

Soulidarity with Universality: The Call of the Time Spiritual Relationality as the Blueprint for Planetary Evolution

Dr. Aneeqa Malik¹

Abstract

This article recounts my experiential engagement with the Call of the Time (COTT) dialogue, a collaborative initiative between the Brahma Kumaris (BK) and Minhaj University Lahore's Shaykh-ul-Islam Spiritual Studies Centre (SISS), facilitated by the Department of Religion and Philosophy. Framed within Brahma Kumaris' cyclical cosmology and SISS's mission to synthesise Islamic spirituality with contemporary challenges, the event exemplified the potential of inter-spiritual dialogue to transcend sectarian boundaries within Pakistan as observed through the varied inter-faith participation. As a fellow of the Inayatiyya Universal Sufi Order a lineage founded by Hazrat Inayat Khan to synthesise Sufi mysticism with universal spirituality I participated in this dialogue to explore resonances between my own tradition's emphasis on Tawhid (Divine Unity) and the Brahma Kumaris' (BK) teachings on soul consciousness and cyclical time. Through thematic analysis, this study explores how the convergence of Sufi universalism (as articulated by Pir Zia Inayat-Khan, grandson of Hazrat Inayat Khan) and BK teachings on soul consciousness can foster a transformative space for socio-spiritual renewal to address humanity's existential crises locally and globally. Additionally, by articulating the concept of "Soulidarity with Universality," the study argues that inner spiritual transformation manifested through meditative practices and reflective discourse can catalyse collective social renewal when understood as an expression of spiritual relationality. The discussion is contextualised within contemporary challenges of social disconnection and the limitations of conventional interfaith dialogue in Pakistan, suggesting that a socio-spiritual integration model rooted in relational engagement offers a promising path toward societal transformation.

Key themes include the dissolution of artificial binaries between inner transformation and social action, the amplification of spiritual relationality beyond interfaith paradigms, and the implications of such dialogues for fostering global solidarity.

Keywords: *Inter-spiritual dialogue, Socio-spirituality, Spiritual relationality, Universal sufism, Soul consciousness, Soulidarity, Integral consciousness, Trans-spirituality*

¹ Integral Soulidarity Research Academy (iSRA)

Introduction

Globalisation and rapid social change have intensified the need to bridge personal spirituality with social responsibility – a relationship conceptualised as socio-spirituality. The “*Call of the Time*” dialogues, initiated by the Brahma Kumaris, seek to address these pressing challenges by promoting inner transformation, cultivating genuine compassion, and applying spiritual wisdom in practical ways to enhance societal well-being. The recent event at the MUL Spiritual Centre in Lahore is particularly noteworthy for its dual emphasis on personal spiritual practice and its potential to foster social harmony among people of various faiths.

The *Call of the Time* dialogue, hosted by the Department of Religion and Philosophy at Minhaj University Lahore (MUL) in collaboration with the Shaykh-ul-Islam Spiritual Studies Centre (SISS), represented a pioneering academic and spiritual endeavour in Pakistan’s socio-religious landscape. The Department of Religion and Philosophy, known for its interdisciplinary scholarship bridging Islamic theology, comparative religion, and applied ethics, served as the institutional anchor for this groundbreaking event. By convening the Brahma Kumaris – a global spiritual movement rooted in Hindu-inspired metaphysics – the department demonstrated its commitment to fostering *critical spiritual literacy* in a region often polarised by sectarian divides.

As articulated by Dr. Muhammad Tahir-ul-Qadri, the Islamic vision of interfaith harmony rests on the Quranic principle of ‘*O mankind, we created you from a single soul*’ (Quran 4:1), which mandates solidarity across religious boundaries (Qadri, 2013). Minhaj University’s Shaykh-ul-Islam Spiritual Studies Centre (SISS) operationalizes this through dialogues like COTT, where Sufi ethics of *Ihsan* (excellence in service) and Brahma Kumaris’ meditative practices converge.

