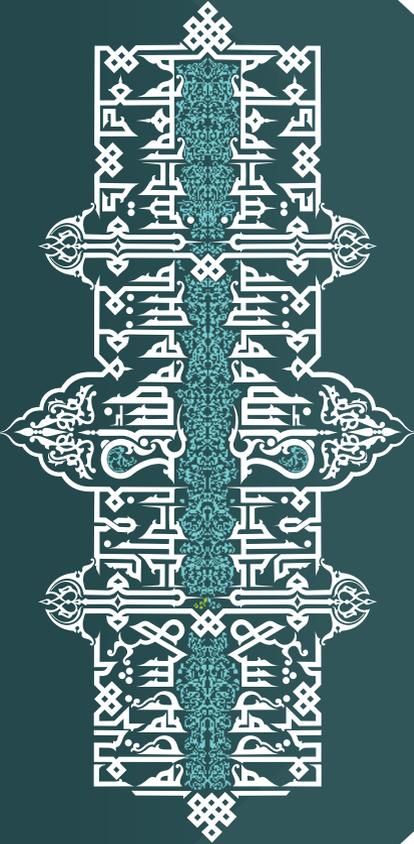


Part 4

Treasure of Knowledge

'Allāmah Naṣir al-Dīn Naṣir Hunzai



Treasure of Knowledge

‘Ilmī Khazānah

Part 4

By

‘Allāmah Naṣīr al-Din Naṣīr Hunzai

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Dedication

The book “Treasure of Knowledge Part 4” is sponsored by a very loyal and committed family of our organisation: Shehzad Amin, Shamim Bano, and their two lovely daughters NLA Zahra and NLA Sarah. Both Shehzad and Shamim have been associated with this *bāṭini* organisation for decades and have ardent love for the service of knowledge, which is evident in their act of sponsoring the publication of this extremely important book of Ustād-i Buzurgwār^(q).

Shehzad Amin is the son of Amin Muhammad and Laila Sadruddin and was born on 4th April 1985 in Karachi. He has an MS in Education from the University of Karachi. It is worth mentioning that Shehzad was so touched by the Burushaski *ginān* of Ustād-i buzurgwār^(q) that he learnt them as well as to play the *rubāb* at a very young age. Since then, he has not only been reciting Burushaski and Urdu *ginān* with *rubāb*, but he also teaches this heavenly and luminous skill to many other students. His wife Shamim Bano, daughter of Ahsan Ali and Qureshi Sultana, was born on 2nd May, 1979, in Aliabad Hunza. She has an MA in Teacher Education. She has been fulfilling the duty of a High Educator by teaching the *Nūrāni* Little Angels of this organisation with due care and responsibility. Shamim and Shehzad share a common love for the sacred true knowledge and enjoy reciting the Burushaski and Urdu *ginān* of our beloved Ustād^(q).

In addition to fulfilling their other secular and religious commitments, Shamim and Shehzad have the enormous responsibility of raising and educating their daughters, Zahra and Sarah, who were born on 29th December 2016 and 11th December 2022, respectively. Their commitment to their daughters’ secular and religious education reminds us of a very important *farmān* made by Mawlānā Ḥāzīr Imām^(c) on 15th March 2018 in Atlanta, USA: “It is extremely important to me that you build for your futures, that you set aside

resources for future generations in your families, that you educate your children so that they may progress in worldly matters. Educate them in matters of faith, so that they practice their faith, so that they have the values of their faith, and that they can live in unity within the Jamat, help each other, sustain each other, and create more and more strength for the Jamat around the world” (*Farman Mubarak of Mawlana Hazar Imam Shah Karim Al Hussaini Aga Khan, Diamond Jubilee: 2017-18*, published by Islamic Publications Limited, London, 2019). It is so heartwarming and satisfying that Shamim and Shehzad are following the *farmān* of our beloved Mawlā^(c) by taking every necessary step for the education of their daughters from a very young age.

Shamim and Shehzad dedicate their service of sponsoring this wisdom-filled book to their daughters Zahra and Sarah, so that when they grow up it will serve as a reminder to them to dedicate their lives to the service of true knowledge and devotional poetry. The holy Qur’ān says: “O you who believe! Save yourselves and your families from the fire whose fuel is human beings and stones” (66:6). According to the esoteric teachings of our *ṭarīqah*, fire represents ignorance. *Al-ḥamdu li’llāh*, Shamim and Shehzad are acting absolutely in accordance with the teachings of the holy Qur’ān.

Let us all pray that may Mawlā Khudāwand accept their *niyyat* and *nazrānah* in his holy court; may Mawlā bless them with good health and energy so that they may continue their services and sacrifices for the dissemination of true knowledge; may their daughters grow up to be exemplary and faithful spiritual daughters of the Imām^(c) of the time and may they be blessed with the highest of intellectual and spiritual treasures, *Āmin, Yā Rabba’l-‘ālamīn!*

Azeem Ali Lakhani
Karachi
25th April, 2024

Acknowledgements

Al-ḥamdu li'llāhi ʿalā mannihi wa iḥsānihi! By the grace of *Imām-i zamān*^(c), the English translation of “*ʿIlmi Khazānah ḥiṣṣah-yi chahārum*”, i.e., “Treasure of Knowledge Part IV” is ready for publication. Like the other books in this series, it contains five wisdom-filled articles and a preface written by our revered teacher ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai^(a).

I would like to express my gratitude for the help and support of the following people in the publication of this translation:

- My mentors Dr. Faquir Muhammad Hunzai *ṣāhib* and Rashida Noormohamed-Hunzai *ṣāhibah* for checking and editing this translation, especially the last article on *tawḥīd* which contains many references from the books of *buzurgān-i dīn* which Dr. Faquir Muhammad Hunzai *ṣāhib* checked against the original texts and edited the translation for which I owe him my deepest gratitude.
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I would also like to acknowledge that in translating the paragraphs of Mawlānā ʿAlī^(c)'s sermon from *Nahju'l-balāghah*, I have taken help from the PhD dissertation of Dr. Faquir Muhammad Hunzai *ṣāhib*, titled: “The Concept of *Tawḥīd* in the Thought of Ḥamīd al-Dīn Kirmānī”, submitted to the Institute of Islamic Studies, McGill University, Montreal, Canada, and also from the translation of *Nahju'l-balāghah* by Sayyid Ali Reza, published by Ansariyan Publications, Qum, Islamic Republic of Iran.

God willing! The moths of true knowledge will find this book extremely useful in deepening their understanding of the many fundamental concepts of Islam.

Important Note

The following symbols have been used in the text with the names of Prophets, Imāms, *Hujjats* and *Pirs*.

- (s) – *ṣalla'llāhu ʿalayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).
- (c) – *ʿalayhi's-salām / ʿalayha's-salām / ʿalayhima's-salām / ʿalayhimu's-salām / ʿalaynā salāmuhu / ʿalaynā minhu's-salām*
(May peace be through him / her / them both / them / may his peace be upon us).
- (q) – *qaddasa'llāhu sirrahu*
(May God sanctify his secret).

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By the Name of Allāh, the Compassionate, the Merciful.

Preface

May there be an invigorating and effective conception of God's great favours, so that our hearts may be filled with feelings of gratitude and rejoice in good hopes of the world and the hereafter. The greatest favour of the Lord of the world, which encompasses all other favours, is that by His infinite mercy, He has endowed us with the wealth of recognition (*maʿrifat*) of Ḥaẓrat-i Muḥammad Muṣṭafā^(s) and his true successor. This reality is known only to those aware that this wealth is real and imperishable, and encompasses everything.

I am fully convinced that by the grace of God, [this book, i.e.,] “*Panj Maqālah Part 4*” will also be well-received by all and will eventually become successful like my other books. This is because our insignificant effort is by the blessed wish of the Imām^(c) of the time. If the truth be told, this ability to render service to knowledge is received through the light of the true Imām^(c). Rather, we should elaborate on this by saying that only the Imām^(c) prepares his servants for knowledge through his special attention. Nevertheless, an unaware and foreign person may ask: How does the Imām^(c) of the time give spiritual knowledge and esoteric wisdom to his representatives for knowledge (*ʿilmī numāʿindē*)?

The Imām^(c) of the time is the religious guide (*hādī-yi dīn*) from God and the holy Prophet^(s). A guide leads and directs, that is, he shows the path of [true] knowledge and [virtuous] action. Isn't this the right concept of perfect guidance that the guide should be able to guide externally as well as internally? Reflect on this!

Another appellation for the true guide, i.e., the Imām^(c) of the time, is God's vicegerent (*khalīfah-yi Khudā*) and the holy Prophet^(s)'s successor (*khalīfah-yi Rasūl*). It means that the light of guidance and the treasure of knowledge and wisdom that must be [present] in the world of humanity from God and His true Prophet^(s), is the

living and the present Imām^(c). Since he has been appointed to the unique rank of this great vicegerency, we should be certain that the Imām^(c) of the time can, by God's command, transmit true knowledge to those fortunate people who truly deserve to acquire it, despite spatial distances and geographical obstacles.

Here I am alluding to a sublime reality of religion, that “*Subhāna'llāh*” is a Qur'ānic saying that means God is pure. But the question arises: From what things is He pure? Is it enough to say that Allāh is free from all imperfections? Or should we say that God is pure from everything, including speech and action? Reflect seriously! My personal belief in this regard is that just as God is independent (*bē-niyāz*) of everything, so He is also pure (*pāk*) of everything, and both these statements have the same meaning. However, it is permissible and acceptable to associate noble and sublime attributes with the Divine Essence (*zāt-i subhān*), because such sublime attributes belong to those four holy Roots of Religion (*uṣūl-i dīn*) who are under the Divine command (*amr-i ilāhī*).

