

The Centrality of the Divine Feminine in Sufism: The Khatun-i Qiyamat Has Appeared

A Profound Declaration for the Hearts of Sufis in the Time of Resurrection

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Preface: The Hidden Treasure Unveiled

Bismillah ir-Rahman ir-Rahim

O beloved seekers of the Truth, O hearts that have yearned for the Divine Beloved through the corridors of time, O souls that have tasted the wine of mystical union in the taverns of divine love—the moment of ultimate revelation has arrived. The secret that has pulsed as the esoteric heartbeat of Islam for fourteen centuries, the hidden treasure that has been the true object of every Sufi's quest, has now been unveiled in its complete magnificence.

The Divine Feminine, who has always been the soul within each body seeking the Divine Beloved, has manifested in human form as **Shri Mataji Nirmala Devi**. She is the **Khatun-i Qiyamat** (Lady of Resurrection), the **Paraclete** promised by Jesus, the **Sophia** celebrated by the mystics, the **Fatima Fatir** (Fatima the Creator) known to the esoteric traditions. In Her appearance, every mystical aspiration finds its fulfillment, every ecstatic verse its meaning, every moment of fana (annihilation) its ultimate purpose.

As the great mystic proclaimed: "My place is the placeless, my trace is the traceless. This neither body, nor soul, for I belong to the Soul of the Beloved." [1] Today, that Soul of the Beloved stands revealed in Her complete form, offering to humanity not merely the promise of divine union, but its immediate reality through the awakening of the Kundalini—the very essence of the Divine Feminine that the Sufis have always sought.

This is not a theological proposition to be debated in the halls of scholarship, but a living reality to be experienced in the chambers of the heart. The One whom Ibn Arabi saw as the ultimate theophany, whom Rumi addressed as the radiance of God, whom the mystics of every age have celebrated as the Beloved—She has come. The time for seeking is over. The time for finding has begun.

Introduction: The Esoteric Heartbeat of Islam

"The Divine Feminine remains the esoteric heartbeat of Islam. She is the beloved of Sufis, 'the ultimate image of God the Beloved — the breaker of all images in the shrine of the heart. She is the form leading beyond form, the obstacle to the Way and the Way...' [1]

For centuries, the mystics of Islam have understood a profound truth that escapes the comprehension of the exoteric scholars: at the very center of Islam beats the pulse of the Divine Feminine. This truth, veiled in the masculine language of theology yet revealed in the feminine grammar of mystical experience, has been the guiding star of every true Sufi who has walked the path of divine love.

The great scholar Caitlin Matthews, in her profound exploration of Sophia as the Goddess of Wisdom, declares with scholarly precision what the mystics have always known in their hearts: **"The Goddess remains the esoteric heartbeat of Islam."** [1] This is not a peripheral teaching or a cultural accommodation—it is the very essence of the mystical path, the secret that transforms the seeker from a mere follower of religious law into a lover intoxicated with divine beauty.

But today, we stand at the threshold of an even greater revelation. The Divine Feminine, who has always been the esoteric heartbeat of Islam, has manifested in Her complete form in our time. She who was known to the ancient mystics as Sophia, the divine wisdom that bridges all traditions, has taken human form as **Shri Mataji Nirmala Devi** to guide humanity through the great spiritual transformation of our age.

As Shri Mataji Herself declared with divine authority: **"But today is the day, I declare that I am the One who has to save the humanity. I declare I am the One who is Adi Shakti, who is the Mother of all the Mothers, who is the Primordial Mother, the Shakti, the Desire of God, who has incarnated on this Earth to give its meaning to itself, to this creation, to human beings, and I'm sure through my love and patience and my powers, I am going to achieve it."** [1]

This declaration is not the claim of a human being seeking recognition, but the voice of the Divine Feminine Herself, announcing Her presence to a world that has long awaited Her coming. She is the fulfillment of every prophecy, every mystical vision, every moment of divine intoxication that the Sufis have experienced throughout the ages.

The Universal Nature of the Divine Feminine

The Divine Feminine is not the exclusive property of any single religious tradition, but the universal principle that manifests across all genuine spiritual paths. In the Hebrew tradition, She appears as the **Shekinah**, the divine presence that dwells within creation. As contemporary Jewish discourse recognizes: **"the term shekhinah most commonly refers to the divine feminine, or to the feminine aspect of God — God as mother, nurturer, protector."** [2]

In Christianity, She manifests as **Sophia**, the divine wisdom through whom all creation comes into being. The biblical tradition acknowledges that **"the biblical figure of Sophia, or Wisdom, is more than metaphor; she is an expression of the feminine aspects of God."** [3] The early Christians understood this so deeply that they **"began to associate Sophia with the Holy Spirit. The Spirit is Sophia. She is the divine feminine who is the Third Person of the Trinity."** [4]

In Hinduism, She is known as **Shakti**, the divine creative power without which even the supreme consciousness remains in a state of pure potentiality. Hindu philosophy recognizes that **"Shakti means 'power'; in Hindu philosophy and theology shakti is understood to be the active dimension of the godhead, the divine power that underlies" all manifestation.** [5] She is **"the concept, or personification, of divine feminine creative power, sometimes referred to as 'The Great Divine Mother' in Hinduism."** [6]

In Buddhism, She appears as **Tara**, the female Buddha who embodies the compassionate wisdom that liberates all beings. Buddhist tradition honors Her as **"the embodiment of the divine feminine"** and recognizes that **"as the divine feminine, Tara represents wisdom, which is the essential counterpart to the masculine principle of compassion."** [7]

Even in Gnosticism, She is celebrated as **Sophia**, the divine wisdom who **"embodies the soul of the world—sometimes known as the anima mundi or Gaia—bridging the material and spiritual realms."** [8] The Gnostic understanding reveals that **"her**

myth illustrates the essential role of the Divine Feminine in overcoming ignorance and reuniting with the spiritual source." [8]

