseology of Sufism it, however, means 'An ever-existent Essence or Supreme Being, which exists independently, and from which all other objects have emanated'. It is the Grand Essence ; and beyond the sphere of this Essence, existence of no other object is possible. From this point of view, by the word *وجود* 'Wajud' the Sufis signify the Great Allah Himself.<sup>1</sup>

This Wajûd has neither any appearance or form, nor any limit or end ; yet it has manifested itself in innumerable appearances, forms and finite objects ; and at the same time it has undergone no change from its original state of formlessness and illimitableness. Even with the variety of manifestations it is, as it originally was.

This Theory is thus illustrated. The original purport of all Divine Books, before they were communicated to respective Divine Messengers, was one and the same and was pure from the contingent conditions of *حدوث* *Hudus* (possible, Contingent or Perishable Existence), and free from the requirements of shape, boundary and variety.

When this Divine Purport was clothed in human language, it assumed different names ; such as, The

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<sup>1</sup> This Theory is taken from *فصوص الحكم Fasûs-ül-Hekam* by Imâm Muhiyuddin-al-'Arabî and *نقعات النفس Nafhât-ul-Uns* by Moulânâ Jâmî, also *Masnawi Sharîf* by Moulânâ Rumî. These three are famous works on Islamic Philosophy.

Bible, The Qorân, and so on. When from singularity it assumed plurality, it was reckoned as one Qorân, ten Qorâns, one thousand Qorâns, and so on. When it assumed shapes and boundaries, it was spoken of as half-a-foot sized Qorân, one foot sized Qorân, and so on. When it was qualified by changes, it was mentioned as that a Qorân was burnt, another sunk in water, a third was stolen, and a fourth was torn, and so on.

Thus, the single Qorân became, on account of assuming material shape, subject to innumerable qualifications to which was also attached various contingent conditions of changable and perishable matter. Yet the original Divine Purport was subjected to no defect or blemish, and its state of eternity and singularity was not affected in any way. These attributes and changes are applicable to the Qorân of human language, not to the Qorân of Divine Purport. This proves or establishes the Theorem—

“An eternal and single Subject or Substance does not lose its eternity or singularity on account of its assuming different characters, being attributed by different qualifications, undergoing different conditions and changes, and being designated by different names.”

Similarly, the Unity of the Personality or Essence of Allah does not undergo any defect or lose its eternity or singularity, on account of His Manifestation in the Physical World in various characters, shapes and bodies.

The Wajûd is one, but its manifestations are innumerable and of various forms and characters; as the Divine Purport of the Qorân is one, but the Qorân written or printed on papers are various in number, form and character.

The Wajûd is the Secret and Essence of the entire Ethereal and Material Creation. Even one atom of the Creation is not devoid of, and free from this Wajud; as the Purport of the Qorân is the Secret of all the Qorâns written or printed on papers, and no material Qorân is free from the Purport of the Qorân.

Human Intellect can not ascertain and realize the Secret of this Wajûd. Mental senses, external and internal, have no access to its holy and sublime environment, because, they belong to the perishable Object-World which can not reach the sphere of the imperishable Subject-World.

One, who has tried to find out this Wajud only by intellectual powers, has wasted his life in vain.<sup>1</sup>

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<sup>1</sup> The great Musalmân Philosopher-Poet Hakîm Sanâî of Gaznî says :—

عشق با عقل نا تمام بود \* عشق با کفر و دین کدام بود

(Divine) Love with Intellect is incomplete. What Love can be complete with Religion and Heresy ?

عشق برتر ز عقل و ز جان ست  
لی مع الله وقتِ مردان ست

“Love is far above the sphere of Intellect and soul.” “At one time I am with God” refers to a time for brave men only.

The Wajûd has stages. In the faith of Sufis, at first or before creation, there was nothing but the Essence of the nameless and attributeless Wajûd or

Again the great Astronomer, Philosopher and Mystic-Poet Omar Khaiyâm says :—

اسرارِ حقیقت نشود حل بسوال  
 نه نیز بدر باختنِ نعمت و مال  
 تا جان نکنی خون نخوری پنجاه سال  
 از قال ترا ره ننمایند بحال

Divine secrets can not be solved by (intellectual) enquiries ; nor by spending money and valuables. Unless you tax your soul and drink life blood for fifty years, you can not find your way from external knowledge to internal inspiration.

اسرارِ ازل را نه تو دانی و نه من  
 این حرفِ معما نه تو خوانی و نه من  
 هست از پسِ پرده گفتگوی من و تو  
 چون پرده برافتد نه تو مانی و نه من

The secrets of the original day of creation neither you know nor I. It is a cypher-sign (riddle) which neither you can decypher nor I. It is behind the scene that there is a talk of you and I. If the scene be dropped there remain neither you nor I.

The great Mystic-Poet Hâfiz says :—

حدیث از مطرب و می گو و راز از دهر کمتر جو  
 که کس نکشود و نکشاید بحکمت این معمارا

“Go on with the story of the singer and wine (beloved and love), and do not seek the secrets of the time ; as no one has decyphered this secret by means of Philosophy.

Allah. When the merciful Allah desired a manifestation of His beauties and attributes, He created the entire Creation, ethereal and material, by a process of descent or devolution or manifestation, out of Himself, in six days, by six stages, which bears a reference to the following passage in the Holy Qorân :—

“He is the Allah, Who has created the Heavens and the Earth and all between them in six days, and then settled or centralised Himself on “Arsh’ (Throne).<sup>1</sup>

Hence all the stages of Wujûd have been classified into seven stratâ. Of these, the first Stratum is called مرتبة لاتعيين *Martabah-i-LaTa'aiyun* (Latent or unmanifested stage) and the remainder six are called مراتب تعيينات *Marâtib-i-Ta'aiyunât* (Stages of manifestations). The process of devolution from spiritual to material world is called نزول *Nasul* (Descent); and the process of evolution from material to spiritual world is called عروج *Uruj* (Ascent). Hence the six stages of manifestation, or devolution, of the spiritual Wajûd to the material Creation are, in the language of Sufis, called تنزلات ستة *Tanâssulât-i-Sittah* (six strata or stages of descent).

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(1) اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي

سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ ۚ سوره السجده ١٤

The details of this process of devolution are thus explained and analysed :—

I. مرتبةٴ احدیت *Martabah-i-Ahdîyat* or *Martabah-i-Lâ-Ta'aiyun* (stage of Supreme Divine Essence or Personality, free from names and attributes).

II. مراتبِ تعینات *Maratib-i-Ta'aiyunat* (Stages of manifestations). They are classified as follows :—

(1) مرتبةٴ وحدت *Martabah-i-Wahdat* or حقیقتِ محمدیہ *Haqîqat-i-Muhammadiyah* (Stage of the Essence of Prophet Hadrat Muhammad S. A. S.);

(2) مرتبةٴ واحدیت *Martabah-i-Wahidiyat* or حقیقتِ انسان *Haqîqat-i-Insân* (Stage of the Essence of Man);

(3) مرتبةٴ عالمِ ارواح *Martabah-i-'Alam-i-Arwa'ih* (Stage of the sphere of human souls, or Angelic World);

(4) مرتبةٴ عالمِ مثال *Martabah-i-'Alam-i-Misâl* (Stage of the sphere of Ethereal Objects);

(5) مرتبةٴ عالمِ اجسام *Martabah-i-'Alam-i-Ajsâm* (Stage of the Material World); and

(6) مرتبةٴ عالمِ انسان *Martabah-i-'Alam-i-Insân* (Stage of the sphere of Mankind).

The stage I of *Martabah-i-Ahdîyat* or *Lâ-Ta'aiyun*, is also called لامکان *La-Makan*, لاهوت *La-Hut* and لاهور *La-Zahur*.

The stage II (i) of *Martabah-i-Wahdat* and the

II (2) of Martabah-i-Wahidîyat, are also called جبروت *Jabrut*.

The stage II (3) of Martabah-i-'Alam-i-Arwâh and stage II (4) of Martabah-i-Alam-i-Misal, are also called ملكوت *Malakut*.

The stage II (5) of Martabah-i-'Alam-i-Ajsâm and the stage II (6) of Martabah-i-'Alam-i-Insân, are also called ناسوت *Nasut*.

In the first stratum of Lâ-Ta'aiyun, the Wajûd is a non-manifestation or essence free from any name or attribute, and is simply the colourless 'Unity of Divine Existence'. This is the secret of the Great Allah, and above this, there is no higher, holier and purer stage of Divine Existence. This stratum is called مرتبةٴ احدیت *Martabah-i-Ahdiyât* (the stage of the Essence of Divine Unity).

The 'first stratum of descent' is the Essence of our Grand Prophet Hadrat Muhammad (S. A. S.). At this stage the Wajûd recognized its own Personality and Attributes, and the entire Creation as a whole, and at the same time maintained a mutual distinction between them. As for example, the Lawh-i-Mahfûz (Preserved Tablet of Destiny) is the first descent of the Divine Purport of the Qoran Sharîf. This stratum or stage is called the مرتبةٴ وحدت *Martabah-i-Wahdat* or حقیقت محمدیه *Haqiqat-i-Muhammadiyah* (Essence of Prophet Hadrat Muhammad S. A. S.) which

includes and embodies the essences and secrets of all the prophets that preceded him.

The 'second stratum of descent' is the Essence of Man. At this stage the Wajûd recognized its own Personality and Attributes and the entire Creation in details, which in their turn recognized each other with distinction. As for example, the intellect of Angel Jibraîl (Gabriel) A. S., through whom the Qoran Sharîf was communicated to our Prophet, is the second descent of the Divine Purport of the Holy Qoran. This stratum is called مرتبةً واحديت *Martabah-i-Wahidiyat* or حقيقت انسان *Haqiqat-i-Insan* (Essence of Man).

The 'third stratum of descent' is عالم ارواح *'Alam-i-Arwah* (the world of souls). It includes also عالم ملكوت *'Alam-i-Malakut* (Angelic World and Intellectual Plane). As this stage the Wajûd enters the sphere of creation and assumes simple spiritual forms, free from matter and composition. These spiritual objects manifest themselves as spiritual beings called the souls. As for examples, the Intellect of our Great Prophet is the third descent of the Divine Purport of the Qoran Sharîf.

The 'fourth stratum of descent' is عالم مثال *'Alam-i-Misal* (Ethereal World). At this stage the Wajûd assumes the forms of compound, ethereal and indivisible

objects. As for example, the Intellect of صحابة كرام *Sihabah-i-Kiram* (noble companions of the Prophet) is the fourth descent of the Divine Purport of the Qoran Sharif.

The 'fifth stratum of descent' is عالم اجسام *'Alam-i-Ajsam* (Material World). At this stage the Wajud assumes the forms of compound, physical (material) and divisible objects. As for example, the memory of Huffaz (plural of Hafiz, i.e. one who has got the whole Qoran by heart) is the fifth descent of the Divine Purport of the Qoran Sharif.

The 'sixth stratum of descent' is عالم انسان *'Alam-i-Insan* (the sphere or plane of Mankind). At this stage the Wajud assumes the form of Man, and is the embodiment of all the strata mentioned above. It includes all the preceding stages of manifestations—Physical, Ethereal, Spiritual, Wahidiyat, Wahdat and Ahdiyatiyat and is the last manifestation, last physical embodiment, and last assumption of material garb of The ذات وحدة الوجود *Zat-i-Wahdat-ul-Wajud* (Essence of the Unity of Divinity). As for example, the volume of papers on which the Qoran Sharif is written or printed is the sixth descent of the Divine Purport of the Qoran Sharif.

Of all the seven stages, the first three are Qadim (eternal), and all of them combined form Wajud-i-

Wajib. They are beyond the province or reach of حدث *Hudus* (possible contingencies of creation).<sup>1</sup>

Hence the Wajudiyah Theory of the Faith of Sufis,— That there is no Allah apart from the Creation or Nature or the Universe, every thing, besides His Essence, being considered a manifestation of Him.

When a man by *Uruj* (Ascent or Evolution) *عروج* passes through all the stages of Wajud mentioned above, in such a manner that he may manifest in himself all the higher six stages, with full development and expansion, he is called *Insan-i-Kamil* (Perfect Man) *انسان كامل*. This is the ultimate goal of *Ibadat* (Divine service and worship), for which Man is created ; and this bears a reference to the passage in the Holy Qoran which says :—

“I have not created Gin and Man except for my service and worship.”<sup>1</sup>

Musalmâns believe and profess that the highest

<sup>1</sup> The two terms *Qadim and Hadis*, called also *Qadim and Hadis*, *قديم وحدث*, are important in the phraseology of Sufis. *Qadim* or *Wajib* means ‘that whose existence is indispensably necessary’. Hence ‘Eternal,’ Therefore it means ‘Allah’. *Hadis* or *Mumkin* means ‘that whose existence is contingent or possible’. Hence, it means ‘the Creation’.

(2) *وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ* ۝

development of all the seven strata of Wajûd was manifested in the person of, and the highest human ascent from material plane to Divine sphere was achieved by, the Great Prophet of Islâm.

This is the sum and substance of the theory of creation, and the theory of Devolution as explained by Musalmân Doctors of Spiritual Philosophy.

Different stratum of this Wajûd has got a different name. Although the same Wajûd exists in all the strata, yet to call the object of one stratum by the name of the object of another, is not correct. Hence, to qualify the objects of lower strata of creation with the names of higher strata of Divinity, and vice versa, is not جائز *Jâiz*, or lawful. Therefore to call the Great 'Allah' by the name 'Man', and to call 'Man' by the name 'Allah', is strictly prohibited. Accordingly, Shari'at enjoins strict maintenance and observance of distinction between different strata of the Grand, Single, All-Pervading and Ever-Existent Wajûd or Allah.

All the leading Musalmân saints, such as Hadrat Gous-ul A'zam Saïyad Shaykh Abdul Qâdir Jilânî, Hadrat Khwâjah Mu'inuddîn Chishtee, Hadrat Imam Gazalî, Hadrat Imam Muhiyuddîn-al-'Arabi, Maulana Abdur Rahman Jami, Moulana Jalaluddin Rumi, Shamsuddin Hafiz (Q. A. S.) and others, belong to Wajûdiyah class of Sufis.