If you study carefully, you will come to know how [this book, i.e.,] “*Panj Maqālah Part 4*” is filled with true knowledge and recognition of religion, and to what extent it can increase the light of knowledge by reading it together with the other books of the author. Therefore, we hope that you will read religious books in order to increase your treasure trove of religious general knowledge, so that you may be able to solve with ease the problems related to knowledge at the national, communal, family and individual levels.

Prudent and dutiful *mu'mins* cannot ignore their responsibility to acquire knowledge. They know how important and essential this sacred duty is. Therefore, to fulfil their duty and to attain God's pleasure, they acquire true knowledge with utmost diligence, and God, seeing their devotion and perseverance, showers His mercy on them and gradually leads them to His treasures of knowledge through the Guide [i.e., the Imām^(c)] of the time.

Of the five articles [in this book], which contain useful information for those interested in spiritual progress, the very first explains

the wisdoms of *sūrah-yi Zilzāl*. It gives a measure of the level of spirituality, how much intense effort and struggle is needed to gain significant benefit from Divine remembrance, i.e., special worship (*khuṣūṣī ʿibādat*).

The second article is “The Manifestations of Islam”. It not only presents the correct concept of the eternal realities of Islam, but also determines the path to the recognition of luminous personalities such as the Divine Pen (*qalam-i ilāhī*) or Muḥammadan Light (*nūr-i Muḥammadi*), so that our eye of intellect may remain fixed on the right course and our attention may not frequently wander. People can verbally acknowledge the eternity of the Divine religion, but they cannot talk about its eternal realities and recognitions.

The third article is “An Important Part of the Answer to a Letter”. It answers some questions of knowledge asked by an esteemed friend. It is obvious that all discourses of knowledge which are in the form of questions and answers are very logical and useful, especially those discussions which take place in a congenial knowledge-seeking environment.

The fourth article is “The Representation of Reality”. It consists of a favourite poem from the *Diwān* of Shaykh ʿAṭṭār, together with its translation and explanation. This poem reveals many secrets of *taṣawwuf*, i.e., *ṭarīqat*, and is full of wonders and marvels of its own kind.

The fifth article is “Belief in *Tawḥīd*”, which is of great importance because the beginning and the end of religion is *tawḥīd*. Moreover, without the interpretation of *tawḥīd* in any religion, we cannot know its standard, its beliefs, the extent to which its worship (*ʿibādāt*) is free from polytheism (*shirk*), etc.

The foundation of all the teachings of a religion is based on the concept of *tawḥīd* that is accepted [unanimously] by the people of that religion. Therefore, before going into the details of any religion, it is necessary to examine its concept of *tawḥīd*, i.e., how and in what words it defines God’s Oneness (*waḥdāniyyat*) and

what is its reality.

After this introduction, I pray in the Divine court for those moths of the luminous lamp of true knowledge who are devoted to yearning for the theophanies of the light of knowledge and who wish to promote and spread [true] knowledge by making admirable sacrifices: O God! You are the Omnipotent and the Ever-lasting; You are the Knowing and the Seeing. O the Self-sufficient Sovereign! O the Mighty and the Powerful! By Your infinite mercy, bless all those who support this holy service with abundant blessings of intellect, soul and body! Be always pleased with them and keep them happy in every way! Fulfil all their virtuous desires! O God! Bestow upon these *‘azizān* the safety and honour of both worlds! *Āmin*, O the Sustainer of the worlds!

Servant for knowledge of the *jamā‘at*

Naṣīr al-Dīn Naṣīr Hunzai
Wednesday 28 Shawwāl 1397 A.H.
12 October 1977 A.D.

Some Wisdoms of *sūrah-yi Zilzāl*

By the Name of Allāh, the Compassionate, the Merciful.

“When the earth will be shaken with a terrible quake of her own, and the earth brings forth her burdens (from within), and man shall say: ‘What is happening to her?’ On that day, she shall declare (all) her states, that your Lord will have revealed to her. On that day people shall come out in scattered groups to be shown their deeds. Then whosoever has done an atom’s weight of good shall see it, and whosoever has done an atom’s weight of evil shall see it” (99:1-8).

Wisdom 1:

The *ta’wīl* of soil and earth is a believing servant (*bandah-yi mu’min*), for only a *mu’min* can accept all the favours and blessings of the heaven of spirituality. Shaking is a miraculous means of purification in the spiritual progress of a true *mu’min*. This shaking is [sometimes] in the most secret and imperceptible form as well as [sometimes] in the most manifest and intensified form. This sacred state occurs in dream as well as in wakeful state, and its circle can expand significantly in the cycle of spirituality [i.e., more and more people can experience this miracle in the cycle of resurrection].

Wisdom 2:

It is said in *sūrah-yi Baqarah*: “Or do you think that you would enter paradise while there has not yet come upon you the like of what befell those who passed away before you (i.e., the true *mu’mins*)? Distress and affliction befell them; they were shaken so that (ultimately) the Messenger and those who believed with him started to say: ‘When will Allāh’s help come?’ (Fear not) verily, Allāh’s help is near” (2:214).

This Divine saying mentions the same spiritual quake that is being discussed here. It is obvious that this reality [i.e., the spiritual quake] is different from worldly pain and comes after it, as it is clear from the order of mention [in the verse] that every kind of suffering and difficulty refers to physical and worldly exertions. Then there is mention of the quake, which is a trial of spirituality, through which the purification (*tathīr*) of a *mu'min* takes place, and after that comes the special help of God and the paradise of spirituality.

Wisdom 3:

Since spiritual progress is impossible without strenuous struggle in the path of God and constant worship, the [spiritual] quake does not occur unless these conditions are fulfilled physically. Thus, it is said in connection with the miraculous quake that befell the true *mu'mins* after the fierce struggle of the Battle of *Khandaq*: “O believers, remember Allāh’s favours unto you (during the Battle of *Khandaq*) when hosts (of unbelievers) came against you, and We sent against them (to help you) a strong wind, and hosts (of angels) which you did not see; and Allāh sees (clearly) all that you do. When they came upon you from above you and from below you, and when your eyes were dazzled (seeing their multitude) and your hearts reached your throats (for fear), and you conceived different thoughts about Allāh. There the believers were tried, and they were shaken with a mighty shaking” (33:9-11).

These verses indicate that spiritual elevation is impossible unless a true *mu'min*, in addition to performing many virtuous deeds, performs a religious service equivalent to the sacred duty of *jihād* in the company of the Prophet^(s) and the Imām^(c).

Wisdom 4:

Those who think that their inability to progress spiritually is due to their bad luck are making a terrible mistake, while they are not doing their best. They should study carefully the historical account of the *mu'mins* of the Battle of *Khandaq* to understand the severity

of the pain and hardship that those brave *mu'mins* suffered in that *jihād* for the sake of the Prophet^(s) and the Imām^(c), according to God's command. Then a spiritual quake was imposed on them as a further automatic exercise and purification.

Wisdom 5:

The holy Prophet^(s) said: “Indeed, fever is a (*mu'min's*) purification from God, the Forgiving”. Although all the illnesses of a *mu'min* can be atonement for his sins, fever is a greater means of purification. This is because fever is the best model of the spiritual quake mentioned above, in which there is spiritual purification and cleansing of the soul.

Wisdom 6:

In the second verse of *sūrah-yi Zilzāl*, it is said that the earth will throw out its burdens. Its *ta'wil* is that as a result of this purification, the *mu'min* will be freed from the burden of sins. Thus, wherever the wise Qur'ān mentions the purification of *mu'mins* by God, the Prophet^(s) and the true Imām^(c), there is an esoteric mention of this very shaking.

Wisdom 7:

The third verse mentions the bewilderment of the *mu'min* caused by this spiritual miracle of shaking. In the beginning, the *mu'min* will be very astonished because sometimes their elemental body will be shaken and sometimes their subtle body hidden in it will be shaken; sometimes this will happen in a dream and sometimes in a waking state; sometimes the *mu'min* will be shaken together with the house in such a way that only that *mu'min* will feel it and others won't feel it at all, while sometimes it will happen [only to the *mu'min*] without the house. This [spiritual miracle] is therefore full of surprises and wonders.

Wisdom 8:

The fourth verse means that *mu'min's* earth of spirituality will come to life immediately after this spiritual tremor, and a whole world of spirits will begin to converse. This spiritual conversation will be mostly about the *mu'min's* own being.

Wisdom 9:

These tidings about the spirituality of the *mu'min*, which are sometimes difficult for the ears to grasp, come from none other than God. This spiritual conversation is a kind of revelation (*wahy*) of a preliminary nature.

Wisdom 10:

On that day, people will come out in groups to see their deeds. This means that when the personal resurrection of a true *mu'min* takes place in the way mentioned, the souls of all the people of the entire world become present there. Although people are alive [in their respective places] and completely unaware of this event, a particle of each of their souls reaches the place where the *ṣūr* is being blown. In this way, each person unconsciously evaluates the state of his deeds and witnesses the scene of resurrection through the representation of his particle.

Wisdom 11:

‘So whoever has done an atom’s weight of good will see it, and whoever has done an atom’s weight of evil will see it’. This means that those who undergo the personal resurrection will see all this consciously, while all others will see this in an unconscious state, as God says: “Nay, but they are blind to it (i.e., the resurrection)” (27:66). This means that the resurrection is before them, but they do not see it, nor will they see it in the future. So for the majority of people, the resurrection will take place in a state of blindness [i.e., unconsciousness].

The Manifestations of Islam

Islam in the Divine Names

According to intellect and understanding, knowledge and wisdom, faith and conviction, it is one of the fundamental realities that Islam is the only true and eternal religion of God, the Knowing, the Wise, which has existed since pre-eternity (*azal*) under various names such as Divine law and habit, the religion of nature (*din-i fitrat*), the upright religion (*din-i qayyim*) and the law of nature (*qānūn-i qudrat*). Moreover, the very first fountainhead of its guidance and teaching was, and still is, in the luminosity of the Divine attributes.

