

## Lataif

We had discussions on Lataif before. Upon doing some research, one concludes that different Shuyukh (RA) and Silaasil use different point-combinations for the training of the Mureeds. There are a total of about nine points on the body and different Silaasil use different combinations and number. We may come across a name used for a different location in a Silsila compared to another. According to Silsila-E 'Aaliya Chishtiya, there are 6 Lataif:

**Latifa-e-Nafsi:** It is located slightly below the navel and is associated with yellow color. Its energies are increased by meditation and its nourishment is abstention from sin. Nafs is a "lower", egotistical and passionate human nature which comprises vegetative and animal aspects of human life. Synonyms for Nafs are devil, passion, greed, avarice, ego-centeredness etc. The central aim of Tasawwuf is transformation of Nafs (technical term is "Tazkiya-I-Nafs") from its deplorable state of ego-centredness to the purity and submission to the will of ALLAH.

**Latifa-e-Qalbi:** It is located in the left of Chest and is associated with red color. In Latifa-e-Qalbi man witnesses his deeds and its nourishment is Zikr. By awakening it man also gets the knowledge of the realm of Jins. Qalb is, basically, the gate of 'Ishq or Divine love.

**Latifa-e-Ruhi:** It is located in the right of the chest [Some say Center of the Chest] and the color is green. After its activation the human gets acquainted with Alam-e-Aaraf (the place where man resides after death) and its nourishment is Huzoori (constantly alert and in the presence of Allah).

**Latifa-e-Sirri:** It is located in the center of the chest [Some say right of the chest] and is associated with white color. It records the orders of Allah for the individual in similitude to that which is originally present in Loh-e-mehfooz and is the unveiling of realities. After its activation, human being gets acquainted with Aalam-e-Misal

**Latifa-e-Khafi:** It is located in the middle of eyebrows and associated with blue color. Its nourishment is Shuhood (to behold the truth and to contemplate it), and Fanaa (to be annihilated or totally absorbed in Tauheed).

**Latifa-e-Akhfa:** It is located on the top of the head and is associated with violet color. The nourishment of Akhfaa is Fanaa-ul-Fanaa (i.e. to be unaware of even one's stage of annihilation). It is the Nuqta-e-wahida (point of unity) in every human where the Tajalliat (Beatific visions) of Allah are directly revealed. It has got recorded information about the hidden knowledge of universe.

**[Note: Some Silaasil may differ from these locations and/or details]**

I came across a PDF on the NET discussing 5 Lataif in Silsila-E 'Aaliya Naqshbandiya. Kindly download it from <http://www.haqqaniya.org/Tarbiyyat/Sound.pdf> and read.

The actual purpose of this chain of emails is to discuss the 7 Lataif of Silsila-E 'Aaliya Naqshbandiya Mujaddadiya along with a brief description of Daira-E Imkaan in light of these Lataif and the writings of Mujaddid Alf-E Thaani 'Hadhrat A'hamad Sirhindi (RA). These seven Lataif are

1. Latifa-E Qalb or Latifa-E Admi ['Hadhrat Aadam (AS)] located just under the Heart,
2. Latifa-E Ru'h or Latifa-E Ibraahimi ['Hadhrat Ibraahim (AS)] located under the right side of the chest under the right Breast,
3. Latifa-E SIRR or Latifa-E Musvi ['Hadhrat Musa (AS)] located above the Heart,



The universe, seen through the inner eye of the heart, appears as a circle. This circle is known as Daira-E Mumkinaat or Daira-E Imkaan (The circle of possibilities of creation). It is divided into 'Aalam-E 'Amr and 'Aalam-E Khalq. 'Aalam-E 'Amr is the eternal world and refers to the moment of creation of the world - Kun! It is outside the boundaries of Time and Space. 'Aalam-E Khalq is the ephemeral world and contains Time and Space, Day and Night, Births and Deaths. It was created in six days [Most of the Scholars believe that these six days are not days in the literal sense, but can be six periods/brackets of time, WALLAH A'alam!]. In the middle of the circle, is the 'Arsh-E Mu'alla. It is the separator between the two worlds.

If we compare the 'Aalam-E Kabir with the 'Aalam-E Saghir, we see in the chart that Qalb is the mediator in 'Aalam-E Saghir while 'Arsh-E Mu'alla is the mediator in 'Aalam-E Kabir. This is the reason of the general belief 'ALLAH lives in the Hearts'.

Mujaddid Alf-E Thaani 'Hadhrat A'hmad Sirhindi (RA) said that a human being is a small universe. When ALLAH made human beings, HU used his powers to place the Latif of 'Aalam-E 'Amr in the chest and caused these Lataif to be in love with the human body. This is because ALLAH wanted human beings to become complete and comprehensively inclusive of 'Aalam-E 'Amr and 'Aalam-E Khalq. This way a human being is entitled to be called 'Aalam-E Saghir.

