

## **An Esoteric Interpretation (Tawil) of Dua-e-Qunut which is recited in Idd Namaz**

The Dua-e-Qunut is recited 5 times in the first rakat and four times in the second rakat of Idd Namaz. The Dua-e-Qunut in the Idd Namaz is translated as follows:

Our Lord! Grant us good in this world, as well as good in the world hereafter, and protect us from the torment of the (hell) fire with Thy kindness, O Benevolent of the benevolents. O my Lord! I am vanguished, so please help, on this auspicious day, which Thou has granted as the festival of Idd to the followers of Islam.

There is no deity but Allah, the Nobel, the Wise. There is no deity but Allah, the Great , the Most High.

Praise be to Allah, the Lord of seven heavens and the Lord of seven earths and whatever is in them and between them, and the Lord of the Glorious Throne. Praise be to Allah, the Lord of the Universe'.

Allah is the Greatest.

### **Background:**

There are multiple Tawil of Dua-e-Qunut. In this posting, I have applied tawil of this Dua to the personal world. Each human being is a personal world. The development of the personal world starts with firm belief and practice of faith. This leads to the purification of soul and the sacrifice of the nafs-i amara (the soul which commands to do evil). When a person sacrifices the nafs-i amara, he or she becomes spiritually alive - a shahid in the real sense. The shahid then interacts with angels who open the World of Spirituality (Malakut) and teach about the purification of the soul. The angels then teach the shahid about a luminous world called Jabrut. Everthing in Jabrut is learned through the science of Perfect Names and Perfect Words of God (Ism-i Azam and Kalamat-i-Tamat). In Jabrut, the shahid witnesses the great miracles of the Intellect at the level of Light (Noor). Finally, from this stage the shahid enters the World of Oneness where he/she will be shown the miracles pre-eternity and post-eternity in his/her own personal world. When shahid achieves this stage, he/she becomes the truthful one with enlightened, satisfied soul. The shahid becomes the truthful one because he/she has seen the World of Command (Be and it is!) and experienced Monoreality (a place where all realities become one reality). This stage is also called the abode of eternal peace (Dar-as-Salaam), and is fountain from which all peace originates and returns as described in the second paragraph of the second part of our Holy Du'a.

With this background, I interpret the Dua-e-Qunut as follows:

### **Text:**

Our Lord! Grant us good in this world, as well as good in the world hereafter, and protect us from the torment of the (hell) fire with Thy kindness, O Benevolent of the benevolents. O my Lord! I am vanguished, so please help, on this auspicious day, which Thou has granted as the festival of Idd to the followers of Islam.

### **Esoteric Meaning:**

Our Lord! Grant us good in this world as well as good in the world hereafter in our personal worlds and and protect us from the torment of the (hell) fire of ignorance of higher realities in our personal world with

Thy kindness, O Benevolent of the benevolents. In other words, bless us with the light of faith and intellect so that we can see the reality of everything in our personal world. We invoke your name because you are very Kind.

O our Lord! We are vanguarded in our personal worlds by the nafs-i amara, so please help us to overthrow this terrible ruler. We pray that you become the Master of our personal worlds, by the barakat of this auspicious day, which Thou has granted as the festival of Idd after the trials of the month of Ramazan to the followers of Islam. O our Mowla, help us to overthrow the terrible ruler and restore your command in our personal worlds by the barakat of this Idd.

**Text:**

'There is no deity but Allah, the Noble, the Wise. There is no deity but Allah, the Great, the Most High.'

'Praise be to Allah, the Lord of seven heavens and the Lord of seven earths and whatever is in them and between them, and the Lord of the Glorious Throne. Praise be to Allah, the Lord of the Universe.'

**Esoteric Meaning:**

O our Mowla, praise be to you because you have created the earth of our personal worlds in our souls and you have created the heaven of our personal worlds in our Intellects. You know each and everything about our personal worlds. O Merciful Mowla, establish Your Throne in our foreheads so that we may see the mastery of everything which you have created (externally and internally) within our personal worlds.

There is no doubt that 'Allah is the Greatest.' Through this phrase, we are also invoking Allah and his great archangel, Hazrat Izrail (a.s.) to build our Personal Worlds through exchange and activation of particles of soul in our personal worlds. This great angel, with the command of God, can also enrich each particle of soul with Light as described in the following prayer of Imam Jafar al-Sadiq (a.s.):

'O Allah! Make me a light in my heart, and a light in my ear, and a light in eye, and a light in my tongue, and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my nerve, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me.' (Daa'imu'l-Islam, Vol. I, *Dhikr* after the *salat*).

On the occasion of Idd-el-Fitr, may Allah grant material, spiritual and intellectual happiness to Muslims all over the world, and to all those who have submitted their wills to He Who is Above All Else. Ameen.

Peace, barakat, light, tayid, and Golden Jubilee and Golden Noorani Didars,  
Noorallah Juma

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