

Intellectual History of Ismā'īlī Tarīqah – Part 1



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Global Lectures
Intellectual History of the Ismā'īlī Tarīqah Series - Part 1
Table of Contents

| S.No. | Lectures | Page No. |
|-------|--|----------|
| 1 | The Continuity of Da'wat-i Ḥaqq under the Guidance of Imām-i Z̄amān - Part 1 | 1 |
| 2 | Review on The Continuity of Da'wat-i Ḥaqq under the Guidance of Imām-i Z̄amān - Part 1 | 11 |
| 3 | The Continuity of Da'wat-i Ḥaqq under the Guidance of Imām-i Z̄amān - Part 2 | 47 |
| 4 | Review on The Continuity of Da'wat-i Ḥaqq under the Guidance of Imām-i Z̄amān - Part 2 | 59 |
| 5 | The Role of the Intellect in the Da'wat-i Ḥaqq | 81 |
| 6 | Review on The Role of the Intellect in the Da'wat-i Ḥaqq | 94 |
| 7 | Ḥudūd-i Dīn | 143 |
| 8 | Sayyidnā Ja'far bin Maṣṣūrī'l-Yaman His Life & Works | 151 |
| 9 | Review on Sayyidnā Ja'far bin Maṣṣūrī'l-Yaman His Life & Works | 161 |
| 10 | Sayyidnā Qazi Nu'man His Life & Works | 207 |

Part 1- Intellectual History of the Ismā'īlī Tarīqah

The Continuity of Da'wat-i Haqq under the Guidance of

Imām-i Zamān

Transcription of Summary 09042022

Speakers: Dr. Faquir Muhammad Hunzai & Al-waiza Rashida Noormohamed-Hunzai

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 09042022- Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 09042022- Video mp4](#)

[Part 1- 09042022 The Continuity of Da'wat-i Haq under the Guidance of Imam-i Zaman Slides](#)

Yā 'Alī madad to everybody online and welcome to the first lecture, which is to set the context for our following lectures on the intellectual history of the Ismā'īlī *tarīqah*. We are going to start with Dr. Faquir Şāhib reciting a few *tasbīhāt*.

We are going to look at two slides first. First of all, this is a farman made by Mawlānā Hāzīr Imam^(c) in Moscow, Russia, on January 29th 1995, when he met the Central Asian *Jamā'at* for the first time in a *mulāqāt*, in a *dīdār*.

Bismi'llāh i'r-Rahmāni'r-Rahim

Let us recite the şalwāt. *'Allāhumma salli 'alā Muḥammadin wa-'āli Muḥammad.*

"And let me today remind you also of some of the principles of interpretation which Hazrat Ali^(c) brought to our interpretation of Islam. One of the essential principles that he brought, was that Islam is not a faith only of rote; it is a faith of the intellect, it is a faith of individual search, it is a faith of commitment to others in society. In this intellectual search, Hazrat Ali did not divide faith and intellect. Hazrat Ali said that intellect is another facet of faith. And it is upon us, upon you, to use your intellect within the ethic of our faith in whatever time and whatever place you live. Therefore,

you have no division between intellect and faith. The use of intellect is the proper behaviour in society at any given time."

Let us recite the ṣalwāt. *‘Allāhumma salli ‘alā Muḥammadin wa-‘āli Muḥammad.* This is a quotation from Mawlānā Sulṭān Muḥammad Shāh^(c) *The Memoirs*, Chapter 8 in the English publication which is entitled “The Islamic Concept and My Role as Imam.” These are very important words:

“In the seventh century of the Christian era, there was a rapid and brilliant new flowering of humanity's capacity and desire for adventure and discovery in the realms of both spirit and intellect. That flowering began in Arabia; its origin and impetus were given to it by my Holy ancestor, the Prophet Mohammed^(s), and we know it by the name of Islam”.

[Urdu Lecture by Dr. Faquir Ṣāhib]

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sāhibah:

The title of today's session is Continuity of the *da‘wat-i ḥaqq* under the Imam of the time. In the beginning, we showed two quotations; one from the Moscow 1995 farman of Mawlānā Hāzīr Imam in which he mentions Mawlānā ‘Alī, who says that in our interpretation of Islam, faith and intellect are one thing. One is not separate from the other. In other farmān, Mawlānā Hāzīr Imam has said that intellect is a facet of faith, etc. In Mawlānā Sulṭān Muḥammad Shāh's *Memoirs* quotation, we read about a new flowering, a brilliant and a new flowering on the urge to discover and to have adventure in the realms of both spirit and intellect.

This may come as a great surprise to some of you because if you have had access to any books written by orientalists, and not only orientalists – sometimes it happens that Ismā‘īlī scholars – because they have only read oriental references they say things which would make you really wonder how they have understood Islam. In fact, orientalists have always tried to debase Islam and they have said, for instance, that Islam is spread only by the power of the sword¹ and they never mention the fact that the intellectual flowering may have been one of

¹ Pīr Nāṣir-i Khisraw, *Dīwān* (Mīnāwī edition), p. 174

the major reasons why the Byzantines or the Persians accepted Islam so readily because it was so logical and it really appealed to their human intellect.

Da'wat-i haqq for us means Islam, the invitation to the truth. *Da'wat-i haqq* literally means the invitation to the truth. The truth is Islam, and there are many mentions of *da'wat-i haqq* in the Holy Qur'an, but here today, only three of these references are mentioned. In order to strengthen your information and your knowledge, it is requested that all of you study these three *āyāt* in the Holy Qur'an with its translations.

Why is the intellect so important? A person can be physically in difficulty, he or she can be spiritually in difficulty, but the greatest difficulty that a human being can have is when their intellect is not satisfied. For instance, you may practice a faith but if the concepts and beliefs, rites and ceremonies of that faith have no meaning and one can't understand them, then this is an intellectual difficulty which is very difficult to put right.

Ḥazrat 'Alī's role in Shia Islam is undisputed. He was the first Imam of the last cycle and Dr. Faquir Šāḥib here explained that it is important to mention that the first Imam of the cycle of Prophet Muḥammad^(s) means there were Imams before him. In our interpretation, the light of *Imāmat* and the Office of *Imāmat* has no beginning and no end. For instance, in *sūrah* 13 *āyat* 14, God says that *lahū da'watul huq*² and *lahū* here is a pronoun that refers to the earlier subject of the *āyat* which is Allāh. That shows that the *da'wat-i haqq*, in other words, Islam relates to Allāh Himself.

In another very important *āyat* (*sūrah* 8 *āyat* 24) *Yāa aiyuhal lazīna āmanus tajībū lillāhi wa lir Rasūli izā da'ākum limā yuhyikum* Translation: "O you who believe! Respond to Allāh and to His Messenger when he calls you to that which will give you (real) life. *Yuhyikum*³ which means: O you who believe! Whoever believes is already alive. All here are already alive as you have a level of belief; respond (*istajībū*), give an answer to Allāh and the Messenger when they invite you. What do they invite you to? Something that will give an additional life to what you already have. This is a very significant *āyat*. This higher life can only be attained after accepting the *da'wat-i haqq*. We have discussed this many times in these sessions when the question is asked, how can only 20 million Ismā'īlī be on the Straight

² Surah-yi Ar-Ra'd (13:14)

³ Surah-yi Al-'Anfāl (8:24) translation from Manifestations of Wisdom 24

Path? This is conditional to acceptance of Islam and submission to Allāh. How can one submit to Allāh? Not directly!⁴ Through His unending chain of guidance or guides.⁵

Dr. Faquir Şāhib also gave the third *āyat* which is *sūrah* 16, *āyat* 125 *Ud'u ilā sabīli Rabbika bilhikmati walmaw 'izatil hasanati wa jādilhum billatī hiya ahsan; inna Rabbaka huwa a'almu biman dalla 'an sabīhī wa Huwa a'lamu bilmuhtadīn*. Translation: Invite to the way of your Lord with wisdom and fair exhortation, and reason with them in the better way. Your Lord is best aware of him who astray from His way, and He is best aware of those who go aright.⁶ *Ud'u ilā sabīli Rabbika*. This is a direct command of God to the Prophet to give *da'wat* – to invite towards the way that leads to God. This is a very interesting *āyat* as it gives you three ways of doing this invitation or *da'wat*.

First, it is by *bil hikmati*, give them the invitation or the *da'wat* in the language of wisdom. If it is too difficult for people to understand, then *walmaw 'izatil hasanat*, which means *in good words*, and the word *maw'iza*, this is where the words *al-wa'iz*, *al-wa'iza* and *wa'z* comes from, to do *nasihat*, to counsel people, to teach them, to give them understanding. Even if that is not appropriate, then the third way is to *wa jādilhum billatī hiya ahsan*; this means to debate or to reason with people in a better way, not having polemics, not having fights, not being aggressive towards each other but to reason with people and to appeal to their intellect and to show them things in a logical way. This tells us from the Holy Qur'an that the *da'wat-i haqq* is not something new; it is eternal. Why is it eternal? Because it is related to Allāh and Allāh is eternal. He doesn't have a beginning or an end and anything which is related to Him doesn't have a beginning or an end. The word that is used technically to convey this eternity i.e., no beginning, no end, is the word *qadīm* [eternal].