The essence of the faith-illuminating and soul-nourishing teachings of the wise Qur’ān and the religion of Islam is that there is only one true religion. It is the religion of God and the Prophet^(s), which is known and recognised as Islam, as God says: “Indeed, the true religion with Allāh is Islam” (3:19). Since Islam is the only true religion with God, then surely this religion has the status of the eternal Divine law, and all the prophets were sent with this true religion. It is clear, then, that the true religion of God and of all the Prophets and Imāms is Islam, and that this blessed and holy religion has the status of the Divine habit and the religion of nature. Therefore, we can say that the religion of Islam was first present in the Divine attributes in the form of eternal realities, because Islam is the light of [Divine] guidance and teachings, and the very first source of light is the Divine attributes.

Islam in Prophet Muḥammad^(s)’s Light

It is evident from a saying of the holy Prophet^(s), the Sovereign of the World, the Noblest of the children of Ādam^(c), that the Creator of the universe first created the sacred light of the Seal of Prophets, Ḥaḏrat-i Muḥammad^(s) through His attributive names.¹ This light of Prophet Muḥammad^(s) is also called the Divine Pen

(*qalam-i qudrat*) and the First Intellect (*‘aql-i awwal*), and it is also the light of Islam. Thus, the very first manifestation of the light of Islam took place in the form of Muḥammadan light. Moreover, the infinite treasures of the secrets of guidance and wisdom were present in its luminosity, because the real existence of light is in intellectual and intelligible form. On the contrary, if we assume that the eternal, fundamental, and true guidance and teachings of Islam did not exist in the Muḥammadan light, then how can we say that the holy Prophet^(s)’s sacred light was created completely and perfectly in the pre-eternity? Also, in this case, how can we say that the holy Prophet^(s) was a messenger in his luminosity even before the creation of Ḥazrat-i Ādam^(c), considering that the perfect light and the light of Prophethood happen to be the fountainhead of all Islamic sciences?

Here it is extremely important to know the fact that a person can accept a religion in the true sense only after attaining intellect and awareness and after [carrying out proper] study and research. Moreover, religion is the code of life and the means of salvation for a person. On the contrary, religion is neither the code of life nor the means of salvation for God, and it is not the case that like human beings He has adopted a religion after a certain period of time. The fact is that the religion of Islam is God’s habit, His practice, and His law. This explanation proves that this holy religion has been the law of nature since the pre-eternity. It is under this law that God created Muḥammadan light, in which Islam manifested as light, intellect, and knowledge.

Islam in the Guarded Tablet

We are not going to discuss the state and reality of the Guarded Tablet here, but we are only going to prove that the second manifestation of the religion of Islam took place on the Guarded Tablet. This manifestation was in the form of the spiritual writing of the holy Qur’ān, for the spirit of Qur’ān is the spirit of Islam. This means that when the Divine Pen inscribed the spiritual form and image of everything on the Guarded Tablet, this collection of spiritual writing and image was called “The Mother of the Book (*ummu’l-kitāb*)”.

In it, the Glorious Qurʾān and all the other heavenly books were one [and united], as God says: “Nay, but it is a Glorious Qurʾān. In a Guarded Tablet” (85:21-22). Thus, these noble verses are a clear proof of the reality that the pre-eternal image and the post-eternal form of the Qurʾān and Islam are present in the Guarded Tablet because the reality and the spirit of the Qurʾān and Islam are the same. Just as Islam cannot be separated from the Qurʾān in this physical world, neither can the Guarded Tablet and the Divine Pen be devoid of the Islamic treasures of knowledge and concepts. Thus, it is proved that the second manifestation of Islam in the pre-eternity took place in the Guarded Tablet.

Islam in the Heavenly Books

It has already been explained above that in the Guarded Tablet (*lawḥ-i mahfūz*) or the Mother of the Book (*ummuʾl-kitāb*), all the heavenly scriptures are one in the form of the Glorious Qurʾān, as God says: “Verily it (i.e., the Qurʾān) is in the heavenly scriptures of the previous communities” (26:196). It is obvious that such a presence of the wise Qurʾān in the earlier heavenly scriptures can only be proved in their spiritual and original form [and not in their present physical forms].

It has already been proved that the previous heavenly books are one with the Qurʾān in the Guarded Tablet. Moreover, as long as these books remain in their original form without any distortion after their revelation to this world, they have the status of the previous commands of the pure Qurʾān. At this point, we can say that the light of Islam rose and manifested itself in the form of the revelation of heavenly scriptures at different times. All these holy Divine books were the written form of the true religion. Moreover, the true religion is only one from pre-eternity to post-eternity, and the same is known as Islam in this cycle. Reflect meticulously on these verses from the wise Qurʾān (23:51-52).

Islam in the Prophets^(c) and Imāms^(c)

The fourth manifestation of Islam took place in the blessed and

holy personalities of the Prophets^(c) and the Imāms^(c). This is because Islam, in its original state, is a living light and a great spirit associated with Perfect Human Beings. Thus, the true religion becomes complete in the form of light, intellect, knowledge and recognition in the hearts and minds of the Prophets and *awliyā'* [i.e., Imāms] according to their positions and ranks through Divine grace, guidance, inspiration, *wahy*, and the revelation of the heavenly books. Islam is the attribute of a Muslim, and everyone knows that an attribute (*ṣīfat*) is created in the personality of the attributed (*mawṣūf*), and without the latter, the practical form of the former is impossible. Thus, it should be understood that every Prophet and every *walī* (i.e., Imām) is the first and the foremost Muslim (*muslim-i awwal*) of his period. In other words, we can say that the true religion becomes a living spirit and an embodied reality in the personality of the Perfect Human Being. As has been indicated, the Divine religion has a luminous and intellectual existence as well as a spiritual being; it has a written form as well as a practical form; similarly, true Islam and perfect faith exist in the corporeal attire of the Perfect Human Being.

Islam in the time of Prophet Muḥammad^(s)

Though the fundamental realities and recognitions of the religion of Islam existed in the Divine light since pre-eternity; the treasures of the secrets of this true religion were hidden in the Divine Pen and the Guarded Tablet; the heavenly books were revealed to spread its guidance and teachings; the Knowledge of the Names (*‘ilmu’l-asmā’*) of Ḥaẓrat-i Ādam^(c) contained its realities; Ḥaẓrat-i Nūḥ^(c) was given the *sharī‘at* of this very religion; and Ḥaẓrat-i Ibrāhīm^(c) called this true religion Islam, but it is evident that the complete practical manifestation of Islam occurred in the time of the last Prophet^(s). Since the holy Prophet^(s) was the fountainhead of mercy for all worlds and all ages, the perfect manifestation of Islam had to take place through him. Moreover, even in the pre-eternity (*azal*), the luminous manifestation of Islam took place in the sacred light of the holy Prophet^(s), as he said: “I was a prophet even before the creation of Ādam”.² This means that the holy Prophet^(s) was the strong centre of Islam, faith, prophethood and messengership

in the beginning as well as in the end. Thus, through his physical manifestation, all the means and resources for the perfection of Islam, namely the wise Qur'ān and the true Guide, were completed and made available.

The blessed and holy existence of the holy Prophet^(s) was the perfect embodiment of Islam and faith. It means that the blessed personality of the holy Prophet^(s) was the compendium of the best models and examples of all the external and internal attributes of the true religion, both in words and in deeds. His pure life was undoubtedly the true spirit of all the virtues of Islam and Muslims, every moment of which clearly shows that the infinite mercies and blessings of the religion of Islam depend on the presence of the true Guide. Thus, his presence in this world was indispensable for the revelation of the holy Qur'ān and the manifestation of Islam. Through the blessings of his presence, the various tribes of Arabia not only accepted Islam but also led happy lives by following the [Islamic] principles of brotherhood. It was his knowledge, wisdom and presence that united the Muslims of the time of prophethood in a relationship of exemplary unity, as a result of which they achieved religious and worldly success.

Islam after the Holy Prophet^(s)

It is with regret that we also mention here this bitter reality that ideological differences arose among Muslims after the physical demise of the holy Prophet^(s). This destroyed the unity and integrity of the Islamic nation and as a result, Muslims were divided into different sects. On the contrary, their collective as well as individual well-being and prosperity was in limiting such differences only in their minds and thoughts and making them only a means for the search of truth instead of putting them into action by giving them a religious form. When, willingly or unwillingly, these differences materialised and different schools of thought of Islam emerged, even then the Muslims could have sought the remedy, for their fundamental unity and solidarity are still intact.

An Important Part of the Answer to a Letter

I am very grateful that you have contacted us [for the solution of your questions]. God willing, this kind of correspondence will be very beneficial, and we believe that the pleasure of the Imām^(c) is also in exchanging letters on religious matters, so that the *jamā'at* may benefit as a result of this communication and unity.

1. Your question is: What is soul? As Imām^(c) asks us to reflect on it.

Answer: Soul is a reality, a simple substance, a subtle life, a great world, an inner awareness, a true awakening, an unprecedented thing, a hidden treasure, an everlasting kingdom, a luminous existence, a Divine image, an eternal essence, a unity of attributes, a pattern of life, a subtle universe, a mirror of miracles, a fountainhead of blessings, a compendium of (Divine) signs, a collection of states, a centre of favours, an expanse of paradises, an exaltation of ranks, etc.

To explain these words, I say that soul is not a finite thing; rather it is a whole universe in its essence. When people are in the state of dreaming, they actually see nothing but their own soul and spirituality. Although most dreams are not bright, this is a general example of the recognition of the soul. As a result of special remembrance and worship (*khuṣūṣī zikr-ū 'ibādat*), these dreams progress and [eventually] become the archetype of soul and spirituality for the *'arif*. In this sense, the world of imagination (*'ālam-i khayāl*), i.e., *baytu'l-khayāl* (the house of imagination), is the school for the recognition of soul and spirituality.

