

THE REALITY OF THE COLOR OF ALLAH (SIBGHATULLĀH)

Sibghatullah

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Abstract:

In the philosophy of theology, man strived in every period and according to his understanding, he struggled for the closeness of Allah and took different forms for this nearness to God. Sometimes being hungry and thirsty in the forests, sometimes prostrating before idols and sometimes becoming a priest of the flames in the fires, and to express the same struggle, he wore different types of clothes and colored in different colors. Even these colors became a special mark of his religion, until when Islam started spreading in the world, the same person started questioning on Islam that in which color has to be colored to be a Muslim, in response to which the divine decree was revealed.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عَابِدُونَ -

"Say: Take the colour of Allah, and no one's colour is better than the colour of Allah, and to Him we worship." (Al-Baqarah, 2:138)

As far as the meaning of "Color of Allah" i.e. (Sibghatullāh) is concerned, this research is being presented in this article by its literal and technical meanings and the analysis of the color of Allah in the light of the views of earlier and Contemporary Sufis' Arabic and Urdu Tafaasir i.e. Al-Mathur, Al-Rae & mystic Tafaasir. All this work was needed in order to increase the purity and beauty of the Muslims, and to set a practical path for the Muslims so that they could be painted in the color of one God.

For this beautiful research, efforts has been made to access all possible resources and magazine sources, online and offline, soft and hard form, for which the opinions of different suifs has been taken into account. I ask Allah to accept this great work and make salvation for the researcher and the source of salvation for the entire Muslim ummah.

Aameen!

Literal definitions of the term 'Color of Allah':

In the **Lisaan ul Arab**, the meaning of the term 'color of Allah' has been explained as follows:

الصَّبْغُ الصَّبَاغُ مَا يَصْطَبَغُ بِهِ مِنَ الْإِدَامِ وَمِنْهُ قَوْلُهُ تَعَالَى فِي الزَّيْتُونِ تَنْبَتُ بِالذَّهْنِ وَصَبْغُ اللَّائِكِينَ يَعْنِي دَهْنَهُ.

"The food that is cooked with something and regarding which there is a command from Allah, the Exalted, pertaining to olives **صَبْغُ** و **صَبْغُ** تَنْبَتُ بِالذَّهْنِ و **صَبْغُ** الصَّبَاغُ 'produces oil and food for those who eat', it means its oil.

صَبْغُ أَي غَمَسَ وَقَالَ مَا غَمَسَ فَقَدْ صَبِغَ.

It means he dipped it. Any item that is dipped is called 'صَبْغُ'.

قال ازهرى وسمت النصرارى غمسه اولادهم فى الماء صبغا لغمسه ايام فيه.

It means that Christians call baptizing their children in water 'صَبْغُ'. This is why it is said that they baptize their children in water.

الصَّبْغُ الصَّبَاغُ وَ الصَّبْغَةُ مَا لَصِبْغُ بِهِ وَتَلَوْنَ بِهِ الثِّيَابَ.

"It means that 'صَبْغُ', 'صَبَاغُ' and 'صَبِغُهُ' refer to anything with which clothes are dyed."

And the author of Lisan ul Arab clarifies this point with reference to a Hadith.

وفي حديث على في الحج فوجد فاطمة لبست ثيابا صبغة اى مصبوغة غير بيض-

The Hadith of Hazrat Ali, which pertains to Hajj, where Hazrat Ali found Hazrat Fatimah wearing dyed garment 'مصبوغ' means colored or dyed garments, not white."

Further clarification is provided by stating:

وصبغة الله دينه ويقال اقله والصبغة الشريعة والخلق وقيل هي كل ما تقرب به وفي التنزيل صبغة الله ومن احسن-

And the 'color of Allah' means that the religion, Shariah, and nature of Allah Almighty, as well as it has been said, indicate that 'صبغه' refers to anything with which virtue is come.