The *Call of the Time* dialogue, hosted inside the Spiritual Centre at Minhaj University Lahore (MUL), emerged as a unique confluence of Brahma Kumaris’ meditative praxis and the Islamic mystical tradition championed by Shaykh-ul-Islam Dr. Muhammad Tahir-ul-Qadri. As a participant-observer, I witnessed the event’s structure of – blending BK’s Raja Yoga meditation sessions with the Islamic call to prayer (*Azan*), mirroring SISS’s mandate to “revive spirituality as a lived reality.” The dialogue’s setting in Lahore, a city steeped in mystical heritage yet grappling with modern socio-political fractures, underscored its urgency to carve a middle-way for spiritual growth and personal fulfillment as the critical call of our time.

The School's Vision and Pioneering Role

The School of Religion and Philosophy at MUL distinguishes itself through its mission to “reconcile the intellectual rigor of religious studies with the transformative potential of spirituality.” Under the guidance of scholars like Dr. Hussain Mohi-ud-Din Qadri (Deputy Chairman, Board of Governors), the School of Religion and Philosophy has organised conferences on interfaith harmony (Iqbal, 2016), published works on Islamic mysticism and global philosophy, and now, with COTT, ventured into inter-spiritual dialogue – a rarity in Pakistan’s academia. By hosting COTT, the department not only challenged Pakistan’s often rigid religio-cultural discourse but also positioned MUL as a hub for innovative dialogues that transcend East-West (spiritual-secular) binaries. The COTT dialogue, therefore, was not an isolated event but part of the department’s sustained effort to reimagine spirituality as a catalyst for societal renewal in Pakistan.

The COTT dialogue facilitation holds particular significance in Pakistan, where interreligious initiatives often face suspicion or politicization. Participants from various faiths – primarily Islamic studies students from within the department – shared their increased openness to learning from non-Abrahamic traditions – a testament to the department’s impact.

Background

Brahma Kumaris and The Call of The Time Dialogues

Founded in the 1930s by Lekhraj Kripalani (later known as Brahma Baba), the Brahma Kumaris advocate a form of Raja Yoga meditation that promotes inner purity and self-transformation. Their Call of the Time (COTT) dialogue series serves as a forum for high-level leaders and spiritual practitioners to discuss pressing social and existential issues. According to information on the Brahma Kumaris website (Brahma Kumaris, n.d.), these dialogues blend reflective silence with spiritual commentary to enable participants to access deeper insight and to cultivate universal values.

Understanding "The Call of The Time" In the Brahma Kumaris Spiritual Context

"The Call of the Time" (*COTT*) is a series of dialogues and retreats organised by the Brahma Kumaris (BK) spiritual organisation, designed to address humanity’s spiritual and ethical challenges in alignment with their teachings. Rooted in the belief that time is cyclical, and that humanity is transitioning from an era of moral decline (*Kaliyuga*) to a golden age of truth (*Satya Yug*) (Strano, 2013), these dialogues emphasis inner transformation, soul consciousness, and collective action.

The dialogues aim to fulfill the vision of Dadi Janki, a senior BK leader, who sought to empower individuals with spiritual tools to serve humanity. Participants are often leaders from diverse sectors (government, education, activism)

who explore how to integrate BK principles – such as soul consciousness, meditation, and ethical living – into their work. The goal is to foster a global shift from ego-driven behaviours (*Ravan Rajya*) to soul-driven virtues (*Ram Rajya*). (Ram Rajya Bharat – The Call of Time, 2025)

Structure of The Dialogue

The COTT event followed a structured format that included:

- ***Opening Meditation and Silent Reflection:*** The session began with a guided meditation – a key Brahma Kumaris practice designed to quiet the mind and create a receptive inner space for deeper dialogue.
- ***Keynote Addresses:*** Senior representatives from the Brahma Kumaris delivered talks that clarified what it means to adopt a spiritual approach to life. Topics included inner purification, the practical application of Raja Yoga meditation, and the cultivation of values such as love, compassion, and humility.
- ***Interactive Q&A:*** The dialogue concluded with a robust question-and-answer segment, enabling participants from diverse spiritual traditions to share insights and explore the interconnection between personal transformation and social engagement.