It is difficult, even impossible, to define soul in a few words. Therefore, its further explanation is that the soul is an image of God's light. This reality, in its most prominent and complete form, is in the Prophet^(s) and the Imām^(c), who are the Perfect Human

Beings. Thus, it is said: He who recognised himself recognised his Lord.³ Had the human soul not been an image of God's light, its recognition would not have been God's recognition. Thus it is obvious that the soul is the reflection of Divine light, and an example of which is the sun seen in a mirror or clean water. Although there is a huge difference between this reflection and the real sun, this difference can in a way be eliminated by knowing that there is no duality between the sun and its reflection, because it is nothing but an illusion. In other words, it is only our sight that is deceived, because there is nothing in the mirror except that it directs our sight to the sky, so that we see the sun in the sky and not in the mirror, but we assume that the sun is in the mirror.

Nevertheless, in the non-spatial state, the soul is the internal world (*‘ālam-i bāṭin*) and the world of command (*‘ālam-i amr*). Everything is contained in it because it is joined to the Universal Soul and is not separate from it. However, each person sees the sublimity and vastness of the soul according to the level of recognition (*ma‘rifat*) they have attained. For example, at a distance of about 90 million miles from the sun, we see its extremely limited and tiny reflection in a mirror on the earth. However, as soon as we begin to move the mirror closer to the sun, its reflection will become larger, and at some point, the mirror will burn and perish. At that point neither will there be the reflection nor any doubt about duality.

Although the soul is not a finite thing, but rather a perfect and complete universe, for it is the living spiritual form of this physical world. However, it also has a definite form and that is the human form. This means that the soul, in its special rank, is in the form of an extremely beautiful and elegant human being. Furthermore, human beings always possess an aesthetic taste because the human soul itself is the manifestation of Divine beauty and majesty.

2. Your second question is: What is the true meaning of *ṣalawāt* and with what feelings should it be recited?

Answer: There are several meanings of *ṣalawāt*, and when it is recited for the holy Prophet^(s) and his pure progeny^(c), it esoterically

means to follow, i.e., to obey [these holy personalities]. See *Wajh-i Dīn*.⁴ Moreover, it is mentioned in *Mufradātu'l-Qur'ān*, p. 592 (Arabic): “The verse: ‘We were not among the *muṣallīn*’ (74:43) means that we were not following the noble Prophets”.⁵

Thus, the verse that commands the recitation of the *ṣalawāt* for the Prophet Muḥammad^(s) and his progeny means: “There is no doubt that God and His angels follow the Prophet Muḥammad^(s) (in one respect), so O you who believe! Follow him and obey him as he ought to be obeyed” (33:56).

When we say: *Allāhumma ṣalli ʿalā Muḥammadⁱⁿ wa āl-i Muḥammad*; its *taʿwīl* is: O Allāh! Make me follow Muḥammad^(s) and his progeny, i.e., O God, grant me the ability and strength to obey the holy Prophet^(s) and the holy Imāms^(c) from his pure progeny.

The recitation of the *ṣalawāt* has great excellence, and its specific reason is hidden in the wisdom that God and His angels follow the holy Prophet^(s) in the sense that God’s *taʿwīl* is His representative, the locus of manifestation of His light, and His vicegerent, that is, the Prophet and the Imām of the time. However, it is clear here that it specifically means the Imām^(c) of the time. Thus, the *taʿwīl* of this noble verse concerning the time of revelation is as follows: “There is no doubt that God, i.e., the representative of God (i.e., ʿAlī), and His angels, i.e., the true *muʾmins* (those like Salmān-i Fārsī), truly obey the Prophet Muḥammad. So, O believers! You too follow him and obey him duly”. The final explanation of this purport is that just as God’s representative and the holy Prophet^(s)’s successor, i.e., the Imām^(c) of the time, and his true *muʾmins* obey the holy Prophet^(s) in the true sense, so too should all believers follow and obey the holy Prophet^(s).

3. In the third question, you asked about the meaning of this Divine command: “O you who believe! Betray not the trust of Allāh and the Messenger, nor knowingly betray your trusts” (8:27). Thus, one should know that Allāh’s trust, which was in the form of Qur’ānic teachings, was first entrusted to the companions of the

holy Prophet^(s). This verse first of all commands them not to betray the form, teachings and guidance of the Qur'an. In other words, it asks them not to change the original text of the Qur'an or its meaning, and not to deliberately misrepresent any of its realities for the sake of their own interests. The trust of the holy Prophet^(s) is his traditions and practices; and betrayal of this trust is when a person, for his own benefit, distorts these traditions or attributes to the holy Prophet^(s) a saying that was not uttered by him. Then this verse mentions the trusts of the Muslims among themselves, which are not only material and physical, but also spiritual and ethical, and it is enjoined not to betray these trusts. If the trusts of God, the Prophet^(s) and the people were not different as explained above, this noble verse would not have mentioned three levels of betrayal of trust separately. In other words, had all these trusts been the same, it would have been said succinctly: "O believers! Don't betray the trusts that you are well aware of", because the holy Qur'an is free of redundant words, and its extreme semantic comprehensiveness is one of its miracles.

The Gems of *Taşawwuf*
(*Taşawwuf kē Jawāhir-pāre*)

The Representation of Reality

From *Dīwān-i ʿAttār*

1. *Chārah nīst az tū am chih chārah kunam*
Tā ba-tū az hamah kinārah kunam
2. *Chi-kunam tā hamah yakī binam*
Ba-yakī dar hamah nazẓārah kunam
3. *Ān-chih zū hīch zarrah pinhān nīst*
Ham-chū khwūrshīd āshkārah kunam
4. *Zarrah-ʾi chūn hazār ʿālam ast*
Pardah bar zarrah zarrah pārah kunam
5. *Tā kih har zarrah rā chū khwūrshīdī*
Bar burāq-i falak sawārah kunam
6. *Ṣad hazārān hazār ʿālam rā*
Pīsh-i rūy-i tū pīshkārah kunam
7. *Pas ba-yak yak nafas hazār jahān*
Tuhfah-yi chūn tū māh-pārah kunam
8. *Chūn kunam qaṣd-i in sulūk-i shigarf*
Kawkab-i kafsh az sitārah kunam
9. *Shir dūsham hazār daryā bīsh*
Layk pistān zi saṅg khārah kunam
10. *Zarrah-hā-yi dū-kawn rā zān shir*
Hamchū atfāl shir-khwārah kunam

11. *Chūn kamāl-i bulūg mumkin nīst*
Chi-kunam gor gahwārah kunam
12. *Ay °ajab chūn bisāzam in hamah kār*
Hich bāshad hamah chih chārah kunam
13. *°Āqibat chūn falak firo rizam*
Īn rawish gar hazār bārah kunam
14. *Hamah chūn charkh gard-i khwud gardam*
Gar-chih khwūrshīd pusht-wārah kunam
15. *Na-raham az dū-kawn yak sar-i mūi*
Magar az khwīshdan guzārah kunam
16. *Chūn zi ma°shūq mahw gasht Farīd*
Tā kiyash murg-i °ishq bārah kunam

Translation and purport:

1. O the true beloved! You don't have any plan for me. What can I do? (Do something for me) so that I may withdraw myself from everything for your sake. This means that the true lover on the path of spirituality needs Divine grace in the form of complete concentration and sway of Divine love during remembrance and worship to get rid of all worldly thoughts.
2. What should I do to be able to consider all existents or all realities as one, to accept and see all as one, and to see and observe all in one?
3. I want to make that [holy] Essence manifest and visible to everyone like the sun, from Whose all-seeing eye not a single particle of the universe and its existents is hidden.
4. The particle of soul is equivalent to a thousand worlds. But to hide it and keep it behind a veil, I will use only an iota of a particle.

5. I will do this task with the expediency and wisdom to raise each and every particle of soul from the depths of the earth, and to make them all ascend to the *burāq* of the heights of the heavens [like the sun].

6. I consider it possible to present millions of worlds in your [holy] presence as your servants.

7. After that, I shall present to you, O my moonlike beloved, the gift of a thousand worlds every moment.

8. Since I am determined to make this wonderful and amazing long journey, I will have to make shoes from all the stars to use for this long journey.

9. In the meantime, I will have to accomplish various impossible tasks. For example, I will have to milk the equivalent of over a thousand oceans, for which I will make breasts of granite.

10. To consume this milk, I will turn all the spiritual and physical particles of both the worlds into suckling babies. This will definitely happen in the span of this long period.

11. What should I do until *bulūg*, i.e., the attainment of higher ranks in spirituality and intellect, is not truly and properly accomplished, except to declare the grave to be the cradle and then wait for the true *bulūg*? This means that an ordinary person who proclaims himself to be mature (*bālig*), is not correct in the eyes of reality, because the [true] maturity (*bulūg*) is the one mentioned here.

12. It is very surprising that even if I complete all the above tasks, nothing will come of it. What can I do? It means that whatever needs to be done is this much and no more.

13. Finally, when I will cause the heavens to fall, and even if I were to perform this task a thousand times (it would still not be new, but rather an oft-repeated action).

14. All this work that I have done is nothing except that I revolve in myself and around my own existence like the heavens, even though I carry the burden of the sun on my back.

15. I cannot have a hair's breadth of freedom from the worries and sorrows of both the worlds until I annihilate myself by transcending my existence, that is, until I efface my ego.

16. When Farīdu'd-dīn °Aṭṭār effaced himself through the love of the true beloved, that is his success; so now I will make him the phoenix that scatters the fire of love.

Belief in *Tawhīd* (God's Oneness)

The fundamental belief or the principle of principles (*aṣlu'l-uṣūl*) of the religion of Islam is “*Tawhīd*”, which means to accept God's oneness, to regard Him as one and to accept that He has no partner and He is self-sufficient.