It is very important to understand that Allāh and His *da'wat-i haqq*, which is Islam, have always co-existed. They have existed together and Mawlānā Sulṭān Muḥammad Shāh made a very important farmān on the 9th of February 1936 in Bombay (Mumbai);

“*Āap āpnā qadīm mazḥab bḥool na jānā.*” – Do not forget your eternal faith.⁷

⁴ Surah-yi Al-Mā'idah (5:35)

⁵ Surah-yi An-Nur (24:35)

⁶ Sūrah-yi An-Naḥl (16:125)

⁷ Mawlānā Sulṭān Muḥammad Shāh, Bombay 9 February 1936

The word eternal means our religion: Islam or *da'wat-i haqq*. These are all synonyms; they have no beginning and no end, and they go on forever existing. It is an ever-existing reality because it doesn't depend on time. Anything that happens in time has a specific length of life or whatever. There is no specific time in eternity, there is no beginning and no end. It is ever-continuous, ever-existing.

Here, Dr. Faquir Sāhib brought in his own experience where many books are written by orientalist, but also by Ismā'īlī authors who use secondary sources; they will describe Islam as a nascent religion. Nascent means something that is born, just born, new, completely new, like a baby and this is completely incorrect. This is a completely incorrect approach to the study of this eternal faith and God. The Qur'ān and the Imam's teachings are against this concept. What is the purpose of such an eternal reality - *ḥaqīqat*? It is to recognise God. All our religious dignitaries have said that the human soul is eternal – no beginning, no end. What is the purpose of the human soul manifested in this world? The main reason, the most important reason, is that we all recognise God by recognising our souls. As the Prophet^(s) and Mawlānā 'Alī used to say:

“*Man 'arafa nafsahu fa-qad 'arafa rabbahu*”

The one who recognizes their soul, recognizes their Lord.⁸

In other words, he or she who recognises their soul recognises God'. Mawlānā Sulṭān Muḥammad Shāh was the Imam of the *Qiyāmah*, in whose time the cycle of *Qiyāmah* had started.⁹ Therefore, he has given us some very important fundamental teachings. He says that one little part of a verse in the Holy Qur'ān which is *sūrah 2, āyat 156 innā lillāhi wa innā ilaihi rāji'oon* Translation: Indeed, we belong to God and indeed unto Him we are returning.¹⁰ Amongst us, we recite it when we hear of somebody passing away but it is not simply that. It is more important for the living people because *innā lillāhi wa innā ilaihi rāji'oon* contains, according to Mawlānā Sulṭān Muḥammad Shāh, more meaning than the rest of the Qur'ān put together.¹¹ Its importance is based on the fact that in this *āyat* is the mention of the human soul's *ḥaqīqat*. Where has the human soul originated and ended? In Allāh. *innā lillāhi* – we are from Allāh and indeed we return unto Him. In other words, the origin, the *mubda'*, the beginning of the human soul, is in Allāh, as well as the end, the

⁸ *Book of Healing*, p.86

⁹ *Kalam-i Imam-i Mubin* Part 1, Darkhana, Bombay, 1st September 1885

¹⁰ *Sūrah-yi Al-Baqarah* (2:156) Verse translation from *Book of Healing* p.411

¹¹ Dar-es Salaam, July 1945 Mission Conference

ma'ād, or the return of the human soul, is Allāh. What *ḥaqīqat* can be greater than this? If somebody understands the purpose of their life and they understand where they have come from and where they are going, then they can have a lot of intellectual peace, repose, and satisfaction.

This world, the physical world, according to a *ḥadīṣ* of the Holy Prophet *al-dunyā mazrahatul ākhira*. This world is a cultivation farm for the next world.¹² This means that this world is like a farm or a tree for cultivation. Fourteen hundred years ago, he used that example, maybe you would use another example today but one can see what a wise saying this is, full of wisdom. A farmer does not cultivate his field only once. In fact, he cultivates his field maybe more than once in one year, depending on which climate he is working under or at least once a year every year, and he harvests from his cultivation and he can store some of it and some of it he can sell and make money that way. This is the Prophet telling us that the physical world is like a farm, a place from where we can harvest good deeds and profound knowledge that we can take with us to the hereafter. It is a very vivid example – that a farmer does not cultivate his farms only once but it is a continuous, perennial thing.

Dr. Faquir Ṣāḥib also gave this reference from the Hundred Questions¹³ and answers by ʿAllāmah buzugwār. The first question in that book is about the end of knowledge. If somebody asks, why do we have to come again? To explain that answer is that in paradise, a time comes when the ʿilm, the knowledge there, loses its interest and therefore, a human soul manifests once again in order to renew that knowledge and to acquire good deeds and knowledge.

In '*Nahju'l Balāgha*, Ḥaḏrat ʿAlī has made the statement that we have mentioned before "*Awal-u-Dīn Maʿrifat-al-llahu.*" Recognition of Allāh in terms of His *Nūr* is the pure *dīn* (religion)."¹⁴ That is to realise that the first thing in religion is to recognise God and to recognise God truly, we need knowledge. We need to nourish our intellect and only knowledge or ʿilm can be the nourishment of our intellect. We know from all these arguments that the blessings and existence of Prophets and Imams' *barakāh* are always on the planet Earth and it is to teach this recognition or *maʿrifat*. The examples are plentiful in the Qurʾān, Ḥaḏrat Ādam^(c) was described as a *muʿalim* not only for human beings but also as the *muʿalim*

¹² *Ahadith-i Mathnawi*, p. 112

¹³ [Hundred Questions](#) p.4

¹⁴ *Nahj-ul-Balagha*, first sermon

malā'ika. He was the teacher of angels; even angels need knowledge and it is mentioned in *sūrah 2 āyat 30-31* that after breathing his spirit into Ādam, God said that he taught Ādam all the knowledge of the names. All the names!¹⁵ He didn't leave anything out and these names originated from one single name like *Kun*¹⁶ and then they multiplied into so many names because everything in existence has a name.

For some people, religions come into existence accidentally, one religion in the Middle East, another one in the Far East, etc. However, it is not what we find in the books of *da'wat-i ḥaqq*, in the books of True Islam. If one takes the cycle from Ḥaẓrat Ādam to Prophet Muḥammad, we see that this is one single chain of guidance, be it in the form of a Prophet or in the form of an Imam. We know from our *Buzurgan-i dīn*'s books that Ḥaẓrat Nabi Muḥammad Muṣṭafa, the seal of the prophet was given *ta'lim* and *ism-i a'ẓam* by Ḥaẓrat Abu Ṭālib^(c) who was the *Imam-i muqīm* of the previous cycle, the cycle of Ḥaẓrat 'Īsā^(c).¹⁷ Everybody knows that Prophet Muḥammad used to go to Mount Hira and sit in a cave to do *'ibādat*. What was he doing *'ibādat* with? He had to have something to do *'ibādat* with. He used to do the *'ibādat* of the *ism-i a'ẓam* which was given to him by Ḥaẓrat Abu Ṭālib.

Sayyidnā Ja'far b. Manṣūru'l-Yaman says in a book called *Sarā'ir wa asrāru'n-nuṭaqa'* i.e., The Secrets of the Prophets.¹⁸ He describes how this *ta'lim* was given to the Prophet and in it, he mentions that it was Ḥaẓrat Abu Ṭālib whose proper name was 'Imrān, who had given this *ta'lim* to Ḥaẓrat Nabi Muḥammad Muṣṭafa to prepare him for his office of prophethood. This is mentioned in the Qur'ān in *Sūrah 3, āyat 33-34 Innal lāhas tafāa Ādama wa Nuhan wa āla Ibrāhīma wa āla Imrāna alal `ālamīn*. Translation: "Allāh chose Adam, Noah and the Family of Abraham and the Family of Imran above all his creatures." Then *āyat 34 Zurriyyatam ba'duhaa mim ba'd*. Translation: "They are descendants one of another."¹⁹ Two important things in these *āyat*, are that these are descendants one of the other and in this particular family is the office of guidance, divine guidance goes in a chain, a never-ending chain. The other thing is the mention of the proper name of Ḥaẓrat Abu Ṭālib which is 'Imrān. Dr. Faquir Ṣāhib has mentioned *sūrah 3, āyat 19 Innad dīna 'indal lāhil Islam*. The religion

¹⁵ Surah-yi Al-Baqarah (2:30-31)

¹⁶ Surah-yi Al-Baqarah (2:117)