In the 'Aalam-E 'Amr, there are five worlds which are the origin of the Lataif. These are

1. Latifa-E Qalb, 'Aalam-E Malakut (Angelic World), Bright Yellow like Circle under the feet of 'Hadhrat Adam (AS), Result: Kashf ul-Qulub
2. Latifa-E Ru'h, 'Aalam-E Arwah or 'Aalam-E Jabroot (World of the Souls), Bright Red round like Circle under the feet of 'Hadhrat Ibrahim (AS), Result: Kashf ul-Qubur
3. Latifa-E Sirr, Sifaat ka Saya or 'Aalam-E Lahut (World of the Shadows of ALLAH's attributes), Bright White like Circle under the feet of 'Hadhrat Musa (AS), Result: Jazba (Absorption in ALLAH's Divine Light). According to Mujaddid Alf-E Thaani 'Hadhrat A'hmad Sirhindi (RA)], this is the stage of Sukr (Intoxication).
4. Latifa-E Khafi, 'Aalam-E Sifaat or 'Aalam-E Bahut (World of ALLAH's Attributes, The Hidden World), Black like Circle under the feet of 'Hadhrat Isa (AS), Result: Leaving of Sifat-E Bashriyat (Human Attributes). According to Mujaddid Alf-E Thaani 'Hadhrat A'hmad Sirhindi (RA)], this is the stage of Hairat-E Sughra (Minor Amazement) in which the Shahud (Omnipresence) of ALLAH is evident of its own accord.
5. Latifa-E Akhfa, 'Aalam-E Hahut (Zaat, The Divine Essence, The Most Hidden), Bright Green like Circle under the feet of 'Hadhrat Mu'hammad (SAW), Result: Adam ('Haq ul-Yaqeen, Taawheed, Non-existence). It is also called Wujud-E Adam

The Faidh in Latifa-E Qalbiya circulates in the main blood supply line in the body. It fills the body with Faidh. According to Mujaddid Alf-E Thaani 'Hadhrat A'hmad Sirhindi (RA)], when the five Lataif of 'Aalam-E Amr are completed, those of 'Aalam-E Khalq are completed automatically and with it the Daira-E Imkaan.

In order to achieve the first stage, a person seeks Fana fil-Shaykh (Annihilation in Shaykh). This will reveal the Daira-E Imkan. Most of the Travellers stop at this stage thinking that they have reached the destination. But they should move beyond this circle by breaking out of the 'Aalam-E Amr. For this, one must seek Fana fil-Rasul. The complete map is given below:



Saalik rises to sit on the throne of the kingdom and govern the Lataif of 'Aalam-E Amr. Beyond this, there are no curtains. The Zaat is directly behind the Daira-E Wilayat-E Ulwiya. [Maktubaat Shareef]

Saalik's Muraqba (meditation) reveals the reality of the Ayat "ALLAH nearer than the juglar's vein". It becomes evident that all creations are mere shadows which do not exist in their own right. [Mashaikh-E Naqshbadiya]

**Q.** These are very interesting. I have one question. Is there a reference from quran or hadith in which the lataif are mentioned so it can be used as an argument for those people who are skeptical about tassawuf?

Sometimes I feel there is only a small core of genuine wahabi's who will always disagree, but with the rest of the majority, its just a case of misunderstanding or not knowing about this. Once we have just a couple of authentic references, they can be enticed to read further and explore sufism.

I do remember a verse in the quran somewhere which translates something to the effect that "Have they not pondered over their own selves that God has not created the heavens and earth in vain" which in a way validates the concept you mention of man being a microcosm.

Also another verse which says that "to him belongs the khalq and the amr". So there definitely are references to it in the quran/hadith etc, but I am always surprised/disappointed as that why sufis do not present sufism properly from reference to quran.... maintaining its separate identity appears quite a deliberately thought out strategy to me... :o)

Is it so as not to scare away the non-muslims by not bringing quran in such matters?

**A. [Answered by Brother Siraj of Chishtiyya group on Yahoo]:** Most of the lataif (like nafs, qalb, ruh, sirr) can be found in the Qur'an. Some, like the nafs, have even been mentioned in their successive stages of development. Sufis sometimes mention 7 stages of development of the nafs whereof 6 are to be found in the Qur'an. In their explanations of the lataif the Sufis have clearly referred to the Qur'anic background of this subject, which is of prime importance to the Sufi path.

The Prophet mostly spoke about the nafs, qalb and ruh in an exoterical way. He may have reserved the more inner aspects for his private conversations with his trusted companions ("Speak to the people according to their level of understanding".). In later days the subject matter unfolded itself. Sufis have in due course had their own openings in their experiences. The door to divine revelation was closed after the expiry of the Prophet Muhammad (Allah's blessings and peace be upon him) but the door of divine inspiration remained open. That is why Sufis like shaykh Ibn al- 'Arabi and Shah Wali Allah have received gifts by means of which they were able to expand in regard to the lataif: Not only they have refined the experiences of their predecessors but they also opened up new lataif as times, people and their needs are changing.