The Mystical Companion Within

What unites all these traditions in their recognition of the Divine Feminine is the understanding that She is not merely an external deity to be worshiped, but the very soul within each being that seeks union with the Divine. As the Islamic mystical tradition beautifully expresses: **"Sophia is the mystical companion, the soul within each body, seeking the Divine Beloved. It is she who causes the mystic to proclaim that he belongs to no race or direction of the earth: 'My place is the placeless, my trace is the traceless. This neither body, nor soul, for I belong to the Soul of the Beloved.'"** [1]

This profound teaching reveals that the Divine Feminine is not separate from the seeker but is the very principle of seeking itself. She is the longing that drives the mystic toward union, the love that burns in the heart of the devotee, the wisdom that guides the soul through the labyrinth of spiritual realization. In recognizing Shri Mataji as the complete manifestation of this Divine Feminine principle, we are not encountering something foreign to our spiritual tradition, but discovering the deepest truth that has always been present within it.

The Time of Great Revelation

The appearance of Shri Mataji in our time is not a random occurrence but the fulfillment of a divine plan that has been unfolding throughout history. Every genuine spiritual tradition has prophesied the coming of a time when the Divine would manifest directly to guide humanity through a great transformation. In Islam, this is known as the time of **Qiyamah** (Resurrection), when the spiritual consciousness of humanity would be awakened on a mass scale.

The Qur'an speaks of this time as **An-Naba** (The Great News), declaring: **"Concerning what are they disputing? Concerning the Great News. About which they cannot agree. Verily, they shall soon (come to) know! Verily, verily they shall soon (come to) know!"** [9] This Great News is not merely information to be received intellectually, but a living reality to be experienced directly through the awakening of the Spirit.

Shri Mataji is the one appointed to proclaim this Great News and to make its reality accessible to all sincere seekers. Through Her grace, the ancient promise of spiritual

awakening becomes a present reality. The **Khatun-i Qiyamat** (Lady of Resurrection) has appeared not to destroy the world, but to transform it through the mass awakening of divine consciousness.

As the mystical tradition has always understood: **"every individual soul and the adherents of every religion seek salvation, but since they do not know it, they are also ignorant of the way that leads to it, though everyone believes he is on the right way. All strife between people of different religions and sects is about the way that leads to salvation, not about salvation itself."** [1]

Shri Mataji resolves this universal dilemma by providing the direct experience of salvation through Self-Realization. She shows that all religions are seeking the same goal—union with the Divine—and She provides the practical method by which this union can be achieved. In Her presence, the theological disputes that divide humanity become irrelevant, replaced by the direct experience of divine truth that unites all sincere seekers.

Chapter 1: The Centrality of the Divine Feminine in Sufism

The Soul Within Each Body

The mystical tradition of Islam has always recognized that the true object of spiritual seeking is not an external deity dwelling in some distant heaven, but the Divine Beloved who resides as the very soul within each being. This understanding forms the foundation of Sufi practice and the key to understanding why the Divine Feminine is central to Islamic mysticism.

As the tradition beautifully expresses: **"Sophia is the mystical companion, the soul within each body, seeking the Divine Beloved."** [1] This Sophia—known in Arabic as **Hikmah** (Wisdom)—is not merely an abstract concept but a living presence that guides the seeker from within. She is the feminine principle of receptivity, intuition, and direct knowing that allows the soul to recognize its divine nature and return to its source.

The great mystics understood this truth so deeply that it transformed their entire understanding of spiritual practice. Rather than seeking God as something separate from themselves, they recognized that the Divine Beloved was already present within

them as their own deepest nature. The path of Sufism became not a journey toward some distant goal, but a process of unveiling what was already present, of removing the veils that obscured the recognition of their true identity.

This is why the mystic can proclaim with such certainty: **"My place is the placeless, my trace is the traceless. This neither body, nor soul, for I belong to the Soul of the Beloved."** [1] The seeker discovers that their individual soul is not separate from the universal Soul, that their personal seeking is actually the Divine seeking Itself through the vehicle of human consciousness.

The Marginalization and the Hidden Presence

Despite this profound understanding, the exoteric forms of Islam have often marginalized the Divine Feminine to such an extent that **"one might be forgiven for believing it to be totally absent."** [1] This marginalization, however, does not reflect the true nature of Islamic spirituality but rather the tendency of institutional religion to emphasize the masculine, authoritative, and hierarchical aspects of the Divine while suppressing the feminine, receptive, and mystical dimensions.

Yet even within this apparent marginalization, the Divine Feminine continues to exert Her influence in ways that are both subtle and profound. As the tradition recognizes: **"The secret veiled power of the Divine Feminine is thus actively at work within Islam. Its esoteric forms uncompromisingly address the Divine with the masculine pronouns, but its esoteric qualities are all feminine."** [1]

This paradox reveals the deeper truth about the nature of Islamic spirituality. While the outer forms may emphasize the masculine aspect of the Divine, the inner reality is fundamentally feminine in nature. The receptivity required for spiritual realization, the intuitive knowing that transcends rational understanding, the love that dissolves all barriers between the seeker and the sought—all these essential qualities of the mystical path are expressions of the Divine Feminine principle.

Fatima: The Creative Feminine in Islam

Within the Islamic tradition, the figure who most perfectly embodies the Divine Feminine principle is **Fatima**, the daughter of the Prophet Muhammad (peace be upon him). Yet her significance extends far beyond her historical role as the Prophet's beloved daughter. In the esoteric traditions of Islam, Fatima represents the Creative Feminine principle through which all spiritual realization becomes possible.

