

Chapter – 89

Intuitions/Revelations

(الهام)

❖ قَالَ فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ
ذِكْرًا -

(Khizer) said (to Moosa), if you want to stay with me then do not question me about anything until I myself mention to you. (18:70)

There is a saying of Persian scholar whose meanings are:

“It is the obligation of a student that for world affairs he should go for its detailed investigation and should also do debates.

And it is the obligation of a religious follower that for spiritual matters and to know the secrets of God he should listen carefully to his Sheikh. When he will feel appropriate, he will himself inform you.”

Dear People! At this stage there are some discussions.

For example:

- How the knowledge of Prophet Moosa was and how the knowledge of Khizr was?

Prophet Moosa عليه السلام was having كلى (complete) knowledge. It was based on God’s Revelations. His knowledge was fundamental. Therefore it had been an obligation for all to follow him. On the other hand, the Servant of God, Khizr عليه السلام was having جزئى (partly) knowledge. It was based on intuitions. His all works were dependent on intuitions and God’s revelations. Prophet Moosa was having different way and Khizr was having different. Moosa was the personality of a period. - He was a Noble Prophet. He was following a

religion and was carrying a Holy Book from God. Whoever came after him everybody have followed him.

- Now, here one question arises that why Khizr opposed to the orders of Prophet Moosa?

The answer is Prophet Moosa was sent for Bani Israel. He was having different orders and different actions to execute and Khizr was having different. Therefore, Khizr did not follow the partly orders of Prophet Moosa.

But, with this, one should not misunderstand that now anybody can refute to obey the orders of Prophet Muhammad. At present his orders are lawful on whole of the earth and no one can go out of it. --- Right now, Muhammad صلى الله عليه وسلم is the Prophet for whole world.

Remember that whatever intuition or revelation comes on a Muslim, he should refer to Quran and hadiths. If it is not contrary to Quran and hadiths then it can be implemented. The education given by our Noble Prophet is virtually an education from a guiltless person. Definitely he is safe from any mistakes. Our intuition or revelation is '*probable*' and cannot contest with '*certainly*'. Of course there is no match of probable and certain. This is also to be noted that intuition on which Quran and hadiths are silent, that can be applied. But, any intuition is liable to desist which is against Allah's Revelation.

Look! In Supernatural World the invisible things are seen with some appropriate form and shape. The Noble Prophet Muhammad has seen knowledge in the form of milk. He saw sickness in the form of a girl with open hairs. This is another exposure of God. It is His Simulating Glory. It is like a man seeing things in dreams. Intuition is also a sort of dream. The difference between the two is that dream occurs unintentionally, and the intuition is achieved from own choice.

The understanding of assimilation (تشبيه) is related to man's thoughts and knowledge. Some intuitions are just like true dreams, whatever saw it appeared in this world. And some intuitions come unintentionally. The fact is that the thing which comes from God that is the matter of a moment. Thoughts expand them that give all the details of it. For instance, you are talking with your friend. Its reply comes in a moment. Thoughts always come in a second, in a moment. But when you start expressing them you can keep on explaining for hours. All the matter of elaboration virtually originates from a brief.

In some intuitions man's self gives interference. It exaggerates on its own. --- Therefore the person who goes through intuitions he should be careful and should control his self. He should show the exact things only. Self of the Prophets always remain quiet and satisfied. That is why their intuitions are called God's revelations. The more self remains in peace and satisfactory status the more correct intuitions would be, and closer to the facts.

Many people are fallen in this confusion that If Sheikh gives any instruction against God's and His Messenger's order, still it is obligatory to follow. No! Never! It happens sometime time that the follower does not pick the correct view of his Sheikh. But when all things come out in detail then it gives a clear picture that Sheikh did not say anything against Allah and His Messenger, but in fact the follower did not pick the correct message from his Sheikh.

Siddiqui Publications