

**The Unification of Mind, Spiritual Nature and Bodily Life
Religion and Spirituality in Society**

Dr. Muhammad Khan Malik*

drmkmalik@uet.edu.pk

mkmalik@hotmail.com

ABSTRACT

The spirituality in society in the light of religious guidance is true and purified degree of relation of a man with his inner self, with others and with his Creator (Glorified be He). The unification of mind, spiritual nature and bodily life reduces desperation, conflicts, violence and terrorism in society. It is the path to peace, a pleasant living and harmony. It encompasses a significant compassion with ease and humor for each other in stressful situations. This article briefly focuses on spirit, mind and bodily life, how to improve it and purify one's self. It grooms man and increases his self-confidence to operate in this material world and metaphysical dimension. The composition of a man (spirit and body), by having various needs and abilities (working machine), allegorically operates as: 'the "spirit" in the body is like a power house or a king, the mind is like a prime minister, the senses are like ministers and body limbs are like the workers.' When a man adopts this spiritual approach to divinity in this lifetime, he is liable to get purification. As a result, it is expected from him to exalt as a person who mesmerizes everyone around him, becomes a leader of tomorrow and a successful person in the life hereafter. This attitude's attentiveness is achieved by deliberation and meditation toward his real Lord that means, turning totally to the owner of the universe. This is a methodology contained in Prophet Ibrahim's message and conduct, as he said, "Indeed, I have totally turned my direction towards Him who has created the heavens and the earth, and I am not from those who associate partners with Allah (Glorified be He)." (As per the interpretations of the Al-Quran 6-79) This subject matter is of man's creation doctrinal principle and the need of the time. All religions taught this holiness in person and Society.

Key words: Spirituality, Self, meditation, metaphysical, mesmerize,

*Department of Islamic Studies, University of Engineering & Technology, Lahore, Pakistan

The Unification of Mind

Introduction

The categories of human civilization as said by a modern thinker Abul Hassan Ali Nadwi are three: Material, Intellectual and Spiritual civilizations, and the last one are most powerful and everlasting. To elucidate this aspect, the Lord of the universe sent a series of prophets with the true divine guidance. This true knowledge of religions reduces the barriers among human being regarding material conflicts, resulting in greater compassion, zero clash, and more pleasant harmonious living environments in the. The aim of this article is threefold. Firstly: to see briefly the religious perspective of spirituality, secondly, the ways of meditation, and thirdly its advantage for the individual and society. It is essential to observe not only the rules of everyday life, like what to eat, how to dress, and how to marry, but it is indispensable to understand and adopt the true principles of attitude toward God (Glorified be He) and toward his creation. This mind set sheds fear, hatred and creates oneness, unity and harmony in the society. For this greater understanding, It is imperative to seek sanctuary in true spirituality, which tends to unite humanity. It is only possible when all abilities of an individual like Senses, Mind and Soul are combined together. When the mind's ability to possess the will to achieve ideal results and the soul which is enriched by spiritual divinity get united, only then the desired results are produced. In order to uncover spiritual divinity, one has to adopt an inward approach. It is through meditation and prayers. The inner, internal and spiritual approaches necessitate that an individual must turn inward and focus within. Without this, he will not be able to deal with external life in a balanced way. The world religions and methodologies do provide a stratagem for acquiring the needful of the nature and bodily life for the salvation of humanity. The person needs these two dimensions in this life for his existence of "tomorrow life". As the Lord says:

(Keep in mind the other life). O who believe! Fear Allah. And every one of you should examine carefully what he has sent for tomorrow. And fear Allah, indeed, Allah is Well-Acquainted with what you do. See translation of Al-Quran 59-18.

(1) This spiritual divinity guides the intellectual life to manage a worldly and material life. It is common to every religion which is the center of this subject. To lead a natural and harmonious way of living, a man with Spirit and Body (Material Form) has to take a flight in God, with God, by God for union and communication with God. This is a humble attempt to shed light on a physical human body that may be a childhood body, a youthful body and an old age body and how it can be purified to achieve the goal of life for ultimate salvation.