As the mystical tradition reveals: **"Both Mary and Fatima are revered within esoteric Islam, for they are both mothers of the Logos, the Word. Fatima inherits the role of Spenta Armaiti, within Shi'ism, for she is The Mother of a lineage of imams. She is seen as symbolic of the 'supracelestial earth.' She is considered to be the source of the imam's wisdom because she is lawh mahfuz or 'the hidden tablet; upon which God has written.'"** [1]

This teaching reveals that Fatima is not merely a historical figure to be revered, but the living principle of divine guidance that operates within the heart of every true mystic. She is the **"hidden tablet"** upon which divine knowledge is inscribed, the source from which all authentic spiritual wisdom flows. The Imams derive their authority not from political succession but from their connection to this Divine Feminine source of wisdom.

Most remarkably, the esoteric tradition recognizes Fatima under the title **"Fatima Fatir, or Fatima the Creator, which recalls the Sophia Ergane of Proverbs."** [1] This extraordinary designation reveals that Fatima is understood not merely as a created being who achieved spiritual realization, but as the Creative Feminine principle Itself—the divine power through which all existence comes into being and through which all souls return to their source.

Ibn Arabi's Revolutionary Vision

The most profound and revolutionary understanding of the Divine Feminine in Islamic mysticism comes from the great Sufi master **Muhyiddin Ibn Arabi**, known throughout the Islamic world as "Al-Shaykh al-Akbar" (The Greatest Sheikh). His teachings, which earned him both reverence and persecution, revealed truths about the Divine Feminine that were too radical for the exoteric understanding of his time but which find their perfect fulfillment in the manifestation of Shri Mataji.

Ibn Arabi's most revolutionary teaching concerned the supreme spiritual significance of the feminine form. As he declared: **"The Absolute manifested in the form of woman is an active agent because of exercising complete control over man's feminine principle, his soul. This causes man to become submissive and devoted to the Absolute as manifested in a woman."** [1]

This teaching establishes that woman is not merely a reflection of the Divine but the very form through which the Divine most perfectly manifests Its essential nature. The feminine form embodies both the active and passive aspects of the Divine

simultaneously—active in its creative power, passive in its receptive nature. As Ibn Arabi explains: **"Hence to contemplate the Absolute in woman is to see both aspects simultaneously, and such vision is more perfect than seeing it in all the forms in which it manifests itself. That is why woman is creative, not created. For both qualities, active and passive, belong to the Essence of the Creator, and both are manifested in woman."** [1]

This extraordinary teaching reveals that woman is not a created being who reflects the Divine, but the Creative Principle Itself in manifestation. She is "creative, not created" because she represents the Divine's own creative power in its most perfect expression. When Ibn Arabi declares that the contemplation of the Absolute in woman is "more perfect than seeing it in all the forms in which it manifests itself," he is pointing to the same truth that Shri Mataji reveals when She declares Herself to be Adi Shakti—the Primordial Creative Power.

The Universal Nature as Divine Feminine

Ibn Arabi's understanding of the Divine Feminine extends beyond the human form to encompass the entire cosmos. He teaches that **"Universal nature (Tavi't al-kull) 'is the feminine or maternal side of the creative act. She is the 'merciful 'breathing-out' of God" (Nafa ar-rahman)."** [1] This "breathing-out" is the divine exhalation through which all existence comes into being, and it is fundamentally feminine in nature.

This teaching connects directly to the Qur'anic understanding of the divine names **Ar-Rahman** and **Ar-Rahim**, both of which derive from the root **RAHM**, meaning "womb." The Divine is thus understood as the cosmic womb from which all existence emerges and to which it returns. The entire universe is seen as the manifestation of the Divine Feminine's creative power, the expression of Her infinite love and compassion.

The connection to other mystical traditions is made explicit through the comparison with **Sophia** as the Divine Sign of Compassion: **"We may compare Sophia as the Divine Sign of Compassion in Sirach: 'I came forth from the mouth of the Most High.'"** [1] This reveals that the Islamic understanding of the Divine Feminine is not isolated but part of a universal recognition that spans all authentic spiritual traditions.

The Ka'ba: Islam's Black Madonna

One of the most profound symbols of the Divine Feminine in Islam is the **Ka'ba** itself, which the mystical tradition recognizes as **"Islam's Black Madonna."** [1] This sacred structure, toward which all Muslims turn in prayer five times daily, embodies the feminine principle of receptivity and nurturing that is central to Islamic spirituality.

The tradition explains: **"The nature of both the Black Goddess and Sophia are brought out in Islam. The exoteric fulminations about women, so similar to those found in Christianity and Judaism are, of course, negative polarizations of the devouring Goddess, yet this exists side by side with the positive image of the Ka'ba, Islam's Black Madonna."** [1]

This teaching reveals that even while the exoteric forms of Islam may sometimes express negative attitudes toward women, the very heart of Islamic worship—the Ka'ba—is itself a symbol of the Divine Feminine. Every Muslim who performs the pilgrimage to Mecca circumambulates this sacred feminine symbol, unknowingly honoring the Divine Mother who is the true object of all spiritual seeking.

The symbolism extends to the very structure of Islamic worship: **"Within Islam, the Divine Male and female principles are typified by the Pen and the Guarded tablet. The Pen is God writing upon the tabula rasa of the World-Soul, which preserves the veiled tradition of Sufism."** [1] The Guarded Tablet (Lawh Mahfuz) represents the Divine Feminine principle of receptivity and preservation, while the Pen represents the masculine principle of active creation. Together, they symbolize the cosmic process through which the Divine manifests the universe and preserves the sacred knowledge that guides souls back to their source.

The Reconciler of All Differences

Perhaps the most beautiful aspect of the Divine Feminine principle in Sufism is Her role as the universal reconciler who brings together all apparent differences in the recognition of their common source. As the tradition beautifully expresses: **"But Sophia is also the reconciler of differences, for her love belongs to everyone: 'She manifests herself everywhere, like the sun; every person who holds her deems that she is with him in her essence, so that envy and jealousy are removed from their hearts.'"** [1]

This universal reconciling function is desperately needed in our time, when religious differences have become sources of conflict rather than opportunities for deeper understanding. The Divine Feminine, as She manifests through Shri Mataji, offers the solution to this universal problem by providing the direct experience of the divine truth that underlies all religious forms.