Further states:

Farr'a said: " 'صبغه' is said because when a Christian had a child, they would baptize him in water and say it is definitive for him, just like circumcision, so, Allah Almighty, while commanding Prophet Muhammad (peace be upon him), said: 'Say: The coloration is from Allah and circumcision is a duty.'"¹

Al Mu'jam al-Waseet:

In Al-Mu'jam al-Waseet, the meaning of "color of Allah" is described as follows:

الصبغة، الشكل بعد الصباغ. صبغة الله. المصبغة. الصبغى-

'الصبغة' means the form after dyeing, 'صبغة الله' the color of Allah, human's nature, religion of Islam or Shariah, And 'المصبغة'

means Dye shop, 'الصبغى' The form of substance that it

assumes within the cell's nucleus (صبغيات) is called to that chromosomes.²

Al Qamus al-Waheed:

In Al Qamus al-Waheed, the meaning of the term 'color of Allah' has been explained as follows:

صبغ الثوب ونحو يصبغ صبغ النصرانى ولده. صبغ الحديث. الصبغ. الصبغة الطائنتسة-

صبغ He dyed a cloth like he is dying or he will dye, ونحو يصبغ صبغ Christian baptize his children, صبغ الحديث, to speak with a mixture of truth and lies, صبغ The color, الصبغة الطائنتسة sectarian colors.

It is also stated that:

Color of Allah means the nature on which Allah has created people or the prescribed religion of Allah.³

Al Munjid:

In Al-Munjid, the meaning of "color of Allah" is described as follows:

صبغ يَصْبُغُ، يَصْبُغُ، يَصْبُغُ. الصبغة. الصباغة. الصبغ. لصبغ فى دينيه-

الصبغ Coloring, الصباغة Color, صبغ يَصْبُغُ، يَصْبُغُ، يَصْبُغُ Dying the cloth, صبغ يَصْبُغُ، يَصْبُغُ، يَصْبُغُ Colored, لصبغ فى دينيه to be colored into a religion.⁴

So 'الصبغ' is the verbal noun derived from, 'صبغة' meaning dyed or colored. The Quranic verse 'صبغة الله' (the color of Allah) implies that Allah has chosen His way for mankind, through which they are distinguished from animals, signifying the innate disposition within humans that distinguishes them from other creatures. Among the Christians, it was the tradition that when a child was born, they would immerse him in saffron-colored water on the seventh day and give them the name 'صبغة', meaning religion. That's why Allah Almighty referred to religion as 'صبغة الله' (the color of Allah) and said: وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً And who can have a better dye (or color) than Allah's? (i.e., religion). And the verse: وَصَبْغٌ لِلْأَكْلِيْنَ And for the one who takes meals, the term 'صبغ' is used for curry and it's derived from the metaphor of 'اصبغت بالخل' which means dipping bread into curry to eat.

Technical Meaning of the Color of Allah:

Here we are going to discuss some technical meanings of the color of Allah.

Imam Fakhr ul Din al-Razi defines the term 'Sibghatullāh' in his Tafsir al-Kabir with the following words:

صبغة الله ومن احسن من الله صبغة ونحن له عابدون.

"We have taken on the coloring of Allah, and whose coloring could be better than Allah's? And it is Him alone that we worship."

The Connection to the verse:

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ.

"Then if they believe as you [believers] have believed, they are indeed guided; but if they turn away, they are only in dissension, and Allah will suffice you against them. And He is the All-Hearing, the All-Knowing."

"When Allah mentioned the response of the second party, which is evidence of the correctness of this religion, it became clear thereafter that the proofs of this religion are very clear. So Allah said, 'the coloring of Allah,' Allah's color."

verse and issues:

The first issue: "الصبغ", the dye or color with which clothes are dyed, it can be dyed by "صبغ", "الثوب يصبغه", On 'ب', perhaps, all three movements can be possible. On 'ص' of 'صبغ' Both "زبر" and "زبر" are permissible.

"الصبغة" is from "صبغ", just as "جلسة" is from "جلس". It refers to the state or condition after dyeing.

Sayings about "الصبغة":

"الصبغة" refers to the state of being dyed or colored.

First Saying:

Some Christians used to immerse their children in yellow dye and say that this was their purification. This practice was prevalent among them. And when someone among them did this, they would say, 'This child is now a Christian child.' So Allah Almighty said, 'Obtain the color of Allah,' and the religion of Allah is Islam, not their yellow color, dyeing, applied to religion as difficulties. It is like when you intend to plant trees, say you planted trees like such and such cream. Its equivalent is this blessed verse.

إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ. اللَّهُ يَسْتَهْزِئُ بِهِمْ⁵

"Indeed, we are only mockers." Allah mocks them.

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَكْرِينِ⁶

"And the disbelievers planned, but Allah planned. And Allah is the best of planners."

Second Saying:

The Color of Allah refers to the nature of Allah.