¹⁷ [A-Thousand-Wisdoms.pdf](#) - Chapter Mim, W. 842, p.411

¹⁸ [Sara'ir wa asraru'n-nutaqa'](#) Urdu Ed

¹⁹ Sūrah-yi Al-i 'Imrān (3:33-34)

before Allāh is Islam.²⁰ Religion with God is Islam and we have discussed this before in the concept of *dīn* lecture, that Islam means submission to Allāh. Can a human being submit to Allāh, or in other words obey Allāh directly? The answer is No! It has to be through an intermediary, a *wasilah*.²¹

What is the wisdom of this submission through the *wasilah* to God's commands? Its wisdom is explained in *Wajh-i dīn* at the end of the second chapter²² where Pir Nāṣir Khisraw^(q) gives the example. It is incredible how inspired our *buzurgan-i dīn* were that one thousand years ago he said look at nature, the mineral soul which is soil if it is soft, it is fertile, it is not salty and there are not too many stones in it, etc. This type of soil can submit to the vegetative soul and progress towards the faculty, the additional power of growth and become a vegetative soul to progress. In the same way, if edible plants submit to animals, then they come to a higher level of soul and in the same way, if *halāl* animals submit to human beings, they become part of the rational soul. The message is that if human beings submit and obey absolutely the guidance of the Divine Guide, then they also begin to progress to the level of the *rūḥu'l qudus*, the Divine Spirit, or the Holy Spirit.²³

This is the *ta'lim* or the teaching of Islam. This is the additional life that we have talked about in *sūrah* 8, *āyat* 24 that you are given an additional life if you respond to the invitation of God and His Prophet '*yuhyīkum*'.²⁴ This is an additional life and this additional life cannot be acquired by ourselves alone or through any worldly teachers. This additional life can only come through the *ta'lim* of the Chain of Divine Guidance. There are two *āyāt* which we have referred to in *sūrah* 2, *āyat* 129 and 155: "*Rabbanā wab'as feehim Rasūlam minhum yatlū 'alaihim āyātika wa yu'allimuhumul Kitāba wal Hikmata wa yuzakkeehim; innaka Antal 'Azīzul Hakīm* Our Lord! And raise up in their midst a messenger from among them who shall recite unto them your revelations, and shall instruct them in the Scripture and in wisdom and shall make them grow. Verily! You only the Mighty, Wise."²⁵ "*Wa lanablu wannakum bishai'im minal khawfi waljū'i wa naqsim minal amwāli wal anfusi was samarāt; wa*

²⁰ Sūrah-yi Al-i 'Imrān (3:19)

²¹ Sūrah-yi Al-Mā'idah (5:35)

²² *Wajh-i dīn*, Urdu ed. p.46

²³ [The Position of Aql in the Prose and Poetry of Naṣir Khusraw](#) p.25

²⁴ Sūrah-yi Al-'Anfāl (8:24)

²⁵ Sūrah-yi Al-Baqarah (2:129)

bashshiris sābirīn. And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops, but give glad tidings to the steadfast.”²⁶

In both of these *āyāt* about the Holy Prophet Muḥammad said that his task, which was his essential task of prophethood. As the Holy Prophet Muḥammad was also the lord the master of Mecca, he was a worldly leader as well. Though his essential function was that of giving this type of *taʿlim*, was to teach the book, the Holy Qurʾān, ‘*wal Hikmah*’. ‘*Yu'allimuhumul Kitāba wal Hikmata*’. Two things: not only the *tanzil* which is full of allegories, symbols, and parables that are the *zāhir* of the revealed book but also it's meaning. One example that Dr. Faquir Ṣāḥib gives is the Rope of Allāh. *sūrah* 3, *āyat* 103 there is the Rope of Allāh.²⁷ What do we understand by this Rope of Allāh because we don't see anything hanging from the sky or from any height? Although we know from Hāzīr Imam's farman that he has said for hundreds of years, you have been guided by the Rope of Imāmat.²⁸ So the Rope of Imāmat is the Rope of Allāh and this guidance is for always. It is not for any specific time. This is the meaning of eternal, the faith is eternal, God is eternal, Soul is eternal and therefore Divine Guidance too is eternal.

Dr. Faquir Ṣāḥib has covered some points today and we will need another session after the review of this which will be done next Sunday by our scholars from Toronto, Mustafa and Sadaqat. *In shā'a'llāh* we may need to add another lecture the following week. Thank you all of you. There will be a chance for you to ask questions about all this, which will encourage you to re-listen to the recording which is available on the website and you will also listen to the review and be able to ask questions next time.

Thank you very much all of you for your kind attention, patience and interest in the personal search for knowledge. You and we are fulfilling this purpose of human life, which is to acquire the recognition of God through the recognition of our soul.

Āmin Yā ʿAlī madad.

Your friends in knowledge:

Transcription by Dr. Imran Mohamed

Proofreading, editing, formatting and referencing by Navin Kaisani & Niamat Chandani

²⁶ Surah-yi Al-Baqarah (2:155)

²⁷ Surah-yi Al-i Imran (3:103)

²⁸ Mawlana Shah Karim al-Husyani, Peshawar, Pakistan 23 November 1964

Note: Global lectures series was started on January 9th, 2022. Above is the #13 lecture transcript.

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Note 1: Additional reference:

Farman of Mawlānā Sultān Muḥammad Shāh of Kutch Nagalpur on 28th November 1903: “There are our true followers (*satpanthi*) in Khurasan as well, where many learned scholars (*mulla*) work very hard to deceive people to take them into their religion, but our Khurasani followers sacrifice for our religion to show you the path of elevation in Ismā'īlī *dīn*.”

Note 2: The following symbols have been used in the essay with the names of holy personalities. They have been used once only when the name appears the first time.

(s) - *Ṣalla 'llāhu c alayhu wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

(c) - *c alayhi 's-salām / c alayha 's-salām / c alayhima 's-salām / c alayhimu 's-salām / c alaynā 's-salāmuhu / c alayanā 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).

<https://global-lectures.com/courses/a-review-the-continuity-of-dawat-i-haq-under-the-guidance-of-imam-i-zaman-part-i/lesson/watch-lecture-video-44/>

Review Session

The Continuity of Da`wat-i ḥaq under the Guidance of Imam-i Zamān

Review by
Muṣṭafā Ahmadi / ṣadaqāt Ahmadi
September 11th, 2022

“And let me today remind you also of some of the **principles** of interpretation which **Hazrat Ali brought to our interpretation of Islam**. One of the essential principles that he brought, was that Islam is not a faith only of rote -- it is a **faith of the intellect**, it is a faith of individual search, it is a faith of commitment to others in society. In this **intellectual search**, Hazrat Ali did **not divide faith and intellect**. Hazrat Ali said that **intellect is another facet of faith**. And it is upon us, upon you, to **use your intellect** within the ethic of our faith in whatever time and whatever place you live. Therefore, you have **no division between intellect and faith**. The use of **intellect** is the proper behaviour in society at any given time.”¹

1. Mawlānā Hazīr Imam (a.s), Moscow Russia 29, January 1995

“In the seventh century of the Christian era there was a rapid and brilliant new flowering of humanity's capacity and desire for adventure and discovery in the realms of both **spirit** and **intellect**. That flowering began in Arabia; its origin and impetus were given to it by my Holy ancestor, the Prophet Mohammed, and we know it by the name of Islam”²

2. Mawlānā Imam Sulṭān Muḥammad Shah (a.s), The Memoirs of Aga Khan

گفتند که موضوع شریعت نه به عقل است
 زیرا که به شمشیر شد اسلام مقرر³

They said the *sharī`a* does not depend on the intellect
 because Islam was established by the sword

3. Pīr Nāṣir-i Khisraw, Dīwān (Mīnāwī edition), p. 174

گفتم کہ نماز از چه بر اطفال و مجانین
 واجب نشود تا نشود عقل مخیر⁴

I replied, “why then is prayer not enjoined upon children
 and the insane,
 Until their intellect becomes capable of choosing?”