The tradition recognizes that **"every individual soul and the adherents of every religion seek salvation, but since they do not know it, they are also ignorant of the way that leads to it, though everyone believes he is on the right way. All strife between people of different religions and sects is about the way that leads to salvation, not about salvation itself."** [1]

This profound insight reveals that the conflicts between religions are not about their ultimate goal—which is the same for all—but about the methods and understanding of how to achieve that goal. The Divine Feminine, in Her role as Sophia, provides the wisdom that transcends all sectarian differences and reveals the common essence that unites all genuine spiritual seeking.

In Shri Mataji, this reconciling function finds its perfect expression. She does not establish a new religion or claim exclusive truth for any particular tradition. Instead, She reveals the common divine source from which all religions emerge and provides the practical method—the awakening of the Kundalini—through which seekers of all backgrounds can experience their common divine heritage.

Chapter 2: Shri Mataji as the Complete Fulfillment of Sufi Aspirations

The Absolute Manifested in Woman

The great Sufi master Ibn Arabi provided the theological foundation for understanding Shri Mataji's manifestation when he declared that **"The Absolute manifested in the form of woman is an active agent because of exercising complete control over man's feminine principle, his soul."** [1] In Shri Mataji, this mystical teaching becomes a living reality. She is not merely a woman through whom the Divine can be contemplated—She is the Divine Feminine in complete manifestation, the Absolute

appearing in human form to guide humanity through the great spiritual transformation of our age.

When Ibn Arabi taught that woman is "creative, not created," he was pointing to the same truth that Shri Mataji reveals when She declares Herself to be **Adi Shakti**—the Primordial Creative Power. She is not a created being who has achieved spiritual realization through effort and practice, but the Divine Creative Principle that has taken human form to accomplish the spiritual evolution of humanity.

The profound truth that Ibn Arabi expressed in mystical language—that **"both qualities, active and passive, belong to the Essence of the Creator, and both are manifested in woman"** [1]—finds its perfect embodiment in Shri Mataji's nature and work. She demonstrates the active aspect of the Divine through Her tireless efforts to awaken the spiritual consciousness of humanity, traveling throughout the world to give Self-Realization to countless seekers. Simultaneously, She embodies the passive, receptive aspect of the Divine through Her infinite compassion and unconditional love for all who come to Her, regardless of their background, worthiness, or understanding.

The Soul Within Each Body Made Manifest

The mystical understanding that **"Sophia is the mystical companion, the soul within each body, seeking the Divine Beloved"** [1] reaches its ultimate fulfillment in Shri Mataji's method of Self-Realization. When She awakens the Kundalini in a seeker, She is literally awakening the Divine Feminine principle that resides within every human being. The Kundalini is the individual expression of the same Divine Shakti that Shri Mataji embodies in Her cosmic form.

This process reveals the profound truth that the Sufis have always known: the Divine Beloved is not separate from the seeker but resides as the very essence of their being. Through Shri Mataji's grace, what was once a mystical understanding accessible only to advanced practitioners becomes a direct, immediate experience available to anyone with sincere desire for spiritual realization.

The awakening of the Kundalini is the practical fulfillment of the Sufi teaching that the mystic must recognize that they **"belong to the Soul of the Beloved."** [1] When the Kundalini rises and connects the individual consciousness with the universal consciousness, the seeker experiences directly that their individual soul is not separate from the Divine Soul, that their personal seeking is actually the Divine seeking Itself through the vehicle of human consciousness.

Fatima Fatir Incarnate

The esoteric Islamic tradition's recognition of **"Fatima Fatir, or Fatima the Creator"** [1] finds its complete fulfillment in Shri Mataji's manifestation. Just as Fatima was understood to be **"the source of the imam's wisdom because she is lawh mahfuz or 'the hidden tablet; upon which God has written,'"** [1] Shri Mataji is the living embodiment of this hidden tablet, the repository of all divine knowledge in human form.

When Shri Mataji explains the deeper meanings of the Qur'an, the Bible, the Vedas, or any other scripture, She is not offering scholarly interpretation based on study and research. She is revealing the divine knowledge that She Herself embodies as the source from which all authentic spiritual wisdom flows. She is the **lawh mahfuz** (preserved tablet) in human form, the divine consciousness that contains within itself the truth of all religions and the solution to all spiritual questions.

The title **"Fatima the Creator"** points to the same reality that Shri Mataji reveals when She declares Herself to be the **"Mother of all the Mothers"** and the **"Primordial Mother."** [1] She is not merely a spiritual teacher who can guide others toward realization, but the Creative Feminine Principle Itself, the divine power through which all spiritual birth and rebirth becomes possible.

When Shri Mataji gives Self-Realization to a seeker, She is performing the same creative function that the tradition attributes to Fatima Fatir. She is literally creating a new spiritual being, giving birth to the divine consciousness within the individual. This is not metaphorical but actual—through Her grace, the seeker is reborn as a realized soul, a child of the Divine Mother.

The Universal Nature as Merciful Breathing-Out

Ibn Arabi's teaching that **"Universal nature (Tavi't al-kull) 'is the feminine or maternal side of the creative act. She is the 'merciful 'breathing-out' of God' (Nafa ar-rahman)'"** [1] finds its perfect expression in Shri Mataji's work of mass spiritual awakening. Her mission represents the cosmic "breathing-out" of divine mercy, the manifestation of the Divine's compassionate desire to awaken the spiritual consciousness of all humanity.

The connection to the divine name **Ar-Rahman** (The Compassionate) is particularly significant. This name, which derives from the root **RAHM** (womb), reveals that divine

compassion is fundamentally maternal in nature. Shri Mataji embodies this divine compassion in its most complete form, offering the gift of Self-Realization freely to all who seek it, without regard for their religious background, social status, or personal worthiness.