Allah Almighty says:

فَطَرَتِ اللَّهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ⁷

"This is the established way of Allah which has occurred before. And never will you find in the way of Allah any change."

This is because human beings, by their very nature and composition, are inherently deficient and needy. Thus, the evidence of this is witnessed in their condition, events, and their constant neediness. These signs are like essential colors and symbols for them.

Qazi Ayyaz says, "Those who interpret it in the context of the 'nature of Allah' are closer to seeking the religion of Allah, because the nature which is ordained is the very one demanded by both intellect and Shariah evidences, and this is the religion. Yes, seeking the religion is preferable because, as we mentioned earlier, what is meant is the one with which they describe

themselves [saying], 'We have believed in Allah,' as if Allah is affirming the one which you have embraced, and with which you have adhered. Its benefit will continue to manifest in both religion and worldly matters, just like beautiful colors.⁸

But the first saying is most perfect.

Imam Jalal al-Din al-Suyuti, citing Ibn Jarir and Ibn Hatim who narrate from Ibn Abbas, states:

"The intended meaning of 'صبغة الله' is the religion of Allah. Furthermore, Imam Abdul bin Hamid and Ibn Jarir narrate from Hazrat Mujahid that the intended 'فطرة' (nature) is the nature upon which Allah has created people. Imam Abdul bin Hamid, Ibn Jarir, and Ibn Ahmad narrate from Qatadah, saying, 'The color of Allah is Islam, and Islam, which is the color of Allah, there is no more beautiful and pure color than it, and it is the religion of Allah.'⁹

Imam Ahl-e-Sunnat Ghazali Zaman, Hazrat Allama Syed Ahmad Saeed Kazmi Shah Sahib, describes the term "صبغة الله" as follows:

"Although there are several interpretations, such as 'تطهير الله', 'ملة إبراهيم', 'فطرة الله', 'دين الله', and others, but all these meanings refer to the religion of Allah. The religion has been expressed through 'صبغة الله'.¹⁰

There are several interpretations regarding "color of Allah". One opinion is that it refers to the religion of Allah. This is because some Christians used to dye their children yellow and say, this is for purification, and now it has entered in Christianity. Allah Almighty said: "Adopt the color of Allah, and that religion is Islam".

Another opinion is that "color of Allah" refers to the nature of Allah, meaning the nature and creation in which Allah Almighty has created humans.

The third opinion is that it refers to the Sunnah of Allah. It is also possible that "color of Allah" refers to His attributes, and to be dyed in the color of Allah means to be characterized by His attributes or to manifest the attributes of Allah Almighty.

Shaykh Ibn Baz (may Allah have mercy on him) says: Doubtfulness belongs to Allah in a manner that cannot be described in terms of quality. However, Allah's doubtfulness is not like our doubtfulness. The doubtfulness attributed to Allah is not similar to human doubtfulness, but it is a doubtfulness that befits the majesty of Allah, just like all His other attributes. So, when a person is adorned with the attributes of Allah, he is colored in the color of Allah, and when Allah's attributes are manifested in him, he becomes colored in Allah's color and thus becomes closer to Allah.

Imam Qurtubi said that the scholars have also written that the closeness to Allah is called 'Sibghatullāh' (the color of Allah). "Therefore, if a person desires to draw near to Allah, it is incumbent upon him to be colored in the color of Allah, meaning to follow Islam, obey Allah and His Messenger (peace be upon him)."

Imam Abu ul Qasim Abd ul-Karim ibn ul Qushayri highlighted the concept of "the color of Allah" in this verse:

Its meaning is to adhere firmly to the color of Allah, as it is a predetermined plan due to considering the action as destined. It signifies that admonition lies in that which Allah has ordained, not in that which humans have devised. The source of destruction lies in that which creatures devise, while maintaining what Allah has established is indeed beneficial. It is a color for hearts, for souls, for mysteries, and for appearances. The color of appearances is associated with the success of endeavors, while the color of souls and mysteries is associated with the fulfillment of realizations.¹¹

Ibn al-Arabi emphasizes the significance of the color of Allah, highlighting its profound implications:

“It means that we have believed in Allah, and He has colored us in His color. So, every believer of faith and creed is colored in the hue of his religion and beliefs. The adherents of different religions are colored in the hue of their intentions; the wise are colored in the hue of their intellects; and the worshippers of desires and various innovations are colored in the hues of their desires and souls. But those who believe in the Oneness of Allah are colored in the color of Allah, a color that is the best of all colors.