Core Themes Explored

- ***Cyclical Time and the Confluence Age:*** BK teachings describe the current era as the Confluence Age—a transitional phase between Kaliyuga (Iron Age) and Satyug (Golden Age). This period is seen as a rare opportunity for spiritual renewal through meditation and self-purification (Ram Rajya Bharat – The Call of Time, 2025).
- ***Soul Consciousness:*** Participants learn to identify as souls rather than bodies, fostering equality, compassion, and detachment from material roles or labels. This shift is believed to dissolve vices like greed, anger, and ego (Brahma Kumaris, n.d.).
- ***Silence and Meditation:*** Retreats often incorporate periods of silence to deepen introspection and connection with the "Supreme Soul" (God). Meditation practices focus on reclaiming innate purity and aligning actions with divine virtues (Kumaris, 2023).
- ***Global Responsibility:*** Discussions emphasize collective efforts to address crises like polarisation, environmental degradation, universal brotherhood, and inequality, framed as spiritual imperatives.

Silence as A Gateway to Embodied Consciousness

Listening to The Call of Our Time

The COTT dialogues integrate periods of silent reflection, rooted in Brahma Kumaris' Raja Yoga practices, to cultivate a "deep listening" that transcends intellectual discourse. This silence allows participants to access the "soul consciousness" (Brahma Kumaris' *point of light*), mirroring the Sufi concept of *Nur-e-Ilahi* (Divine Light) and Christian contemplative practices associated with *Transfiguration* (Uncreated Light).

Key Philosophical Divide

From Islamic mystical perspective, the *point of light* (soul consciousness) as propagated by the Brahma Kumaris, is referred as *Aql* (the light of the intellect) which is a gift from the Creator to know Him. Whereas for the Brahma Kumaris, the soul *is* a light, eternal and inherently divine, seeking to remember itself and its Supreme counterpart. In Islamic mysticism—particularly within Sufism and Shi'a philosophical traditions, *Aql* (intellect) is often seen not just as a rational faculty, but as a divine light (*Nur-e-Ilahi*), a spiritual substance that connects the human soul to the Divine. Islamic mysticism, being monotheistic and theocentric in nature places humanity in a position of created servitude, where the soul journeys back to its Creator. In contrast to this, the philosophy and practices of Brahma Kumaris is non-theistic in the Abrahamic sense, cyclical, and sees the soul as eternal kin to God, not subordinate in the same way. *Aql*, therefore, from an Islamic mystical perspective is not limited to reason or logic. It's seen as a *luminous faculty*, one that perceives truth through divine illumination rather than discursive reasoning.

According to Gayatri Naraine, Brahma Kumaris' (BK) representative to the United Nations, also leading the design team for the Call-of-the-Time Dialogues, practising silence dissolves ego-driven identities, fostering a shared recognition of the soul's universality – *Atman* to *Paramatman* connection. This process of aligning your individual soul with the Supreme Soul is central to BK's philosophy – to achieve a state of soul-consciousness and inner peace. As referenced on Brahma Kumari's website, it was further elaborated by quoting Peter Senge, an American systems thinker and co-facilitator of COTT dialogues. (Brahma Kumaris, n.d.)

Senge is quoted saying, "*Because dialogue is, at its essence, about a deep listening to what is trying to emerge, it can benefit significantly from being more disciplined in quieting the mind.*" For Senge, silence is a tool to transcend ego-driven thought patterns, enabling teams to access shared insights. This perspective on silence as a means to enhance collective insights can enlighten and empower individuals, aligning with his MIT-rooted pragmatism, where silence serves as a *means* to solve systemic challenges, such as organisational inefficiencies or climate crises.

Sufism, by contrast, frames listening as an act of *spiritual surrender* to the divine. From a Sufi perspective, the heart (*qalb*) is the locus of mystical union with the Beloved (God), where rational thought dissolves into transcendent love (*Ishq*). For Llewellyn Vaughan-Lee, a Sufi mystic and lineage successor in the Naqshbandiyya-Mujaddidiyya Sufi Order, *Sufism, the mystical path of divine love (ishq) is the ancient wisdom of the heart, not limited by time or place or form. The aim of every mystical path is to return to this primal knowledge, to know what we knew before we experienced separation from God.* (Vaughan-Lee, 1993)

Sufi practices like *Sema* (ecstatic music) or *Zikr* (remembrance of God), therefore, aim to bypass the mind entirely, awakening a "yearning that dissolve barriers" between self and Divine. These practices transcend intellectual reasoning to awaken the heart's intuitive wisdom. As Hazrat Inayat Khan taught, "*The soul speaks in a language older than words*" (Khan, 1997).