What is a man's persona (Body, Mind, and Spirit)?

All religions of the world have attempted to elucidate that spirit is wearing a veil in material form: the physical human body of man or woman. To understand and

refresh a man's personality comprising mind and spirit shrouded in a body, its formation material, the process of creation, the shape of body and his inner self is essential because he is the principal actor of this universe with abilities of reasoning, emotions and desires. This exploration promotes spiritual growth: how one is incorporated in a mother womb. This formation of a man, a wonderwork of the supreme fashioner, infinite designer and omnipotent creator is the nucleus of this study. The integration of an ovum and sperm in a single unit and its traveling to the uterus for the formation of cells through the process of division and subdivision is the work of Lord (Glorified be He), nothing is difficult for him. This powerful process is mentioned in habit's literature where one finds that the stages of development of sperm planted in mother's womb and his delicate formation and spirit is united or put in this body. A man persona (body, mind, and spirit) takes four months for life to begin. According to the hadith narrated by Caliph Omer reported Ismail Bukhari and included in his book by Imam Nawawi: "Every one of you remains in liquid form (sperm) in mother's womb for forty days then another forty days like thick blood, then in another forty days it takes a bodily form, then the Creator sends a messenger to him who puts soul (ruh) or spirit in this body."(2) In this worldly life, the physical body takes birth and dies perpetually but soul does not die. The "Spirit" which dwells in the body is eternally indestructible and works like a powerhouse. It is unexplainable, incomprehensible, and unchangeable. (3) All the bodily actions are spawning from this spiritual heart. The Prophet of Islam says:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ، أَلَا وَهِيَ الْقَلْبُ. (مُتَّفَقٌ عَلَيْهِ)

"Remember; there is a part in a body, when it is precise, the whole body is corrected and when it is corrupted then whole man is corrupted. Remember that is Qulb i.e. (A spiritual heart)".(4) Thus the most important is that fortitude must be clean to achieve the desired aim of life. Because the true object is specified by a right goal and a right goal is driven by an ultimate magnificent aim of life."

The man's creational doctrine

In his book "*The Commentary of the Glorious Qur'an*" Imam Ismael Ibn Kathir, writes that the Lord describes His favors' to mankind: The man's creation doctrine (The purpose of creation with knowledge, honor) when Allah said to the angels: "Indeed, I am going to make a viceroy (Khalifa) in the earth." The angels said: "Will you make one who will spread mischief in it and shed blood, while we glorify you with your praises and sanctify you." Allah said: "Indeed, I know that which you don't know." (Quran -Al-Baqrah 30) (5) The purpose of creation is twofold, one by having true linkage with the Creator and second by having an

The Unification of Mind

excellent behavior toward mankind. The present complex situation of injustice, inequity and absence of peace and security, has rendered human life meaningless; the ideal way to live has vanished, the meaning of virtues and evils have changed. These complement each other, also reduce or increase the conflicts among human being and create peace or disorder in the society. At this point of time, the spirituality in society reduces one's enemies and lubricates the individual performance that is the Lord's creation principle. For this duty a man has been given two aspects i.e. potential nature and actual nature which have to be united and to be properly developed for self re-embodiment. This aim of life is acquired through following conditions as described by Dr.Tahir-ul-Qadri in his book; a. Incentive b. procedure c. Practical Bases d. Ideal or Model of Perfection. e. The standards (6)

These paradigms of purification and unification of mankind are eternal, regardless of time and space. The use of intellect and striving for excellence is a doctrinal principle of human procreation which encompasses a broad spectrum universal message of justice, liberty, equity, good deeds, good neighborly and inter-faith relations, sharing of wealth with the poor, eradication of slavery, conjugal oppression and dehumanization; good business ethics, financial support to the needy. This self-re-embodiment and spirituality is acquired through meditation and prayers with utmost patience.