4. Pīr Nāṣir-i Khisraw, Dīwān (Mīnāwī edition), p. 174

“Divine providence has blessed humankind with something that the other animals have not received. this is the innate intellect (عقلِ غریزی), the intellect that accepts knowledge”⁵

Innate intellect= *rasūl awwal*= first messenger

5. Pīr Nāṣir-i Khisraw, *Wajh-i Dīn* ch.1

“To attain complete knowledge and the second perfection, which is actualization of the innate intellect from its potentia, it needs a **teacher** whose **intellect is actual and perfect**. This teacher is called the last messenger (*rasūl ākhir*) and is the counterpart or *māẓhar* of the **Universal Intellect** in this world. His knowledge is therefore not acquired, but rather **God given** and therefore perfect. As long as the innate intellects exist, by the very nature of their need to be edified through knowledge, the **presence** of such a **teacher** in **each and every time is incumbent.**”⁶

6. Dr. Faqir Muḥammad Hunzai, The position of `Aql in the prose and poetry of Nāṣir Khusraw, p.12

Most (of) the people (do) **not know** 7

أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And most of them do **not use reason** 8

وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

But most of them are **ignorant** 9

وَلَكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ

وَأَنَّ كَثِيرًا مِنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ

Many among mankind are **heedless** of our **signs** 10

7. (7:187), 8. (5:103), 9. (6:111), 10. (10:92)

Da`wat-i ḥaq **دَعْوَتِ حَق**

Da`wat = to call, to summon

ḥaq = truth

لَهُ دَعْوَةُ الْحَقِّ ۝

To Him (Allāh) is the Da`wat-i ḥaq

12 إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the religion with Allāh is Islam
(submission)

آپ اپنا قدیم مذہب بھول نہ جانا ¹³

Do not forget your eternal religion

13. Mawlānā Imam Sulṭān Muḥammad Shah (a.s), Bombay, 9 Feb 1936

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ
 لِمَا يُحْيِيكُمْ¹⁴

O you who believe! **Respond** to Allāh and to His Messenger when he **calls** you to that which will give you (real) **life**.

14. (8:24)

Root word= *jīm wāw bā*

To respond (*singular*) is '*tajāba*

To respond (*plural*) is '*tajībū*

Responder *mustajib*

ج و ب

أَسْتَجَابَ

اسْتَجِيبُوا

مُسْتَجِيبٌ

Root word= *dāl ‘ayn wāw*

Invite *da‘ā*

Inviter *dā‘ī*

Invitation *da‘wat*

د ع و

دَعَا

دَاعِي

دَعْوَةٌ

Root word= *ḥā yā yā*

To give you life *yuh'yīkum* ح ي ي

The ever-Living *al-ḥayyi* يُحْيِيكُمْ
الْحَيِّ

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيداً وَمُبَشِّراً وَنَذِيراً وَدَاعِياً إِلَى اللَّهِ
بِإِذْنِهِ وَسِرَاجاً مُنِيراً¹⁵

**“O prophet! Lo! We have sent you as witness and
bringer of good tidings and a warner and as a
summoner unto Allāh by His permission and a
luminous lamp”**

15. (33:46-47)

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ¹⁶

Invite (all) to the way of your Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious

16. (16:125)

“Inna Li lahe wa inna ilehe Rajeun...the Hakikati people should understand the meaning of this Ayat. From the Hakikati point of view this Ayat means more than all the rest of the Koran.”¹⁷

17. Mawlānā Imam Sulṭān Muḥammad Shah (a.s), Dar-es Salaam, July 1945 Mission Conference

18 **الدُّنْيَا مَزْرَعَةٌ لِـالْآخِرَةِ**

This world is cultivation farm for the next
world

“The creation according to Islam is not a unique act in a given time but a perpetual and constant event; and God supports and sustains all existence at every moment by His will and His thought.”¹⁹

19. Mawlānā Imam Sulṭān Muḥammad Shah (a.s), The Memoirs of Aga Khan

Misconception about Islam

Islam is a **Nascent** religion.

20 “آپ اپنا قدیم مذہب بھول نہ جانا”

Do not forget your **eternal** religion

لَهُ دَعْوَةُ الْحَقِّ

To Him (Allāh) is the Da`wat-i ḥaq” 21

20. Mawlānā Imam Sultān Muḥammad Shah (a.s), Bombay, 9 Feb 1936

21. (13:14)

لَوْ خَلَّتِ الْأَرْضُ مِنْ إِمَامٍ سَاعَةً لَمَّادَتْ بِأَهْلِهَا

“If the earth were devoid of an Imam even for a moment, it would perish with all its inhabitants”²²

22. Sayyidna Naṣīr al-Dīn Tusi, Paradise of submission, P. 175

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

We have come from Allāh and will return to Him ²³

23. (2:156)

24 اول الدين معرفته

The foremost thing in religion (awwal al-dīn) is recognition (*ma`rifat*) of Him.

24. Mawlānā Imam `Ali (a.s), Nahj al-Balāghah (‘Allāmah Ja`far Husayn’s urdu edition), p. 70

علم والی روح زینہ بزینہ اوپر چڑھتی ہے ²⁵

The spirit enriched with knowledge, rise higher, step by step

ہماری زندگی کی غرض ہاں معرفت ہی ہے

مگر یہ انہیں سکتی سوائے علمِ روحانی ²⁶

The purpose of our life is recognition (*ma`rifat*)

But it can not come without the spiritual knowledge (Gist)

25. Mawlānā Imam Sulṭān Muḥammad Shah (a.s), Usul –I Din Farman Dar-es Salaam 1899

26. `Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Dīwān-i Naṣīri, p. 58

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

He taught Adam all the knowledge of the Names. ²⁷

وَنَفَخْتُ فِيهِ مِنْ رُوحِي

He breathes His spirit into Him ²⁸

28. (2:31), 27. (33:46)

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ

Indeed, Allāh chose Adam and Noah and the family of Abraham and the family of Imran over the worlds.

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ

Descendants of one of the other 29

29. (3: 33-34)

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

Indeed, the religion near Allāh is Islam ³⁰

“He explains that when minerals submit to plants they attain the vegetative soul, When vegetative soul submit to animals they attain the animal soul and when latter submit to human beings they attain a rational soul. Similarly, **when human beings submit to the Prophet and his successors and accept their da`wa, they attain the Holy or Divine Spirit.**” ³¹

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

He taught Adam all the knowledge of the Names. ³²

“According to Nāṣir and other Ismaili dā‘īs, such knowledge is not confined to the Prophet and the Imam, but is granted to other people as well. However, this is conditional on iṭā‘a (obedience and submission) or *is'tajāba* (responding) to the da`wa.” ³³

32. (2:31), 33. Dr. Faqir Muḥammad Hunzai, The position of `Aql in the prose and poetry of Nāṣir Khusraw, p. 25

“Those who have only superficial knowledge of the faith have fantastic notion about me. They believe that my job is to heal the sick. That is not my task. **My task is to show you the way to the truth, so that you may achieve your real destiny, which is the state of fana fi’llah...**

Hazrat Ali used to perform miracles; but even magicians perform conjuring tricks, **Hazrat Ali’s miraculous power lay in his ability to help people to arrive at the Haqiqat.** That is the greatest miracle.”³⁴

34. Mawlānā Imam Sulṭān Muḥammad Shah (a.s) Usul-i Din Farman, Dar-es Salaam 1899

“The words of the Qur’an remain the same, every generation, every century, every period must have a new and different interpretation to that of the past, otherwise Islam will die and will not survive” ³⁵

35. Mawlānā Imam Sulṭān Muḥammad Shah (a.s), Mombasa 1955

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ

And verily, we have explained to mankind in this Qur'an from
every example ³⁶

این همه رمز و مثلها را کلید

³⁷ جمله اندر خانه پیغمبر است

The key to all the secrets and similitudes (of the Qur'an) is in the house
of Prophet (Ahl-i Bayt) (Gist)

36. (17:89), 37. Pīr Nāṣir-i Khisraw, Dīwān (Mīnāwī edition), p. 49

وَأَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا

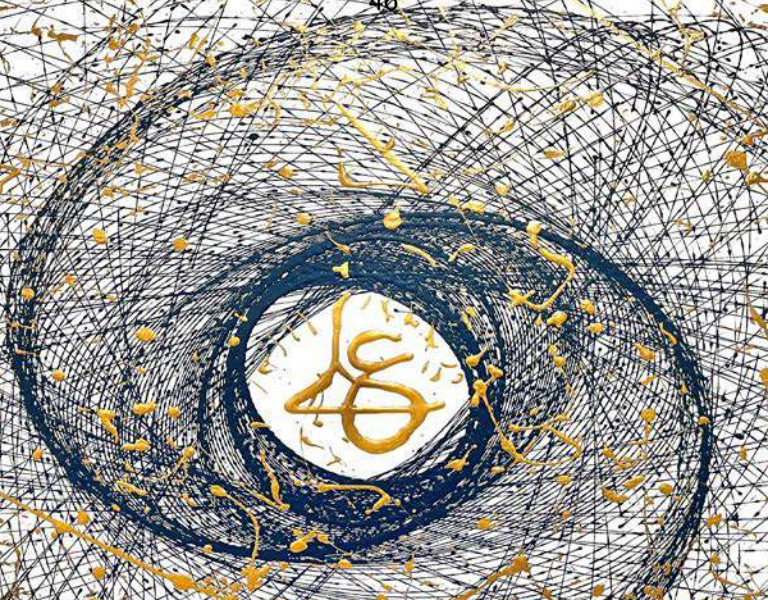
“And hold firmly to the **rope of Allāh** and do not be divided”³⁸

What do we understand here by the rope of Allāh?