Khan (1997) eloquently highlighted the profound unity that exists among all religions, viewing them as distinct yet interconnected pathways that gracefully lead to the same divine source. He firmly believed that each faith, with its rich traditions and teachings, contains a unique fragment of universal truth. These invaluable insights possess the transformative power to enlighten and guide individuals on their spiritual journeys, helping them navigate the complexities of existence and discover their own paths to deeper understanding.

The practices of meditation (*Muraqaba* / being mindful) and *Sema* (deep listening) exemplify *embodied universality*—a shared spiritual language that unites participants beyond dogma, culture, or creed as was observed during the COTT dialogue held at SISS.

Similarly, for Sufis, the aim of these practices is to dissolve the ego (*nafs*) through surrender, fostering a *yearning* that merges individual souls into a collective field of divine love. This dissolution of ego mirrors the goal of COTT dialogue – transcending sectarian divides through shared spiritual experience as living expressions of *Soulidarity*—where individual awakening fuels collective unity. By dissolving mental barriers and awakening the heart's universal language, Sufi practices offer a timeless roadmap for healing modernity's fractures. As the COTT dialogue demonstrated, such embodied universality is not theoretical; it is *lived* through shared breath, movement, and service (*Seva*). This act of surrendering personal egos mirrors in the concept of *Soulidarity with Universality* (Saqib & Malik, 2017) – of "*individual purpose aligned with collective healing*" – something our collective human soul is yearning for as the call of our time.

Soulidarity and Universal Connection

As developed in Malik's thesis, the notion of "*Soulidarity with Universality*," underscores the interplay between individual soulful expression and the universal

quest for meaning. Malik contends that soulful solidarity – a process where inner spiritual insights (*Ihsan*) are manifested through ethical action (*Amal*) aligned with cosmic relationality (*Ishq*) (between God (the Creator) and (wo)man (the creation)) – can act as a bridge between the personal and the collective. This perspective also aligns with Swiss philosopher Jean Gebser’s vision of an integral consciousness that unifies diverse perspectives into a coherent whole, emphasizing that our spiritual lives are deeply embedded in our relational contexts. Gebser’s work posits that human consciousness has evolved through several stages – from archaic and magical to mythical and mental, ultimately culminating in an integral phase. The integral stage is marked by the simultaneous awareness of multiple dimensions of existence, facilitating a holistic vision transcending binary oppositions. This framework provides a theoretical basis for understanding how inner spiritual transformation can generate collective societal change. (Mickunas, 1986) Drawing on Gebser’s delineation of consciousness stages and integrating interdisciplinary perspectives from integral theory (Schieffer & Lessem, 2014) as well as Malik’s work on *soulful solidarity*, this article posits that nurturing spiritual relationality is essential to bridging individual self-expression with communal well-being in the age of *Integrality* as posited by the aforementioned integral thinkers and theorists.

From a unique perspective, albeit inspired by the wisdom of mystical traditions and integral philosophers, Malik alludes that the human heart is aligned with the rhythmic cosmic transmutation – the alchemical flow of contraction and expansion, a pulse mirroring *Rehma*, the divine mercy that nourishes all life. This alignment, which we recognise as the impulse of *Soulidarity*, is the primal call of nature and cosmic soul, urging individuals to actively participate in cosmic, ecological, and divine relationality—the bond between God (the Creator), humanity, and the Earth. *Only through this communion does Barakah (Divine grace) flow*, facilitating universal evolution and existential sustenance (*Baqa*).