The self -Re-embodiment

The mind's rational ability of thinking to manage well and to analyze the actions by avoiding the bad happening needs to control the senses, their movements and functions of bodily life. This is termed as "re-embodiment of self" to meet the man's requirements. For this, the mind has to plan how to achieve it. An act if physically practiced is without putting the body into difficulties and if so then it would be ultimately successful. Then it has to be the light of divine guidance which would result favorable ultimately, and not otherwise. This self -re-embodiment, best balanced conduct, and purified behavior is taught by the Lord (Glorified be He) by Himself to human being for ultimate success. As per the Al-Quran (Surah Al e Imran-164)“ Indeed Allah has done a great favor to the believers when He sent among them a Messenger [Muhammad (pbuh)] from among them, He recites to them His Verses and purifies them and teaches them the Book (the Quran) and wisdom” (7). According to one of the sayings of Prophet Muhammad (pbuh), he said that “And, indeed, before this they were in obvious ignorance.” This enlightenment and purification extends to all aspects of the person, i.e. the mind, the soul and bodily life which include all rituals, social life affairs and ethics (8)

The Historical perspective of religion's spirituality

The spiritual purity has been emphasized by all religions historically. Most religions and religious scholars opine that it is not possible to understand or feel the presence of God Almighty within oneself, without man's spiritual purity or improvement of soul. The purification process starts by expressing man's "intention" to prepare his whole existence to receive enlightenment. For the acceptance of prayers by the Lord, every religion has the concept of intention and strengthening the power of the insight is a clear goal of every human being. This concept has been stated by the ancient Egyptians, in Hinduism, other eastern religions, in the Bible and in the Quran. This is a common call for human beings. It is very important for cooperation between groups, classes, creeds and races as advised by the Lord Who says: "Oh, Mankind! We created you from a single soul, male and female, and made you into nations and tribes, so that you may come to know one another [not to despise each other]. Truly, the most honored of you in God's sight is the one who is most righteous." See the interpretation by Abdullah Yusuf Ali, the meaning of holy Quran (9) This purity is of one's own self who implies a struggle to remove and resolve conflict between our wrong desires, propensities and the sense of responsibility. The Holy Qurān says: "Indeed the one who purifies his (ill-commanding) self (of all the viruses of lust and vicious desires and cultivates in it virtue and piety) he succeeds. But the one who corrupts himself (in sins and suppresses virtue) he indeed is doomed." (10) Historic religious perspective of personality demands a disciplined, organized and purified one who may fulfill the requirements of own self as well as the society. Abul Hassan Nadwi writes in his book "religion and civilization" about the historic religious perspective of spirituality that all religions philosophies give paramount importance to this subject that helps to organize desires in a proper, permissible and lawful manner. It does not want a man to become those who cannot fulfill their desires within the perimeters of divinity. (11) The individual have to moderate one's wishes. He or she can marry and may have children, can promote business and can go to his or her jobs. One can do any material work he/she wants to do. The thirst of man and the origin of pollution have been described and suggested by all religions, and have been elucidated by all religious school of thoughts.

Contaminational desires of a person

The lust of bodily life and greed creates which cause internal and external pollution in life. The inner self of man is then distorted and corrupted. Namely the causes listed by Muhammad Farooq Kemal in his book "The Crescent versus Cross" are doing unjust to others, arrogance, having bad intention, doing harm to others, insincerity, suspicion, monopoly, disgraceful deeds, stealing, and vanity, in compassionate, massacre, **hatred**, creating dissent, abusing people especially

The Unification of Mind

children and women and elderly, cheating back-biting being unaware of the truth. The love of material goods, gold, social status and official status (12) without controlling these evils man falls in pollution and one is like animals. The self is not purified unless one tries for it. As described by the Lord about the Prophet Yousaf regarding himself "I don't profess the piety of my inner self. Indeed, the inner self of a human-being motivates him/her to commit an evil act, except when my Creator shower His Mercy (on whom He wills). Indeed, my Creator is very Forgiving, Most Merciful." Al-Quran 12-53