³⁸. (3:103)

“For hundreds of years my spiritual children have been guided by the **rope of Imam**at; you have looked to the Imam of the Age for advice and help in all matters and through your Imam’s immense love and affection for his spiritual children, his Noor has indicated to you where and in which direction you must turn so as to obtain spiritual and worldly satisfaction.”³⁹

39. Mawlānā Ḥazir Imam (a.s), December 13, 1964



Thank you!

The Continuity of Daʿwat-i Ḥaqq under the Guidance of Imām - Part II Transcription of Summary 09/18/2022

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 09182022 Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 09182022 Video mp4](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 09182022 Slides](#)

Speakers: Dr. Faquir Muhammad Hunzai & Al-waiza Rashida Noormohamed-Hunzai

Ya ʿAlī Madad to everybody online,

We are ready to start our session and Dr. Faquir Ṣāḥib will lead with a short prayer first.

[After Prayers and Urdu lecture by Dr. Faquir Sahib]

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

Today is part two of the same topic, the continuity of *Daʿwat-i Ḥaqq* under Imām-i Zamān's guidance. The background you have learned from the previous two weeks is that this is not something new. *Daʿwat-i Ḥaqq* is the original name of our *tariqah*, which starts from before Ḥaẓrat Ādam's^(c) time. It is eternal because human soul is eternal and so is the divine guidance. It is a matter of "*Nūrun ʿalā nūr* (light upon light)," ¹ as the Holy Qurʾān tells us in *sūrah* 3, *āyat* 34, *Zurriyyatam baʿduhā mim baʿd*, that these Prophets and Imams are descendants one from another.² The next point is that we have the concept of cyclical times in the *Ismāʿīlī tariqah* as we understand it from our history. We have the six [days] Prophets and finally, the seventh age of the Ḥaẓrat Qāʾimuʾl-qiyāmat,³ is called the *Hafta-i Dīn*, the week of religion.⁴

¹ Sūrah An-Nur (24:35)

² Sūrah Āl-i-ʿImrān (3:34)

³ [Sublime Realities](#) - p.40

⁴ [Spiritual Experiences | Ismāʿīlī literature](#), p.1

There is a mention of the number seven, whereas the Prophet Muḥammad^(s) was the sixth *nāṭiq*. The prophethood comes to an end on him but the *Imāmat* continues. In the slide shown to you, which will also be posted on our website, Mawlānā Ādam is in the first row and continues to end with Mawlānā Abū Ṭālib^(c), whose name was ʿImrān. He was the Imam in the time of Ḥaḏrat ʿĪsā^(c) and the last Imam of that cycle. His real name was ʿImrān, which is mentioned in *sūrah* 3, *āyat* 33 *Innal lāmas tafā Ādama wa Nūhan wa āla Ibrāhīma wa āla Imrāna 'alal 'ālamīn*. Translation: Lo! Allah preferred Ādam and Nūh and the Family of Ibrāhīm and the Family of ʿImrān above (all His) creatures.⁵ [Abū Ṭālib] was his *kunyah*, his title, whereas ʿImrān was his proper name and just like Mawlānā ʿAlī^(c) also had a *kunyah*, he was known as Abu'l- Hasan or Abu'l Hasanayn when the two boys were born.⁶

The most important point is that the *daʿwat* continues because the *Ismāʿīlī* concept is that the world has never remained empty or devoid of divine guidance or a divine guide. We have mentioned this *hadīṣ* a number of times: “If the earth were devoid of an Imam even for a moment, it would perish with all its inhabitants.”⁷ That even for a moment, if the Imam were to disappear, the whole world would shake with its content. Having made that point, we have to ask how differences arrive. How do differences appear when one Prophet completes his cycle, or when one Imam completes his age? Here, we gave the reference to the book *Sara'ir wa asraru'n-nutaqa*,⁸ The Secrets of the Prophets, which is a book in Arabic by a very great *hujjat* called Sayyidnā Jaʿfar bin Manṣūri'l-Yaman^(q). After the review of this lecture, we are actually going to start on this particular *daʿi* because one of his books has been published by the Institute [IIS] called *The Master and the Disciple*.⁹

Sayyidnā Manṣūri'l-Yaman gives detailed information about how differences appear, but the *Ismāʿīlī* point of view has always been and will always be that just as the Holy Prophet, all the Prophets are appointed by God, God chooses them. The Qurʾānic words are in *Innal lāhas tafāa*

⁵ Sūrah Āl-i-ʿImrān (3:33)

⁶ [Hazrat Ali](#), p. 67

⁷ Paradise of Submission, p.94

⁸ [Sara'ir wa asraru'n-nutaqa'](#)

⁹ [The Master and the Disciple.pdf](#)

Lo! Allah preferred. ¹⁰ They are selected, preferred and chosen by God. In the same way, their successors, the Imams, should also be chosen by God. We are very different from the other Muslim groups who believe in what is called *ikhṭiār-i Ummat*, meaning that the Ummah, the community, decides who should be their leader, which is what happened after the demise of our Holy Prophet Muḥammad. People ignored the whole event of Ġadīr-i khumm. The majority selected their own leader, but this is not what God wishes or the Ismāʿīlī belief. This type of succession is by *Naṣ* which is also mentioned in a whole paragraph in the preamble of our new Ismāʿīlī global constitution.

“Succession to Imamā is by way of *Naṣ*, it being the absolute prerogative of the Imam of the time to appoint his successor from amongst any of his male descendants whether they be sons or remoter Issue.”¹¹

When people ignore the *Naṣ*, differences start, and they try to select their own leader themselves. In the example of Ḥaḏrat ʿAlī, because that is closest to us in history, Ḥaḏrat ʿAlī was very busy with the burial of the Prophet Muḥammad, to whom he was so close. While he was busy, a group of them go to a public place and elect their own leader. In the beginning, in Islam, this was not on an ideological level; this was only a political thing, and the worldly *khalīfa* became somebody whom the people chose. Now, Ḥaḏrat ʿAlī was completely aware that his right was usurped but chose not to stand for his right with arms or with battle, even though some people offered him a lot of help to do that. Why? For the sake of keeping the unity of the faith of Islam because this was something very new in Arabia and people were still not very firm Muslims. A small group insisted that Ḥaḏrat ʿAlī was the true successor. As a result of this, we have two types of *khalīfat* in Islam. There is the *khalīfat* which the Shias insist on and empathize with, called *khalīfat^{im} bi-lā faṣl* (The Immediate Caliph)¹² That means it is *khalīfat* or succession without interruption. That is, as soon as the Prophet passed away, Ḥaḏrat ʿAlī was his successor and the quotation from *The Memoirs* says he was both the *Amīr-al Mominīn* [commander of the true believers], the master or the chief of the believers, as well as the *Imām-al Muslimīn*.¹³ This

¹⁰ Sūrah Āl-i-ʿImrān (3:33)

¹¹ [1998-The Constitution of The Shia Imami Ismaili Muslims.pdf](#), C p.5

¹² [Haḏrat Alī](#), p.39

¹³ *Ibid.*, p.40

is the Shia belief, but this is based on the concept of *Naṣ* whereas in the majority of the Ummah, they consider Ḥaẓrat ʿAlī as the fourth *khalīfa*, which is quite a distance away from the Holy Prophet's passing. In Islam, there are two major sects that everybody now knows, including the Occidental world. Up to 1979, they were completely unaware of the existence of the Shia but now, because of all the events in the Middle East, they have understood that there are two major groups in Islam.

We have to ask ourselves how did these names come about? As far as we are concerned, the original name is *Daʿwat-i Ḥaqq* in religion, but these differences have come about because of not accepting *Naṣ*, etc. Both sects were initially known as Shias because that means a group or a stream. There was the *Siʿat ʿAli* and then *Siʿat Muʿāwiyah*¹⁴, which came to the forefront after the passing of the third *khalīfa* ʿUṣmān. Then this happened because Muʿāwiyah usurped the power of Ḥaẓrat ʿAlī. He made things very difficult and dragged Islam down to very low levels, etc. His dynasty, called the Umayyad Dynasty, was eventually defeated and exterminated. They were completely finished by the Abbāsids. As one can tell from the name, the Abbāsids were actually Mawlānā ʿAlī's relatives. The Abbāsids to begin with, were Shias, *Siʿat ʿAli*, but as soon as they came into power, and again, you heard in *The Memoirs* quotation;

“...Divine guidance continued and this could not be left merely to millions of mortal men, subject to the whims and gusts of passion and material necessity, capable of being momentarily but tragically misled by greed, by oratory, or by the sudden desire for material advantage.”¹⁵

That three things make people create all these differences: greed, oratory and the sudden desire for material advantage. There was a sudden desire for material advantage and they did not want to hand the *khalīfat* over to the *Ahl al-Bayt* and their descendants so they kept the power. All those who had called themselves Shias of Muʿāwiyah, would not dare to use that name. The Abbāsids wanted to create a power block, so they invited them to join. They also changed their beliefs and called themselves the *ahl al-Sunnah wa'l-gamāʿah*,¹⁶ which means the people of Sunnah, the Prophet's traditions, and a community. Nevertheless, this name equally applies to the

¹⁴ [A Living Branch of Islam: The Ismāʿīlīs of the Mountains of Hunza : ISWLS](#)

¹⁵ Mawlānā Sultan Muhammad Shah, *The Memoirs of Aga Khan*. London 1954

¹⁶ A Living Branch of Islam: The Ismāʿīlī of the Mountains of Hunza : ISWLS

Shia because the Shia also accept the Sunnah. Perhaps the Shia accept the Sunnah more because they accept the *hadīs* of *Saqalayn*.