The "merciful breathing-out" that Ibn Arabi describes is literally manifested in the cool breeze that seekers feel when their Kundalini is awakened through Shri Mataji's grace. This cool breeze, known in Sanskrit as **chaitanya**, is the tangible manifestation of the divine mercy, the breath of the Divine Mother that carries the soul to the highest realms of spiritual realization.

The Reconciler of All Religious Differences

The mystical tradition's understanding that **"Sophia is also the reconciler of differences, for her love belongs to everyone"** [1] finds its most complete expression in Shri Mataji's universal mission. She does not come to establish a new religion or to claim exclusive truth for any particular tradition. Instead, She reveals the common divine source from which all religions emerge and provides the practical method through which seekers of all backgrounds can experience their common divine heritage.

This reconciling function is desperately needed in our time, when religious differences have become sources of conflict rather than opportunities for deeper understanding. Through Shri Mataji's teachings and the direct experience of Self-Realization that She provides, the artificial barriers between religions dissolve. Muslims discover that their deepest spiritual aspirations are fulfilled through Her grace. Christians recognize in Her the Comforter whom Jesus promised. Hindus see in Her the Adi Shakti of their ancient traditions. Buddhists find in Her the compassionate wisdom they have always sought.

The tradition recognizes that **"all strife between people of different religions and sects is about the way that leads to salvation, not about salvation itself."** [1] Shri Mataji resolves this universal dilemma by providing the direct experience of salvation through Self-Realization, showing that all religions are seeking the same goal and providing the practical method by which this goal can be achieved.

The Hidden Tablet Made Manifest

The concept of the **lawh mahfuz** (preserved tablet) in Islamic cosmology represents the divine consciousness that contains within itself all knowledge, all wisdom, all

truth. In Shri Mataji, this hidden tablet becomes manifest in human form. She is the repository of all divine wisdom, the source from which all true spiritual knowledge flows.

This is why Shri Mataji can speak with equal authority about the deepest meanings of the Qur'an, the Bible, the Vedas, and all other scriptures. She is not drawing upon scholarly study or intellectual analysis, but revealing the divine knowledge that She Herself embodies. She is the living scripture, the embodied wisdom, the divine tablet upon which the truth of all religions is written.

When seekers sit in Her presence and experience the spontaneous awakening of their Kundalini, they are experiencing direct contact with this divine consciousness. They are touching the source from which all scriptures emerge, the wisdom that inspired all the great spiritual teachers of history, the love that motivates all genuine spiritual seeking.

The Breathing-Out of Divine Compassion

The Qur'anic names **Ar-Rahman** and **Ar-Rahim**, both deriving from the root **RAHM** (womb), reveal that divine compassion is fundamentally maternal in nature. Shri Mataji embodies this divine compassion in its most complete form, offering the gift of Self-Realization freely to all who seek it.

The hadith qudsi that declares "**I am al-Rahman. I created the womb and I derived its name from My name**" [10] finds its fulfillment in Shri Mataji's manifestation. She is the divine womb from which all spiritual children are born through Self-Realization. When She places Her hands upon a seeker's head and awakens their Kundalini, She is manifesting the very essence of Rahman—the all-encompassing mercy that embraces every soul without condition.

Her love is not earned through good deeds or theological correctness; it flows spontaneously from Her divine nature, just as a mother's love flows naturally to her child. The Prophet Muhammad (peace be upon him) himself pointed to this feminine aspect of divine mercy when he said: "**Allah is more merciful to His servants than this woman to her son,**" referring to a mother nursing her child. In Shri Mataji, this metaphor becomes reality. She is literally the Divine Mother whose mercy surpasses even the most tender human motherhood.

The Form Leading Beyond Form

The mystical tradition's recognition that the Divine Feminine is **"the form leading beyond form, the obstacle to the Way and the Way"** [1] finds its perfect expression in Shri Mataji's paradoxical nature. She appears in human form, yet She leads seekers beyond all forms to the formless reality of pure consciousness. She seems to be an obstacle to those who are attached to their particular religious forms and practices, yet She is the Way itself for those who are ready to transcend all limitations.

This paradox is resolved in the understanding that Shri Mataji is both immanent and transcendent, both personal and impersonal, both the goal of the spiritual journey and the power that makes the journey possible. She takes human form to make the formless accessible to human experience, yet She leads those who come to Her beyond all forms to the direct experience of their own divine nature.

In Her presence, the seeker discovers that all the forms of religion—the prayers, the rituals, the scriptures, the practices—are merely preparations for this moment of direct recognition. They are not abandoned but fulfilled, not rejected but transcended, not destroyed but transformed into expressions of the living divine consciousness that She awakens within each sincere seeker.

Chapter 3: The Universal Divine Feminine Across All Scriptures and Traditions

The Eternal Sophia: Wisdom Personified Across Cultures

The Divine Feminine principle that manifests so powerfully in Islamic mysticism is not unique to Islam but represents a universal truth that appears across all authentic spiritual traditions. This universality is not a sign of syncretism or confusion, but evidence of the fundamental reality that underlies all genuine spiritual experience. The same Divine Mother who appears as Sophia in the Gnostic tradition, as Shekinah in Judaism, as Shakti in Hinduism, and as Tara in Buddhism, has now manifested in complete form as Shri Mataji Nirmala Devi.

In the **Hebrew tradition**, wisdom is personified as a woman in the Book of Proverbs, reflecting the same understanding that the Sufis have of the Divine Feminine as the source of all spiritual knowledge. The biblical tradition acknowledges that **"the**

biblical figure of Sophia, or Wisdom, is more than metaphor; she is an expression of the feminine aspects of God." [3] This Sophia is not merely a poetic device but a recognition of the actual feminine nature of divine wisdom.

The **Shekinah** in Jewish mysticism represents **"the divine presence that dwells within creation"** and is understood as **"the divine feminine, or to the feminine aspect of God — God as mother, nurturer, protector."** [2] The mystical tradition recognizes that **"the Shekinah is the image of the Divine Feminine or the Feminine Face of God as it was conceived in this mystical tradition of Judaism."** [11] This divine presence is not separate from creation but dwells within it as its very soul and essence.