Controlling the covet

The inner self of man (heart) contains deeper intelligence and wisdom which controls this contamination. It controls the negative desires and directs man toward the right path. This wisdom (spiritual light) purifies the gross personality of the individual. When the contamination of the person as mentioned above has been powered over then heart becomes sincere, loving and compassionate. These spiritual hearts nourish the soul and kill mighty enemy: the lust and greed. In this process this heart mediates between man and soul and purifies the inner self .At this juncture Allah (glorified be He) is pleased with that man HE (Almighty) becomes man's friend. Now this man is in HIS protection and fulfills all his demands. It was related by al-Bukhari in one of the **Hadith Qudsi as following**: "Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him, and were he to ask me for refuge, I would surely grant him it. I do not hesitate about anything as much as I hesitate about [seizing] the soul of my faithful servant: he hates death and I hate hurting him" (13)

This spiritual personality is attained by meditating and controlling the man's covets. Following are suggested process;

1. The Lord's love is supreme than others. Love and pleasure of the Lord is always first in that man "s life.
2. The patience and sacrifices for others' interest are the acts of that benevolence which controls all pollution/ contamination.
3. This benevolence is the base of equity, virtuous deeds for peace and harmony.

The Unification of Mind

4. There are two practical measures for this place first is observation and second is of meditation

This is a process of cleaning, purification and rectification of above mentioned evils and pollution. Professor Dr. Muhammad Ishaq Abro writes in his book, "research of Allah (Glorified be He)" that belief and love in Allah develops purity within a man and increases the peace of mind and cleanses his heart as only a clean mirror can accept reflection; the dark mind is like rusted mirror and cannot accept the light within. The value of a rose can only be appreciated by nightingale, the jeweler only can perceive the carat of gold and only a chemist can understand the purity of a pearl. (14).

Methods of cleaning observation and meditation

This process of refinement is not only limited to the physical, but transcends that to another. In human substance cleaning process for its proper functioning is an approach to seek and to find divine love and knowledge through direct personal experience of the Creator. This goal of purifying mind can only be achieved by pouring the original divine wisdom. The body being physically clean forms a medium between the spiritual and physical realms. There are two types of cleaning materials water and fire but in Islam earth (dust) is also used for the purpose. These have been used at different times in history for cleaning purposes. Water is absolutely natural, and it work passively. Fire involves human intention but less in practice.

The process of meditation, its forms and essence

It is an appeal by oneself to the Lord (Glorified be He) and submitting through deliberation to have the deep inside unity/oneness and the needs to be granted. In this process the rectification of doubts and errors is carried out. The man's substance and its function are synchronized. The ways illustrated by the religious / mystics peoples and the mediators in general described by Capt. Rabbani in his book to help one are as following;

- a. Faith with Love for the Lord and lord's favorites' is the first form of meditation.
- b. Through prayers with proper wording, at appropriate timings, at selected places, with association of righteous personalities and in the light of prophetic prescribed methodology with regularity
- c. Through the supplication of pious persons
- d. Through the meditation of pious parents
- e. By the fulfillment of people's need (15)

The Unification of Mind

After going through this process the sophistication of soul and heart enables the mind and senses to function beyond their physical limits. The eyes and ears act as windows for the fortitude. Here a man strives to observe and obtain direct experience of Allah (Glorified be He) by making use of "intuitive and emotional faculties. This subject has many orders and classifications but the true pathfinders term it "The unification of mind, spiritual nature and bodily life" for themselves simply. The essence of meditation as described by Dr. Tahir-ul-Qadri in his book, Islamic concept of intermediation are true faith, sincere obedience and total love for the cause of Allah (Glorified be He) (16)