Just as the Prophet Muhammad (peace be upon him) said, 'Allah created creation in darkness, then He cast His light upon them. Whoever receives some of that light will receive guidance, and whoever misses it will go astray.' This light is indeed the color of Allah.”¹²

The Excellence of the Color of Allah:

Now, we present the Hadith of Gabriel to highlight the importance, excellence, and clarity of "صبغة الله" or the color of Allah.

عن عمر بن الخطاب رضي الله عنه قال: بينما نحن جلوس عند رسول الله صلى الله عليه وآله وسلم ذات يوم، إذ طلع علينا رجل شديد بياض الثياب، شديد سواد الشعر، لا يُرى عليه أثر السفر ولا يعرفه منا أحد، حتى جلس إلى النبي صلى الله عليه وآله وسلم فأسند ركبتيه إلى ركبتيه، ووضع كفيه على فخذيه وقال: يا محمد... أخبرني عن الإحسان، قال: " أن تَعْبُدَ اللهَ كأنك تراه، فإن لم تكن تراه فإنه يراك"¹³

“Umar ibn Khattab (may Allah be pleased with him) narrates: "One day, we were sitting with the Messenger of Allah (peace be upon him) when a man with extremely white clothes and very black hair came to us. His appearance did not show any signs of travel, and none of us recognized him. He came and sat before the Prophet (peace be upon him), resting his knees against his and placing his hands on his thighs. Then he said, 'O Muhammad,..... 'Tell me about excellence.' The Prophet (peace be upon him) said, 'Excellence is to worship Allah as if you see Him, and though you do not see Him, know that He sees you.'

This Hadith provides a comprehensive understanding excellence (Ihsan). Here's a brief explanation of the aspect:

1. **Excellence (Ihsan):** It is to worship Allah as if one sees Him, although one cannot physically see Allah, one should be mindful that Allah sees everything. This highlights the concept of sincerity and mindfulness in worship.

In this Hadith, when the Prophet Muhammad (peace be upon him) was asked about the essence of faith (Iman), he replied that it is the color within a Muslim. And concerning the essence of Islam, he stated that it is the coloration upon a Muslim. Same like this a Muslim becomes colored both inwardly and outwardly, Allah's color encompasses him. Therefore, there is no need for any other coloring. Both their heart and body become colored with the same hue, which is termed as "Sibghatullāh" (Allah's color).

How can the coloring of the heart occur?

Since the connection of the heart with the color of Allah is through faith, it is not possible for the effect of the color of Allah to occur on any heart without faith. So, if the coloring of the heart is desired, then in response to the question of what is faith, one must consider certain aspects of faith as indicated by He (peace be upon him) i.e. belief in Allah, belief in Angels, belief in Prophets, belief in Books and belief in Hereafter.

How can the coloring of the body occur?

Now, let's talk about how the coloring of the body, meaning how manifested body by Allah's color, can be achieved. For this purpose, the Prophet Muhammad (peace be upon him) provided

guidance in response to 'Ma' al-Islam'. By keeping these teachings in mind, a person can make it possible to reflect Allah's color on his body i.e. Tauheed and Risalah, establishment of prayer, distributing Zakah and performing Hajj.

Now, when a person's heart and body are colored in the color of Allah, the next stage is that the person becomes (ونحن له عبدون) a true manifestation of Allah's attributes. Then, it happens that Allah Himself, through the words of the Prophet Muhammad (peace be upon him) in a Hadith Qudsi, Says:

عَنْ أَبِي هُرَيْرَةَ ص قَالَ قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ اللَّهَ تَعَالَى قَالَ : مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَجِبَّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْتَطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَلَئِنْ سَأَلَنِي لِأَعْطِيْتَهُ ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِينَنَّهُ.¹⁴

Narrated Abu Huraira (may Allah be pleased with him): The Messenger of Allah (peace be upon him) said: "Allah, the Exalted, says: 'Whoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with voluntary works (Nafal Prayers) 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 seek refuge with Me, I would surely grant him refuge.'"

Interpretation of the Hadith:

Allah's saying:

Narrated Abu Huraira (may Allah be pleased with him): The Messenger of Allah (peace be upon him) said: "Allah, the Exalted, says: 'Whoever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with voluntary 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 seek refuge with Me, I would surely grant him refuge."