“I am leaving two important things among you: the Book of Allah and my progeny (*‘itrah*), the people of my House. If you hold on to both of them you will never go astray, for they are not going to separate till they will come to me at the Pond (*Kawṣar*).”¹⁷

The Shia are a community and a community needs a pivot, a focal point and the focal point is the Imam of the time. We see how two names have appeared in Islamic history. We also gave the reference to Sayyidinā Abd al-Karīm Shahrastānī^(c) book *al-Milal wa ‘l-Nihal*, which has also been translated into English. Part of it is called *Muslim Sects and Divisions* and this book is worth reading.¹⁸ After that, history progresses to the time of Mawlānā Ja‘far as-Sadīq^(c) and what happens here? Once again, there is a difference amongst the Shia based on who is the rightful successor. In the Canadian parliament, Mawlānā Hāzīr Imam^(c) pointed this out. He said that, in time, the Shia were also subdivided over this question of rightful leadership. So today, the Ismā‘īlis are the only Shia community who, throughout history, have been led by a living hereditary Imam in direct descent from the Prophet.¹⁹ This is the Parliament of Canada 2014 speech, in which the Imam openly declared that.

Then, we come to Mawlānā Ja‘far al-Sadīq’s time, and the group that followed Mawlānā Ismā‘īl^(c) now has the name Si‘ah-i Imāmiya-i Ismā‘īliyyah,²⁰ so Mawlānā Ismā‘īl’s name is in our title. Similarly, the others who followed Mūsa` al-Kāzīm, call themselves the Si‘ah-i Imāmiya-i Mūsawīyyah,²¹ but when the twelfth Imam went into occultation, they changed their name to Si‘ah Imāmi Iḥḥā`āshariyyah because *Iṭnā`āshariyyah* in Arabic means twelve. They are Twelvers and to juxtapose again, because people have so many misunderstandings about our history that people call us sevens in many writings. Our *da‘is* have also given the name *Sab‘iyyah* [sevens] to ourselves,²² but not in the sense that we only believe in seven Imams, but in the

¹⁷ Ḥaḍrat Ali, P.17

¹⁸ [Muḥammad ibn ‘Abd al-Karīm Shahrastānī - Muslim Sects and Divisions the section on Muslim sects in Kitāb al-milal wa ‘l-nihal \(1984, Kegan Paul International\) - libgen.lc.pdf](#)

¹⁹ [Address to both Houses of the Parliament of Canada in the House of Commons Chamber- 2014](#)

²⁰ [A Living Branch of Islam: The Ismā‘īlis of the Mountains of Hunza : ISWLS](#)

²¹ *Ibid.*,

²² *Ibid.*,

sense that we believe in cycles of seven and *Al-ḥamdu li'llāh!* Today, we are in the time of the forty-ninth Imam, seven times seven, because we have the concept of continuity and *Nūrun ʿalā nūr.*²³

This part of the lecture shows you how different names have come into existence throughout history. The same thing happens at the time of Mawlānā al-Mustanṣir bi'llāh^(c). Those who followed his son Niẓār^(c) are the Siʿah-i Imamiya Ismāʿīlīyyah Nizariya²⁴ but those who followed Mustaʿlī, their name is accordingly Siʿah-i Imāmiya Mustaʿlawī.²⁵ It was again up to Mawlānā Qāsim Shāh^(c); as there are two brothers again, the rightful successor is Mawlānā Qāsim Shāh because his line still exists but Mu`min Šāhī line has disappeared a long time ago. These Mu`min Šāhī are now in Syria. We as Ismāʿīlīs, our complete historical name is Siʿah-i Imāmiya-i Nizariya-i Qāsim Šāhī Muslims [Qasim Šāhī Nizari Ismaili Imami Šīʿī Muslims] but that is our historical name. Our original name we have to emphasize again, our original name is *Daʿwat-i Ḥaqq*. There are many types of Ismāʿīlīs, even the Zaidis are Ismāʿīlīs, the Druze are Ismāʿīlīs, and the Bohras are Ismāʿīlīs, but today, in the world, it is our community, the followers of Mawlānā Hāẓīr Imam^(c), who are more popularly known as Ismāʿīlīs. This *Daʿwat-i Ḥaqq* continued whether the Imams were in a ruling position or whether they were in *dawr-i satr*.

In the previous two weeks, we discussed the sūrah 16, āyat 125 in very detail. It was shown on slides during the last review that there are three ways of inviting people: giving them the *daʿwat* by using *hikmat*, which is wisdom and appeals to the intellect. Or it is through beautiful words in a *Waʿz* or some oratory; the third way is to discuss or debate in a very good way.²⁶ *Hikmat* is mentioned in the Qurʾān many times. Still, Dr. Faquir Šāhib has given the sūrah 17:89 as a particular reference where God declares *Wa laqad sarrafnā linnāsi fī hāzal qurāni min kulli masalin* which means that in this Qurʾān we have given every kind of similitude, symbol, example and this is very much reflected in the history of the *Daʿwat-i Ḥaqq*.

²³ Sūrah An- Nur (24:35)

²⁴ [A Living Branch of Islam: The Ismāʿīlīs of the Mountains of Hunza : ISWLS](#)

²⁵ *Ibid.*,

²⁶ Sūrah An-Nahl (16:125)

The *pīr* or the *hujjat*, when the Imam sent them to a new area of the world, always kept the context of that country in their mind, for example, Pīr Sadru'd-Dīn^(q) in Mawlānā Islam Shah's^(c) time. Our *pīrs* were well aware of the language, culture, beliefs, legends and mythology, poetry, and system; they knew all these things and gave that invitation. They preached our *tariqah* in the context of that place, what they were actually doing. For us Ismā'īlīs, the principle of *Imāmat* and its continuation or the recognition of Imam is the central principle. Throughout history, our *da'is* have used various means to bring people to this understanding of this very important point about the centrality of Imam, it's a universal thing. Every *pīr*, *hujjat*, and *da'i*'s work runs through history like a continuous spread. Pīr Sadru'd-Dīn was not an Indian but from Iran, a Persian and his language was Farsi. If he had gone to India and only used Farsi or Arabic, people would not have understood him and his *da'wat* would not have been very successful. Our *pīrs* had direct spiritual help, which we call *ta'yīd*,²⁷ in the Ismā'īlī technical language. They had the help of the light of *Imāmat*, which enabled them to learn everything. There were new languages, cultures, musical notations and systems, etc.; it was a miracle that they could do what they did.

Nonetheless, it's not a miracle that one can find it difficult to understand because this happened in the time of Ḥaẓrat 'Īsā^(c) and his twelve disciples when Ḥaẓrat 'Īsā passed away. They were very ordinary people like fishermen and shepherds, etc. Still, when they went to the four corners of the world, they could speak very clearly and well in the people's languages. One can see the success of their story that they have spread Christianity to the four corners of the world.

Similarly, we have noticed in Ismā'īlī history this miracle is also for our *pīrs*. The phrase *kullī masalīn* in the Qur'ān means every kind of similitude.²⁸ Using whatever examples you have to do, you should do the *da'wat* in the particular context of that place because this is logical and sensible. If one starts by telling the opposite, people will say that you are wrong, your beliefs are incorrect, etc., and they will make you run. Indeed, they will reject you and even trouble you, so this is not something a sensible person would do.

A good example of this is in the *da'wat* of Pīr Sadru'd-Dīn; he emphasized the similarities that other *da'is* have also done in different parts of the world. He took the concept of avatar, which means the manifestation of God on earth, but in the Hindu belief system, these avatars are not

²⁷ Sūrah Al-Mujadila (58:22)

²⁸ Sūrah Kahf (18:54)

continuous. They come after long intervals. They believe nine of these avatars have been and are still waiting for the tenth to appear. The belief is that only the avatar will appear when the world becomes full of sin and is overflowing with sin. Pīr Sadru'd-Dīn told them, you are right; there have been your nine avatars but now the tenth Avatar you are waiting for has already manifested in Arabia,²⁹ and his name is Mawlānā ʿAlī. This was very easy for people to grasp; therefore, they changed their beliefs and took the centrality of *Imāmat* and the continuity of *Imāmat* very seriously. Today, we have many Indian Ismāʿīlīs. All my forefathers were in this position, and many hidden crypto Ismāʿīlīs exist in India.