The effect of Spirituality on Society

The outcome of this process is a divine spark (spiritual unity/ oneness). When it ignites in the deep inside of the people only then they understand the truth and purpose of their creation. Now they will relate to each other as human beings, and not in the context of caste, creed, color, nationality or religion. Their loss and gain is equal for all. The quest of equity, Justice and Peace is understood. Where the individual will discover that they are all the same, here a question of doctrinal principle of human procreation is answered. The human living is meaningful and for each other. The poet of east, Dr. Allama Muhammad Iqbal says in his book that: Man is created to help each other – Otherwise angels were sufficient to pray the Lord (17). Dr MA Saloomi writes in his book, Innocent Victims in the global war on terror, that it is due to undue fulfillment of certain people wishes that lack spirituality in the society (18). These teachings include understanding of one, doing justice with oneself. Thus, the one is taught to do justice with the self, with the soul, with the mind and heart, and with others in one's city, country and humanity at large. Justice to humanity means service without greed and manipulation. Justice to oneself means understanding oneself and following the path of righteousness and peace for equal treatment to all and purity of sight so as to ensure the purity of soul which demands that the society may consider him honest, truthful and a custodian of human rights. As elaborated earlier, there are three living styles of human civilization the Material, Intellectual and Spiritual civilizations and the last category is most powerful and everlasting one. The logic behind is the Lord's powerful series of prophets with the true divine guidance and prophet of Islam at the end. This civilization's order is the true order of life, much beneficial for human being and beyond the intellectual and materialistic system. After the demise of the Soviet Union (the socialistic system) a new world order (materialistic system) has emerged and its selfish effects on society are being rejected by Wall Street journal's protests on the roads of modern world USA and Europe now days. Mr Musa Sleem writes in his book 'The Muslims and New World order that the way forward for the peaceful society is the real spiritual

order , the aims and objective of this system are the only true relationship of man Vs other and with true Lord (Glorified be He)(19)

Spirituality and ultimate realm

The state of spiritual meditation begins with the dimension of past and future, cause and effect, thought and memory in the ‘spaces beyond the material world, through eternal world to metaphysical world for the ultimate realm. There everything happens by the will and power of God. Adam was created without a father or mother and Jesus was born without a father miraculously. The prophet of Islam’s ascension to heavens that Muhammad (pbuh) travels beyond the dimensions of the universe reveals a timeless stance. There are numerous aspects where there is no passage of time but only a singular, silent, eternal, thought-free and joyful experience in this mystic subject with both in and out of time. The true mystic is a cosmopolitan with many-sided growth toward the real and ultimate reality i.e. the True God (Glorified be He)(20)

The concept of the life hereafter and firm faith in accountability for all our visible and invisible deeds on the Day of Resurrection kicks tarts the dynamism to hurry for the righteous deeds. According to the Quran, it is forgetting the Day of Resurrection that generates all impiety and pursuit of lower self’s lusts and urges leading man to malice, bias, intolerance, immoderate behavior, narrow-mindedness and extremist tendencies that turn of life into hell; it earns us nothing but torment and chastisement. Remembering the Day of Judgment, on the other hand, keep warning us against going selfish, materialist, and narrow minded and spiteful. the contrary, firm belief in development of human self through contributing to others’ prosperity by acts of charity and altruism forms the key to self-purification and ideal social behavior. According to the teachings of Islam, all acts of worship are based on giving away to others; even becoming pious too is an act of benevolence toward society. We gain energy by spending energy. So we gain spiritual wealth by spending worldly wealth and physical energies for the welfare of our fellow human beings. That is the crux of all spirituality and self-purification, which we chase to stand accountable before our Lord on the Day of Resurrection.

Conclusion

For all religions and revelations, purification is a core concept of human salvation .The abstract intelligence of the mind is a refinement of man’s body and the senses corresponds to purification of the spiritual entity. The discipline of cleansing practices is so rich deeper, and more grounded than the rational. The purifying of senses is emphasized by all revelations through the prescription of a cleansing process before any spiritual practice. All spiritual paths prescribe meditation and contemplation. It is the quickest and surest way to self-realization