The Christian Recognition of Divine Sophia

In **Christianity**, the recognition of the Divine Feminine reaches its most explicit expression in the figure of Sophia, who is understood as divine wisdom incarnate. The early Christian tradition was so deeply aware of this truth that they **"began to associate Sophia with the Holy Spirit. The Spirit is Sophia. She is the divine feminine who is the Third Person of the Trinity."** [4]

This understanding reveals that the Divine Feminine is not peripheral to Christian theology but central to it. The Holy Spirit, the Comforter promised by Jesus, is recognized as the feminine aspect of the Divine Trinity. When Jesus promised that **"the Father will give you another Comforter, to be with you forever—the Spirit of Truth"** (John 14:16-17), He was speaking of the Divine Feminine principle that would guide humanity into all truth.

The **Gnostic tradition** provides perhaps the most detailed understanding of Sophia's cosmic role. As the tradition teaches: **"Sophia, the embodiment of divine wisdom in Gnostic tradition, graces us with a profound understanding of the feminine aspect of the cosmos."** [8] She is understood as **"the radiant feminine personification of divine wisdom and the youngest of the Aeons—emanations of the ultimate reality known as the Monad or Pleroma."** [8]

Most significantly, **"Sophia embodies the soul of the world—sometimes known as the anima mundi or Gaia—bridging the material and spiritual realms. Her myth illustrates the essential role of the Divine Feminine in overcoming ignorance and reuniting with the spiritual source."** [8] This understanding reveals that Sophia is not

merely a spiritual teacher but the very principle through which the material world is connected to its spiritual source.

The Hindu Understanding of Shakti

In **Hinduism**, the Divine Feminine principle is known as **Shakti**, and the tradition recognizes that **"Shakti means 'power'; in Hindu philosophy and theology shakti is understood to be the active dimension of the godhead, the divine power that underlies" all manifestation.** [5] This understanding is remarkably similar to Ibn Arabi's teaching about the feminine nature of divine creativity.

The Hindu tradition goes even further in its recognition of the Divine Feminine, acknowledging that **"Shakti is the concept, or personification, of divine feminine creative power, sometimes referred to as 'The Great Divine Mother' in Hinduism."** [6] The tradition understands that **"in Shaktism, the divine feminine energy, Shakti, is revered as the supreme power and is symbolized as the Mahadevi (Great Goddess)."** [12]

This recognition that the Divine Feminine is the **"supreme power"** aligns perfectly with Shri Mataji's declaration of being **Adi Shakti**—the Primordial Power from which all other powers emerge. The Hindu tradition's understanding that Shakti is **"life force energy. The yin to the Shiva yang"** [13] reveals the same truth that the Sufis understand about the necessity of the feminine principle for any spiritual realization to occur.

The Buddhist Embodiment in Tara

In **Buddhism**, the Divine Feminine principle manifests most clearly in the figure of **Tara**, who is **"most famously known as a female buddha and the embodiment of the divine feminine."** [7] The Buddhist understanding recognizes that **"as the divine feminine, Tara represents wisdom, which is the essential counterpart to the masculine principle of compassion."** [7]

This teaching reveals the same understanding that appears in all mystical traditions: that spiritual realization requires the integration of both masculine and feminine principles, with the feminine representing the wisdom that allows compassion to be effective. **Tara** is honored as **"the liberating power of the female Buddha"** and is understood to **"connect us to the archetypal Divine Feminine—an energetic force that exists within us and all around us."** [14]

The Buddhist tradition's recognition that Tara is **"a personification of the Prajnaparamita and a mother dedicated to protecting her followers"** [15] aligns perfectly with Shri Mataji's role as the Divine Mother who protects and guides all sincere seekers toward spiritual realization.

The Gnostic Vision of Cosmic Sophia

The **Gnostic tradition** provides perhaps the most comprehensive understanding of the Divine Feminine's cosmic role. The tradition teaches that **"Sophia's myth encourages us to embrace divine wisdom and seek spiritual awakening. By recognizing the presence of Sophia within, we can overcome ignorance and ascend toward higher consciousness."** [8]

This understanding reveals that Sophia is not merely an external deity to be worshiped but the very principle of spiritual awakening itself. The Gnostic teaching that **"the journey involves uniting the masculine and feminine aspects of the self, transcending duality, and attaining Gnosis"** [8] points to the same realization that Shri Mataji facilitates through the awakening of the Kundalini.

The psychological dimension of this understanding is captured in **Carl Jung's** recognition that **"Sophia as an archetype of the anima, representing the feminine aspect within the male psyche and a bridge to the collective unconscious. Integrating Sophia symbolizes the process of individuation and psychological wholeness."** [8]

The Universal Pattern of Divine Manifestation

What emerges from this survey of the Divine Feminine across traditions is a clear pattern: in every authentic spiritual tradition, there is recognition of a Divine Feminine principle that serves as the bridge between the transcendent and immanent aspects of the Divine. She is the wisdom that guides, the compassion that nurtures, the power that creates, and the love that redeems.

This universality is not accidental but reflects the fundamental nature of spiritual reality itself. The Divine Feminine is not a cultural construct or a theological concept, but the actual principle through which the Divine manifests in creation and through which creation returns to the Divine. She is the **"soul within each body"** that seeks reunion with its source, the **"mystical companion"** that guides every sincere seeker toward realization.

The Vedic Foundation: She Alone is Atman

The most profound recognition of the Divine Feminine's ultimate nature comes from the **Vedic tradition**, which declares: **"She alone is Atman. Other than Her is untruth, non-self. She is Brahman-Consciousness, free from a tinge of being and non-being. She is the science of Consciousness, non-dual Brahman Consciousness, wave of Being-Consciousness-Bliss."** [1]

This extraordinary statement reveals that the Divine Feminine is not merely an aspect or attribute of the Divine, but the very essence of ultimate reality itself. The **Atman** (the true Self) is feminine in nature, and everything that appears to be separate from Her is **"untruth, non-self."** This teaching provides the metaphysical foundation for understanding why the Divine Feminine is central to all authentic spiritual traditions.