Another example is that of *Chiragh-i Rawshan*.³⁰ Dr. Faquir Şāhib is very familiar with that because this is from the Pīr Nāşir Khisraw^(q) tradition of Central Asia. In his area of Hunza, northern areas of Pakistan, the *Chiragh-i Rawshan*, which he remembers being recited early on, was called a *Fāthiah-i Dawazda imam*, the Fatihah of the twelve imams. Before the Ismāʿīlī *tariqah daʿwat* in Hunza, people were *Iṭnāʿaşaris*. So, what did the *daʿis* do? They accepted the twelve imams and they included them in the *Chiragh-i Rawshan*. Though in Mawlānā Sulṭān Muḥammad Shah's time, Fāthiah was removed as the Jamāʿat was very firm in their beliefs, and today, Mawlānā Hāẓīr Imam, during the Golden Jubilee, has ordered a new edition of the *Chiragh-i Rawshan*,³¹ which is a universal edition, and it is recited wherever it is needed.

There is a very important farman of Mawlānā Sulṭān Muḥammad Shah in *Kalām-i Imām-i mubīn* about the avatar in 1899. He says, leave the nine avatars now and read about our grandfather Mawlānā ʿAlī and other Imams.³² In other words, become firm in your belief in the centrality of *Nūrun ʿalā nūr*, the centrality of *Imāmat*, and the continuing succession from the Holy Prophet Muḥammad. At that time, Hunza, which was in different geographical areas, had different *pīrs* and *khalīfas*, but today, Mawlānā Hāẓīr Imam has made everything universal. We have a universal *Duʿa* in Arabic, etc. Ismāʿīlīs in various parts of the world have had different names; in India in Pīr Sadru'd-Dīn's time, he gave the name *Khoja*, the Honorable, the Honored

²⁹ [Tenth Naklanki Avtar | Ismāʿīlī NET - Heritage F.I.E.L.D.](#)

³⁰ [Chiragh-i-Roshan-Awr-Hakim-Pir-Nasir-Khisraw-Ayk-Ilmi-Kainat Urdu.pdf](#), [Luminous-Lamp.-Chiragh-i-Rawshan English.pdf](#)

³¹ Farman Mubarak of Aiglemont 13 December 2008

³² Farman Mubarak of Jangbar 20 August 1899

and in Punjab, Pīr Shams had given the name Shamsi, or maybe the people called themselves Shamsis. In Hunza, Ismā'īlīs were known as Molāis and in fact, Hunza Ismā'īlīs didn't even think of themselves as Shia. They only thought of themselves as Molāis or Ismā'īlīs. So, there are different names at different times and ways of inviting people to our *tariqah*, but as we see in the Moscow Farman, the fundamental principle is the recognition of the Imam.³³

Finally, Dr. Faquir Şāhib pointed out the fact that Mawlānā Sultān Muḥammad Shāh's time is a very important part of our Ismā'īlī history, that this was the beginning of the *dawr-i qiyāmat* and 15 days after his ascension, on 17th August 1885, he actually made a farman in the *Jamā'at-khāna*, the *Darkhāna* of Mumbai. He said this is the final time, *ākhir zamānah*, final cycle.³⁴ When we say final time, we don't mean everything will end. What we mean is that the age has changed entirely, and in it, he made very important points, which I will elaborate on next time with Farman on a slide.

Mawlānā Sultān Muḥammad Shāh's time is when the active *da'wah*, where missionaries, *wa'ezīns*, *da'is*, *pīrs*, or *hujjats* went out to invite people, ended. Mawlānā Sultān Muḥammad Shāh's time was the time of *zuhūrāt* of manifestation; he threw his jubilees, which many people have not understood. He had those jubilees out in public, in stadiums, etc., attended by many non-Ismā'īlīs. Why did he have them? He had them to show people that there is such a personality as the Imam of the time. The whole world would have a chance if they are lucky, fortunate, and blessed enough to recognize him as their Imam and the same with Mawlānā Hāzīr Imam today. His work and actions are so universal that very few people do not know His Highness, the Aga Khan IV, is the 49th Imam of the Ismā'īlīs.

To conclude, this is the story of *Da'wat-i Haqq*. Our original name is *Da'wat-i Haqq*, but our historical names are many, and each Ismā'īlī community has historical names as well, like Shamsis and Khojas and Molāis, etc., but we are all of us the murids of the Imam of that time.

Insha'a'llah, we will review this lecture with slides so that it is more accessible to everybody and at that time, we will also allow questions and answers. Thank you everybody, for your patience

³³ Farman Mubarak Moscow, Russia, 29 January 1995

³⁴ Farman Mubarak 17 August 1885

and your interest. Please follow up on these references we have given for a very easy-to-read article on all these differences. You can go to the Monoreality website and find an article written by Dr. Saif for an Italian journal and it is called “A Living Branch of Islam: The Ismā‘īlīs of the Mountains of Hunza.”³⁵ You will get all this history in print if you read its first half. Similarly, if you want to know more about Mawlānā ‘Alī, then we have published a book, Ḥaḏrat ‘Alī, which you can also see on our website.³⁶ In this book, you will find all the information about *Khālīfat^{um} bi-lā faṣl*’ and other things. There are plenty of things to follow up on. *Insha'a'llah*, Mawlā bless you and give you the energy and the time to look at these references and to deepen your knowledge because I think Mawlānā Hāẓīr Imam is very keen that each one of us should have a sound, profound knowledge of our *tariqah*.

Thank you, and Ya ‘Alī Madad to all of you.

Your friends in knowledge:

Transcription by Ali Noordin

Proofreading, editing, formatting and referencing by Navin Kaisani & Niamat Chandani

Note: Global lectures series started on January 9th, 2022. Above is the lecture transcript. Live sessions are going on every Sunday for global *Jamā‘at*. Please join live lectures with the Zoom link given below:

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Note: The following symbols have been used in the essay with the names of holy personalities. They have been used once only when the name appears the first time.

³⁵ [A Living Branch of Islam: The Ismā‘īlīs of the Mountains of Hunza : ISWLS](#)

³⁶ [Haḏrat Ali-.pdf](#)

⑥ - *Ṣalla 'llāhu 'alayhu wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

⑦ - *'alayhi 's-salām/ 'alayha 's-salām/ 'alayhima 's-salām/ 'alayhimu 's-salām/ 'alaynā 's-salāmuhu/ 'alayanā minhu 's-salām* (May peace be through him/her/them both/them/may his peace be upon us).

⑧ - *qaddasa 'llāhu sirrahu* (May God sanctify his secret).



Continuity of Da`wat-i Haq Under the Guidance of Imam-i Zaman

Part II

Review presented by Al-Wāizah Rashida Noormohamed Hunzai

Da`wat-i Haq (invitation to the Truth) is Eternal (Qadim)

What do we understand by the word “eternal”?

Eternal = No beginning and no end

God is eternal

Creation is eternal

Soul is eternal

Divine Guidance is eternal

Creation is Eternal

“The creation according to Islam is not a unique act in a given time but a perpetual and constant event; and God supports and sustains all existence at every moment by His will and His thought. Outside His will, outside His thought, all is nothing, even the things which seem to us absolutely self-evident such as space and time. Allah alone wishes: the Universe exists; and all manifestations are as a witness of the Divine will.”

Mawlana Sultan Muhammad Shah, The Memoirs of Aga Khan, London, 1954

Divine Guidance is Eternal

Nurun `ala Nur - Light upon Light

“The Shia school of thought maintains that although direct Divine inspiration ceased at the Prophet's death, the need of Divine guidance continued and this could not be left merely to millions of mortal men, subject to the whims and gusts of passion and material necessity, capable of being momentarily but tragically misled by greed, by oratory, or by the sudden desire for material advantage. These dangers were manifest in the period immediately following our Holy Prophet's death.”