The Unification of Mind

and has the least pitfalls. The symbolic rites of purification differ from one to another. While in almost all religions the most important is how to clean one's inner self. What is the purpose of creation and how to struggle with one's soul? It emphasizes that love for humanity is above all religions and spiritual secrets and teaches us to change our lives on the pattern of true life. Thus it is the individuals who would reform the society in accordance with the religious dictates. This ultimately assumes the shape of collective life in the same token as the principles of love, character and purity of soul, finally eliminates in the form of harmonious society. Allama Ghulam Hussain Syed writes in his book *Dedar-e-Ilahi* that altruism is a all spirituality and self-purification that is a travel toward truth to God and true communication with Allah almighty. The real miracles of Islam, Isra and miraj of Prophet of Islam (pbuh) is a crux of this subject.(21)

References

1. Abdullah Yusuf Ali, *The meaning of holy Quran*, Amana publications, Beltsville, Maryland, USA1424Ah/2004AC, See interpretations of the Qur'an
2. Abi Zakria Yahya Bin Sharaf, *Qatuf min Riyadh -ul- Salehin*, Al- Majlis-ul -Ilmi Riyadh Saudi Arabia 1425 H p.41
3. The World Book Dictionary, Army Education publishing House- ISBN o-7166-o298-9. Izharsons Printers, Lahore. www.worldbook.com . 2001.
4. Abi Zakria Yahya Bin Sharaf, *Qatuf min Riyadh -ul- Salehin*, Al- Majlis-ul -Ilmi Riyadh Saudi Arabia 1425 H p.63
5. Ismael Ibn Kathir, *The Commentary of the Glorious Qur'an* (Cairo: Mu-assasatu Al-Mukhtar Linashriwa-tawzi), 2001.
6. Dr. Muhammad Tahir-ul-Qadri, *Spiritualism and magnetism*, Minhaj-ul-quran Publication Lahore Pakistan 2011 p 23
7. Abdullah Yusuf Ali, *the meaning of holy Quran*, Amana publications, Beltsville, Maryland, USA1424Ah/2004AC, See interpretations of the Qur'an
8. Abi Zakria Yahya Bin Sharaf, *Qatuf min Riyadh -ul- Salehin*, Al- Majlis-ul -Ilmi Riyadh Saudi Arabia 1425 H p. 65
9. Abdullah Yusuf Ali, *the meaning of holy Quran*, Amāna publications, Beltsville, Maryland, USA1424Ah/2004AC, See interpretations of the Qur'an
10. Do
11. Abul Hassan Nadwi *Religion and civilization* Translated in English by Muhiddin Ahmad, Academy of Islamic Research and publications Lucknow (India) 1975 p. 15
12. Muhammad Farooq Kemal (1993). *The Crescent versus Cross*, Lahore :Defenders of Islam Trust
13. Zakria Yahya Bin Sharaf, *Qatuf min Riyadh -ul- Salehin*, Al- Majlis-ul -Ilmi Riyadh Saudi Arabia 1425 H p.67
14. Professor Dr. Muhammad Ishaq Abro "research of Allah (Glorified he be)", Urdu academy, Karachi, Sindh, March 1994, P 64.

The Unification of Mind

15. WBCRabbaniCapt ,Islamic Sufism,Bazam –e- Ittehad-ul- Muslimeen Lahore Pakistan July 1990 p 70
16. Dr. Muhammad Tahir-ul-QadriIslamic concept of intermediation.Minhaj-ul-quran Publication Lahore Pakistan Rabi-ul-Awal 1421 AH. p 123
17. MuhammadIqbal Dr. Allama ,KuliyatIqbal, Ghulam Ali publisher Lahore Pakistan 1995 .p.124
18. Dr MA Saloomi, Innocent Victims in the global war on terror ghainaa publications Riyadh 2008 p.26
19. Musa Saleem , The Muslims and the new world order, Institute for strategic and development studies London SW19 8BP UK 1993p. I.
20. Britannica Online (1994-1998 Encyclopedia Britannica, Inc.)
21. Allama Ghulam Hussain syed Qadri, Dedar-e-Ilahi ,MaktabahSirajMonir Urdu Bazar Lahore Pakistanp.20

