



لوح بھی تو قلم بھی تو تیرا وجودا لکتاب
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 اول الفکر آخر العمل

(awwal al-fikr akhir al-'amal)

“The first in thought is the last in
 actualization.”

Mansoor Ahmad

Universal Man is spoken of as the “microcosm.” (*alalam e saghir*) The term “macrocosm” (*alalam e Kabir*) is its outward form. This inward reality is precisely the Universal Man and is therefore identical with the inward reality of the microcosm. Sufis of all times have always looked at these two realities as essentially the same.

The Commander of the Faithful (Alī) said,

“Thy remedy is within thyself, but you perceive not; your malady is from yourself, but you see not. “You take yourself to be a small body, but within you unfold the macrocosm”. “And you are the Evident Book (al kitāb al-mubīn) through whose letters the Hidden (al-muzmar) becomes manifest.’

Man is in appearance a derivative of this world, but intrinsically the origin of the world. Externally the branch is the origin of the fruit; intrinsically the branch came

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into existence for the sake of the fruit. If there had not been desire and hope of the fruit, how should the gardener have planted the root of the tree? Therefore in reality the tree was born of the fruit, (even) if in appearance it (the fruit) was generated by the tree. Hence Mustafa (Muhammad) said, “Adam and the (other) prophets are (following) behind me under (my) banner.”

Thus the master of (all) sorts of knowledge [Muhammad] has uttered the allegorical saying “We are the last and the foremost.” If in appearance he is born of Adam, in reality he was the forefather of (every) forefather, therefore in reality the father (Adam) was born of him, therefore in reality the tree was born of the fruit. The thought (idea), which is first, comes last into actuality, in particular the thought that is eternal.

Every thing that exists, honor and humility, authority and high degree, all are of his dispensation and his shadows, for all have become manifest from him. So it is realized that Muhammad was the foundation of the Universe. **“But for thee [Muhammad] I would not have created the heavens.”(Hadith e Qudsi)**

In the same vein “If you are born of Adam, sit like him and behold all the atoms of the Universe in yourself”. “Is the water in the jar not also the water of the river? Is the person in the house not also citizen of the city? “This world is the jar and the heart of Mohammed (Universal Man par excellence) is like the river; this world is the house, and the heart of Mohammed (Universal Man par excellence) is the wonderful city”.

A most explicit statement of man’s position in the Universe is found in the Gulshan-i Rāz:

*Behold the world entirely contained in yourself,
That which was made last was first in thought.
The last that was made was the soul of Adam,
The two worlds were a means to his production.
There is no other final cause beyond man,
It is disclosed in man’s own self....
You are a reflection of “The Adored of Angels [Adam],”
For this cause you are worshipped of angels.
Each creature that goes before you has a soul,
And from that soul is a cord to you.
Therefore are they all subject to your dominion,
For that the soul of each one is hidden in you.
You are the kernel of the world in the midst thereof,
Know yourself that you are the world’s soul.*