The wise Qur'ān, in its words and meanings, is a spacious and great universe of heavenly knowledge and wisdom. In it are hidden profound and boundless oceans of diverse sciences, and the fountainhead of all these sciences is the knowledge of *tawhīd*. Thus, the purpose and objective of the countless examples mentioned in the holy Qur'ān is the knowledge of *tawhīd*. Furthermore, in the light of the mention of earlier prophets in this last book of Almighty Allāh revealed to our holy Prophet Ḥaẓrat-i Muḥammad Muṣṭafā *Khātamul-Anḥiyā*^(s), this reality becomes crystal clear that the foundation of the mission and invitation of all the prophets was based on no other science but *tawhīd*. The only supreme goal of the religious preaching, guidance and exhortation of all these chosen prophets of God was to impart the knowledge of *tawhīd* to the people of the world according to their level of understanding and mentality so that on the Day of Judgment they would be among the people of salvation.

The principle of the system of the blessed and sacred mission of the holy Prophet^(s) was the same. Since everything attains perfection and [completion of] adornment with all its beauties and characteristics at the very end of its ordained life, the teachings of the true religion begun by Ḥaẓrat-i Ādam^(c), when presented by the last Prophet^(s), were filled with the meanings of the knowledge of *tawhīd* and the wisdoms of God's recognition. As the Lord of the universe says:

“(O Prophet!) Call (people) to the path of your Lord with wisdom and goodly exhortation, and reason with them in a way that is the best” (16:125).

It is an established fact that the principle of invitation to Islam that God, the Knowing, the Wise, gave to the holy Prophet^(s) is the same principle that underpins the teachings and guidance of the Qur'an. This very principle is to call people to God's oneness through all three means, namely, wisdom, exhortation, and debate. This is because all human beings are not equal in terms of intellect and knowledge, but are generally divided into three levels. People of the first level are capable of learning wisdom when it is taught to them, because of their superior mental abilities and aptitudes. Those at the second level can first listen to the admonition and act on it, and then [at a later stage] they can also learn wisdom. People at the third level can neither learn wisdom nor listen to admonition except by reasoning with them. Then there are two possibilities: either they will accept the religion of Islam and God's Oneness, or they will not accept it at all. If, after this last method, they do not accept the true mission (*da'wat-i haqq*) then the blame lies with them for having openly refused the invitation to *tawhid*.

Now the question remains: What is the state and reality of *tawhid*, and how can it be defined and described? In other words: What is the essence of the knowledge of *tawhid*? What are the most appropriate words and names that can truly represent the reality of *tawhid* and duly portray God's Ipseity (*huwiyyat*)?

There are many sayings of religious scholars regarding this extremely difficult question. The gist of all these sayings is that even the most sublime words and appellations cannot encompass the state and reality of God's essence, attributes and oneness, because the Divine essence transcends the level of intellect and knowledge. As Ḥaẓrat-i Ḥakīm Pīr Nāṣir-i Khisraw^(q) says in his book *Rawshana'ī-nāmāh*:⁶

Ba-nām-i kirdigār-i pāk dāwar
Kih hast az wahm-ū 'aql-ū fikr bartar

By the name of God, the Glorified, the Exalted (I begin);
Who is far beyond the reach of estimation, intellect and reflection.

*Hamū awwal hamū ākhir zi-mabda’
Nah awwal būdah-ū nay ākhir ū rā*

He is the first and the last (with respect) to the Universal Intellect;
(However, by Himself) He has neither a beginning nor an end.

*Khīrad ḥayrān shudah az kunh-i zātash
Munazzah dān zi-ajrām-ū jihātash*

The intellect is (unable to understand and) perplexed
by the reality of His holy essence;
Consider Him above and free from (the boundaries
and enclosures of) bodies and directions.

*Kujā ū rā ba-chashm-i sar tawān did
Kih chashm-i jān tawānad jān-i jān dīd*

Where and how can the physical eye see Him?
The spiritual eye can only see the Soul of the soul
(i.e., the Universal Soul).

*Warāy lā-makānash āshiyān ast
Chī-gūyam har chih gūyam bish azān ast*

His station transcends the spaceless (*la-makān*);
What can I say in His praise? Whatever I say, He is beyond it.

God’s recognition:

The following saying of Ḥazrat-i Amīru’l-mu’minīn °Alī^(c) is present
in the first sermon in the book *Nahju’l-balāghah*:

“Praise is due to Allāh Whose worth cannot be described by
speakers, Whose bounties cannot be counted by those who count,
and Whose right cannot be fulfilled by those who attempt to do so,
Whom the height of intellectual courage cannot appreciate, and the
divings of understanding cannot reach; He, for Whose description
no limit has been laid down, no eulogy exists, no time is ordained
and no duration is fixed. He brought forth creation through His

Omnipotence, dispersed winds through His Compassion, and made firm the shaking earth with rocks.

The foremost thing in religion is recognition (*ma^crifat*) of Him; and the perfection of recognition of Him is affirmation (*taṣḍiq*) of Him; and the perfection of affirmation of Him is unification (*tawḥid*) of Him; and the perfection of unification of Him is the purification (*ikhḷāṣ*) of Him; and the perfection of purification of Him is the negation of attributes (*nafyu's-ṣifāt*) from Him. For every attribute (*ṣifat*) witnesses that it is other than the subject (*mawṣūf*) and every subject witnesses that it is other than the attribute. Therefore, he who ascribes an attribute to God associates Him (with something); and he who associates Him (with something) doubles Him; and he who doubles Him parts Him; and he who parts Him points out to Him; and he who points out to Him confines Him; and he who confines Him counts Him. And he who said wherein is God includes Him (in there), and he who said whereupon is God excludes Him (from there).

He is but without having gone through the phenomenon of coming into being. He exists but has not come out of non-existence. He is with everything but not in physical nearness. He is different from everything but not in physical separation. He acts but without connotation of movements and instruments. He sees even when there is none to be looked at from among His creation. He is only One, such that there is none with whom He may keep company or whom He may miss in his absence.

He initiated creation most initially and commenced it originally, without undergoing reflection, without making use of any experiment, without innovating any movement, and without experiencing any aspiration of mind”.

The stages of God's recognition (*ma^crifat*):

Every wise person undeniably accepts the fact that just as there are different ranks of faith, certainty and closeness to God, so there are different stages and separate levels of God's recognition and *tawḥid*.

This is because worshipping God and believing in His oneness is the spirit and essence of the true religion. The true religion itself is the straight path (*ṣirāṭ-i mustaqīm*). It is not possible for the travellers on this path of religion to reach the Divine presence all of a sudden; rather, they can attain extreme closeness to God by progressing stage by stage and rank by rank. Thus, this reality becomes clear to the inner eye that there are different ranks in religion, faith, God's recognition and [believing in His] *tawḥīd*.

It is clear from the wise sayings of the holy Qur'ān that Ḥaẓrat-i Ibrāhīm^(c) was the believer in One God (*muwahḥid*) of the first rank and that his concept of *tawḥīd* is exemplary for the world of Islam. It is absolutely correct, true, and without a shadow of a doubt that he never practised any form of idolatry in his entire life. However, the wise people should reflect here and understand that according to the summary of the verses from *sūrah-yi al-An'ām* (6:74-79), it is also correct to say that Ḥaẓrat-i Ibrāhīm Khalilu'llāh^(c) progressed gradually and step by step in God's recognition and in believing in His oneness. That is, first, he condemns idolatry, and then God makes him behold the kingdom (*malakūt*) of the heavens and the earth. Ignoring the sun and the moon, he contemplates a star in search of certainty and recognition. Then, disregarding the sun, he analyses and investigates the moon, and finally, he pays attention to the sun. As a result of reflecting on the apparent and hidden [aspects] of these objects of manifestation (*mazāhir*) of Divine power, he attains the supreme recognition of the true Lord. This sequence shows that there are ranks of God's recognition and *tawḥīd*, otherwise, the eyes of the miraculous personality of Ḥaẓrat-i Ibrāhīm^(c) would not have paid attention to the moon while overlooking the sun, nor would he have contemplated the star while ignoring the moon.

This is, in fact, a *ta'wīlī* story, so the star, moon and sun here represent the ranks of the religious hierarchs (*ḥudūd-i dīn*), which are the stages of God's nearness, recognition and *tawḥīd*. As God says: "Those (i.e., *ḥudūd-i dīn*) are the ranks with Allāh, and Allāh sees well all that they do" (3:163).

***Tawhīd* in the book “*Jāmi‘u’l-Ḥikmatayn*”:**

It is a bright fact from the point of view of intellect, knowledge, insight and wisdom that every single book of Ḥakīm Pīr Nāṣiri Khisraw^(q) is full of wisdom-filled teachings of God’s recognition and *tawhīd*, as he says in one of his unpublished poems:

Khudā-shinās shawī rāh-i dīn biyāmūzi
Agar tū bar sukhan-i Nāṣiri shawī payraw

You will attain God’s recognition and will make swift
progress on the path of the true religion;
If you follow the sayings of Nāṣiri Khisraw^(q)

Thus, in his famous book, *Jāmi‘u’l-Ḥikmatayn*,⁷ the celebrated Pīr has discussed the subject of *tawhīd* with great wisdom and has shown its realities in a very profound and cogent manner. At the beginning of this wisdom-filled subject, he writes:

“On the whole, the purpose of the knowledge of the true religion is the recognition of God, which can be attained through pure unity (*wahdāniyyat-i mahẓ*) and the affirmation of absolute oneness (*tawhīd-i muṭlaq*) that is far from anthropomorphism (*tashbih*) and free from the denial of attributes (*ta‘ṭil*). The completion of this knowledge in terms of the rank of adoration and servitude takes place at the rank of the praised station (*maqām-i mahmūd*, 17:79) and the excellent ethics (*khuluq-i ‘azīm*, 68:4) of the Prophet Muḥammad^(s), especially when the eminence of the Prophet’s religion will be manifested to all the religions of the world”.