Rehma is the divine breath that animates *Soulidarity*, merging human compassion with cosmic reciprocity. The absence of the unity between – human compassion with cosmic reciprocity - undermines the harmony that is critical for both human and planetary survival. This disconnection leads to a diminished responsiveness to the calls of the Earth and the cosmos, thereby jeopardizing the essential relationship we maintain with our *Source*. Such a scenario not only threatens human development but also endangers the very existence of life on this planet. Therefore, soulidarity or *Rehma* (Divine mercy) should be regarded as more than mere metaphors; they are, in fact, essential lifelines for our collective survival (*Baqa*).

Observations on Socio-Spiritual Relationality

The COTT dialogue exemplified how spiritual self-expression, when framed within a socio-spiritual context, can facilitate both individual development and

collective renewal. Participants from various religious backgrounds noted that the integration of meditative practices with reflective discourse allowed for an enhanced sense of connection, not only with their own inner selves but also with the broader community. This phenomenon of spiritual relationality aligns with Gebser's notion of integral consciousness, wherein the self is understood as inherently interconnected with the collective, thus contributing to a more compassionate and cohesive social fabric.

Furthermore, Pir Zia Inayat Khan, the grandson of Hazrat Inayat Khan and the successor within the Inayatiyya lineage, articulates the path to spiritual awakening (soul consciousness) as a reintegration process (Khan, 2024). He conceptualised human beings as fragments of the universe, each embodying a spectrum of qualities—angelic, animal, and cosmic traits. According to Khan, authentic evolution necessitates the transcendence of isolated selfhood and the cultivation of a connection with a broader spiritual ecology. This process requires a guided initiation that facilitates a deepening of one's relationship with the "one life that is eternal." By aligning with established spiritual lineages, individuals gain access to profound energy and wisdom that extend beyond their ego-driven identities. This interconnectedness engenders a comprehensive awakening, fostering unity among humanity and the cosmos while promoting a collective consciousness.

At the three-day COTT retreat, the theoretical frameworks articulated by Gebser and Khan found concrete expressions. For instance, Muslim theology students – traditionally oriented toward a form-centric ontology that emphasises identification with corporeal existence – were introduced to the Brahma Kumari perspective, which foregrounds a soul-centric mode of being. This paradigm shifts from an identification anchored in physical form to one predicated on soul consciousness, offering a tangible illustration of Gebser's concept of integral consciousness. Concurrently, Christian participants contributed nuanced narratives of the complexities inherent in residing within Pakistan, thereby enriching the discourse with insights into interfaith coexistence and the socio-spiritual negotiation of identity. Collectively, these interactions not only catalysed individual transformation but also fostered a reorientation towards a holistic spirituality that transcends conventional religious dichotomies, embodying the reintegrative process envisioned by Khan.

Spiritual Relationality and The Collective Evolution of Consciousness

Bridging Inner Transformation and Social Renewal

At the core of this article is the argument that inner spiritual transformation – when nurtured through practices of spiritual relationality – can catalyse societal renewal. Hall and Lewis Hall (Hall, 2023) assert that many mystical traditions view the sacred not as an isolated experience but as one that unfolds through shared practices such as contemplative prayer, meditation, and collective rituals. Dr. Todd

Hall, a psychologist and professor of psychology celebrated for his work in relational psychology and spirituality, proposes a model where spiritual growth is fundamentally relational. This model is rooted in the belief that human beings, shaped by the image of a relational God, are naturally inclined toward a *'loving presence'* – a dynamic that reflects how implicit relational knowledge underpins our behaviours and spiritual interactions. Transforming this implicit framework, Hall contends, is essential not only for personal evolution but also for fostering holistic healing and societal renewal.

In an era defined by rapid technological change and pervasive social fragmentation, the search for meaning and connection has become ever more urgent. Although traditional interfaith dialogues have provided valuable insights, they often overlook the deeper mechanisms by which inner transformation can spark collective evolution.

To address this gap, the concept of "*Soulidarity with Universality*" is introduced as a framework that bridges individual spiritual practice with social engagement. This framework is exemplified by experiences such as those at the COTT retreat – where, for instance, participants shifted from a predominantly form-centric identification (i.e., defining oneself solely in terms of physical or material existence) to a more soul-centric orientation, and where narratives of interfaith coexistence in contexts like Pakistan enriched the dialogue. By linking these empirical examples with established theoretical constructs, this article argues for a model of transformation that integrates inner spiritual practices with broader social renewal, while also acknowledging the inherent challenges posed by modernity.