Great Doctors of Sufiism have laid the foundation of this Theory of Wahdat-ul Wajûd (Unity of Divinity) on the following passages of the Qoran Sharif :—

1. "And to him (Man) We are nearer than his jugular vein".<sup>1</sup>

2. "And He (Allah) is with you wherever you be".<sup>2</sup>

3. "And We are nearer to him than you ; but you do not see Us".<sup>3</sup>

4. "And to Allah belongs the East and the West ; therefore, to whichever direction you turn yourself there is the face of Allah".<sup>4</sup>

5. "Verily they who swear fealty to you (Muhammad S. A. S.), swear fealty to Allah. The hand of Allah is over their hands".<sup>5</sup>

6. "He (Allah) is the first and the last, the manifest and the hidden".<sup>6</sup>

(1) رَنَحْنُ أَقْرَبَ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ۝ سوره ق ۲۴

(2) وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۝ سوره الحديد ۱

(3) رَنَحْنُ أَقْرَبَ إِلَيْهِ مِنْكُمْ رَ لَكِن لَّا تُبْصِرُونَ ۝

سوره الواقعة ۳

(4) رَلِلِّهِ الْمَشْرِقُ وَ الْمَغْرِبُ ق فَاَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهَ اللّٰهِ ط

سوره البقر ۱۴

(5) اِنَّ الَّذِيْنَ يَبَايِعُوْنَكَ اِنَّمَا يَبَايِعُوْنَ اللّٰهَ ط يَدُ اللّٰهِ فَوْقَ

اَيْدِيهِمْ ج سوره الفتح ۱

(6) هُوَ الْاَوَّلُ وَ الْاٰخِرُ وَ الظّٰهَرُ وَ الْبَاطِنُ ۝ سوره الحديد ۱

7. "There are (Allah's) signs on Earth for believers, and in your own selves: do not you see them?"<sup>1</sup>

8. "When My servants ask thee concerning Me: verily I am near them".<sup>2</sup>

9. "Neither did you (O Muhammad) cast the gravel into their eyes, when you did cast it, but Allah cast it".<sup>3</sup>

10. "Allah pervades all things, *i. e.*—He exists in every thing".<sup>4</sup>

From the Hadis (Traditions) Sharif of our Great Prophet I quote the following in support of this view of Wajûd:—

(1) "Among the utterances of Arabs, the most true are the words of Labid who has said, 'Beware, that all

(1) وَفِي الْأَرْضِ آيَاتٌ لِلْمُوقِنِينَ ۝ وَفِي أَنْفُسِكُمْ طَافًا

تَبَصَّرُونَ ۝ سورة الذريرت ١٤

(2) وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۝

سورة البقره ٢٣٤

(3) وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَى ۝

سورة الانفال ٢٤

وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۝ سورة النساء ١٨٤

things that are besides Allah, are باطل *Batil* (non-existent)”<sup>1</sup>

(2) “Verily, when one of you stand for prayer, he calls only his Lord, because his Lord exists between him and his Qeblah (the house of Ka‘bah).”<sup>2</sup>

(3) “The Great Allah says,—‘My servant who attains to my environment by means of نوافل *Nawafil* (Optional devotions), becomes immortal ; and at last I make him My beloved. When I make him My beloved, I become his ears by which he hears,—his eyes by which he sees,—his hands by which he catches,—his tongue by which he speaks,—and his feet by which he walks,”<sup>3</sup>

(1) أَصْدُقَ كَلِمَةً قَالَتْهَا الْعَرَبُ كَلِمَةً لَبِيدٍ أَلَّا كُلُّ شَيْءٍ مَّا

خَلَّ اللَّهُ بَاطِلٌ ۝

(2) إِنْ أَحَدَكُمْ إِذَا قَامَ إِلَى الصَّلَاةِ فَاِنَّمَا يَنَاجِي رَبَّهُ فَإِنْ

رَبَّهُ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ

(3) لَا يَزَالُ عَبْدِي الْمَوْءُ مِنْ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى

أَحِبُّهُ فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يَبْصُرُ

بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَلِسَانَهُ الَّتِي يَنْطِقُ بِهَا وَرِجْلَهُ الَّتِي

يَمْشِي بِهَا ۝

(4) "Verily, the Great Allah, addressing Moses (A. S.) said—'I became ill, why did you not see me ! I became hungry, why did you not give me food ? I begged of you, why did you not give me alms, ?'"

(5) "I swear by One, in whose hands are Muhamman's soul, that if you throw the bucket by rope on the earth surely it will fall on Allah.' Then the Prophet (S. A. S.) read, 'He is the first and the last, the manifest and the hidden. He knows all things.'"

There are innumerable Hadîses and writings of the Imâms of Secret Doctrines in support of the Theory of Wahdatûl-Wajûd ; but they are avoided as they will be too voluminous for this elementary address.

If any one contends that the phrase وحدة الوجود Wahdatûl-Wajûd or همه اوست Hamah-Ost does not appear any where in the text of the Qorân Sharîf and Hadîs Sharîf, the simple reply is, that although every Musalmân recognizes the necessity of وضو Wadu (ablu-

(١) إِنَّ اللَّهَ يَقُولُ مَرِضْتُ فَلَمْ يَعِدْنِي وَجَعْتُ فَلَمْ تَطْعَمْنِي وَ سَأَلْتُ فَلَمْ تَعْطِنِي  
 (٢) وَ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّكُمْ دَلَيْتُمْ بِحَبْلِ  
 إِلَى الْأَرْضِ لَهَبَطَ عَلَى اللَّهِ ثُمَّ قَرَأَ عَلَيْهِ الصَّلَاةَ وَ السَّلَامَ هُوَ الْأَوَّلُ وَ  
 الْآخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ .

tion) and performs it several times a day, but the term *وضو* 'Wadu' itself does not appear in the Qorân Sharif and Hadis Sharif. Yet every Musalmân accepts the order mentioned in the following passage of the Qorân Sharif.—

"Wash your face, hands and feet, and rub a part of your head, and your feet up to the lower joint," (1) as meaning the process now understood by the term *وضو* 'Wadu'; and the Imâms of *Sharii 'at* have taken this آية *Ayat* (passages) as the authority on Wadu.

The authorities or Imâms of *Shari 'at*, in fact, after collecting and considering all Ayât and Ahâdis (passages from Qoran Sharif and Hadis Sharif) on some particular point of Muhammadan Law, have laid down a general Rule on that point and they have termed or designated such Rule by some technical name for easy reference and understanding. Similarly, The Imams of Tariqat, or Secret Doctrines, also, after collecting and considering all passages from Qoran Sharif and Hadis Sharif, have laid down a general Rule on every point of the Law of Tariqat which they have designated by some technical term. 'Wadû', 'Wahdatûl-Wajûd,' and others fall under the category of such terms.

(1) فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا

بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۝ سوره المائدہ ۲

من آن نورم که اندر لا مکان موجود بودستم  
 با شراقِ خودم خود شاهدش مشهور بودستم

“I am the Light that was latent in La-Makan (Divine attributeless Essence). In my original dawn of light I was the observer and the observed.”

نه از عالم بیانے بودنے آدم نشانے داشت  
 که از نظارهٔ حسنِ خودم خوشنود بودستم

“There was no talk of this world, or creation, nor any sign of Adam (A. S.), that I used to be delighted by the vision of my own beauty.”

ز بهر رفعِ شرک و دفعِ وهمِ هستیِ غیرے  
 بشکلِ انبیا و اولیا موجود بودستم

“With a view to dispel the idea of partnership with God, and of the existence of any thing else but God, I have manifested myself in the persons of prophets and saints.”

لباسِ بوالبشر پوشیده مسجودِ ملک گشتم  
 بتصویرِ محمد حامد و محمود بودستم

“I wore the dress (person) of Adam (A. S.) and became an object of the prostration of angels. Then in the shape of Hadrat Muhammad (S. A. S.), I become the praiser and the praised.

گہے ادريس گاه شِيث گاه نوح گه يونس  
گہے يوسف گہے يعقوب گاه هود بودستم

“At one time I became Idris, at another Shis, then Noah, and then Jûnus. Again at one time I was Joseph, at another Jacob, and then became Hûd.”

گہے صالح گه ابراهيم گه اسحق گه يحيى  
گہے موسى گہے عيسى گہے داؤد بودستم

“At one time I became Saleh, at another, Abraham, and then Ishaq (Israil). Again I was Yahya and Moses and lastly I appeared as Jesus and David.”

برائے يك كسان امروز نقدِ وقتِ شان گشتم  
ز بہرِ ديگران روزِ جزا موعود بودستم

“For one class of men I am an object of ready realization, and for another, I am the promised object for the day of Judgment.”

بدريائے حقيقت بہرِ غواصانِ دريا دل  
بہرِ عہدے و عصرے گوہرِ مقصود بودستم

“For the brave divers in the ocean of Divine Essence I am the desired pearl at every age and period.”

نياز اندر حقيقت لا يزال و لم يزل هستم  
مگہ با اين تعيين نيست و نابود بودستم

“O Niyaz, I am, in reality, an imperishable and unchangable Being. But in the sphere of creation, I am liable to destruction and annihilation.

# بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

## LECTURE VI.

هر که عشقِ ترا بجان دارد \* ملکِ افقِ رائگان دارد

“One who has Your Love in his heart, the sovereignty of the world is of no value to him.”

سرِ خود را اگر فدا سازی \* بر سرِ دوستِ کے زبان دارد

“If you sacrifice even your head for the sake of your Beloved it is not a loss.”

هیچگه دل بدلبری ندهد \* آنکه چون تو دلستان دارد

“One, who has a beloved like Yourself, never gives his heart to any other beauty of the world.”

هر که او جز یکے نمیداند \* این دو مصراع بر زبان دارد

“One, who does not know but One, has these two lines always on his tongue.”

که بچشمانِ دل مبین جز دوست

هر چه بینی بدانکه مظهرِ ارست

“That with the eyes of your heart do not see any thing else, except your Friend (Allah). Whatever you observe, know it to be a manifestation of Him.”

## FOUR DIVISIONS OF MANKIND AS CLASSIFIED.

BY

HADRÁT GAUSUL A'ZAM.

The greatest of Musalman Auliyas (saints), Hadrat Gausul A'zam Saiyad Sheikh Abdul Qadir Jilanî, in his eminent Arabic work the *فتوح الغيب Futuhul Gaih*, has classified mankind into four classes, of which following is the substance :—

(1) First,—A man who has neither the tongue nor the heart.<sup>1</sup> He is an ordinary man, ignorant and blind. The Great Allah does not value him in any way ; no good exists in him and those of his class. They are worthless and carry no weight in any matter ; unless they are protected by the grace of the most gracious Allah, when their hearts are guided towards إيمان *Iman* (*Faith*) and their muscular organs are moved for discharging their عبادت *'Ibadat* (duties) to Him.”

Therefore you must take care not to be one of them. Do not mix with their society ; do not believe them, and do not stand among them. Because, they are the objects of the punishment, anger and wrath of

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1. 'Tongue' means the knowledge acquired by intellectual faculties from external sources, which can be learnt, expressed or spoken by tongue only ; and 'Heart' means the knowledge of the spiritual world, which is acquired through the medium of heart from internal sources.

of the Mighty قهار *Qahhar* (Punisher), and they are the residents of the 'Fire of Hell'. I beg Allah's shelter to avoid them."

If you are however, an عالم بالله *'Alim Billah* (learned with the knowledge of Allah)—acquainted with all that are virtuous—a religious guide—an attractor of men towards religion by preaching and inspiration—and an invitor of mankind towards their Creator,—then, and only then, you should go to such illiterate, misguided, ignorant and savage people. Under such circumstances it is your duty to associate with them and call them to obedience to the Great Allah, to warn them against, and save them from, disobedience to Him. In that case you will be, before the Mighty Providence, a great propagator of all that are good, and you will receive the rewards allotted to Divine Messengers and Prophets. Once, the Great Prophet, addressing his prominent disciple and son-in-law, Hadrat 'Ali, (A. S.) said :—

'O 'Ali, if through your guidance, the Great Allah admits one man in His path, such a work of yours is more valuable than that part of the universe upon which the sun shines."<sup>1</sup>

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(1) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيِّ لَأَنْ يَهْدِيَ اللَّهُ بِهَدَاكَ رَجُلًا

خَيْرٌ لَكَ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ ۝

(2) Secondly, A man who has the tongue, but not the heart; that is who possesses external knowledge, but not the internal. He speaks with knowledge, philosophically, rationally and instructively, and preaches knowledge and pious deeds to others; but he himself does not act according to those precepts; that is, his deeds do not agree with his words. He invites people towards the Great Allah; but he himself flies away from Him. He detects vices in others; but he himself remains constantly submerged in the pit of such misdeeds. He preaches purity of life to others; but he himself defies the authority of the Great Allah, and wages war against Him by his sinful deeds. In his privacy you shall find him a tiger in the garb of a man. Such is the man against whom the great Prophet has warned the public by saying—

“Among my followers whom I fear the most are *عالم بے عمل* “*Alimi-Be-‘Amal* (those learned men who know the right from the wrong, yet do not act accordingly).”<sup>1</sup>

I seek protection of the Great Allah from such Ulema (learned men). Be aloof, and fly away, from them; lest, you may be attracted by the charms of their language, and subsequently burnt by the fire of their sinful deeds, and ultimately killed by the poisonous smell of their interior and fiendish heart.

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(1) يقول صلعم — أَخْرَفَ مَا أَخَافُ عَلَىٰ أُمَّتِي عُلَمَاءُ السُّوءِ ۝

(3) Thirdly—A man, who has the heart, but not the tongue; that is, who possesses the internal knowledge, but not the external. He is a true مؤمن *Mu'min* (believer) but concealed by the Great Allah from His other creatures, and covered by a purdah (veil) so that men of the external world may not get an insight into his internal knowledge and powers. The Great Allah has given him sight to see his own defects and demerits, has illuminated his heart, and has enlightened him as to the evils of worldly society and the bad effects of speech. He has learnt the lesson that 'silence' is golden and 'seclusion' is a heaven of peace and safety, as the great Prophet has said:—

"One, who has become dumb has escaped (from all troubles)."<sup>1</sup>

He further said:—

"عِبَادَتُ 'Ibadat (service and worship) is divided into ten parts, nine of which lie in dumbness."<sup>2</sup>

So, he is the ولي الله *Wali-Ullah* (Friend of Allah) who enjoys His Confidence, and is protected and kept in safety by Him. He is the most wise and intelligent companion of Allah; and the recipient of Divine

(1) قَالَ صَلِّعٌ — مَنْ صَمَّتْ نَجَا ۝

(2) قَالَ صَلِّعٌ — إِنَّ الْعِبَادَةَ عَشْرَةَ أَجْزَاءَ وَتِسْعَةٌ مِنْهَا

خِي الصُّمَّتُ ۝

favours and graces. All virtues and goodness lie in him. So, secure him, his companionship, society, service and friendship. Engage yourself in supplying his necessities and wants which he can not express on account of his becoming silent, and help him in matters that are beneficial to him. If you do so, the Great Allah shall love you, and shall admit you in the class of His friends, and noble and pious companions and servants. All these favours and eminence shall be bestowed upon you, through the *برکت barkat*, or grace, of that silent Wali, Insha-Allah (If God wishes).