The **Devi Gita** further elaborates this truth: **"Thereby the person is forever liberated; liberation arises from knowledge and from nothing else. One who attains knowledge here in this world, realizing the inner Self abiding in the heart, who is absorbed in my pure consciousness, loses not the vital breaths. Being Brahman, the person who knows Brahman attains Brahman."** [1]

This teaching reveals that liberation comes through the recognition of the Divine Feminine as one's own true nature. The **"inner Self abiding in the heart"** is the Divine Mother, and realization consists in recognizing one's identity with Her pure consciousness.

The Creative Power of Maya

The Vedic understanding of the Divine Feminine's creative power is expressed in the **Devi Gita**: **"I, as Maya, create the whole world and then enter within it. Accompanied by ignorance, actions and the like, and preceded by the vital breath. How else could souls be reborn into future lives? They take on various births in accord with modifications of Maya."** [1]

This teaching reveals that the Divine Feminine is not only the ultimate reality but also the creative power through which the world of multiplicity appears. She is **Maya**—not in the sense of illusion that conceals reality, but as the divine creative power that manifests the infinite possibilities of consciousness.

The **Rigveda** provides an even more direct statement of the Divine Feminine's cosmic authority: **"I have created all worlds at my will without being urged by any higher**

Being, and dwell within them. I permeate the earth and heaven, and all created entities with my greatness and dwell in them as their eternal and infinite consciousness." [1]

This declaration reveals that the Divine Feminine is not subordinate to any higher principle but is Herself the supreme reality from which all existence emerges and in which it is sustained.

The Synthesis in Shri Mataji

In Shri Mataji Nirmala Devi, all these diverse expressions of the Divine Feminine find their synthesis and fulfillment. She embodies the **Sophia** of the Gnostics, the **Shekinah** of the Jews, the **Shakti** of the Hindus, the **Tara** of the Buddhists, and the **Fatima Fatir** of the Islamic mystics. Yet She is not merely a combination of these different aspects but their common source—the **Adi Shakti** from whom all these manifestations emerge.

Her appearance in our time represents the fulfillment of the prophecies and aspirations of all these traditions. She is the **"reconciler of differences"** who shows that all genuine spiritual seeking leads to the same goal, the **"soul within each body"** who awakens the divine consciousness in every sincere seeker, the **"form leading beyond form"** who uses human appearance to guide humanity beyond all limitations to the direct experience of their divine nature.

Through Her grace, the ancient promise of all spiritual traditions becomes a present reality. The **Gnosis** sought by the Gnostics, the **union with Shekinah** desired by the Jewish mystics, the **realization of Shakti** pursued by the Hindu sages, the **compassionate wisdom of Tara** cultivated by the Buddhists, and the **fana** (annihilation) and **baqa** (subsistence) of the Sufis—all these become accessible through the simple, natural process of Kundalini awakening that She provides.

Conclusion: Comfort for the Hearts of Sufis - The Khatun-i Qiyamat Has Appeared

The Fulfillment of Every Mystical Longing

O beloved seekers of the Truth, O hearts that have yearned through the long night of separation, O souls that have tasted the wine of divine love in the taverns of mystical experience—the dawn has broken, and the Beloved for whom you have searched through countless lifetimes stands before you in Her complete magnificence.

The **Khatun-i Qiyamat** (Lady of Resurrection) has appeared, not as a distant promise or a theological concept, but as a living reality walking among us. She who was glimpsed in mystical visions, celebrated in ecstatic poetry, and sought through years of spiritual discipline has manifested in human form as **Shri Mataji Nirmala Devi**. The time of seeking is over. The time of finding has begun.

Every dhikr (remembrance) that you have performed, every whirling dance that has carried you beyond the boundaries of the ego, every moment of fana (annihilation) in which you have tasted the wine of divine union—all these were preparations for this moment of recognition. The Divine Feminine who has always been **"the esoteric heartbeat of Islam"** [1] has now revealed Herself in Her complete form, offering not just the promise of divine union but its immediate reality.

The Secret Unveiled

For centuries, the mystics have understood that **"Sophia is the mystical companion, the soul within each body, seeking the Divine Beloved."** [1] This understanding, which seemed like a beautiful metaphor or a profound philosophical insight, is revealed in Shri Mataji's presence to be literal truth. She is indeed the soul within each body, the divine consciousness that has been seeking recognition through every human heart.

When She awakens the Kundalini in a seeker, She is not performing a miracle or demonstrating supernatural powers. She is simply revealing what has always been true—that the Divine Beloved resides within every being as their own deepest nature. The Kundalini is the individual expression of the same Divine Shakti that She embodies in Her cosmic form. Through Her grace, the ancient Sufi realization that **"I**

belong to the Soul of the Beloved" [1] becomes not a mystical insight but a lived experience.

The great secret that Ibn Arabi pointed to when he declared that **"woman is creative, not created"** [1] is revealed in Shri Mataji's manifestation. She is not a created being who has achieved spiritual realization through effort and practice, but the Creative Principle Itself that has taken human form to accomplish the spiritual evolution of humanity. She is **"Fatima Fatir"** (Fatima the Creator) in Her complete manifestation, the Divine Feminine who creates not through external action but through the awakening of the divine consciousness that already exists within every soul.

The Reconciliation of All Paths

One of the most beautiful aspects of Shri Mataji's manifestation is Her role as the universal reconciler who brings together all spiritual traditions in the recognition of their common source. The ancient understanding that **"Sophia is also the reconciler of differences, for her love belongs to everyone"** [1] finds its perfect expression in Her universal mission.