Collective Rituals and Inner Truths: Lived Religion Vs. Spirituality in the Pursuit of Universal Soulidarity

"Religion is not merely a set of beliefs or rituals confined to sacred spaces; it is an embodied, everyday practice—a way of being in the world that integrates the sacred into the mundane". —Meredith McGuire

As we move deeper into the 21st century, the distinction between lived religion (McGuire, 2008) and personal spirituality has become increasingly salient. In her book, McGuire, a professor of sociology and anthropology at Trinity University, explicitly frames spirituality as a lived reality, emphasizing its integration into daily actions, relationships, and material practices.

The concept of spirituality as a lived reality – a deeply personal, experiential integration of the sacred into daily life—has emerged from a rich tapestry of historical, cultural, and philosophical influences. The idea of spirituality as a lived reality reflects humanity's enduring quest to find meaning *in* life, not just *beyond* it. It bridges ancient wisdom, mystical yearning, philosophical inquiry, and modern individualism, offering a framework where the mundane becomes a canvas for the

sacred. This shift from institutional to intimate, from ritual to relational, underscores a timeless truth: spirituality thrives when embodied.

Collective rituals embedded within religious institutions – have historically provided the scaffolding for shared meaning, identity, and cohesion. Yet in the context of what William Irwin Thompson (Thompson, 2013) calls the "post-religious era," such rituals are being re-examined through a new lens. In *Beyond Religion: The Cultural Evolution of the Sense of the Sacred*, Thompson traces the evolution of sacred consciousness from shamanic participation to institutionalized religion, culminating in an emergent spirituality that privileges inner experience and planetary consciousness over strict dogma.

This shift signals not the end of religion, but rather a metamorphosis in how the sacred is accessed and expressed. Lived religion often depends on collective memory and inherited ritual, whereas post-religious spirituality emphasises the immediacy of inner truth, fluid identity, and direct encounters with the numinous.

While *lived religion* fosters solidarity through communal structures and shared traditions, lived spirituality encourages universality through individualized, transcendent experiences. Both approaches, however, share a common goal: to dissolve boundaries and affirm interconnectedness. The relationship between souldarity and universality, as posited by Malik, suggests that together, they provide complementary pathways to a more inclusive and empathetic world.

Beyond Dogma: The Rise of Universal Spirituality in A Secular Age

The shift toward spirituality as a lived reality – rooted in personal experience, fluid identity, and planetary consciousness – has set the stage for a synergistic reimagining of collective and individual spiritual practice. This evolution reflects a growing recognition that while institutional religions have historically anchored communal meaning through rituals, the post-religious era demands frameworks capable of harmonizing **inner truths** with **collective purpose**. Here, the tension between *lived religion* (collective, tradition-bound) and *lived spirituality* (personal, experiential) becomes fertile ground for innovation.

Subsequently, the shift from religiosity to spirituality is not a rejection of the sacred, but a renegotiation of its expression in pluralistic, post-traditional societies. This transition is empirically documented (Bass, 2012; Carrette & King, 2005; González & Cabrera, 2023) and theoretically contextualised across disciplines, making it a critical lens for understanding 21st-century existential and ethical challenges.

Thompson's analysis of the "*post-religious era*" underscores this pivot: as sacred consciousness evolves beyond institutional dogma, humanity confronts the need to reconcile inherited rituals with the fluid, pluralistic spirituality of a globalised world. The pursuit of *universal souldarity*—an indomitable solidarity

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rooted in spiritual principles that transcend sectarian boundaries—does not constitute a repudiation of tradition. Instead, it serves as an imperative to engage with the complexities inherent in this dynamic.

This inquiry prompts essential questions: In what ways can collective rituals undergo transformation to better resonate with the profound truths of an increasingly spiritually diverse humanity? Furthermore, is it possible to revitalize traditional religious forms so that they may foster an integrative and inclusive spiritual consciousness?