(4) *Forthly*.—A man, who has both the heart and the tongue, that is, who possesses both external and interal knowledge. Such a man is spoken of in the *عالم ملکوت Alam-i-Mulhut* (spiritual and angelic world) with admiration, veneration and honor. The Hadis Sharif says :—

“One, who has acquired knowledge, has acted according to that knowledge, and has imparted that knowledge to others, is spoken of in the angelic world with honor and veneration.”<sup>1</sup>

He is learned in the knowledge of the Great Allah and His signs. In his heart are deposited various kinds of knowledge that are beyond the reach of others : and to him the Great Allah has communicated many secrets and valuable knowledge that have been withheld

(1) مَنْ تَعَلَّمَ وَعَمَلَ بِهِ وَعَلَّمَ دُعَى فِي الْمَلَكُوتِ عَظِيمًا .

from others. The Great Allah has selected and approved him,—has attracted and guided him towards Himself,—has raised him up to His own environment,—has enlarged his heart and breast for accommodating and confiding Divine secrets and knowledge,—and has made him most wise and propagator of all virtues,—invitor of men towards virtues and warner against their tendencies for vices,—a guide for mankind, to lead them in the path to the Great Allah,—one who has been shewn path to Him by Himself,—an advocate for the sinners before the Great Dispenser of justice and mercy in the day of Qeyamat ( Judgment ),—one whose recommendations are already granted on account of his high position,—a truthful man,—such a man who has been recognized as a perfect Pir or Murshid (Spiritual Guide). He is a representative of all Divine Messengers and Prophets, on whom be *صلوة تحيات و بركات* *Salwat, tahaiyat and Barakat* (Peace, honor and grace).

This is the highest spiritual position and eminence for a child of Adam ; and above this there is no higher position except that of *نبوت Nubuwwat* (Divine Mission).

Therefore do secure him and his blessing. Fear his displeasure and anger,—be careful to avoid separation and distance from him,—and fear how do you dislike and refuse his favour, and how do you avoid attendance to his speeches and admonitions. Because safety lies in whatever he says and in his society. And in the societies of those who refuse and denounce

him, there is nothing but misguidance and death (spiritual); unless the Great Allah comes to assistance and *diverts* them from their animosity to such a Friend of the Mighty Providence.

Thus I have classified mankind. You should observe in your *نفس nafs* (self), if you are a true observer, to find out, which of these classes you belong to; and you should warn and protect your *nafs*, if you are a good warner and protector and kind to it. May the Great Allah guide you and me to whatever He likes and is pleased with, both in the present and the after world : Ameen !

### SOME AUTHENTICATED MIRACLES.

As I have explained, philosophers of Islâm accept 'Miracle' as true. As the great Prophet of Islam is regarded by his followers as the greatest of all Divine Messengers who have visited this world, so among the most noble of the Prophet's descendents the Great Pir Hadrat Gousul A'zam Saiyad Sheikh Abdul Qâdir Jilani is placed by Sûfis as the greatest of the entire class of Auliyâ (saints) of this world. His life is full of so many miracles as are not known in the life of any of the saints of this world. To show that he was endowed with most extraordinary and supernatural powers, I relate here three small anecdotes from his life.<sup>1</sup>

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<sup>1</sup> See *نفحات الانس Nafahatul Uns*, a biography of Musalman Saints, by Maulana Abdur Rahman Jami.

## FIRST ANECDOTE.

An old woman of Bagdâd came to the Great Pîr Hadrat Saiyad Sheikh Abdul Qâdir Jilani with her young son and addressed the Holy Pir thus :—

‘My son, O Sheikh, has a great attachment for you. So I relinquish all my rights in him and make him over to you for training him up in the practical lessons of Divine Philosophy.’ So saying she presented the boy to the Great Sheikh.

‘I accept him’ replied the Holy Pîr ‘for the Great Allah’.

The old woman then departed ; and the Great Sheikh, after initiating the boy in the secret doctrines, ordered him for ریاضت *reyadat* (practical exertions). After a few days the old woman came to the Khâni-qâh (asylum for the students of Sufiism) to see her son, and found him eating a piece of dry bread and utterly emaciated and pale caused by scanty meal and sleeplessness. She then went to the Holy Pir who had just finished his dinner, and there saw a dish full of bones of a fowl eaten by him. On seeing this, she asked the Sheikh—

‘Why have you, Sire, given but a dry bread to my son, while you yourself are eating fowl ?’

On hearing this, the Great Sheikh placed his hand on the bones of the fowl, and said :—

'Get up by the order of Allah, who can revive to life the rotten bones.'

The fowl instantly revived and began to crow. He then addressed the old woman and said :—

'Your son is ill, so he must take invalid's dish, When he will attain to such powers, he will be able to eat whatever he likes.'

#### SECOND ANECDOTE.

One of the Sheikhs of Bagdad relates the following story :—One day sheikh 'Ali Hayati and myself were present at the Madrasah of Hasrat Sheikh Abdul Qadir, when a nobleman of Bagdad came to the Grand Pir and addressed him thus :<sup>2</sup>

'O Saiyad! your Great Grand Father, the Prophet, has said that if any one invites a man, the invitation should be accepted. Now I invite you to my place.'

The Holy Pir replied—

'If I am permitted I shall come to your place.'

So saying, he for a short time bent down his head in meditation ; and then raising his head said—

'Yes, I will come to your place.'

He then mounted a camel ; and Sheikh 'Ali Hayati

قَوْمُوا بِأَنَّ اللَّهَ الَّذِي يَعْبُدُ الْعِظَامَ رَهِي رَمِيمٌ (1)

walked by the right side and myself by the left. when we reached that nobleman's house, we found all noblemen, learned men and Pirs of Bagdad assembled there. A long dining cloth was spread out on which hundreds of delicious dishes were placed. At last a large dish under a cover was brought by two servants and placed at an end of the dining cloth. The host requested the party to begin eating; but the great Sheikh remained quiet with his head bent down, without taking anything himself and without permitting others to take food.

Suddenly the Holy Sheikh raised his head and ordered Sheikh 'Ali Hayati and myself to bring that large dish before him, which we did. The dish was very heavy. When at his orders we removed the cover, there was revealed on the dish, to the utter amazement of the entire assembly, a boy of the host, blind-born, leper and totally paralyzed. The Grand Sheikh then addressing the boy said—

'Get up by order of the Great Allah sound and healthy.'<sup>1</sup>

To the great astonishment of all, the boy at once rose up and began to run, perfectly healthy and of good sight' and without any symptom of paralysis. A great tumult arose; and during the confusion the Great Sheikh calmly' went out of the house without taking any food.

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(1) قُمْ بِأَذْنِ اللَّهِ مُعَافًا ۝

## THIRD ANECDOTE.

One day a man, named Abul Ma'ali, was present in the audience of the Great Pir when he was delivering his usual lecture.<sup>1</sup> Suddenly he had a call of nature ; and his uneasiness became so terrible that he lost the power of movement. Instinctively he internally appealed to the Holy Sheikh and then followed a most supernatural incident which was visible only to Abul Ma'ali and no body else. Instantly with his internal appeal Abul Ma'ali saw that the Great Sheikh descended one step from the highest stage of the Mimbar (pulpit), and simultaneously he observed also that the head of a man appeared over the head of the Sheikh. When the Holy Sheikh descended the second step that human figure was visible down to his breast. Lastly when the Great Pir came down all the stages of the Mimbar, Abul Ma'ali saw, to his amazement, a second Hadrat sheikh Abul Qadir, exactly resembling the original Pir, and exactly with his voice, addressing the audience, causing no interruption at all in the delivery of the speech. The original Pir, descending from all the stages of the Mimbar, advanced slowly to Abul Ma'ali, and standing over his head, put it into the big hanging sleeve of his (Pir's) garment. On this, Abul Ma'ali found him-

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1 Hadrat Sheikh 'Abdul Qadir Jilani was not only the greatest learned man, but also the greatest orator of his age. His audience ordinarily consisted of about one lak persons. See بهجت السرر by Sheikh Abdul Haq. Dehlavi.

self in an extensive wilderness, with a beautiful streamlet, on the bank of which stood a big tree. Abul Ma'ali had a bunch of keys with him, which he hung on that tree, and engaged in easing himself. After relieving himself from the impending trouble, he performed his ablutions and offered two Rak'ats (genuflexions) of Namaz. Just when he finished his Namaz, the Great Pir took away his sleeve from Abul Ma'ali's head, and the latter found himself in the audience,—the Pir delivering his lecture, on the Mimbar, as if he never came down from that high stage,—and the Second Pir vanished. He found also his hands, feet and face wet with water, and perfectly relieved from the troubles caused by the call of nature. He kept perfectly quiet and spoke not a word to any one. But when he searched his keys, they were missing.

After several years, Abul Ma'ali had an occasion of travelling towards Persia; and after a journey of fourteen days from Bagdad, he happened to halt in a wilderness. Suddenly it struck him that that wilderness resembled the one which he visited under the miraculous powers of the Great Sheikh, on the day of his troubles in his audience. With this faint idea, he got up to search water for ablution. He found also a streamlet which resembled exactly the one in which he washed himself on the former occasion under mysterious circumstances. After proceeding a little further, he reached that particular spot where he performed his Namaz under the tree. And lastly, to his extreme amaze-

ment and surprise, he found the bunch of his lost keys hanging on the tree.

On his return from Persia to Bagdad, he related this incident to the Great Sheikh, who, in reply whispered to his ears—

‘ Do not mention this incident, O Abdul Ma‘ali, to any one as long as I am alive.’

After the death of the Holy Pir, Abul Ma ‘ali himself has recorded this wonderful occurrence. Thousands of miracles like those related here, have been recorded by the contemporary biographers of this Great Pir.

I intend to conclude this chapter by relating a most authenticated miracle of the living age, in which the man who was the subject of the miracle is still living.

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### ETHEREALIZATION OF A LIVING MUSALMAN SAINT.

In the year 1879 a young boy, named Abdul Qadir, resident of village Kelakopa, Thana Raipurah, District Noakhali, in Bengal, was studying the Qoran Sharif with a view to become a Hafiz (one, who has got the whole Qoran Sharif by heart and can reproduce the whole extempore from memory). After learning ten or eleven chapters, the boy was attacked with consumption. The disease became more and more serious, defying and deriding all medical treatments. The boy at last

became hopeless of his life, gave up all medical treatments, and entirely resigned to the will of the Most Merciful Maker, and was calculating his breaths, every one of which he thought to be the last.

At such a critical juncture, an old pious man of venerable appearance, a perfect stranger, visited the family, as a traveller. This stranger, learning the precarious state in which the boy was lying in the inner apartments of the house, expressed a desire to see him. Necessary arrangements were made and the old man was taken inside. Throwing a glance on the boy, with a deep sigh, he said,—‘Medical treatment can be of no avail, it is only the Auliya who can save him at such a critical situation.’

‘Do you know, sir, any such holy personage?’ enquired the relatives of the boy.

‘Yes, I know such a Wali-Ullah (saint)’ answered the venerable visitor, ‘and he is the Greatest Pir of the age.’

Entire family grew anxious to know the name of the Great Pir, and to their solicitations on this point, the stranger replied,—

‘He is Hadrat Maulana Mukhlisar Rahman of Chittagong.’

‘Can he be brought here?’ asked the members of the family.

‘By no means, it is impossible’ replied the stranger. Entire family became hopeless, except the boy, who faintly repeated the sentence—‘By no means, it is

impossible'—as he was silently hearing this discourse ; and continuing his ideas he faintly further said,—'Yes, it is impossible that the Pir should come here, but is it also impossible that I should go to the Pir ? No, it is not so. If it pleases the Most Gracious Lord to give me sufficient strength for walking, I promise that I shall go to the Great Pir and throw myself at his holy feet for my spiritual salvation, as I have no desire for material life.'

After about an hour the stranger departed. Next morning, to the astonishment and joy of the entire family, the blood discharge of the boy was stopped, and he began to show most rapid symptoms of improvement. The recovery was so remarkable that within a couple of weeks he was convalescent without any medical treatment.

It became the unassailable and unflinching belief of the boy that his supernatural recovery was due only to the spiritual help of the Great Maulana of Chittagong. So, as soon as he regained sufficient strength, he set out for Chittagong on foot, as there was no Railway communication at that time. As, after a journey of about a week, the boy entered Mirzakhil Sharif, (the village where lies the home of the Great Maulana), but still at a distance of about half-a-mile from the home of the Great Maulana, he felt an inexpressibly rapturous impulse which he could not account for. It was in the morning that he arrived at his Holy home, and he

found the Grand Pir sitting in the Madrasah, and imparting lessons to the students of whom he always had a large gathering. As the boy entered the courtyard of the Madrasah, and before he uttered a single word, the Great Pir enthusiastically said,—

‘Yes, yes, come hither Abdul Qadir, your arrival is long awaited.’

Simultaneously the boy gazed at the face of the Holy Pir and a galvanic spark ran through his whole system, his head became dizzy, he ran with electric speed, and fell at the feet of the Holy Pir, totally unconscious, as he recognized that the old venerable-looking stranger, who visited him at his sick-bed, was no other than the Great Pir Himself.

After about a couple of hours he came back to his senses, and explained the circumstances which brought him to the Holy Darbar, strictly concealing the fact of his recognizing in the person of the Great Pir the stranger-visitor who saw him during his illness at his home. He was permitted to stay in the Darbar.