A difficulty in regard to the lataif is the diversity in descriptions. I prefer the Altaf al-quds of Shah Wali Allah which has been translated into English for Octagon Press. This book is written by someone who has deep personal experience of these things. He clearly describes the qualities of each subtle faculty and also deals with the how each of them can be purified. He also offers a description of the way and succession of techniques in this extremely important field. It is also clear that using these techniques is something which can only take place under the guidance of an authorized spiritual guide. The experimenting on your own can bring about mental instability, madness, even death and may also be harmful to your surroundings.

If someone could help me to a copy in Persian of the above-mentioned book of Shah Wali Allah I would be most grateful. Another book dealing with the lataif containing specific techniques is

"Contemplative Disciplines in Sufism" by Mir Valiuddin, which has been published by East-West. Here the experiences and points of views of the Chishtis alongside 3 other Sufi orders have been described.

In regard to the posts on the lataif it can be said they were like a wine-list, but the tavern is elsewhere. It is important to know that you should not consume a drink in this respect without the advice of a qualified wine-pourer.

#### **Step 4: [5] Zaat (ALLAH's Being)**

This sphere consists of many Circles of Realities. According to Mujaddid Alf-E Thaani 'Hadhrat A'hmad Sirhindi (RA), a True follower can get some share from the following perfections without exceeding the Prophets (AS) or becoming a Prophet himself. [Mu'hammad (SAW) is Khaatam an-Nabiyyin]

5a: Daira-E Kamalat-E Nabuwwat (Circle of perfections of the Prophets [AS])

5b: Daira-E Kamalat-E Risalat (Circle of perfections of the Messages)

5c: Daira-E Kamalat-E ul-UI Azm (Circle of perfections of great Intentions)  
At this stage, the body is imbued with Faidh.

5d: At this stage, the path is divided into two paths and the Saalik can travel on any of the two, but it is the Shaykh who decides.

Path 1 - 'Haqeeqat-E Anbiya (Realities of the Prophets [AS])

Path 2 - 'Haqeeqat-E Ilaahiya (Realities of ALLAH)

Realities of the Prophets (AS):

- i) Daira-E Khulat  
Circle of Friendship of 'Haqeeqat-E Ibrahimi (AS)
- ii) Daira-E Mahbubiyat  
'Haqeeqat-E Musvi (AS)
- iii) 'Haqeeqat-E Isvi (AS)  
It is empty because 'Hadhrat Isa (AS) is still alive.  
It will be filled by the Second coming of  
'Hadhrat 'Isa (AS)
- iv) 'Haqeeqat-E Mu'hammadi (AS)  
It is divided into two parts:
  - a) Daira-E Mahbubiyat  
'Haqeeqat-E Mu'hammadiya (AS)  
The source of Divine Light and Mediator between the Saalik and ALLAH.
  - b) Daira-E Mahbubiyat Khaalis (Pure)  
'Haqeeqat-E A'hmedi (AS)  
Mehbubiyat, Pure Beloved of ALLAH (No longer the Lover)

Realities of ALLAH:

- i) 'Haqeeqat-E Ka'aba Rabbaani (Realities of the Holy Ka'aba)  
The fixed Curtain of Divine Light  
Subject of Prostration and Adoration

- ii) 'Haqeeqat-E Quran Majeed (Realities of the Holy Quran)  
The Beginning of the Zaat
- iii) 'Haqeeqat-E Namaaz (Realities of the Prayer)  
The absolute Source of all Origins  
The ultimate Asylum

5e: Mabudat-E Sarfa (Pure Worship)

The details given so far are for the 'Uruj (Going Up). Nuzul (Coming Down, Return Journey) has two stages:

- 1: Anil'lah Billah, Coming back to ALLAH's attributes
- 2: Seyr fil Ishia, Return to earth in order to teach others

There are four possible ways to reach Fana Fil-LLAH:

- 1: Through JAZBA (Love Only).
- 2: Via SULUK without JAZBA (Practice, Meditation).  
There are ten stages in it, Tauba (Forgiveness), Taqwa (Reverence and Fear of ALLAH), Sabr (Patience), Shukr (Gratitude), Tawakkul (Trust in ALLAH), Umeed (Hope), Mushahida (Witnessing), Faqr (Asceticism), Zuhd (Renunciation) and Raza (Contentment).
- 3: Via SULUK in order to find JAZBA.
- 4: Through JAZBA and SULUK comes of itself (Zimni).

In general, it is said that #1 & #2 cannot go beyond 'Aalam-E Amr. The Saalik can see everything upto 'Ars-E Mu'allah and can see into the future. #3 involves a lot of Mujahidas and Practices while #4 does not have to do the Practices.

I would like to disagree to this here. It depends on the Shaykh-Mureed Relationship basically. If the Shaykh is Kaamil, He can take the Mureed's Soul to any level using any method. It also depends on What share ALLAH has allocated to the Saalik. But we consider #4 to be the Best in General. Not everyone can manage #3.

ALLAH Knows Best!

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**Sources:**

- Maktubaat Shareef
- Mushaikh-E Naqshbandiya
- Ma'arifa-E Ladduniya
- Pilgrims of Love by Pnina Werbner [Source: Haji Karim Sahib, Khalifa of ZindaPir (RA) Ghankol Shareef]