Contemporary Trends: From Inter-Spirituality to Trans-Spirituality

This metamorphosis finds expression in movements like COTT Dialogue, Inayatiyya Sufi Order, and various initiatives around the world which re-envision collective rituals as dynamic, adaptive practices. For example:

- ***Inter-spiritual Retreats*** (Unity Earth, Prajna Living) blend Sufi chanting, Christian centering prayer, and Indigenous smudging, not as syncretism, but as *shared resonance*—rituals redesigned to awaken interconnection while honouring diverse inner truths.
- ***Digital Communities*** (The Liturgists or Waking Up) curate virtual meditations and secular-pluralistic rituals, fostering global souldarity across geographies.
- **Inayatiyya Universal Spirituality** bridges the sacred and the personal, advocating inner transformation that transcends doctrinal confines, as articulated by Pir Zia: “*The soul’s language is not bound by creed; it speaks in the dialect of longing and love.*”

However, challenges persist. In Pakistan’s cultural context, lived religion (e.g., Islamic rituals) dominates public life, and individualised spirituality risks destabilizing entrenched social identities. The experiences of Christian participants in COTT retreats reveal the delicate balance required to honour both collective memory and inner truth. This tension, which reflects broader global struggles, is the central focus of our analysis.

Toward A Synergistic Framework

The answer lies not in discarding ritual but in reimagining spiritual architecture, as exemplified by initiatives like MUL’s Shaykh-ul-Islam Spiritual Studies Centre (SISS). Nestled within a city renowned for its Mughal heritage, Sufi shrines, and interfaith history, the MUL Spiritual Centre embodies the tension and potential of navigating lived religion and lived spirituality in a pluralistic yet tradition-steeped society. By hosting the *Call of the Time (COTT)* dialogue, the Centre has created a neutral, sacred space where diverse spiritual perspectives – from Islamic mysticism to Christian contemplative practices converge. This inter-

spiritual experimentation does not dilute tradition but instead reanimates it, fostering a model of spiritual collaboration that honours collective memory while making room for inner truth.

Here, the challenge of individualised spirituality destabilising entrenched identities (as seen in Pakistan’s Christian minority at COTT retreat) is met with intentional design, i.e., rituals are reimagined as *bridges*, not boundaries.

Lahore, with its rich tapestry of cultural, intellectual, and religious traditions, proved a fertile ground for this inter-spiritual dialogue. The *MUL Spiritual Centre* has emerged as a notable venue for such engagements, offering a neutral and nurturing space where diverse spiritual perspectives can meaningfully converge. By hosting the *Call of the Time* dialogue, MUL not only reinforced its commitment to interfaith harmony but also pioneered a model for spiritual collaboration in a region where such spaces remain rare yet deeply necessary.

Soulidarity, COTT Dialogue, and Spiritual Relationality: A Synergistic Framework for Cosmic Harmony

“Those (who do righteous deeds) will have gardens of perpetual residence; beneath them rivers will flow. They will be adorned therein with bracelets of gold and will wear green garments of fine silk and brocade, reclining therein on adorned couches. Excellent is the reward, and good is the resting place”(Al-Quran, 18:31) (Sahih International translation)

The Brahma Kumaris’ Call of the Time (COTT) framework reconceptualises this notion as a divine imperative aimed at harmonising human action with cosmic purpose. Distinct from ephemeral trends, COTT underscores the sanctification of time through mindful dialogue and meditative reflection, subsequently aligning collective consciousness with universal principles. This perspective resonates with the Quranic tenet of vertical accountability, whereby individuals strive for inner purity to attain *Barakah* (Divine grace), coupled with horizontal solidarity that emphasises communal collaboration in pursuit of justice and stewardship. Initiatives such as COTT’s dialogue should thus be interpreted as vital conduits for cultivating human solidarity—termed "*Soulidarity*"—and as an invitation for humanity to rise above egoic fragmentation to assume its role as a co-creator within the Divine narrative.