During the week that followed, the boy ‘Abdul Qadir made private enquiries as to whether the Holy Pir was out of his home during the preceding month. The attendants replied that during the preceding year he had not gone beyond the compound of his home.

The boy determined to enrol himself among the disciples of the Great Pir and accordingly submitted his application. It is at this time that he secretly communicated to the Great Teacher the occurrence at

his sick-bed, and the etherealized visit of the Great Pir at his home. After about a month he was formally initiated in the school of Sufism. For five years and a half he remained in the service of his Pir, undergoing at the same time hard practical exertions, without leaving him even for a day.

Suddenly one day the Holy Pir addressed 'Abdul Qadir saying—

'Abdul Qadir, your duty here is fini-hed. I have done for you what I could. Now go home; and lead the people to the grand threshold of the Mighty Allah.'

This was his **خلافت** Khilafat (Viceroyalty) which vested him with the authority to initiate candidates in, and train students of, the school of practical Sufism. At a heart-rending scene 'Abdul Qadir was forced to depart from the Holy Darbar of his Pir whom he was not willing to leave.

About two months after this incident the grand Pir left this material world and joined the Most Merciful Creator on the 12th day of Zil-Qa'ad, 1302 Hijri Era. Abdul Qadir is still living; but no more as a boy. He is now a famous Pir himself, known as Munshi Hafiz 'Abdul Qadir and has got thousands of disciples. He has transferred his home from Kelakopa to Lukhipura in Noakhali.

I relate this story as I have heard it from Hafiz Abdul Qadir himself.

Mirzakhil Sharif is the name of the village where the Great Moulana Hadrat Mukhlisar Rahman was born and which at present contains his sacred and holy tomb.<sup>1</sup> His Sajjadah (office of the Pir) is now held

I. A disciple of the present Pir, Hafiz Magbul Ahmad, surnamed کب جہانگیری, *Kaukabi Jahangiri, of Benares*, has composed the following Qasidah or Chronogram bearing the date of his *wisal*, or union with Allah (death).—

مخلص الرحمن جنیدِ رقت و شبلیِ زمان  
 شد روانش معرِ حسنِ روئے اصلی مرکزے  
 عازمِ دارِ البقا شد دارِ فانی را گذاشت  
 در جنان گردید هم پہلوئے اصلی مرکزے  
 کل شے راجع بود با اهل خود لاریب فیه  
 دائمِ اورا بود جست و جوئے اصلی مرکزے  
 جان نثارِ راهِ حق شد در نواحِ چائگام  
 ز استانش هست راهِ کوئے اصلی مرکزے  
 بادشاہِ اتقا بود و جہانگیرش لقب  
 زہدِ او شد قوتِ بازوئے اصلی مرکزے  
 ماہِ ذیقعدہ بدو ثانی عشر تاریخ  
 شد روان صبحِ دو شنبہ سوئے اصلی مرکزے

by his son and Khalifah Hadrat Moulana Shah Muhammad 'Abdul Hai. Both the father and the son hold the title 'Jahangir Shah'. Hence the Silsilah started by the Senior Moulana is known as 'Silsilah-i-Jahangiriyah'. At present there is a splendid خانقہ *Khaniqah* (Monastery of Durweshes) at Mirzakhil Sharif which is thronged by disciples from distant and different parts of Indian Empire. Anniversary of the Great Moulana is celebrated every year on the 12th day of *Zil-Qa'ad*, under the management of the present Pir.

From the above anecdotes you can form an idea of the high stage of spiritual elevation a man can ascend to, and of the power he can exercise, if he only obeys the orders of the Great Allah according to the tenets of Islam. On this point the greatest Musalman moralist-Poet Sadi says:—

“You too do not turn your head away from the orders of the Mighty Providence ; so that nothing in the universe turns its head away from your orders.”<sup>1</sup>

کوکبِ دلخسته تاریخِ وصالش زد رقم

قطبِ عالم شد روانه سوسِ اصلی مرکزے

۱۳۰۲ هجری

For the details of this life see the Preface.

(۱) تو هم گردن از حکمِ داورِ میبچ

که گردن نه پیچد ز حکمِ تو هیچ

I now revert to my main subject. Musalmans believe in the spiritual missions of all the prophets that have preceded the Great Prophet of Islam. But they profess that as they have found the Hadrat Muhammad (S. A. S.) to be the last, the greatest and the complete embodiment of all the preceding prophets, they have accepted him as their guide, without deprecating in any way the missions of former prophets. They only believe that as the law in force embodied the force and spirit of all the preceding laws on the same subject, so the mission of the last prophet has embodied the force and spirit of the missions of 1,23,999 preceding prophets including also necessary improvement.

Every one should believe that prophets and saints possess powers which we common people are not aware of. It is true that no one can know the Great Allah thoroughly but He Himself. Similarly, no one can know a Prophet or saint thoroughly except himself and those higher than himself. For us, men of ordinary capacities, it is impossible even to form an estimation of the powers of prophets and saints, special favourites of the Mighty Divinity.

## العلم حجاب الاكبر

### KNOWLEDGE IS A GREAT OBSTACLE.

(IN THE PATH OF THE GREAT ALLAH)

There is a saying of a great teacher of the secret doctrines of Sufism that 'knowledge is great obstacle in the path of the Great Allah'<sup>1</sup>; again another writer says that 'Without knowledge, it is impossible to know God'<sup>2</sup>. Apparently these two sayings are paradoxical and contradictory to each other. Yet both are correct: and I shall explain here the both and reconcile the apparent inconsistency.

Do not disbelieve that prophets and saints possess knowledge and powers beyond the comprehension of ordinary men, and that in those knowledge and powers they have the most blissful enjoyment. A poet enjoys in a good poem; a mathematician enjoys in the solution of a difficult problem of mathematics; and an astronomer enjoys in the discovery of a new phenomenon in the movements of a planet. Similarly, prophets and saints enjoy in possessing the secrets of Divine knowledge, Divine attributes and Divine powers. So, you must know the Great Allah by 'knowledge' which

(1) أَلْعِلْمُ حِجَابُ الْاَكْبَرِ ۝

(2) کہ بے علم نتوان خدا را شناخت -

means the Divine Knowledge, not the knowledge acquired through the medium of books and by means of ten senses. Hence the saying that 'Without knowledge it is impossible to know God'.

Now I shall explain to you the obstacle. I have explained to you that human heart has a secret door toward the spiritual world. Therefore a Man's heart resembles a well with five inlets (which represent the five external senses) by means of which water comes into the well from out-side. If you want that pure and transparent water should spring out from the bottom of the well and accumulate therein, your first step should be to shut perfectly the five inlets, to prevent out-side water entering into the well; the second step should be to draw out the impure water that stands in the well; and the third step should be to dig out the bottom of the well to a sufficient depth.

Then, and only then, pure and transparent water shall ooze out from the bottom of the well. Until you follow this process accurately, all your endeavours for getting clear water from the bottom of the well shall simply prove a folly and failure. Similarly, the internal knowledge of the spiritual world can not find its way into your heart, by the secret door, until you clear your heart from the stock of knowledge and ideas, gathered from the material world through the medium of five external senses. Therefore if a man of external learning allow his book-learning to meddle with the practical teachings of the spiritual science, certainly

that learning will be a great impediment in the way of acquiring spiritually the knowledge of the Great Allah.

Now, what is the cause of this impediment? It is thus replied by the Doctors of Sufism. If a man has acquired proficiency in different branches of literature, Philosophy, Mathematics, Theology &c, through the medium of books,—if he believe that besides the method of intellectual training, afforded by books by means of Ten Senses, there is no other process of acquiring knowledge.—if he believe that save what are written in the books of Theology there is no other evidence or proof of the existence of the Great Allah,—and lastly if he believe that such principles of Spiritual Philosophy that are taught by his Pir, and such inspirations that have galvanized his heart with spiritual forces, are contrary to the principles he had read in his books,—such beliefs constitute the impediment that stands in the way of his spiritual advancement. It is simply impossible for men of this class to acquire any knowledge of the spiritual world and of Divinity. Because, the principles of dogmatic religion that are taught to the common people form merely a shell for the kernel—the knowledge and vision of the Great Allah—but not the kernel itself. The real and substantial knowledge lies in breaking this shell and getting the kernel out of it. If any one adopts argumentative and controversial method to support his faith in principles of dogmatic religion, he will

never be able to acquire the secret knowledge of the Spiritual World. On this point the mystic poet Hafiz of Shiraz says—

“Colour your Musalla (prayer cloth) with wine, if you are so directed by your Pir; because, the *Salik* (old traveller or guide) is not unacquainted with the wants and requirements of the different stages of the journey.”<sup>1</sup> Hence the saying—

“Knowledge is an obstacle in the path of the Great Allah.”

But if a learned man be sufficiently careful and keeps aloof his entire knowledge of the material world derived by mental sources, and does not allow them to meddle with the process of actions in his internal organs, his external knowledge will not be an impediment in the way of his acquiring the internal knowledge of the Spiritual World.

Divine knowledge is acquired by means of the internal knowledge of the Soul. Unless the knowledge of the Soul be developed by suppressing the external knowledge of the material world, acquirement of Divine knowledge is impossible. Hence the saying—

(1) بمی سجادہ رنگین کن گرت پیرِ مغان گوید

کہ سالک بے خبر نبود ز راه و رسم منزلها

حافظ

“Without knowledge it is impossible to know God” which means the internal knowledge, of which the Great Allah says in the Holy Qoran :—

“I have given him knowledge from Myself”<sup>1</sup>

But if a man of external learning succeeds by methods I have explained above, in acquiring also internal knowledge, his position and powers are undoubtedly far higher, and his faith far stronger, than those of Illiterate Durweshes. These uneducated or half-educated men are more liable, unless they are under the careful vigilance of their Pirs, to fall under the misguidance of Satan, and to wander life long in the darkness of erroneous ideas and false notions. Slightest doubt shall stand as a great hinderance in his way. But men of learning, provided they have strong and unflinching faith in their respective Pirs, such as Maulana Jalaluddin Rumi, Maulana Abdur Rahman Jami, Khajah Shamsuddin Hafiz Shirazi and others, and follow his directions literally, are comparatively less liable to such misguidance. This has been clearly explained in the beginning of this. Lecture. Now you are in a position to comprehend the meaning of the two contradictory sayings; and thus the paradox is reconciled. Therefore you should not disbelieve the capacity of Man to acquire the power of *مكاشفات* *Mukashifat* (Revelations). But at the present age, there

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(1) وَ عَلَّمَهُ مِنْ لَدُنَّا عِلْمًا ۝ سورة الكهف ٩٤

have appeared gangs of pretenders, who, in fact, possess no spiritual power, but under the garb of Durweshi, with **تسبیح** Tasbih (Rosary) in their hands and **سجاده** Sajjadah (prayer Cloth) on their shoulders, learn some charming phrases and sentences from the technical language of Sufis, and use abusive language towards the learning and the learned. Such pretenders are, in the opinion of many eminent authorities on both the exoteric and esoteric branches of learning, criminals like satan and enemies of both Allah and His Prophet, both of whom has praised the learning and the learned, and have invited the entire world for the acquirement of learning. As these pretenders possess neither the external nor the internal knowledge, they have no right or authority to abuse the men of learning. Again, there are also, at the present age, a class of moulavis who abuse the Durweshes without understanding anything of the secret doctrines of Sufism. They are also, like those false Durweshes, criminals before the Great Allah and His Prophet. This is also explained in the beginning of this Lecture.

The highest acquirement of spiritual knowledge lies in the fact that a Sufi must possess all knowledge through the medium of his heart, which other learned men acquire by mental organs, as well as those which it is impossible for men of external learning to acquire with all their mental faculties. Such men are undoubtedly very rare.

Under these circumstances you should not dis-

believe the principles of Sufiism and the most supernatural and beneficial powers possessed by Sufis; and on account of false claims of some pretenders, whom I have just mentioned, you should not shatter the foundation of your faith in the true doctrines of the Spiritual Philosophy of Islam.

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### WHAT ARE MAN'S GOOD FORTUNE AND MISFORTUNE ?

Man's good fortune lies in a thing which is the object of his happiness and enjoyment. The happiness and enjoyment of a man lies in what is agreeable to his nature. And lastly that thing is agreeable to his nature for which he is created by the Almighty Creator.

To be more explicit. The enjoyment of animal passion lies in its satisfaction. The enjoyment of anger lies in taking revenge on one whom you suppose to be your provoker. The enjoyment of sight lies in viewing beautiful sceneries and handsome appearances. The enjoyment of the power of hearing lies in hearing harmonious, melodius and musical sounds. And lastly, the enjoyment of the soul lies in the satisfaction of its own nature for which it is sent here to unite with the body, and that nature is its tendency to know the secret of things. Passion, anger and the external knowledge of visible creation, attained by means of

five external senses, are possessed also by irrational animals. But Man possesses, besides those, a desire to know things that he does not know. If he succeeds in acquiring such a knowledge, he becomes gratified with, and proud of, such an acquisition. If a man is expert in Chess Playing he is glad of, and is generally anxious for, its display before those who are ignorant of, or deficient in, it.

When it is established that the pleasure and glory of the Soul lies in acquiring the knowledge of things, the higher the thing is, the greater shall be the pleasure and glory in acquiring its knowledge. If a man is in possession of an empire, his pleasure and glory for such a possession will be greater than those of a man who is in possession of an ordinary estate. Similarly, if a man possesses the knowledge of Astronomy and can calculate and ascertain the dimensions and movements of heavenly bodies, his pleasure and glory, in possessing such a knowledge, is undoubtedly far higher and greater than those of one who possesses the knowledge of Chess-Playing.