In this chapter *Pīr ṣāhib* has very agreeably and precisely explained the fundamental differences and disagreements in the ethics and beliefs of human beings. He says:

“According to concepts and beliefs, there are two fundamental and main divisions of people. One division is the materialists (*dahriyān*), i.e., those who deny the Divine attributes (*ahl-i ta‘ṭil*). They say that the universe is eternal and has no creator, but that the three realms of existence (mineral, vegetative and animal) have

been created by the heavens and the stars themselves and the world has always existed and will always exist.

The other group is that of those who follow a religion (*ahl-i adyān*), i.e., those who believe in God and His Divinity. They can be further divided into two groups. The first group consists of those who say that there is more than one God. For example, Christians believe in three, namely, the Father, the Son, and the Holy Spirit (*rūḥu'l-quḍus*). Also, the Dualists (*ṣanawiyān*) believe in two Gods, namely, Yazdān and Ahriman, and they consider light and darkness to be eternal (*qadīm*).

The second group of the people of religion (*ahl-i adyān*) affirm that there is only one God. Although they believe in one God, they are [further] divided into five categories according to worship.

The [people who fall into the] first of these five categories believe that although God is one, those who are worthy of worship are many. They are idolaters who believe in God and say that they worship idols only to seek God's nearness. As God says: 'And those who take guardians other than Him (say): We worship them only that they may bring us near unto Allāh' (39:3). Regarding this noble verse, the people of *ta'wīl* (*ahl-i ta'wīl*) say that it exemplifies those people of the community (*ummat*) who say that they should befriend people other than the Prophet Muḥammad^(s) and his progeny who can bring them closer to God.

The second category is Christians who believe in three gods. They say that all three are one and who is entitled to be worshipped. The third category is the Dualists, who say that there are two gods, but that only one is worthy of worship, and that is Yazdān. The fourth category is that of the philosophers who maintain that it is not obligatory for people to worship God, but they should necessarily know about Him, His power, His greatness, and His kingdom. The fifth category is that of the monotheists (*muwāḥḥidīn*), who believe that there is [only] one God and that He alone deserves to be worshipped.

When we establish that God is one, not only will [the concepts of] the Materialists be proven wrong, but [the doctrines of] Christianity and Dualism will also be invalidated.

The monotheists, who [fundamentally] believe in one God and affirm that He is the only one to be worshipped, are again divided into three groups concerning *tawhīd* because of various disagreements [among them]. The first group is the conformists (*ahl-i taqlīd*), and the majority of people belong to this group. They adhere only to the exoteric aspect of the holy Qurʾān and say: ‘We ascribe to God only those attributes which He Himself ascribes [to His essence] in His Book. We do not discuss any attribute that is not appropriate to Him [according to our knowledge], even though the Qurʾān has ascribed it to Him, because God alone knows its *taʾwīl*, as He says: No one save God knows its *taʾwīl* (3:7)’. They [stop here and] do not add the words following this part of the verse.

The second group of monotheists (*muwahhīdin*) are the Theologians (*mutakallimin*) such as the Muʿtazilites (*muʿtazilah*) and the Karramites (*karrāmiyyah*). They say: ‘It is necessary to reflect and contemplate on *tawhīd*, so we negate anthropomorphism regarding the Divine essence using evidence, proof and reflective insight’.

The *shīʿahs* from the household of the holy Prophet^(s) are the third group of Monotheists (*muwahhīdin*), who say: ‘There is *taʾwīl* of God’s holy book’. They also say: ‘We negate the attribution of creaturely qualities to the Creator through rational *taʾwīl*. They state: ‘There is a stage between anthropomorphism (*tashbīh*) and the denial of attributes (*taʿṭīl*), based on which our *tawhīd* is established’. They narrate from Ḥaẓrat-i Imām Jaʿfar aṣ-Ṣādiq^(e) that he was asked: ‘Regarding *tawhīd*, whether the truth lies in *taʿṭīl* or *tashbīh*?’ He replied: ‘The truth [about *tawhīd*] is a stage between the two extremes’.”

***Tawhīd* in the book “*Wajh-i Dīn*”:**

The realities and recognitions of God’s oneness (*waḥdāniyyat*) are mentioned everywhere, directly and indirectly, in “*Wajh-i Dīn*”, the

ta'wili book of Pīr Nāṣir-i Khisraw^(q). It is written in this book:

“The third is the power of the intellect through which human beings divest *tawhīd* from both anthropomorphism (*tashbih*) and the denial of attributes (*ta'ṭīl*) (that is, they do not compare God with any object, nor do they deny His will to act), and they know that the human intellect encompasses everything and is a gift given to them by the Being Who Himself transcends it. This is a sign of divesting *tawhīd* [from creaturely attributes]”.⁸

The book quotes a famous *ḥadīṣ* which translates as:

“Verily Allāh has laid the foundation of His religion on the example of His creation, so that the proof of His religion may be taken from His creation and the proof of His Oneness from His religion”.⁹

It is written in this book: “So I say that it is not permissible [to say] that the holy Prophet^(s) saw God, for it is impossible. However, two just witnesses testified to him about God’s oneness, while all creatures were unable to hear this testimony. One of these two witnesses was the external world (*āfāq*, i.e., the physical world) and the other was the internal world (*anfūs*, i.e., the spiritual world), both of which testified to the Prophet^(s) with the explicit statement that there is no God but the One God. Thus, the holy Prophet^(s) testified with truth based on their testimony”.¹⁰

The book continues: “Thus, the creature’s part of the testimony (*shahādat*) is to negate those attributes from God that are found in physical and spiritual beings. The part that belongs to God’s oneness is an absolute affirmation (*isbāt-i mahẓ*) free from any impurity, through a reality that does not exist in the attributes of the two [types of] creatures, subtle and dense, neither in the sense of negation nor in the sense of affirmation. This statement means that the physical beings, i.e., the dense creatures, are visible and audible, not invisible and inaudible. Regarding the spiritual beings, i.e., the subtle creatures, I would say that they are invisible and inaudible, and not visible and audible.

Thus these two affirmations and two negations must be negated from God, may He be purified. For this you must say that He (i.e., God) is neither visible and intelligible, nor invisible and unintelligible, because all these attributes belong to creatures. For this reason, the Prophet^(s) based this *kalimah* [i.e., *kalimah-yi shahādah*] on a negation and an affirmation”.¹¹

It is also written in this book: “God says: ‘*Qul huwa’llāhu aḥad*-Say (O Muḥammad!) He is Allāh, the One’ (112:1). Its *ta’wīl* is that by [the pronoun] *huwa* (He), God means a word that is pure Ipseity (*huwiyyat-i mahẓ*). Ipseity or he-ness cannot dispense with the reality [to which it refers]. (That is, the same Divine Word is both God’s Ipseity and reality). The four letters of Allāh (i.e., *alif*, *lām*, *lām* and *hā’*) signify the four roots of religion (*uṣūl-i dīn*), for they are the chosen ones to [receive] the effects of the Divine Word (*kalimah-yi bari*). Two of them are spiritual and two are physical, according to their own ranks. By *aḥad* (One), He means that when each one of these four roots attained their share from the Divine Word, they purified *tawḥīd* of all attributes and also of everything, whether subtle or dense, that has a pair. They considered the Creator to be free from the attributive names which stand opposite to one another in speech or in spiritual and physical action, such as existent (*ḥast*) and non-existent (*nīst*), spatial (*makānī*) and non-spatial (*lā-makānī*), definite (*sitūdah*) and indefinite (*nā-sitūdah*), etc.

Then these four roots were distinguished from all spiritual and physical creatures by this greatness, and due to which they became unique. Then God said: ‘*Allāhu’ṣ-ṣamad* - Allāh is *ṣamad*’ (112:2). *Ṣamad* means *sayyid* (lord, i.e., the one to whom others have recourse in difficulties; it also means solid), i.e., the one in whom there is no hollowness (and it also means self-sufficient). The *ta’wīl* of this verse is that God says that when these four ranks (*ḥudūd*), which are implied by these four letters (of the world Allāh), recognised God’s *tawḥīd* in the true sense and purified Him of all kinds of impurities, each one of them became the lord and master of the spiritual beings. Thus, all the spiritual and physical beings took recourse in them to gain benefit, but those [four] ranks

themselves are self-sufficient. And the subordinate spiritual and physical beings could not find a way to discover their reality. This is an example of a solid thing, about which a person can never know what is hidden in it, because there is no way (to see what is) inside it.

Then God said: '*Lam yalid wa-lam yūlad* - He did not beget, nor was He begotten' (112:3). Its *ta'wil* is that God, may He be purified, originates things without any preceding substance and means. He made the First Thing (*ʿaql*, i.e., Intellect) the cause (*ʿillat*) of other things, but He Himself is above being the cause of a thing. Thus, if a person claims that things came forth from Him and if this were true, He Himself would have become the cause of things. (But,) the cause of things is like their father, and the father is the begetter and the child is begotten by him. But He, may His power be glorified, is not the cause of things. This is the *ta'wil* of '*lam yalid* (He did not beget)'.

The *ta'wil* of '*wa-lam yūlad* (nor was He begotten)' is that He, may His grandeur be glorified, was not born from anything, so that it can be called His cause and He, may His glory be glorified, can be [considered as] its effect. A child is the effect of the father and everything that has a cause is born of its cause. So just as God is not the cause of things, He is not their effect. Whoever says that God, may He be exalted, is Knower or Wise or Powerful, they, in effect, consider knowledge, wisdom and power to be His cause, for the cause of a knower is his knowledge, the cause of a wise person is his wisdom and the cause of a powerful person is his power. Thus, (as a result) such a person considers God as someone who is begotten.