This hadith indicates that whoever holds enmity against a friend of Allah, meaning a believer who adheres to Allah's laws, Allah declares war against them. Allah states that nothing draws His servant closer to Him than fulfilling the religious obligations and that the servant's voluntary acts of worship further endear them to Allah. When Allah loves someone, He becomes their hearing, seeing, hand, and foot, indicating a close and intimate relationship. If such a servant asks something of Allah, He grants it, and if they seek His protection, He provides refuge.

The hadith emphasizes the importance of fulfilling religious obligations and engaging in voluntary acts of worship to gain Allah's love and protection. It also highlights the profound bond between Allah and His beloved servants, wherein Allah bestows His love and protection upon them, and they reciprocate with devotion and obedience.

Connection of Six Subtleties with Allah's Color:

The spiritual masters of the Sufi orders say that essentially, the subtle entities are arranged in a circular form around the Divine Throne. The upper half of this circle represents the world of command, and the lower half represents the world of creation. So, under these two worlds, or in between them, this world's system is governed by Allah Almighty, sometimes manifesting

the world of creation and sometimes the world of command. And these subtle entities, which are in sets of seventy, are arranged in a circular form around the Divine Throne. These subtle entities are actually placed in six subtleties within the human body, which are filled with the light of Allah.

This light is indeed illuminating; it just needs to be ignited, like a matchstick. It contains the flame within it; all one needs to do is to strike it, and it lights up. It's as if the stations of light within a human are already filled, so they just need to be kindled. The great spiritual masters undertake this task of kindling, and the lights and brilliance of the subtle entities are then ignited.¹⁵

Subtlety of heart (Latifah Qalb):

The 'Latifah Qalb' located just below the is situated two finger-widths below the left nipples. It is said to be of a red color, representing the divine light of red color. Sometimes, manifestations and revelations appear in the form of red-colored light to individuals.

Subtlety of Spirit (Latifah Rooh):

The 'Latifa Rooh' is located below the two fingers below the right nipples. Its light is white. Therefore, if it ever appears in mystical experiences, it manifests in the form of white light.

Subtlety of Soul (Latifah Nafs):

The 'Latifah Nafs' resides two fingers below the navel. Its color is yellow. If the light of yellow color ever appears, understand that it is the light of the subtle soul.

Subtlety of Secret (Latifah Sir):

The location between the chest" this is the position of this subtlety. The subtlety of the head is its light green. Therefore, if the green light appears to a person in revelations, understand that this is the light of the subtlety of the head.

Subtlety of the Hidden (Latifah Khafi):

The subtlety of the Hidden is located above the eyebrows. It is the station above the intellect. Its light is blue. Therefore, if blue light appears, it is the light of the subtlety of the Hidden.

Subtlety of hiddenmost (Latifah Akhfa):

The station of the Umm al-Dimagh is located in the brain, its light is black, just like the covering of the Kaaba is black. There is an attraction in it that has no equal at all. This is such a light that when it appears, all other lights seem dim in front of it. These are subtle spiritual states.

When the lights flare up, they are the manifestations of Allah's lights. Allah Almighty has placed a station of authority with every light and subtlety, and these subtleties and stations are related to prophetic authority. Because every subtlety has an adversary in its proximity, which seeks to extinguish its light. If it flares up, it seeks to extinguish it, and if it does not flare up, it seeks to suppress it. Therefore, the adversary of the subtlety of the heart, which is the passions, desires that its light does not flare up; if it flares up, the passions try to dominate it. Now, the sheikh and guide, when he is there, breaks the passions and eliminates their effects, and provokes them. Just like when they light a fire in the furnace and save the fire from the wind, when the wind blows, it flares up. In the same way, the perfect mentor subjects the devotee to such efforts that the evil disposition does not dominate him and he flares up. The subtlety of the soul, which is the evil disposition in its proximity, is anger and wrath. This anger is such an evil disposition that wants to suppress the subtlety of the soul. Therefore, when the perfect mentor conducts exercises, his purpose is to suppress the evil disposition and provoke its light.

The third subtlety is the Nafs, which resides in the region above the navel. It is the seat of sexual desires in humans. It is dominated by sexual pleasure. The spiritual guide subjects it to struggles, breaking it and leading it towards chastity and purity.