According to this theory, the higher and greater is the subject, the higher and greater is the pleasure and glory of possessing its knowledge. Now, nothing in the universe is higher and greater than the Great Allah. The honour and value of all the objects in the world are on account of Him. He is the Supreme Lord and Ruler of the entire Universe. All the wonders of this expansive universe are His mani-

festations and creations. So, the knowledge of nothing in the universe can be equal to the knowledge of the Great Allah; and no pleasure and glory of possessing the knowledge of any thing can be equal to the pleasure and glory of possessing the knowledge of the Mighty Creator. No vision is so charming, so delightful and so sublime, and nothing can produce such a rapture and ecstasy, as the vision of the Almighty Allah; and for this vision is the natural tendency of the Soul. The natural tendency of a thing is that nature of the thing for which it is created. This I have already explained. As this vision can be realized only by عبادت 'Ibadat (service) which includes Love, the Great Allah has directed in the Holy Qoran :

"I have not created Gin and Man except for My service".<sup>1</sup>

If the Soul of a man does not possess and show any tendency for the knowledge and the vision of the Great Allah, it resembles then a sickman who has lost his appetite for food and prefers mud to bread. If such an invalid is not placed under proper medical treatment, and is not taken proper care of, for bringing him back to his normal state of health, he becomes an unfortunate man in the external world, and ultimately dies a physical death. Similarly, if the desire of a

(1) وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ۝

man's soul for other objects is stronger than his desire for the knowledge and the vision of the Great Allah, he is invalid spiritually. Unless he is placed under proper spiritual treatment, and his soul brought back to its normal nature, he is an unfortunate man spiritually, and ultimately dies a spiritual death.

All desires for, and the pleasures derived from, the objects of visible creation are connected with the Body, and they vanish with a man's physical death. All the troubles and cares undergone for such pleasures also prove useless at the point of his physical death, and their usefulness terminates there. But the pleasure derived from the knowledge and the vision of the Great Allah is connected with the Soul, and is infinitely increased after physical death. Because the Soul is immortal and is not annihilated with the physical death of Man. It retains the knowledge and the pleasure derived from the knowledge and the vision of the Great Almighty, acquired in the material world, during its stay with the Body. Besides, the Soul, which has acquired Divine knowledge, becomes more enlightened and more powerful, after it is released from its captivity within the material enclosure of the Body. On this point the Great Moulana Rumi says :—

“The entire visible Creation became too limited a sphere for prophets; therefore, like the Rulers of the Spiritual World, they went to La-Makan (Divine Sphere).”<sup>1</sup>

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(1) انبیا را تنگ آمد این جهان  
چون جهان رفتند اندر لامکان

Because after the Soul gets rid of the troubles and cares, necessary for satisfying worldly desires, there remains no barrier to the enjoyment and pleasures of the Soul derived by its advancement towards Divine Environment.

UNION AND SEPARATION,  
AND  
SALVATION AND FALL.

I have explained only some of the properties of the Soul; and yet a vast and expansive plane of its attributes is still left unrevealed. Because, an unreserved and open exposition of such attributes is not permitted by teachers of this Philosophy. Such lessons are imparted only to special students according to their stages of advancements.

I have now to explain that the good fortune of Man lies in his *Wasl* (Union) with Allah. This union can be achieved by *Maratibi-Fana* (stages of self-merging in Divinity), by discharging the duties of *Ubudiyat* (position and duties of a creature). Such duties consist of—

(1) Following *Amri-Ma'ruf-o-Neh-i-Munkar* (Commands and Prohibitions);

(2) Renouncing and suppressing all passions and desires for material or animal enjoyments, and ex-

tricating the Soul from the entanglements of the charms and pleasures of animal and satanic life ; and

(3) Devoting one's self, day and night, to the contemplation of the beauties of *عالم صفات* 'Alami-Sifat (Sphere or plane of Divine Attributes, or Creation), and having unflinching faith in *عالم ذات* 'Alam-i-Zat, (Sphere or plane of the Personality or Essence of Divinity).

Therefore the misfortune of Man lies in *حجاب* Hijab (Barrier), which means separation from the Great Allah, called also *هجر* *Hijr*, or Separation, and results in man's deprivation of the charming vision of, and glorious union with, Divinity. Such a separation is caused by negligence in discharging the duties of *عبودیت* *Ubudiyat* (Servitude); and such a negligence is the outcome of the entanglements of his soul in the charms and pleasures of this material world, derived from the gratification of animal and satanic passions and his unwillingness to follow the commands and prohibitions, and to know himself and the Great Allah.

Hadrat Sheikh 'Abdul Haq Muhaddis of Delhi thus explains the duties of Shari 'at and Tariqat:—

"The sum and substance of the 'Teachings of Islam' "consists of two things:—

"(1) Carrying out the orders of Shari'at; and

"(2) Resignation to the will of Allah :

"that is 'do what He orders you to do, and be as He 'keeps you.' First is worship and second, servitude.

“And the foundation of both is ‘Forbearance.’ God “rewards forbearers beyond calculation.”<sup>1</sup>

Now, you are in a position to understand to some extent the secret properties of Human Soul. Then you should take cognizance of the fact that this valuable jewel—the soul in its original quality—is bestowed upon you, but kept concealed from you, within yourself. So,

“Even the heavens could not bear the burden of (Divine) Trust; and the die was cast in the name of my-mad-self,”<sup>2</sup>

sung the Great poet Hafiz of Shīraz.

If you do not find it out and allow it to be spoiled by your own neglect, undoubtedly you are a great loser. So you must exert your best to find out that precious jewel in yourself; and unless and until you succeed in discovering that jewel, you should keep your attention perfectly free from the entanglements of the material world. After you have found it out, your next duty is to purify and elevate it to its highest perfection. Value and honour of that jewel will be appreciated and paid for not only in the material, but also, far more, in the spiritual, world; where you will find a pleasure which knows no sorrow—an existence which knows no death or annihilation—a power which knows no

1. See p. 65.

(2) آسمان بارِ امانت نتوانست کشید  
قرعۀ فال بنامِ من دیوانه زدند

inability—a knowledge which knows no doubt—and lastly, a جمال *Jamal* (beauty) which knows no blemish. Its merit in this world lies in the fact that it possesses the capacity of raising itself to its highest and original power and position. Otherwise it lies here in such a pitiable and degraded condition, that notwithstanding its so high origin and value, it is entangled in mud, and is subjected to troubles and afflictions caused by heat and cold, hunger and thirst, illness and mental anxieties, and other mental and physical disorders of various kinds. All the objects of its enjoyment in the material world are injurious to it in the spiritual region. All things that are beneficial to it in the spiritual plane are mixed with troubles and struggles in the material creation.

The honour of a man lies in his knowledge, power, courage, will, physical symmetry and beauty. Now, if you examine the situation, you will find that, as regards knowledge, no one is more ignorant than this poor مسافر *Musafir* (traveller),—Man,—as he even does not know himself. If an artery in the body gets out of order, the result is instant death or madness. How is it caused and what is its remedy, he is unable to determine. It may be that the remedy lies near him, but he is utterly ignorant of it. As regards his power, he is powerless before a mosquito or a fly. A mosquito can kill him at once. If a wasp stings him he becomes restless and sleepless. As to courage, if he loses a silver coin, his mental equilibrium gets disturbed. If a morsel of food,

while eating, is spoiled it causes his anxiety. If his will meets an opposition, it creates uneasiness and anger. As regards his beauty, he is a mixture of some dirty and impure matters covered by a skin. If he does not wash himself for a couple of days, his body becomes dirty and bad-smelled. What picture can be more miserable than this?

One day Hadrat Abu Sa'id Makhzumi<sup>1</sup> was passing by a street with some Durweshes, where a drain was being cleared, and some night-soil collected on the street were giving out extremely obnoxious smell. All durweshes fled away from the place, closing their noses. Sheikh Abu Sa'id remained there standing, and addressing his companions said—'Do you hear, O gentlemen, what these impure things are telling you?' 'What? Impure things telling Us? What is the meaning of this curious expression?' asked the Durweshes, all in a simultaneous voice. 'These impure things tell you' replied the great Sheikh, 'yesterday we were at bazar; and all of you were eagerly spending money to secure us. Only one night's stay in your society, has reduced us to such a miserable and hateful condition. Now, judge yourself, whether it is for us to fly from you, or for you to fly from us.' All the Durweshes were struck by this smart address and were brought back to their senses.

In reality such is Man, in this physical world, imprisoned in material composition, the body, fallen down to the abyss of degradation and misery, subjected to defects

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1. Peer of Hadrat Gousul A'zam.

and blemishes,—the unavoidable accompaniments of physical life. Under such circumstances he is subjected to hard trials here. If he is fortunate in finding his way to his own original home, whence he has come, by renouncing material enjoyments, he can extricate himself from the lower strata of animal and satanic lives, and can ascend to that of angelic world. Still higher Man can ascend, as I have repeatedly explained to you, and can merge himself in the Personality of the Great Allah Himself. The great poet Moulana Rumi says :—

“Poor Man has not recognized or realized his own merits, therefore he has fallen so low.”<sup>1</sup>

But if he gives himself up entirely to the enjoyment of worldly pleasures and to the satisfaction of animal and satanic passions, his case on the grand day of Qeyamat (Judgment) will be worse than that of a pig or dog ; because these animals, after their physical death, will become free, and will be subjected to no account or punishment, as their identity terminates with their physical death ; whereas Man will be called to account, and shall be liable to punishment for his violations of commands and prohibitions.

قدر خود نشناخت مسکین آدمی <sup>(1)</sup>

زین سبب افتاد او اندر کمی

## AN ILLUSTRATION.

Now, I will cite an illustration. Place yourself in the position of an infant child of an emperor. Your parents died during your infancy ; and you were deprived of your throne and empire by a usurper, and sent to jungles as an exile, where all your attendants died shortly after. You were found in a lonely and helpless condition by a village cultivator, who reared you up in his own profession. For several years both yourself and the cultivator remained utterly ignorant of the origin of your birth and the incidents of your infant life. But when you became a youth, an incident threw light upon the past history of your life and the origin of your birth. Now, it is for you to choose, whether you should trace your steps to the capital of your empire, where the old ministers and the army are willing to help you, and display your courage to advance your rightful claim to the throne, and fight hard to recover your lost empire, or you should pass the remainder of your life as an humble cultivator.

If you have courage enough to adopt the former course, surely there is every chance of your success in regaining your throne and empire. But if you fail in your courage and valour in setting forth your rightful claim to the throne, you will have to pass the remainder of your life as a simple cultivator, and ultimately to find an unknown grave in some remote and obscure corner and wilderness of your empire.

آدم کو ملک کہتے تھے ایسا خاک بنیگا  
 سمجھے نہ کہ سرتا قدم ادراک بنیگا

Angels talked of Adam,—‘What a trifle he will be made.’ They did not think that from head to feet he shall be an embodiment of Divine Knowledge.

تھی خاک سمجھے اونکی کسی نے یہ نہ سمجھا  
 آدم دمِ حق سے نفسِ پاک بنیگا

Their ideas were groundless. And none of them thought that by Divine breathing Adam shall become a Holy Being.

ہوئیگا کسی دم میں یہ مسجود ملائک  
 ہے خاک نشین حاکمِ افلاک بنیگا

Very shortly he will become an object of prostration of angels. He is a resident of the Earth; but he will become the Ruler of Heavens.

اراد سے ہوئیگا اسی کے وہ پیغمبر  
 جو صلِ علیٰ صاحبِ لولاک بنیگا

From his descendants such a prophet shall take birth, who shall be the object of *Salle-'ala* (praise be on him), and the master of '*Lawlaka*' (*Lawlaka lama*

*Khalaqtul aflak*—i. e.—Had you not been, O Muhammad, I would not have created the Heavens).

وہ شاد تراب اپنے حقیقت کو سمجھ کر  
صورت کے لئے کافے کو غمناک بنیگا

Be gratified, O Turab, realising your own secret. Why should you be sorry on account of your external appearance ?

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## LECTURE VII.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

هر کرا مایهٔ یقین باشد \* دیدهٔ او خدای بیس باشد

“One, who has a true faith in Allah, his eyes became God-seeing.”

ایکه نائی دمهٔ بدین خدا \* کار دین را خلل بدین باشد

“O Thou, that do not like to be in the religion of God, even for a moment,—your religious affairs are therefore always in deficiency.”

بندهٔ کوز خواجگی برهد \* عالمش بندهٔ کمین باشد

“Of that servant, who has extricated himself from the ideas of self-sufficiency and sovereignty, entire creation becomes obedient servant.”

داستانِ مرادِ ذاکرِ عشق \* هر مرادیکه هست این باشد

“In the history of the objects of Divine lovers, whatever object there is, it is this”—

که بچشمانِ دل مبین جز دوست

هر چه بینی بدانکه مظهرِ اوست

“That by the eyes of your heart do not see any thing else, except your Friend (Allah). Whatever you observe, know it to be a manifestation of Him.”

جب حُسنِ ازل پردهٔ امکان میں آیا

ہر رنگ بہر رنگ ہر ایک شان میں آیا

“When the Original (Divine) Beauty manifested itself in the scene of ‘*Alam-i-Imkan* (Contingent world, or Creation), it appeared in different colours and various appearances.”

حرمت سے ملائک نے جسے سجدہ کیا ہے

جسوقت کہ وہ صورتِ انسان میں آیا

“Before Whom, with great respect and veneration, the angels prostrated, when He appeared in the shape of Man.”

اول رہی آخر رہی ظاہر رہی باطن

مذکور یہی آیتِ قرآن۔ میں آیا

“That He is the first and the last, the manifest and the hidden, is mentioned in the passage of the Qoran.”

ہے کل رہی سنبل ہے وہی نرگسِ حیران

اپنے ہی تماثے کو گلستان میں آیا

“He is the rose, the sumble (hyacinth), and the amazed nargis (nareissus); and he has come to this garden to see his own *tamasha* (exhibition).”

قانون دھي ساز دھي طبلہ دھي ه  
هرتار مين بولا وه هر اک تان مين آيا

“He is the Qānun,<sup>1</sup> the Saz<sup>2</sup> and the Tablah;<sup>3</sup> and He has manifested Himself in every string and every tune.”

## FUNDAMENTAL FAITH AND PRACTICE OF ISLAM.

It is the prominent feature of Islam and also of all other religions of the world, that the whole religion is divided into two components—

1. ایمان *Iman* (faith), and
2. عمل *Amal* (Practice).

As for Faith, it is necessary to create and profess faith in—

1. توحيد *Tawhid* (Unity of Divinity);
2. ملائکہ *Mala'ikah* (Angels);
3. کُتُب *Kutub* (Divine Books);
4. رُسل *Rusul* (Prophets or Divine Messengers);
5. آخرت *Akhirat* (After-world);

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<sup>1</sup>, <sup>2</sup>, and <sup>3</sup>.—Names of musical instruments.