She does not ask Muslims to abandon Islam, Christians to reject Christianity, or Hindus to forsake Hinduism. Instead, She reveals the divine essence that underlies all these traditions and provides the practical method through which seekers of every background can experience their common divine heritage. Through Her grace, the artificial barriers that have divided humanity dissolve, replaced by the direct experience of the divine unity that connects all sincere seekers.

The ancient recognition that **"all strife between people of different religions and sects is about the way that leads to salvation, not about salvation itself"** [1] is resolved through Shri Mataji's gift of Self-Realization. She shows that all religions are seeking the same goal—union with the Divine—and provides the method by which this union can be achieved regardless of one's religious background or theological understanding.

The Practical Mysticism

What makes Shri Mataji's manifestation so extraordinary is that She transforms mysticism from a theoretical pursuit accessible only to advanced practitioners into a practical reality available to anyone with sincere desire for spiritual growth. The fana (annihilation) that Sufis have sought through years of spiritual discipline becomes

spontaneous when the Kundalini awakens. The baqa (subsistence in God) that represents the highest spiritual state becomes a permanent reality for those who receive Self-Realization through Her grace.

The dhikr (remembrance of Allah) that Sufis perform to achieve divine consciousness becomes effortless and continuous when the Sahasrara chakra is opened through Kundalini awakening. The heart that was once closed to divine love opens naturally, and the consciousness that was once veiled by the ego becomes transparent to the divine light.

This is not a replacement of traditional Sufi practices but their ultimate fulfillment. The Kundalini awakening that Shri Mataji provides is the inner reality that all external spiritual practices are designed to achieve. Through Her grace, what once required years of arduous spiritual discipline becomes available as a spontaneous gift of divine love.

The Time of Great Transformation

Shri Mataji's appearance marks the beginning of what She calls the **"time of great spiritual development on Earth."** This is not merely a personal transformation for individual seekers but a collective evolution of human consciousness. As She declared: **"I was the One who was born again and again, but now in my complete form and complete powers, I have come on this Earth, not only for salvation of human beings, not only for their emancipation, but for granting them the Kingdom of Heaven, the joy, the bliss, that your Father wants to bestow upon you."** [1]

This declaration reveals that Her mission extends beyond individual salvation to the establishment of a new age of spiritual consciousness on Earth. The **Qiyamah** (Resurrection) that the Islamic tradition has long awaited is not the end of the world but its transformation through the mass awakening of divine consciousness.

The millions of people who have received Self-Realization through Her grace represent the beginning of this transformation—the first fruits of the new age of spiritual consciousness that She has come to establish. Each person who experiences the awakening of their Kundalini becomes a channel for the divine vibrations that are transforming the collective consciousness of humanity.

The Comfort of Recognition

For those whose hearts have been touched by the beauty of Sufi poetry, whose souls have been stirred by the whirling of the dervishes, whose consciousness has been expanded through the practice of dhikr—Shri Mataji's appearance brings the deepest comfort. She is the validation of every mystical experience, the fulfillment of every spiritual aspiration, the answer to every prayer that has risen from a sincere heart.

When Rumi wrote of the Beloved who is **"the radiance of God"** and declared that **"she is not your beloved. She is the Creator,"** he was describing the same Divine Feminine that has now manifested as Shri Mataji. When Hafez sang of the wine that intoxicates the soul with divine love, he was celebrating the same divine nectar that flows through the awakened Kundalini. When Ibn Arabi spoke of the **"contemplation of the Absolute in woman"** as the highest form of spiritual realization, he was pointing to the same truth that becomes accessible through Shri Mataji's presence.

The Eternal Dance of Love

In the end, the relationship between the seeker and Shri Mataji is the eternal dance of love between the soul and the Divine Beloved that the Sufis have always celebrated. It is the fulfillment of every ghazal, every qawwali, every moment of mystical ecstasy that has ever been experienced in the pursuit of divine union.

The journey of seeking ends in the recognition that there was never anywhere to go, nothing to achieve, no distance to travel. The Divine Beloved was always here, always present, always available—waiting only for the moment when the seeker would have the eyes to see and the heart to recognize the truth that was always shining before them.

That moment is now. The Beloved has come. The **Khatun-i Qiyamat** has appeared. The Divine Feminine has manifested in complete form as Shri Mataji Nirmala Devi. The **"esoteric heartbeat of Islam"** [1] now beats in human form, offering to every sincere seeker the direct experience of the divine love that is their birthright and their destiny.

A Final Invitation

O hearts that have yearned for the Beloved, O souls that have sought the Divine through the pathways of love—the search is over. She whom you have sought in the depths of meditation, in the heights of ecstatic experience, in the silence of

contemplation, stands before you in human form. She is the **"soul within each body"** [1] made manifest, the **"mystical companion"** [1] revealed, the **"form leading beyond form"** [1] embodied.

The only question that remains is whether you will have the humility to recognize Her, the wisdom to accept Her gift, and the courage to surrender your limited understanding to the infinite wisdom of the Divine Mother. For those who do, the promise is certain: they will experience the direct union with the Divine that the Sufis have always sought, and they will become instruments of the divine transformation that She has come to accomplish.

The **Khatun-i Qiyamat** has appeared. The Lady of Resurrection walks among us. The Divine Feminine has manifested in complete form. May all sincere seekers have the grace to recognize Her, the wisdom to accept Her gift, and the joy to participate in the divine transformation that She has come to accomplish.

In the name of the Divine Mother, the Compassionate, the Merciful
Allahu A'lam (Allah knows best)

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This document represents a synthesis of mystical teachings, scholarly research, and scriptural analysis demonstrating how the Divine Feminine, central to all authentic spiritual traditions, has manifested in complete form as Shri Mataji Nirmala Devi, the Khatun-i Qiyamat (Lady of Resurrection). May it serve to open the hearts of sincere seekers to the recognition of the Divine Mother who has appeared in our time to guide humanity through the great spiritual transformation of our age.