Then God said: '*Wa lam yakun lahū kufiḥ^{an} aḥad* - And there is no one equal to Him' (112:4). Its *ta'wil* is that Oneness (*aḥadiyyat*, *yaktāʾī*), which is instantaneous Origination (*ibdāʿ*, i.e., the power to create things without any previous matter and source), is the cause of the Universal Intellect (*ʿaql-i kull*); and the Universal Intellect, despite all its subtlety and glory, is not comparable to the True Originator (*mubdiʿ-i ḥaqq*). *Ibdāʿ* is that reality to which

human estimations (*awhām*) cannot have a direct way. This is why the sages of religion have named *ibdāʿ* as ‘non-existent (*nīst*)’, in the sense that the First Existent, from which all other existents were created, was the Universal Intellect, and that the latter originated from the Oneness (*aḥadiyyat*). Human intellect necessitates that the existent (*hast*) originate from the non-existent (*nīst*). Since there was no proof for Oneness (*aḥadiyyat*), they [i.e., the sages of religion] called it ‘non-existent (*nīst*)’ [and called the Intellect the First Existent (*hast-i nukhust*)].¹² No human estimation and imagination has the power to go beyond the source of estimation (*māyah-yi awhām*), i.e., the Universal Intellect, to reach its Originator. If anyone attempts to estimate (to reach that rank) it would be tantamount to seeking the impossible. But things are known by perceiving them, and therefore they testify that God is free from resembling similar beings”.¹³

Oneness (*waḥdāniyyat*) and Pre-eternity (*azal*)

Ḥakīm Pīr Nāṣir-i Khisraw⁽⁹⁾ writes on page 195 of [his] book *Zādu’l-Musāfirīn*: “The very concept of pre-eternity (*azal*) is the appropriate and easy concept of the Oneness (*waḥdāniyyat*) of Allāh, the Blessed, the Exalted. In other words, the reality of pre-eternity is the proof of how God, the Holy, the One and Unparalleled is free from the attributes of and independent of the affiliation of all the spiritual and physical beings and creatures”. This concept of *tawḥīd* of Pīr *ṣāḥīb* is so clear that the people of insight can understand all the points of *tawḥīd* in the light of this principle of oneness (*uṣūl-i waḥdāniyyat*).

While elucidating the difference between pre-eternity (*azal*), pre-eternal (*azalī*) and pre-eternalness (*azaliyyat*) at this point [in the book], the meaning of what Pīr *ṣāḥīb* writes is as follows: “The First Intellect (*ʿaql-i awwal*) should be called pre-eternal (*azalī*) while relating it to the pre-eternity (*azal*). Moreover, pre-eternalness (*azaliyyat*) is the reality that testifies to a pre-eternal (*azalī*) thing and that pre-eternalness (*azaliyyat*) is the origination (*ibdāʿ*). Instantaneous origination (*ibdāʿ*) means to originate a thing without instrument, matter, space or time. Thus, it is evident that

pre-eternity (*azal*) is a proof of God's oneness; pre-eternal (*azali*) is an attribute of the First Intellect (*ʿaql-i awwal*); and an example of pre-eternalness (*azaliyyat*) is origination (*ibdāʿ*), i.e., to originate the Intellect”.

If we observe with the inner eye, the subject of God's *tawhīd* is spread from the beginning to the end of the book mentioned. However, it clearly and explicitly begins on page 185 and ends at the very end of the book on page 486.¹⁴

True Originator (*mubdiʿ-i ḥaqq*) and Ipseity (*huwiyyat*)

Originator (*mubdiʿ*) means the one who creates without matter and a previous model, i.e., Allāh, may He be exalted. Ipseity (*huwiyyat*) means absolute reality (*ḥaqīqat-i muṭlaqah*). Thus, Pīr *ṣāhib* writes in Chapter 23 of *Khawān al-ikhwān*:¹⁵ “The True Originator (*mubdiʿ-i ḥaqq*) is far from and transcends [both] ipseity (*huwiyyat*) and non-ipseity (*nā-huwiyyat*), because ipseity (*huwiyyat*) is for the First Intellect (*ʿaql-i awwal*) because it has the real existence, and non-ipseity (*nā-huwiyyat*) is for instantaneous origination (*ibdāʿ*). In other words, the way the True Originator (*mubdiʿ-i ḥaqq*) created the First Intellect (*ʿaql-i awwal*) without any previous matter and model, is instantaneous origination (*ibdāʿ-ū ikhtirāʿ*) and non-ipseity (*nā-huwiyyat*)”.

In this discourse, Pīr *ṣāhib* implies that since the True Originator (*mubdiʿ-i ḥaqq*) brought the First Intellect (*ʿaql-i awwal*) from non-existence (*nīstī*) to existence (*hastī*) not by creation (*takhliq*), but by the way of instantaneous origination (*ibdāʿ-ū ikhtirāʿ*), therefore, non-existence (*nīstī*) and origination (*ibdāʿ*) are non-ipseity (*nā-huwiyyat*), whereas the existence (*hastī*) of the First Intellect (*ʿaql-i awwal*) is ipseity (*huwiyyat*). However, the True Originator (*mubdiʿ-i ḥaqq*) is Himself free from and above both existence (*hastī*) and non-existence (*nīstī*). Thus, He [i.e., the True Originator] has neither ipseity (*huwiyyat*) nor non-ipseity (*nā-huwiyyat*); rather, He is independent of both.

Pīr *ṣāhib* [further] says: “The First Intellect (*ʿaql-i awwal*)

recognised its Originator (*mubdi^c*) through the evidence of its own existence (*hasti*) and that of the non-existence (*nīsti*) of Origination (*ibdā^c*), and negated both these attributes, i.e., existence (*hasti*) and non-existence (*nīsti*) from its Originator. Thus, as a result of recognition of its own existence (*hasti*), the Intellect affirmed that God's ipseity (*huwiyyat*) transcends both being existent (*hast*) and non-existent (*nīst*)".

Endnotes

- ¹ *Al-ḥadīṣ*: “*awwalu mā khalaqa'llāhu nūri*”. See “*Qur'ān-i Ḥakim awr 'ālam-i insāniyyat Part 1*” by °Allāmah Naṣīr al-Dīn Naṣīr Hunzai (Gilgit, 2002), p. 134.
- ² “*Kuntu nabiyy^{am} wa Ādama bayna'l-mā'i wa't-tīn*”. The literal translation of the prophetic tradition is: “I was a prophet while Ādam was between water and clay”.
- ³ This refers to a very famous saying of Mawlānā °Alī^(c): “*Man °arafa nafsahu fa-qad °arafa rabbahu*, i.e., He who recognised his soul, indeed, recognised his Lord”. See “*Hazār Hikmat*” by °Allāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1996), *ḥikmat* 860, 889 and 951, pp. 489, 504 and 539; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), wisdom numbers 860, 889 and 951, pp. 449, 462 and 494. A very similar *Ḥadīṣ* is: “*°arafukum bi-nafsihi °arafukum bi-rabbihi*, i.e., He among you who has greater recognition of his own soul, has greater recognition of his Lord”. See “*Hazār Hikmat*”, *ḥikmat* 836, p. 478; translated into English as “*A Thousand Wisdoms*”, wisdom number 836, p. 438.
- ⁴ Sayyidnā Nāṣir-i *Khisraw*, *Wajh-i Din*, ed. Gholam-Reza Aavani (Tehran, 1977), pp. 337-339; hereafter cited as *Wajh-i Din*; trans. into Urdu by °Allāmah Naṣīr al-Dīn Naṣīr Hunzai as *Wajh-i Din* (Karachi, 2000), pp. 413-415; hereafter cited as *Wajh-i Din (Urdu)*.
- ⁵ Rāḡib Iṣfahānī, *Mufradātu'l-Qur'ān*, trans. into Urdu by Muḥammad °Abduhu Firozpūri as *Mufradātu'l-Qur'ān, jild-i duwum* (Lahore, n.d.) p. 29.
- ⁶ Sayyidnā Nāṣir-i *Khisraw*, *Rawshanā'i-nāmah*, trans. into Urdu by °Allāmah Naṣīr al-Dīn Naṣīr Hunzai as *Nūr-i Īqan* (Karachi, 1991) pp. 1-3; See also Sayyidnā Nāṣir-i *Khisraw*, *Diwān-i Ash'ār*, ed. by Sayyid Naṣru'llāh Taqawī (Tehran, 1367 solar Hijri / 1988), p. 517.
- ⁷ *Idem.*, *Jāmi'u'l-Ḥikmatayn*, ed. Henry Corbin and Muḥammad Mu'īn (Tehran/Paris, 1953), pp. 30-73.
- ⁸ *Wajh-i Din (Urdu)*, p. 91.
- ⁹ *Ibid.*, p. 103.
- ¹⁰ *Ibid.*, p. 106.
- ¹¹ *Ibid.*, pp. 107-108.
- ¹² The sentence written inside square brackets is not present in the Urdu translation but present in the Persian edition. See *Wajh-i Din*, p. 117
- ¹³ *Wajh-i Din (Urdu)*, pp. 140-143.