6. *تقدير Taqdir* (Destiny pre-ordained by Providence);

7. *خير و شر Khair-o-Shar* (Good and Evil created by God); and

8. *حشر و نشر Hashr-o-Nashr* (Resurrection and Judgment).

When a man is to confess Islām, he is required to believe and profess—

“I plight faith in God, His angles, His books, and His Messengers; and also in the after-world, destiny good and evil as being created by God, and the resurrection after death.” ۱

### TĀWHID OR DIVINE UNITY.

The Kalimah-i-Tawhîd taught by Islām is لا إله إلا الله *La-Ilāha-Ilallah*, (i. e.—There is no Existence but of Allah).

Sufis believe that He is Omnipresent and All-Pervading and Ever-Existent, which I have explained in my fifth Lecture, in which I have also said that the Theory of Wahdat-ul-Wajûd is based on several

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(1) اٰمَنْتُ بِاللّٰهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْاٰخِرِ وَالْقَدْرِ

خَيْرِهِ وَشَرِّهِ مِنَ اللّٰهِ تَعَالٰى وَ اَلْبَعَثِ بَعْدَ الْمَوْتِ ۝

passages of the Qorân of which I have the following :—

1. "To him (man) We are nearer than his jugular Vein."<sup>1</sup>

2. "He is with you wherever you be."<sup>2</sup>

3. We are nearer to him than you, but he does not see Us (God)."<sup>3</sup>

4. To Allah belongs the East and the West ; therefore to whichever direction you turn yourself, there is the Face of Allah."<sup>4</sup>

5. "He is the first and the last, the manifest and the hidden."<sup>5</sup>

6. "Allah pervades all things, *i. e.* entire universe or creation."<sup>6</sup>

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## ANGELS.

As for His angels, they are innumerable and incalculable. Every section of both the material and the ethereal worlds, is placed by the Mighty Ruler under the management of a class or regiment of angels. They are incessantly at work, without a moment's rest, controlling the movements and actions of the Grand Universe, in accordance with a definite Code of Rules called the Law of Nature. Those saints and prophets who have developed their powers of spiritual vision, can observe and realize the existence of these angels and control their actions.

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<sup>1</sup>, <sup>2</sup>, <sup>3</sup>, <sup>4</sup>, <sup>5</sup> and <sup>6</sup>—See Lecture I. p. 2.

## DIVINE BOOKS.

As for Divine Books, they are, according to the traditions of Islâm, 104 in number, sent down to the Physical plane, at different stages and progress of the world, through successive generations of Divine Messengers, containing teachings for elevating mankind. The last of these series of Divine Books is The Qoran, which is the perfect and complete embodiment and enlargement of all the preceding Divine Books, and is so framed by Providence—and it is beyond the reach of human capacity—that its laws are suitable to meet the requirements of all nations and of all ages. A Sufi has claimed that there can be no occurrence in the world for which a decision could not be found in the Qoran.<sup>1</sup> In support of this argument the Great Allah says in the Holy Qoran :—

“There is nothing wet nor any thing dry that will not be found in the manifest Book (Qoran)”<sup>2</sup>

(1) تا قیامت این چنین حادثهٔ محال ست

که حکم آن در قرآن نتوان یافت

(2) وَلَا رَطْبٌ وَلَا يَأْسٌ إِلَّا فِي كِتَابٍ مُبِينٍ ۝

سورة الانعام ع ۷

## PROPHETS.

As for Prophets, they are, says Islam, 1,24,000 in number, the first of whom is Hadrat Adam (A. S.) and the last Hadrat Muhammad (S. A. S.), Saiyad Ameer 'Alî in his Spirit of Islam says :—

“The continuity of religious progress among mankind is a subject of enthralling interest to the student of humanity. The gradual awakening of the human mind to the recognition of a Personality, of a Supreme Will, overshadowing the universe; the travails through which individuals and races have passed before they have arrived at the conception of an Universal Soul pervading, regulating and guiding all existence,—furnish lessons of the deepest import. The process by which humanity has been lifted from the adoration of material objects to the worship of God, has been often retarded. Masses of mankind and individuals have broken away from the stream of progress, have listened to the promptings of their own desires, have given way to the cravings of their own hearts; they have gone back to the worship of their own passions, symbolised in the idols of their infancy. But though unheard, the voice of God has always sounded the call to truth, and when the time has arrived His servants have risen to proclaim the duties, of man to himself and to his Creator. These men have been the veritable ‘Messengers of Heavens’. They came among their people as

“the children of their time ; they represented the  
 “burning aspirations of the human soul for truth, purity  
 “and justice. Each was an embodiment of the spiritual  
 “necessities of his age ; each came to purify, to reform,  
 “to elevate a degraded race, a corrupted commonwealth.  
 “Some came as teachers of a smaller culture, to influence  
 “a smaller sphere ; others came with a world-wide  
 “message—a message not confined to one race or nation,  
 “but intended for all humanity. Such was Muhammad  
 “(S. A., S.) His mission was not the Arabs alone.  
 “He was not sent for one age or clime, but ‘for all  
 mankind to the end of the world.’ ”

Following the very same line of explanation a Per-  
 sian poet thus sings :—

“ *Nabuwat* (a prophet’s mission) was first manifested  
 in the person of Hadrat Adam (A. S.), and its highest  
 perfection was completed in the person of Hadrat  
 Muhammad (S. A. S.)”<sup>1</sup>

There is no age in which, and no nation for which,  
 the Great Allah has not sent a teacher. The Holy Qoran  
 says :—

“For every nation I have sent a Messenger.”<sup>2</sup>

The great Messenger of Islam did not claim to be  
 the teacher of any new religion. In many places in the

(1) نَبِوتِ رَا ظَهْرُورِ اَدَمِ اَمَدِ \* كَمَالِشِ دَرِ وُجُوْدِ خَاتَمِ اَمَدِ

(2) وَ لِكُلِّ اُمَّةٍ رَسُوْلٌ ۝ سُوْرَةُ يُوْنُسَ - ع ۝

Holy Qoran it is mentioned that he has been sent to revive and reform the religion of Ibrahim (Abraham A. S.). This is proved also by the following passage in the Holy Qoran :—

“ Say—‘We plight faith in God, and in what has been sent down to us, and what has been sent down to Ibrahim, Ismail, Israil, Jacob and their descendents, and what has been sent to Moses, Jesus, and what have been sent to other prophets, from their Lord. We do not create any distinction between them; and we are their followers.’ ”<sup>1</sup>

The claim of Islam is that it is the latest and most reformed and complete form of all the forms of one identical religion, teaching the faith in, and worship of, one Supreme Personality or Divine Unity, that have come down from Adam (A. S.) to Jesus (A. S.); and that its Messenger is the last and the complete embodiment of all preceding prophets. The best spirit of religion is available through the medium of Islam, suitable to

(1) قَوْلُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ

رَاسْمِعِيلَ رَاسْحَقَ وَيَعْقُوبَ رَاسْبَاطَ وَمَا أُرْتِيَ مُوسَىٰ رَعِيسَىٰ

رَمَا أُرْتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لِأَنفَرِقَ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ

مُسْلِمُونَ ۝ سوره البقره ۱۷

to all climes and all ages and all nationalities, till the close of the world's existence. As the present laws of a country are substitutes for all the old and repealed laws of that country, and are in force for the administration of that country, so is Islam a substitute for all the preceding religions of the world. The only difference is that while even the present political laws are still liable to further improvements, Islam is declared in the Qoran to be the complete Code of religious, social and political laws, requiring no further amendment.

Sufis believe that all the attributes of Divinity have been manifested in the physical world, by the personifications of different prophets and teachers, in the history of mankind. The great Sufi-Poet Moulana Jalal-ud-Din Rumi thus explains these manifestations :—

“ At every moment, my brisk Beloved appeared in a new garb, stole my heart and then concealed Himself. At every second, He showed Himself in a new fashion, sometimes as an old man and sometimes as a young.”<sup>1</sup>

“ Once He appeared as Noah (A. S.) and by prayer inundated the world, himself went on boat ; then He came again in the shape of Abraham (A. S.) and entered

(1) هر لحظه بشکله بت عیار بر آمد      دل تبرد و نهان شد

هر دم بلباسِ دگر آن یار بر آمد      که پیرو جوان شد

the fire-pile, on account of which the fire was metamorphosed into a garden.”<sup>(1)</sup>

“Again He appeared on the stage of the physical world in the garb of Joseph (A. S), the illuminator of the world, and sent his shirt from Egypt to his father at Palestine. Then He appeared as a light in the eyes of Jacob (A. S.), by which he regained his sight.”<sup>(2)</sup>

“By God it was He (God), Who performed miracles from the hands of a shepherd. Then he entered the stick (of Moses) and became a serpent by which he got victory over the necromancers who attacked him.”<sup>(3)</sup>

“It was none but He that was vociferating *Anal-Haq.* (I am God) in the appearance of Mansur. It was not Mansur that was executed, it was only a wrong idea of ignorant men.”<sup>(4)</sup>

(1) که نوح شد و کرد جهان را بدعا غرق  
خود رفت بکشتی  
که گشت خلیل و بدلِ نار بر آمد  
آتش گل آزان شد

(2) یوسف شده از مصر فرستاد قمیصے  
روشنگرِ عالم  
از دیدهٔ یعقوب چو انوار بر آمد  
تا دیدهٔ عیان شد

(3) حتّٰی که هم از بود که اندرید بیضا  
میکرد شبباتی  
در چوب شده بر صفتِ مار بر آمد  
زان فخر کیان شد

(4) نی نی که هم از بود که میگفت انا الحق  
در صورتِ منصور  
منصور نبود آن که بر آن دار بر آمد  
نادان بگمان شد

“For pleasure’s sake, He was moving about on this earth for few days ; then, in the form of Jesus, he ascended the Heavens, and engaged himself in prayers.”<sup>(1)</sup>

“It was He Who came and went in different ages. At last he appeared in the form of the Arabian Messenger and became the Ruler of the World, both physical and spiritual.”<sup>(2)</sup>

And the Great Allah has therefore declared in the Qoran Sharif:—

“To-day I have perfected for you your religion ; and have bestowed upon you all my favours and gifts, and have chosen for you *Islam* (resignation to the will of Allah) as your religion.”<sup>(3)</sup>

1 میگذشت دمه چند برین روی زمین ار از بهر تفرج

عیسی شده برگزیده درار بر آمد تسبیح کنان شد

2 بالجمله هم او بود که می آمد و میرفت هر قرن که دیدی

تا عاقبت آن شکل عرب وار بر آمد دارای جهان شد

3 الْيَوْمَ اكْمَلْتُ لَكُمْ دِينَكُمْ وَاتَّمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ

الْإِسْلَامَ دِينًا ۖ سُورَةُ الْمَائِدَةِ ع ۱

## AMAL OR PRACTICE, AND PURE LIFE.

Regarding those who believe in the catholic teachings of Islam and conduct their lives according to that belief, the Great Allah says in the Holy Qoran :—

“Before God they occupy prominent position ; and God sees all that you do.”<sup>1</sup>

### ZIKR OR REMEMBRANCE OF ALLAH.

*Zikr* (or remembrance) of Allah is the best 'Ibadat or devotion for which man is ordained. The Great Allah thus emphasises the importance and value of *Zikr* in the following passages of the Holy Qoran :

“Practise your Lord's *Zikr* (remember your Lord) incessantly ; and sing his praise every morning and evening.”<sup>2</sup>

“Undoubtedly, in the creation of heavens and earth, and the change of day and night, there are innumerable

<sup>1</sup> هُمْ دَرَجَاتٍ عِنْدَ اللَّهِ ط وَاللَّهُ بِصِيْرٍ بِمَا يَعْمَلُونَ ۝

سوره ال عمران ع ۱۷

<sup>2</sup> وَادْكُرْ رَبَّكَ كَثِيْرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ ۝

سوره ال عمران ع ۴

signs (of Allah) for wise men who practise Lord's *Zikr* in standing, sitting and lying postures." 1

"O believers, let not your love for your properties and your children divert your mind from Allah's *Zikr* ; and whoever does so, he will be among the losers." 2

"Practise Allah's *Zikr* incessantly, and sing his praise every morning and evening." 3

"When you remember me, I remember you ; and discharge your gratitude to me and do not be ungrateful." 4

١ اِنْ فِي خَلْقِ السَّمَوَاتِ وَ الْأَرْضِ وَ اخْتِلَافِ اللَّيْلِ وَ النَّهَارِ  
لَا يَتَّبِعُ لَادِلِي لَا لِبَابِ ج الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى  
جَنُوبِهِمْ ٥ سورة ال عمران ٢٠٤

٢ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهَمُوا أَمْوَالَكُم وَ لَا أَوْلَادَكُم عَنْ ذِكْرِ  
اللَّهِ ج وَ مَنْ يُفْعَلْ ذَلِكَ فَأَ وَ لَلِكَ مِمَّ الْخَسِرُونَ ٥  
سورة المنفقون ٢٤

٣ يَا أَيُّهَا الَّذِينَ آمَنُوا ذَكِّرُوا اللَّهَ ذِكْرًا كَثِيرًا ٥ وَ سَبِّحُوهُ بُكْرَةً  
وَ أَمِيلًا ٥ سورة الاحزاب ٤٤

٤ فَأَذْكُرُنِي أَذْكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُونَ ٥ سورة البقره ١٨٤

“Practise Allah’s *zikr* incessantly, so that you may secure good reward.”<sup>1</sup>

“One, who turns his face away from My *Zikr*, will pass an uncomfortable life in the world, and I shall regenerate him on the day of *Qeyamat* (Resurrection) blind.”<sup>2</sup>

Then through *Hadis-i-Qudsi* (God’s message through the Prophet) The Great Allah says :

“One, who remains engaged in My *zikr*, leaving aside his solicitations to Me, I give him more than the man who asks of Me.”<sup>3</sup>

“When My servant practises My *zikr* and his lips move for My sake, I remain with him at that time ; and I am the companion of one, who remembers me.”<sup>4</sup>

1 رَاذِكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ سوره جمعه ۲ع

2 وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشًا وَرَهُ

يَوْمَ الْقِيَامَةِ أَعْمَى ۝ سوره طه - ۷ع

3 مَنْ شَغَلَهُ ذِكْرِي عَن مُسْتَلْتِي أُعْطِيَتْهُ أَفْضَلَ مَا أُعْطِيَ

السَّئِلِينَ

4 أَنَا مَعَ عَبْدِي إِذَا ذَكَرَنِي وَتَحَرَّكَتْ لِي شَفَاتَاهُ وَأَنَا

جَلِيسٌ مِّنْ ذَكَرَنِي ۝

## DIVINE MANIFESTATION IN PHYSICAL PLANE.

On the subject of realizing Divine vision in the Physical Plane the Great Allah says in the Holy Qoran:

“One, who is blind in this world (from the vision of Allah), shall also be blind in the After-World; and shall wander astray from the path of salvation.”<sup>1</sup>

“When truth appeared, falsehood disappeared.”<sup>2</sup>

“O God, give me more (Divine) knowledge.”<sup>3</sup>

“When Moses arrived near it (fire), a voice came from the right extremity of the valley, at a holy place, from the tree (which said),—‘O Moses, verily, I am the Allah, the Lord of both the worlds.’”<sup>4</sup>

1 رَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ وَأَضَلُّ سَبِيلًا

سوره بني اسرائيل ع ۸

2 رَقَدْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ ۗ - سوره بني اسرائيل ع ۹

3 رَبِّ زِدْنِي عِلْمًا ۗ - سوره طه ع ۶

4 فَلَمَّا أَتَاهَا نُودِيَ مِن شَاطِئِ الرَّادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبْرَكَةِ

مِنَ الشَّجَرَةِ أَنْ يَمُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ۗ

سوره القصص ع ۴

When Moses arrived according to promise, and his Lord spoke to him, he prayed,—‘O Lord, show me your vision, so that I may see you,—Allah replied,—‘You can not see Me (with your external eyes); but look at the mountain, if it can stand at its place, you shall be able to see Me.’ When his Lord manifested Himself on the mountain, it was shattered to pieces, and Moses fell down senseless.”<sup>1</sup>

“All things shall vanish, except His Face.”<sup>2</sup>

“Those, who have exerted to realize me, I have guided them on in the path to me.”<sup>3</sup>

“He is the first and the last, the manifest and the hidden.”<sup>4</sup>

١ رَلَمَا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ اٰرِنِي ۙ  
اَنْظُرِ اِلَيْكَ ط قَالَ لَنْ تَرِنِي وَاَلَكِن اَنْظُرِ اِلَى الْجَبَلِ فَاِنِ اسْتَقَرَّ  
مَكَانَهُ فَسَوْفَ تَرِنِي ج فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ

مُوسَى صَعْتًا ج سورة الاعراف ع ١٧

٢ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهُ ط القصص ع ٩

٣ وَالَّذِينَ جَاهَدُوا فَاِنَّا لَنَهْدِيَنَّهُمْ سَبُلَنَا ط سورة العنكبوت ع ٧

٤ هُوَ الْاَوَّلُ وَ الْاٰخِرُ وَ الظَّاهِرُ وَ الْبَاطِنُ ج سورة الحديد ع ١٤

## RULES OF LIFE.

Regarding the rules of life the Great Allah says :

“O believers, let not your love for your properties and your children divert your mind from Allah’s zikr ; and whoever does so, he will be among the losers.”<sup>1</sup>

As regards Man’s duties connected with Divine Trust he is directed to be always attentive and careful. So the Holy Qoran says :

“I proposed My Trust unto Heavens and Earth and the Mountains, but they refused to undertake it, and were afraid thereof; but Man undertook it. Surely he did injustice to himself and was ignorant of future responsibility.”<sup>2</sup>

“One, who hopes to realize the vision of Allah, it

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَلْهَيْكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ

اللَّهِ ج رَمَنْ يُفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ۝

سورة المنفقون ٢٤

إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمٰوٰتِ وَالْأَرْضِ وَالْجِبَالِ فَأَبَيْنَ

أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْإِنْسَانُ إِنَّهُ كَانَ ظَلَمًا

جَهْلًا ۝ ذرۃ الاحزاب ٩٤

is incumbent on him to do good work, and not to create any partner with his Lord in his worship."

Do not follow your animal and satanic passions and desires, as they shall misguide you from the path of Allah."<sup>3</sup>

"You beg of Me and I shall grant your prayers."<sup>3</sup>

"Verily, the Allah is the provider of your livelihood. He is powerful and mighty."

"Certainly, Allah will not forgive disobedience of unbelievers who create partnership with Him; but He will forgive, besides that, all other sins, of whomsoever He pleases."<sup>5</sup>

1 فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ

بِعِبَادَةِ رَبِّهِ أَحَدًا ٥ سورة الكهف ع ١٢

2 وَلَا تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَنْ سَبِيلِ اللَّهِ ط سورة ص ع ٢٤

3 ادْعُونِي أَسْتَجِبْ لَكُمْ ط سورة المؤمن ع ٢٤

4 إِنَّ اللَّهَ هُوَ الرَّزَاقُ ذُو الْقُوَّةِ الْمَتِينُ ٥ سورة الذرّيت ع ٣

5 إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ

لِمَنْ يُشَاءُ ط سورة النساء ع ١٨

The Great Allah directs His servants to say—

“I have given up the fraternity of those who do not believe in Allah.”<sup>1</sup>

On human responsibility the Holy Qoran directs—

“You shall enter paradise on account of your own works in the physical world.’ ’

Regarding resignation, the Great Allah says:—

“For one, who relies on Allah, He is sufficient (for every thing).”

“For one, who resigns himself to Allah, He creates an easy means of exit from the bondage of this material world.”

Regarding philanthropy the great Allah says :

“And so I reward those who do good to others.”<sup>5</sup>

“Allah loves those who do good to others.”<sup>6</sup>

1 اِنِّي تَرَكْتُ مِلَّةَ قَوْمٍ لَا يُؤْمِنُونَ بِاللَّهِ ۝ سوره يوسف ع ۵

2 ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ۝ سوره النحل ع ۴

3 رَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط - سوره الطلاق ع ۱

4 رَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۝ سوره الطلاق ع ۱

5 وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ ۝ سوره يوسف ع ۳

6 اِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ۝ سوره المائدة ع ۳

“Allah loves them and they love him.”<sup>1</sup>

The Great Allah enjoins forbearance to man and says :

“Certainly Allah is always with forbearers.”<sup>2</sup>

Encouraging pure social life, the Great Allah says :

“Monkish life, which they have created, I have not ordained for them.”<sup>3</sup>

On Divine justice and mercy He says :

“And your Lord is never an oppressor of His slaves.”<sup>4</sup>

Regarding men in light and men in darkness the Great Allah says :

“A blind man is not equal to one of powerful sight ; nor darkness to light, nor shadow to substance, nor a dead man to a living man.”<sup>5</sup>

<sup>1</sup> يُحِبُّهُمْ وَيُحِبُّونَهُ ۝ سُورَةُ الْمَائِدَةِ ع ٨٤

<sup>2</sup> إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝ سُورَةُ الْبَقَرَةِ ع ١٩٤

<sup>3</sup> وَرَهْبَانِيَّةٍ ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ ۝ سُورَةُ الْحَدِيدِ ع ٢٤

<sup>4</sup> وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ ۝ سُورَةُ حَمِّ سَجْدَةِ ع ٤٤

<sup>5</sup> وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ۙ وَلَا الظُّلُمَاتُ وَلَا النُّورُ ۝

وَلَا الظُّلُّ وَلَا الْحَرُورُ ج وَمَا يَسْتَوِي الْأَحْيَاءُ وَالْأَمْوَاتُ ط  
سُورَةُ الْغَافِرِ ع ٣٤

As to the medium (Pîr) necessary in the path of Allah, He says:—

“O believers, rely on Allâh, and accept a medium (Pîr or Gûrû) in his way ; and then exert in his path, so that you may secure good fortune.”<sup>1</sup>

On toleration He says:—

“There is no compulsion in matters of religion. Certainly the path of true guidance has now become evident and distinguished from misguidance.”<sup>2</sup>

“My deeds shall bring return for me, and yours for you.”<sup>3</sup>

To a careful student it will be evident that all Islamic wars were defensive.<sup>4</sup>

نامی جو فلاطون تھا رہ فرزانہ میں ہی ہوں  
کہتے ہیں جسے قیس رہ دیوانہ میں ہی ہوں

1 يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الرِّسَالَةَ وَجَاهِدُوا

فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ۝ سورة المائدة ع ۶

2 لَا إِكْرَاهَ فِي الدِّينِ جَ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ج

سورة البقر ع ۳۴

3 وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ج سورة البقر ع ۱۶

<sup>4</sup> See Spirit of Islam by Syed Ameer Ali—

I myself was the famous philosopher who flourished under the name Plato, and I myself was the mad man whom people call Qais or Majnûn."

کعبہ ہوں میں ہی شیخ جسے کرتے ہیں سجدہ  
ہندو جسے پوجے ہے وہ بتخانہ میں ہی ہوں

I myself am the house of Ka'bah before which the Musalmân sheikh prostrates, and I myself am the Devalaya which the Hindû worships."

سردار بنا تھا جو چرما دار کے اربڑ  
کہتا تھا انا الحق جو وہ مستانہ میں ہی ہوں

"I myself became the sardar (chief) when I ascended the Dar (Pointed bar); and I myself was the rapturist who vociferated '*Anal-Haq*' (I am God)."

احمد بنا اور میم کے پردے میں چھپایا  
دل ہوں میں اور دلبرِ جانانہ میں ہی ہوں

"I then concealed myself under the cover of میم Mîm and became Ahmad (Muhammad); and I am the heart, and I am the beloved robber of heart."

## بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

### LECTURE VIII.

رہی تو دینا ہے دکھلائی مسجد اور بتخانے میں  
اُس نے کیا تصویر بنائی آنکھوں کے پیمانے میں

“It is He Who shows His appearance both in the Masjid and in the Devalaya. What a beautiful picture has He drawn in the orb of eyes?”

اُس کو کیا پروا کسی کی آپ ہے طالب اور مطلوب  
شیخ بنا مسجد میں بیٹھا مست بنا میخانے میں

“He does not care any one, as He is the seeker and the sought; he became a Sheikh and sat down in the Masjid, and again he entered a liquor-shop and became a *must* (drunkard) there.”

خانہٴ دلمیں دیر ہی کیا یار ترے آجانے میں؟  
کیا ہی مزہ ملا تم کو پیارے عاشق کے تڑپانے میں؟

“How long will you delay in coming to the secret home of my heart? What pleasure do you cherish in making your lovers restless?”

بیقراری جیسی ہیگی شمع اور پروانے میں  
عاشق ہو تو ایسا ہو بس دیر نہو جل جانے میں

“Real restlessness exists in the lamp and the Parwanah (moth). If any one is a true lover, he must not hesitate in burning himself altogether.”

رہ کچھ تم سے دور نہیں ہے اپنے میں دھوندر پاؤگے  
 نالحق دورے پھرتے ہو بستی اور ویرانے میں

“He is not at a distance from you ; seek Him in yourself, you shall find Him. You are wandering uselessly in populated and unpopulated regions.”

تو پیر مرا میں مرید تیرا اسمیں کیا ہے چوں و چرا  
 ہم تم دونوں ایک ہیں پیارے-دیر ہے کیا ملجانے میں؟

“You are my Pir (Spiritual Guide) and I am your Murid (Disciple), there is no question about it. You and I are identical beings. How long will it take to unite?”

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## SCIENCE AND RELIGION.

I will now explain some theories which are semi-scientific and semi-religious :

## تجاذبِ اجسام

### LAW OF GRAVITATION.

It is now an uncontested belief of the civilized world that Sir Isac Newton is the discoverer of the Theory of Gravitation. This great mathematician flourished in England in the 17th century of the Christian Era. But you shall be amazed to learn that about four hundred years before Sir Isac Newton, that is, in the 13th century of the Christian era, Musalman philosophers have explained this Theory of Gravitation in most vivid language. It is not an occasion of any regular and lengthy discussion of such a scientific subject; therefore, I ask your leave to quote here, in support of my humble claim, translation of some verses from the grand work of Moulânâ Rumî:—

“By the force of that Law, all the different elements and organs of this universe are couples with one another, and are lovers (attractors) of each other.”<sup>1</sup>

“Every organ of this universe is a seeker of another, exactly in the same manner as the grass and the amber.”<sup>2</sup>

جمله اجزای جهان زان حکم پیش <sup>1</sup>

جفت جفت و عاشقانِ جفتِ خویش

هست هر جزوی بعالمِ جفتِ خواه <sup>2</sup>

راست همپو کهر با و برگِ کاه

“The heaven welcomes the earth and says—‘You and I are like iron and magnet.’”<sup>1</sup>

“‘How this Earth’ asked an enquirer from a philosopher, “has remained hanging in the midst of the circumscribing universe?””<sup>2</sup>

“Like a floating globe in the air, which does not fall downward, nor goes upward?”<sup>3</sup>

“‘By the attraction of heavens from six directions’, replied the philosopher, ‘the Earth has remained floating in the air.’”<sup>4</sup>

Just like a hollow globe of magnet, and a pleoe of iron in the centre, which remain floating in the air in the centre of the globe.”<sup>5</sup>

آسمان گوید زمین را مرحبا <sup>1</sup>

با توام چون آهن و آهن ربا <sup>2</sup>

گفت سائل چون بماند این خاکدان  
درمیان این محیطِ آسمان

همچو قندیلِ معلق در هوا <sup>3</sup>

نی بر اسفل می‌رود نی بر علا <sup>4</sup>  
آن حکیمش گفت کز جذبِ سما

از جهاتِ شش بماند اندر هوا

چون ز مقناطیسِ قُبّه ریخته <sup>5</sup>  
درمیان ماند آهنی آریخته

## تجاذبِ ذرات

### LAW OF ATOMIC ATTRACTION.

“Every atom has an attraction for another, and by the union of both an issue is generated.”

“Every one of these atoms is in search of another, as if his own, for the purpose of completing his own work and mission.”<sup>1</sup>

“Know, that the movements of heavenly bodies are caused by the force of Love (Attraction). But for Love, the whole creation would have withered in no time (that is, would have become inactive).”<sup>2</sup>

“When the mineral would have vanished in the vegetable? And when the vegetable would have been sacrificed for the animal?”<sup>3</sup>

1 میلِ ہر جزئے بجزئے میںہد

ز اتحادِ ہر دو تولیدے جہد

2 ہر یکے خواہان دگر را همچو خویش  
از پی تکمیلِ فعل و کارِ خویش

3 دورِ گردون را ز موجِ عشق دان

گر نبودے عشق بفسردے جہان

4 کی جمادیِ معر گشتے در نبات ؟

کی فدایِ روح گشتے نامیات ؟

“Every thing would have withered or melted like snow globules. When would they have risen high like locust ? (i. e. they would never have received growth).”<sup>1</sup>

## تَجَدُّدِ اِمْتِثَالِ

THE TAJUDDUD-I-AMSAL.