The fourth subtlety, located in the head region, is the heart. When a person becomes covetous, greed tries to suppress its light. Then, the spiritual guide breaks its hold and ignites its light. Similarly, the Hidden subtlety, which encompasses envy and miserliness, seeks to shatter its lights. The spiritual guide breaks it and elevates its lights. Likewise, the Unseen subtlety, which includes arrogance and pride, has arrogance in its domain. Arrogance and pride reside in its domain, and the spiritual guide breaks arrogance and ignites its lights. It is essential to ignite every light because if there is an evil disposition in its vicinity, it exerts its influence. If someone does not illuminate it, the evil disposition becomes so dominant that the ability of the original light is extinguished. Then, the person falls into the abyss of misguidance, as 'Allah has sealed their hearts.' It is as if the oil of the matchstick has lost its ability to ignite the light. The matter is resolved because the evil disposition has prevailed, and now they do not receive guidance. The strange thing is that Allah has associated prophethood with this. Thus, these five lights are from the realm of command, while the Nafs subtlety is from the realm of creation. The remaining five lights are.

In the realm of command, Allah has established a hierarchy, and each hierarchy is under the authority of a prophet. Therefore, the subtlety of the heart, which exists within it, falls under its authority. It is the domain of the Wilayat (spiritual guardianship), and every Wilayat is placed under the foot of one prophet or another. Therefore, the subtlety of the heart belongs to the Wilayat of Adam (peace be upon him). Hence, whoever strives on the subtlety of the heart is called Adamically inclined because of the grace of prophethood bestowed upon him. Therefore, every person who works on the subtlety of the heart is called Adamically inclined. The spiritual subtlety, which is the Wilayat within it, belongs to the jurisdiction of Prophet Ibrahim (peace be upon him), and Prophet Nuh (peace be upon him) also shares in it. The subtlety of the spiritual realm falls under the jurisdiction of two prophets, and whoever works on it is called the follower of Ibrahim, as he is Ibrahimically inclined. Then, the subtlety of the head, its Wilayat, belongs to Prophet Musa (peace be upon him), who nurtured its stages through struggle. He is called the Musavian inclined. Similarly, the Hidden subtlety, which is under the jurisdiction of Prophet Isa (peace be upon him), is attained by a person who achieves its stages, and such a person is called Isaavian inclined. After that, the Wilayat of the fifth subtlety, the most exalted and noblest, belongs to the Prophet of the two worlds, Muhammad (peace be upon him). Whoever attains it is called Muhammadan inclined, as if the noble Prophet has bestowed upon him the grace. The Wilayat of every prophet is under his jurisdiction, and it is a strange thing that the true Sufis have observed that in this era, Allah has established saints in the world in the number of the honored prophets, approximately one hundred thousand.¹⁶

Conclusion:

Allah be praised for His countless blessings! By the grace of Allah, this realization has reached its conclusion, wherein we have come to know that prior to Islam, all religions used to immerse individuals in some form of coloration before admitting them into their faith. They would wash them with some kind of color or apply some sort of dye, determining their status in their religion. However, when Islam arrived and Muslims were asked what color they immerse themselves in, or what color Allah gives them, it was revealed by Allah:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَتَحْنُ لَهُ عِيدُونَ.

Allah's color is the most beautiful, and anyone's color is beautiful when it is in accordance with the color of Allah. And we are those who worship Him alone.

Since our entire research is based on this verse, and we wanted to understand what is meant by "Sibghatullāh" or the color of Allah, we accessed various interpretations to find out. From these

interpretations, we learned that "Sibghat Allah" can refer to the color of Allah Himself, and it can also refer to submission to Allah's commandments. Some have interpreted it as obedience to Allah and His Messenger (peace be upon him), while others have taken it to mean following the religion of Allah. Some have understood it as closeness to Allah, while others have taken it to mean the light of Allah. Some have interpreted it as referring to moral conduct.

Thus, from this verse, we learned all the meanings of "Sibghatullāh" that the interpreters have written in their books. Those who approach it from a Sufi perspective interpret it in the light of Sufism, saying that it refers to the light of Allah, as Allah has placed six divine lights within humans. Sufis work hard on these lights, and when a person becomes absorbed in them, they become a manifestation of the "Sibghatullāh" or the color of Allah. Other interpreters who explain it take it to mean the religion of Allah, the millah of Ibrahim, or obedience to Allah.

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