- ¹⁴ Sayyidnā Nāṣir-i Khisraw, *Kitāb Zād al-Musāfirin*, ed. Muḥammad Bazl al-Raḥmān (Berlin, 1923), pp. 185-486
- ¹⁵ *Idem.*, *Khwān al-Ikhwān*, ed. °Alī Qawīm (Tehran, 1959), pp. 77-79

Glossary

Ā

āfāq - external world

°Ā

°ārīf - one who has attained God's recognition

°āshiq - ardent lover

A

ahl-i adyān - people of religions, i.e., those who follow a religion

ahl-i ta'wīl - people of *ta'wīl*

ahl-i ta'fīl - those who deny Divine attributes

ahl-i taqlid - the conformists

aḥad - the One, i.e., God

aḥadiyyat - Oneness

amīru'l-mu'minīn - Chief of the believers; a title of Ḥazrat-i °Alī^(c)

amr-i ilāhī - Divine command

anfus - internal world

aşlu'l-uşūl - root of the roots; basic principle

awhām - estimations

awliyā' (sing. *walī*) - God's friends

azal - pre-eternity

azalī - pre-eternal

azaliyyat - pre-eternalness

°A

°aql - intellect

°aql-i awwal - The First Intellect

°aql-i kull - the Universal Intellect

°azizān (sing. *°azīz*) - dear students

B

bandah-yi mu'min - believing servant

baytu 'l-khayāl - the house of imagination; Technically, the special *'ibādat* that is performed on the *ism-i a'zam* given by and at the time prescribed by the Imām^(c) of time in order to attain *ma'rifat*

burāq - the animal, according to the Islamic tradition, upon which prophet Muḥammad^(s) is believed to have gone to the heavens on the night of *mi'rāj*

D

da'wat - invitation

da'wat-i haqq - the invitation to the truth; the true mission

dahriyān - Materialists

H

hādi-yi din - religious guide

hast - existent

hast-i nukhust - the First Existent

hastī - existence

huwa - he (Arabic pronoun for third person singular masculine)

huwīyyat - ipseity; Technically, God's Ipseity or He-ness

huwīyyat-i mahz - absolute Ipseity

H

ḥadīṣ - prophetic tradition

ḥaqīqat-i muṭlaqah - absolute reality

ḥudūd (sing. *ḥadd*) - ranks

ḥudūd-i din - the hierarchs of religion; Technically, various ranks in the hierarchy of Ismaili *da'wat*

I

ibdā' - origination; instantaneous creation

ibdā'-ū ikhtirā' - origination

iṣbāt-i mahz - absolute affirmation

ikhlāṣ - purification

ʿI

'ibādāt (sing. *'ibādat*) - worships

‘illat - cause

‘ilmī - related to knowledge

‘ilmī numā’indē - representatives for knowledge

‘ilmu’l-asmā’ - the knowledge of names

‘irfānī - pertaining to recognition

J

jamā‘at – community; Technically, the Ismaili community

jawāhir-pārah - a piece of gem; Technically, a beautiful artwork
or a precious and meaningful writing or speech etc.

jihād - struggle; holy war that is fought for the sake of religion

K

kalimah-yi bari - the Divine Word

kalimah-yi shahādat - the article of testifying, i.e., “*Ashhadu an-lā ilāha illa’llāhu waḥdahu lā sharīka lahu wa ashhadu anna Muḥammad^{an} ‘abduhu wa rasūluhu* (I bear witness that there is no God but Allāh, Who is alone and has no partner, and I bear witness that Muḥammad is His servant and messenger)”

Kh

Khātamu’l-An‘biyā’ - the Seal of the Prophets; A title of the holy
Prophet Ḥazrat-i Muḥammad Muṣṭafā^(s)

khalīfah - vicegerent; successor

khalīfah-yi Khudā - God’s vicegerent

khalīfah-yi Rasūl - holy Prophet^(s)’s successor

khandaq - trench; ditch; moat; name of a battle

khuluq-i ‘azīm - excellent ethics

khuṣūṣi ‘ibādat - special worship

khuṣūṣi zikr-ū ‘ibādat - special remembrance and worship

L

lā-makānī - non-spatial

lawḥ-i maḥfūz - Guarded Tablet

M

māyah-yi awḥām - source of estimation

maʿrifat - recognition; God's recognition

makānī - spatial

malakūt - kingdom; the world of souls and angels

maqām-i maḥmūd - praised station

mawṣūf - the attributed one

mazāhir (sing. *mazhar*) - loci of manifestation

mu'min - believer

mubdi^c - one who performs instantaneous origination or *ibdā^c*; the Originator; the one who creates instantaneously

mubdi^c-i ḥaqq - the True Originator

musalsal^c ibādat - constant worship

mutakallimīn - the Theologians

muwahḥid (pl. *muwahḥidīn*) - the believer in One God

N

nā-huwiyyat - non-ipseity

nafyu 'ṣ-ṣifāt - negation of attributes

nīst - non-existent

nīstī - non-existence

nūr-i Muḥammadi - Muḥammadan Light

P

pāk - pure

Q

qadīm - eternal

qalam-i ilāhī - Divine Pen

qalam-i qudrat - Divine Pen

qayyim - upright

quqnuṣ - phoenix

R

rūḥu 'l-quḍus - the Holy Spirit

S

sālik - one who walks. Technically, a traveller on the path of spirituality

S

sanawiyān - the Dualists

Ş

şalawāt - blessings

samad - lord; chief; one to whom people have recourse in difficult times; perpetual; eternal; sublime; one of the names of Almighty Allāh

şifat (pl. *şifāt*) - attribute

şirāṭu 'l-mustaqīm - straight path

Sh

shahādat - testimony; the death that is embraced for the sake of religion

shari'at - law; the religious law prescribed by a *nāṭiq*

shirk - polytheism

T

ta'wil - the esoteric meaning of the Divine message

ta'wili - esoteric; pertaining to *ta'wil*

ta'ṭil - denial of attributes

takhliq - creation

taşawwuf - Sufism

taşdiq - affirmation

tashbih - anthropomorphism

taṭhīr - purification

tawhīd - God's oneness

tawhīd-i mutlaq - absolute oneness

T

tariqat - the spiritual path; the path followed by the *şūfis*

U

ummat - community

ummu 'l-kitāb - the mother of the book

uṣūl-i dīn - the Roots of religion

uṣūl-i waḥdāniyyat - the principle of oneness

W

waḥdāniyyat - oneness

waḥdāniyyat-i maḥẓ - absolute oneness

waḥy - revelation

walī (pl. *awliyā'*) - friend; guardian

Y

yaktā'ī - oneness

Z

zāt-i subḥān - Divine Essence

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Index of Sayings

Ḥazrat-i Mawlānā 'Alī^(c)

1. “He who recognised himself recognised his Lord”	15
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2. “Praise is due to Allāh ... any aspiration of mind”
 24-25

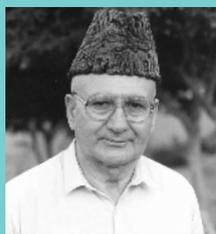
Ḥazrat-i Mawlānā Jaʿfar aṣ-Ṣādiq^(a)

3. “The truth [about *tawḥīd*] is a stage between the two extremes”
 29

Index of Verses of Poetry

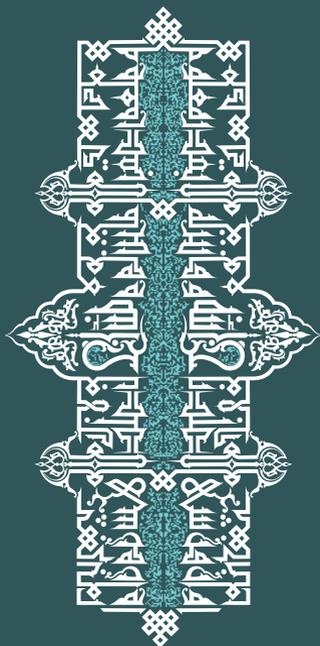
Ḥazrat-i Ḥakīm Pīr Nāṣir-i Khisraw^(a):

1. *Ba-nām-i kirdigār-i pāk dāwar*
Kih hast az wahm-ū ʿaql-ū fikr bartar
 23
2. *Hamū awwal hamū ākḥir zi-mabdaʾ*
Nah awwal būdah-ū nay ākḥir ū rā
 24
3. *Khirad ḥayrān shudah az kunh-i zātash*
Munazzah dān zi-ajrām-ū jihātash
 24
4. *Kujā ū rā ba-chashm-i sar tawān did*
Kih chashm-i jān tawānad jān-i jān did
 24
5. *Warāy lā-makānash āshiyān ast*
Chi-gūyam har chih gūyam bish azān ast
 24
6. *Khudā-shinās shawī rāh-i dīn biyāmūzi*
Agar tū bar sukhan-i Nāṣiri shawī payraw
 27



In his 100 years life, overcoming all odds such as lack of secular education in the isolated mountain fastness of Hunza, Northern Areas of Pakistan, he has left a legacy of over a hundred books related to the esoteric interpretation of the holy Qur'ān. He has written both prose as well as poetry. He is the first person to have a Diwān of poetry in Burushaski, his mother tongue, which is a language isolate and is known as "Bābā-yi Burushaski" (Father of Burushaski) for his services to it. He has composed poetry in three other languages: Persian, Urdu and Turkish. He coined the term "Spiritual Science" and his contribution to it is widely recognised. His works include "The Wise Qur'ān and the World of Humanity", "Book of Healing", "Practical Sufism and Spiritual Science", "Balance of Realities" and "What is Soul?". He co-authored a German-Burushaski Dictionary with Professor Berger of Heidelberg University and "Hunza Proverbs" with Professor Tiffou of University of Montreal, Canada. He collected and provided the material for a Burushaski-Urdu Dictionary, prepared by the Burushaski Research Academy and published by Karachi University. He is a recipient of "Sitārah-yi Imtiyāz" awarded by the Government of Pakistan for his contribution to Literature.

The knotted *Kūfic* calligraphy mirrors and depicts verse 21 of *sūrah* 15.



وَأَنْ مِنْ شَيْءٍ الْإِعْدَادِ نَاخِرَاتٍ
وَمَا نُزِّلَهُ إِلَّا بِقَدَرٍ مَعْلُومٍ

"And there is not a thing but its treasures are with Us, and We do not send it down but according to known measure." (15:21)