OR

THE CHANGING WORLD.

On the Theory of ‘The Changing World,’ the Great Moulana says :—

“Thus you have a death and a return every moment. The prophet has said—‘The world’s existence is only a moment’.”<sup>2</sup>

“Every moment both ourselves and the world are becoming new in appearance ; but, owing to constant existence of our Essence, we are unconscious of these changes.”<sup>3</sup>

1 ہر یکے پر جا فسردے ہمچوین

کي بدے پُران ر جویان چون ملخ

2 پس ترا هر لحظه مرگ رجعتے ست

مصطفیٰ فرمود دنیا سا عتیست

3 هر نفس نر میشود دنیا ر ما

بے خبر از نر شدن اندر بقا

“Man’s life is always new, like a river ; the river is standing, but new water always coming in place of those flown down.”<sup>1</sup>

ارتقا

IRTIQA

OR

THE PHYSICAL EVOLUTION.

In the Nineteenth Century Mr. Darwin is taken to be the discoverer of the ‘Theory of Physical Evolution,’ but six hundred years before him, Moulana Rumî has explained this theory, only incidentally, in his grand Masnavi. As the subject was not of much importance in his opinion, he made only a passing observation, and devoted his grand work in the exposition of the ‘Theory of Spiritual Evolution.’ On Physical Evolution he thus observes :—

“He (Man) first appeared in the world of minerals ; and then improved from mineral to the world of vegetables.”<sup>2</sup>

عمر همچو جوی نو نو می‌رسد <sup>1</sup>

مستمّرے می نماید در جسد

آمده اول با قلیم جماد <sup>2</sup>

و ز جمادی در نباتی اوفتاد

“For many years he passed his life in the vegetable-world, and in his struggle for growth, he did not remember anything of his past life in the mineral reigion.”<sup>1</sup>

“When from the vegetable he entered the animal world, he did not recollect any thing of his vegetable life ;”<sup>2</sup>

“Except that tendency which an animal has towards vegetables in early spring,”<sup>3</sup>

“just like the tendency of a child towards its mother, who does not know the secret of its attraction towards its mother’s milk.”<sup>4</sup>

“In this way he (the grand essence of Man) travelled from one kingdom to another, till he became an intelligent, learned and wise Man.”<sup>5</sup>

1 سالها اندر نباتي عمر کرد

و ز جماديه ياد نآورد از نبرد

2 و ز نباتي چون بعيوان اوفتاد

نامدش حال نباتي هيچ ياد

3 جز همان سيلے که دارد سوي آن

خاصه در وقت بهار ضيمر ان

4 همچو ميل کودکان با مادران

سر ميل خرد نداند در ابدان

5 همچنين اقليم تا اقليم رفت

تا شد اکثرون عاقل و دانان و زفت

عروج

'URUJ

OR

## THE SPIRITUAL EVOLUTION.

As to the further ascent of this Grand Essence of Man in the spiritual region, the author of گلشنِ راز *Ghulshan-i-Raz* says:—

“Thus Man passes through childhood, youth, middle-age-life and old-age, and acquires intelligence, understanding, judgment, opinion and tact.”<sup>1</sup>

“Then comes the final call from the Holy Lord, and holy soul returns to Holy Region, and mud returns to mud.”<sup>2</sup>

“When the period of his physical life thus closes, he finds that the end of this life is only a beginning of another.”<sup>3</sup>

شود طفل و جوان و کهل و هم پیر <sup>1</sup>

بداند عقل و فهم و راه و تدبیر

رسد انگه اجل از حضرت پاک <sup>2</sup>

رود پاکي بپاکي خاک با خاک

زمان چون بگذرد بر و شود باز <sup>3</sup>

همه انجام ایشان همچو آغاز

“Every one of them goes towards the centre, as nature can not give up the character of the centre it possesses.”<sup>1</sup>

“Divinity is like an ocean, but full of blood, (i. e.—extremely boisterous) from which come out thousands (of waves) like Majnun (mad or ardent lover).”<sup>2</sup>

“You can, only then, reach Divine environment, and unite with your beloved, when you will annihilate your own personality.”<sup>3</sup>

“Union with Allah, at this stage, is only a dispelling of a false imagination. When the idea of non-God vanishes from your view, the union with God is achieved.”<sup>4</sup>

1 رود هر یک از ایشان سرے مرکز

که نگذارد طبیعت خورے مرکز

2 چو دریائیسست وحدت لیک پر خرن

کزو خیزد هزاران همچو موجن

3 ترا قربے شود آن لعظه حاصل

شود تو بے توئی با دوست واصل

4 وصال اینجا یکے رفع خیالست

چو غیر از پیش بر خیزد وصالست

“When a traveller finishes his cycle completely, his last point meets his first point, from which he started.”<sup>1</sup>

“When he traverses the entire course of his journey, then Haq (God) places the crown of Khelafat (Viceroyalty) on his head.”<sup>2</sup>

Such a man only can be a Murshid or Guru, or Spiritual Guide, who can introduce a seeker to Divinity.

### ISLAM AND THEOSOPHY.

This is Islam, true Islam, which means Sufiism, that I have explained. I am confidently of opinion that it is, in no way, in conflict with any religion of the world. If there is any difference of opinion on some minor points, that is immaterial ; in as much as, even within the sphere of dogmatic Islam seventy-three sects have sprung up, each denouncing all others.

During the time of ‘Abbasiyah Rulers of Islamic Khe-lafat at Bagdad, various sectarian movements arose, of whom three were prominent—

- (1) اشاعره *Asha'irah*,
- (2) معتزله *Mu'tazilah*, and
- (3) حکما *Hukama*.

چو شد بر دایره سالک مکمل <sup>1</sup>

رسد هم نقطه آخر بازل

چو کرد ار قطع یکباره مسافت <sup>2</sup>

نهد حق بر سرش تاج خلافت

On account of these differences thousands of 'Ulema and philosophers were beheaded.

Divine wrath came at last ; which was manifested in the destruction of Bagdad by Halako Khan, in which ten million Musalmans were massacred by that vindictive destroyer of civilization and learning ; and the grand University and Library of Bagdad—the home of literature, science and philosophy—was burnt to ashes. Thus ended the glory of Islam ; but the strife of sectarian 'Ulema did not come to an end. They are cutting each other's throat even at the present age.

That the sectarian quarrel of Musalman 'Ulema has been the main cause of the downfall of the Musalmans of the world, there is no question. The Islam, however, is as pure as it originally came. Therefore my claim that Islam is only a revival and improvement of all the preceding religions of the world, is substantiated by its fundamental teachings, and its practical spiritual force. It will not be correct to judge Islam by the actions of the Musalmans of the present age. One of the greatest Musalman writers of India, Shah 'Abdul Aziz of Dehli, thus writes on the sectarian differences of our Ulema :—

“The followers of seventy-two sects are seeking You, O Unexampled ! Having lost You, all of them are searching you in every direction, and have become exhausted. The Truth is in the possession of only one sect, and they are Durweshes (followers of Sufiism).

And the rest the seventy-two sects promulgate only artificial and imaginary theories.<sup>1</sup>

I am not a constant reader of Theosophical literature. Therefore by occasional glancing over a few scattered pages of some productions of that Society I am led to regard a Theosophist as one, who believes in—

- (1) Divine Unity,
- (2) Angelic Beings,
- (3) Divine Books,
- (4) Divine Missions of all Prophets,
- (5) Immortality of Human Soul, and
- (6) After-World :

And all these form the very fundamental formula of Kalamat-ul-Islam, which enjoins to profess—

“I plight faith in God, His angels, His Books, and His Messengers ; and also in the After-World, Destiny, Good and Evil as being created by God and the Resurrection after death,” as I have already explained in my preceding lecture.

## مستزاد

ای بے مانند	ہفتاد و دو فرقہ ہمہ در رہت میبیرند	1
سر گردانند	کُم کردہ ترا بہر طرف میبچریند	
در ویشانند	سررشتہ حق بدستِ اک طائفہ ہستی	
ایشانند	باقی ہمہ بتکلف سخنے گریند	

Therefore I do not see what difference there is between a Musalman and a Theosophist. Of course it may be argued from an orthodoxical point of view and a spirit of intolerance that a Theosophist does not observe the practical prayers and ceremonials of Islam. In reply I may say that at the present age even one percent of those, who profess Islam, in dress and words, do not observe the practical prayers and ceremonials of the religion they profess.

I have already told you that Islam is divided into two parts—(1) Faith, and (2) Practice. If any one, according to the principles of Islam, professes his faith on Unity of Divinity, Prophets, Angels, Divine Books &c, he is a Mu'min, Muslim or Believer ; and he shall ultimately find his way to salvation. Of course, for his neglect of practical parts he is branded as a sinner, for which some punishment is undoubtedly due. But the All-Merciful Allah has, on the other hand, also promised in the Holy Qoran and said—

“Certainly God will not forgive the disobedience of unbelievers who create partnership with Him ; but will forgive, besides that, all other sins of whomsoever He pleases.”<sup>1</sup>

Thus you will find that Islam is the most liberal and tolerant religion. In countries where pure Islam exists

<sup>1</sup> إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ، وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

you will see a king and a peasant standing side by side in prayer, and sitting side by side on dining cloth. On the day of 'Id and Haj an earnest enquirer can observe the real grandeur of Islam, when Musalmans from all countries and climes, and all ranks of society, embrace each other, and in congregation, bare-headed, with same sort of dress—dress of a true lover—walking round the sacred house of Ka'bah, admitting in form and spirit, their positions and duties as creatures and slaves of the Great Allah.

Therefore, I repeat, I do not see any difference between a Theosophist and a Musalman. The two words are synonymous, and are expressive of the same notion and same faith. In short, I am quite willing to declare rather I do declare, that I am a Theosophist; and I hope that the members of the Theosophical Society will not hesitate to call themselves Musalmans. Yes, I am sincere in my conviction and honest in my expression; and am quite ready to embrace you as members of the same creed. Minor differences do not affect our union in any way; and they exist only for not knowing each other well. I most fondly long to see the time, in no distant date, when these two noble forces—forces of spiritualism against materialism—that are running towards the same goal, shall unite at some vulnerable point, for the acquisition of the same desideratum—the same object of human life and human action.

You are aware of the grand Mission organization of Christian Churches all over the world. Islam has, on

the other hand, no Mission organization at all. Yet from the informations we receive, we find that even at the present age, and under the existing disadvantageous circumstances, Islam is gaining ground. It is simply owing to the sublimity of its faith, simplicity of purity of its ethics.

I read the sign of the Time, and I find that the whole world is drifting towards Islam, though in many cases unconsciously. Its liberalism is the main cause of its teachings and the attraction.

There are present in the meeting some gentlemen, who if they desire, can give a most effective impetus to these two noble movements—Theosophy and Sufism. A society may be formed, and journals may be started, promulgating the teachings of Islamic Philosophy, or Sufism, all over the world, by means of modern languages. I am confident that the two leading gentlemen present here, representing the two communities, who have, by education, intelligence, experience, religious fervour and influence, means at their commands, for such a grand and noble work—The Hon'ble Mr. Cowasji and The Hon'ble Haji Ahmad Mullah Daud will not allow the opportunity slip out of their grasp. And then, if God's grace favours the undertaking, there will come a time for humanity, civilization and religion, the grandeur of which I cherish only in imagination. All religious differences in the world shall vanish. Only one religion shall guide the destinies of all the nations of the whole globe; and that religion shall

در صورتم نظر کن اندر مرقعِ خلق  
نقاشِ دستِ قدرتِ تصویرِ من کشیده

In the 'album of creation look at my picture: the painter of Divine hands has drawn my painting.

روح الهیَم من جانِ خدائیم من  
از صنعتِ عجیبه در آب و گل سمید

I am the soul from *Ilah* (God), I am the spirit from *Khuda* (God), by a wonderful workmanship grown from water and earth (mud).

من جلوه گاهِ ذاتم هم مظهرِ صفاتم  
هم اصلِ کائناتم از نورش آفریده

I am the throne of Divine Essence, also the medium of manifestation of His attributes. I am the secret cause of entire creation, made out of His own Light.

آئینه پُر صفاتم جامِ خدا نماتم  
هم عینِ وهم جدایم ای مرودِ برگزیده

I am a transparent mirror and a God-showing cup.<sup>1</sup> I am with Him and without Him, O favourite of God!

سلطانِ بی نیازم چون سرورِ سرفرازم  
هم بنده نیازم مثلِ کمان خمیده

I am the Sultan-i-be-Neyaz (the Ruler who knows no want, i. e. -God) and upright like a tree called *saru* ; and I am at the same time the slave Neyaz (the author) bent down like a bow (in prayer).

از جامِ عشقِ مستمِ مستانهِ الستم  
بی پا و بی سر هستم از قیدِ تن رهیده

I am intoxicated by taking a cup of Divine love, and am in ecstasy since the day of *Alust*.<sup>3</sup> I am without head and feet, relieved of the bondage of physical body.

زاهدِ مکیـر بر من بگذر ز گفت و کریم  
نشنیده که فرقت در دیده و شنیده

O Zahid (follower of external worship)! do not blame me, and leave aside my utterances. Have you not heard that a vast difference exists between what is seen and what is heard ?

قرلِ نیاز بشنو یعنی ز خود برن شر  
چون از خودی بر آئی باشی خدا رسیده

Hear the advice of Neyaz (the author) and come out of yourself. When you shall come out of yourself you shall attain to Divinity.

(1). A story, perhaps mythological, says that Jamshed, an ancient emperor of Persia, made a large cup, wherein entire world was visible. This cup was called Jam-i-Jahan-Nama (world-showing cup).

(2). God says in the Holy Qoarn that before the creation of the material world He assembled all the souls and asked them—“Am I not Your Lord ?” They replied “Yes.” This day is called the “Day of *Alust*.”











