

## Chapter – 93

## Mysticism

(تصوف)

❖ هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ - ❖

*He (Allah) is the First and the Last,  
and the Noticeable and the Out of Sight. (57:03)*

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- ❖ Think over it that what is Mysticism ---?
- In how many sciences, the Persona of Allah and His attributes and its connection with His bondmen have been described ---?

For all such things, متكلم (The theological scholar) thinks with his wisdom. صوفى (The spiritual person) also discusses the same but with mystic merits. The Persona of God, His names and attributes all are eternal. On this, wise people and the spiritual persons all think over them. The real thing remains eternal, but the describers establish terminologies for them. If these terms are used the real thing will not become new. Every person uses these expressions with his own style and ideology. For God and His attributes all prophets say things alike.

If you ask with متكلم (The person who proves religious matters with logical reasoning), he says, “God is one. His attributes are eternal”. صوفى (The person who is distinguished with the follow-up of Sunnah and having potential of Spiritualism) also says, “God and His attribute are eternal.”

For example; take the above mentioned Quranic verse:

The theological scholar says, “He is the first of all. His existence is His own. Other than Him all are حادث (new emergence). In respect of His Persona He is the first, by His attributes He is evident, in respect of effects He is Noticeable (الظَّاهِر), and in respect of Persona He is Out of Sight (الْبَاطِن)”.

The spiritual person says, “هُوَ” means the Sole Persona. The First and the Last, the Noticeable and the Out of Sight, these all are His phases.” For this, the spiritual persons give a terminology of ‘absolute solitariness’ (وحدت مطلقه). For His Persona, they give the term ‘complete oneness’ (احدیت) and for His attributes the term ‘oneness’ (واحدیت). The spiritual person mainly stress on attributes of soul, i.e. life, knowledge, hearing, sight, capability, intension and speech. The theological scholar feels helpless to understand the relation between God and His servant. The spiritual person says, “When the Persona of God is بالذات (self-existing) then بالعرض (His Creations) cannot be separated with Him. Without Him no one could come into existence.” Therefore he says very clearly that:

یہ سب روپ تیرے، تو بہر و پیا ہے  
تو ہر رنگ میں رہ کے سب سے جدا ہے

(These are all Your appearances, You are Manifold  
Your every shade of colors is different than others)

Whether the following verse does not give the same meanings ---?

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

Anyways, the spiritual person remembers to God day and night and he experiences and feels that other than God nothing is self-existing.

We have mentioned that all prophets knew the Persona and Attributes of God, and Muslims always recognize them too. Whether mysticism is other than the understanding of the Persona and Attributes of God? No, Never! This thing should be remembered that Islam is the religion of the *Last of the Prophets* (خاتم النبیین). This is the blessing of God who says:

وَأَتَمَّمْتُ عَلَيْكُمْ نِعْمَتِي

{ And completed My favor upon you. (05:03) }

No one knows God better than Muslims. Some worship for light and brightness; some believe in god, geo and matter; and some believe in father (god), son (Jesus) and Rooh-ul-quds (Holy Spirit). Oneness of God is specific with the Muslims.

This time I have given some indications only. On mysticism, I have written many books. Those who want to know more they may refer the following books:

مرآة الحقائق، حکمت اسلامیہ، ترجمہ فصوص الحکم، مکاتیب عرفان