Spiritual Relationality: Weaving the Cosmic Web

At its core, spiritual relationality—the interdependence of all existence—is the heartbeat of both *Soulidarity* and COTT. The Quranic vision of creation as a “place of rest” attained through good deeds reflects the Brahma Kumaris’ teaching that *right relationship* with the Divine, self, and cosmos is foundational to collective thriving. In practice, this means:

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- **Vertical Relationality:** Deepening communion with the Divine through meditation (as in Brahma Kumaris' Raja Yoga) to attune to cosmic rhythms.
- **Horizontal Relationality:** Fostering equity, ecological care, spiritual brotherhood (Mawakhat), and ethical technology use, ensuring material progress serves universal evolution.

When machine intelligence or environmental efforts are guided by this relational integrity, they become extensions of Souldarity, amplifying Barakah rather than disrupting it.

Integrity: Synthesizing Ancient Wisdom and Modern Imperatives

The fusion of COTT dialogue and spiritual relationality births *Integrity*—a holistic paradigm where Brahma Kumaris' timeless principles of soul-consciousness meet the urgency of planetary stewardship. Here, technology is not a disruptor but a sacred tool, enabling humanity to decode cosmic patterns while preserving spiritual humility. The Quranic promise of “excellence” (*Ihsan*) is thus fulfilled through deeds that honour both the Creator and creation, from regenerative economies to AI systems designed with ethical foresight.

Conclusion: Transcending Boundaries, Embodying Trans-Spirituality

The *Call of the Time* dialogue, as a microcosm of spiritual innovation, underscores an urgent truth: humanity's survival hinges on transcending sectarian divides to embrace a **trans-spiritual paradigm**. This paradigm, emerging from the confluence of Sufi universalism, Brahma Kumaris' soul consciousness, and integral theories of relationality, reimagines spirituality not as a static tradition but as a dynamic, living process. Trans-spirituality, as articulated through this study, is neither a rejection of religious heritage nor a syncretic dilution of dogma. Instead, it is the conscious evolution of sacred practice—a harmonisation of inner truths with collective purpose, rooted in the divine breath of *Rehma* (mercy) that sustains all life.

At its core, trans-spirituality embodies **Souldarity with Universality**, where individual awakening and collective renewal converge. The COTT retreat exemplified this: Muslim theology students embracing soul-centric consciousness, Christian participants navigating identity in a pluralistic society, and meditative silences dissolving egoic barriers—all illuminated the transformative power of *spiritual relationality*. Such relationality, as Jean Gebser foresaw, catalyses integral consciousness, dissolving artificial binaries between self and cosmos, human and divine. Here, the rhythmic pulse of *Rehma*—the divine mercy flowing through ecological, cosmic, and human bonds—becomes the lifeline for *Baqa* (sustenance), nurturing both planetary survival and spiritual coherence.

This study posits that trans-spirituality is the natural outgrowth of humanity's socio-spiritual evolution. By bridging *lived religion* (collective rituals) and *lived spirituality* (personal experience), it fosters a **sacred architecture** where practices like Raja Yoga, *Zikr*, and contemplative silence are reimagined as universal languages of the soul. Institutions like MUL's Shaykh-ul-Islam Spiritual Studies Centre (SISS) and movements like the Inayatiyya Sufi Order demonstrate that such frameworks do not destabilise identities but instead deepen them, allowing divine grace (*Barakah*) to flow through reinvigorated channels of compassion and reciprocity.

The stakes could not be higher. In an era of ecological collapse and social fragmentation, trans-spirituality offers a roadmap for *cosmic harmony*—a recognition that the human heart, aligned with the alchemy of contraction and expansion, is both a microcosm and custodian of universal balance. As Pir Zia Inayat-Khan reminds us, the soul's language transcends creed, speaking in the “*dialect of longing and love*.” It is this language that must guide humanity's next chapter: a chapter where spiritual relationality heals modernity's fractures, and *Soulidarity* becomes the bedrock of planetary stewardship.

The call of our time is clear. To answer it, we must dare to embody trans-spirituality—not as an abstract ideal, but as a lived reality where divine mercy (*Rehma*) and human agency co-create a future worthy of the name *Baqa*.

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