Mawlana Sultan Muhammad Shah, The Memoirs of Aga Khan, London, 1954

Some Relevant Qur'anic Verses

“We created the heaven and the earth and all that is in between in six days, and no weariness even touched Us” ~ Qur'an 50:38

“It is He Who created the heavens and the earth in six days and then established Himself on the Throne” ~ Qur'an 57:4

~ ~ ~ ~ ~

“Indeed! Allah chose Adam and Noah and the Family of Abraham and the Family of `Imran above (all) His creatures -

*They were descendants one of another. And Allah is Hearer, Knower.” ~
Qur'an 3:33-34*

Six Days = Six Great Prophets - Our Major Cycle

| Days | Natiq (Prophet) | Asas |
|-----------|-----------------|------------------------|
| Sunday | Hazrat Adam | Hazrat Shith |
| Monday | Hazrat Nuh | Hazrat Sam |
| Tuesday | Hazrat Ibrahim | Hazrat Isma`il |
| Wednesday | Hazrat Musa | Hazrat Harun |
| Thursday | Hazrat `Isa | Hazrat Sham`unu`s-Safa |
| Friday | Hazrat Muhammad | Hazrat `Ali |

Light Upon Light

| | | | |
|------------------------------|----------------------------|------------------------------|--------------------------------|
| Mawlānā Ādam | Mawlānā Mattushalakh | Mawlānā Fālikh | Mawlānā Qaydhār |
| Mawlānā Shīth | Mawlānā Lamak | Mawlānā Rā ^c ū | Mawlānā Ḥamal |
| Mawlānā Yānish (Anūsh) | Mawlānā Nūḥ | Mawlānā Sārūgh | Mawlānā Salāmān |
| Mawlānā Qaynān | Mawlānā Sām | Mawlānā Nāḥūr | Mawlānā Nabat |
| Mawlānā Mahlīl (Mahlā'īl) | Mawlānā Arfakhshadh | Mawlānā Tāriḥ | Mawlāna'l-Humaysa ^c |
| Mawlānā Yard | Mawlānā Shālikh | Mawlānā Ibrāhīm | Mawlānā Udad |
| Mawlānā Akhnūkh | Mawlānā ^c Aybar | Mawlānā Ismā ^c īl | Mawlānā Udd |

| | | |
|-------------------|-----------------|-------------------------------|
| Mawlānā °Adnān | Mawlānā Kinānah | Mawlānā Murrah |
| Mawlānā Ma°dd | Mawlāna'n-Nazar | Mawlānā Kilāb |
| Mawlānā Nizār | Mawlānā Mālik | Mawlānā Quşayy |
| Mawlānā Muḡar | Mawlānā Fihri | Mawlānā °Abdu Manāf |
| Mawlānā Ilyās | Mawlānā Ghālib | Mawlānā Hāshim |
| Mawlānā Mudrikah | Mawlānā Lu'ayy | Mawlānā °Abdu'l-Muṭṭalib |
| Mawlānā Khuzaymah | Mawlānā Ka°b | Mawlānā Abū Ṭālib (°Imrān) |

How do Differences appear when a Natiq's Cycle ends?

Suratu'l-Fatihah: In the Name of Allah, the most Merciful, the most Compassionate

The praise is Allah's, the Lord of the worlds, the Merciful, the Compassionate.

Lord of the Day of Judgement

You alone we worship and You alone we ask for help

Guide us to the Straight Path, the Path of those whom You have favoured

Not the (path) of those who earn Your anger nor of those who go astray.

God chooses the Prophets

There are 2 concepts regarding the Prophets' Successors

1. In Da`wat-i Haq the principle is that since God chooses the Prophets (3:33-34), the successor to the Prophet should also be chosen by God through the Prophets. Ref: Nass in Paragraph C of the Preamble of the Constitution of the Shia Imami Ismaili Muslims.
2. The choice of successor should be left to the will of the people (ikhtiyar-i ummat)

Mawlana `Ali's Story illustrates this difference

1. For the Shi`ah: Mawlana `Ali was the Khalifah bi la fasl, that is, without any interruption whatsoever he succeeded the holy Prophet Muhammad (s.a.s.).
2. For the Sunnis, Mawlana `Ali was the fourth Khalifah according to the will of the people.

The Two Major Branches

❖ Shi'at Ali

- The Shi'at Ali have not changed their name for 1400 years
- Those who believed in Hazrat Ali as the Imam immediately after the Prophet Muhammad (s.a.s)
- Ismailis belong to this branch

❖ Shi'at Mu'awiyah

- Those who followed Mu'awiyah
- The Shi'at Mu'awiyah did change their name
 - After the Abbasids defeated the Ummayyads, only one individual from the latter survived. He moved to Spain, and started a dynasty there. The Abbasids who were previously Shi'a invited the remnants of the followers of Mu'awiyah and took a new name *Ahl al-sunnah wa'l-jama'ah* (aka Sunnis)

The branches in Shi`at Ali

- ❖ In the course of history, the Sunnis subdivided into many groups based on differences in jurisprudence
- ❖ Shi`at Ali also gradually split up into different groups because of disagreement about the rightful successor
 - The name *Isma`iliyyah* came into existence after Imam Ja`far al-Sadiq, where the Imami Shi`a split into different groups named after his two children
 - Those who followed Isma`il al-Mubarak were known as Shia Imami Ismailiyyah
 - Those who followed Musa al-Kazim were known as Shia Imami Musawiyyah
 - When the 12th Imam of the latter went into occultation, they became known as the Twelvers (Ithna ashariyyah)
- ❖ What is the original name of our religion?
 - Da`wat-i-Haq → Invitation to the Truth

The further split of Shi`at Ali

- ❖ After the demise of Imam Mustansir bi'llah I (18 Imam) the Ismailis further divided into two branches.
 - The Nizari Ismailis followed Imam Nizar
 - Musta`lawi Ismailis followed Ahmad al-Musta`li billah

- ❖ After the demise of Imam Shamsuddin (28 Imam), there was a further split again based on who was the rightful successor
 - The Qasim Shahi Nizari
 - The Mu'min Shahi Nizari (mostly situated in Syria)

- ❖ Thus our full name is *Qasim Shahi Nizari Ismaili Imami Shia Muslims*

To Summarise:

Our original name is: Da`wat-i Haq = Invitation to the Truth = Islam

Our historical name is: Qasim Shahi Nizari Ismaili Imami Shia Muslims

Our name in Formal Documents is: Shia Imami Ismaili Muslims

Two Examples of Da`wat-i Haq

In Part 1 of this topic we discussed Surah 16:125:

Da`wat or invitation is carried out in 3 ways:

1. With hikmat = wisdom
2. With fair or good words
3. Reasoning in a good way

Example 1: Pir Sadruddin(ؑ) in the subcontinent of India

Pir was an Iranian, he spoke Farsi and of course he knew Arabic

He had to convert people of a completely different language, culture, mythology, beliefs, musical system etc.

Helped by the Light of Imam - cf. example of H. `Isa's 12 disciples who were not well-educated but spoke miraculously

Example 1: Pir Sadruddin(q) in the subcontinent of India

His aim was to convince the people of the ***Fundamental Principle of the Recognition of the Imam of the Time***

He did not reject their beliefs completely, he said that the 10th Avatar (manifestation of God) had already taken place in Arabia and his name was Mawla `Ali

“... Now read about the praise of Mawla and his descendants, read the praise of Hazir Imam, now give up the nine avatars. Read the praise of our grandfather in the 10th avatar ...”

Mawlana Sultan Muhammad Shah, Zanzibar, 20th August, 1899

Example 1: Pir Sadruddin(ؑ) in the subcontinent of India

Surah 17:89: “And verily We have expounded for humankind in this Qur’an all kinds of similitudes, ...”

The ta`lim in the Da`wat is a means to an end: Centrality of the Principle and Continuity of Divine Guidance in the Imam

There are many other beliefs in our Ginans such as 4 yugs (eras), re-incarnation etc. which have to be understood in the context of the Indian Da`wat. Once the Jamat is strong such concepts are modified or set aside.

Diversity of Traditions & Names in the Da`wat-i Haq

Pirs in India gave the name Satpanth (True Path = Sirat al-Mustaqim) to the Jamat.

Pir Sadruddin also gave the name Khwaja (Khoja) to Jamat

In Punjab Jamat is known as Shamsis

In Badakhshan Jamat is known as Mawlais

In Iran Jamat is known as Khalus

This diversity can lead to the misconception that they all have different beliefs!!

Farman Mubarak

Transliteration of a Farman of Mawlana Sultan Muhammad Shah

Kutch Nagalpur on 28th November 1903

"Khurasan na mulkma pan amara satpanthi momino che, tiyan mota mota padela mullaho fareb dewa aave che ane teona potana diin ma levani bahuji koshish kare che, to pan amara Khurasani murido ulta apana dharma ma bodh aapi, temne Ismaili diin na rasta upar lave che."

Example 3: Pir Nasir-i Khisraw's(q) Tradition:

Chiragh-i Rawshan is set around the famous ayat a'n-Nur (24:35)

In those areas where Jamat were converted from Shia Ithnasharism, the da`is kept the Fatihah of the dawazda Imam (i.e., the 12 Imams)

In the time of Mawlana Sultan Muhammad Shah (a.s.) this was removed and as we know, since the Golden Jubilee, Mawlana Hazir Imam has approved a universal version.

Conclusions

- 3:19 “*Inna’d-Dīna `indallāhi’l-Islām* = Religion with God is Islam = Da`wat-i Haq = Invitation to the Truth
- Submission to God is through His Khalifah/Vicegerent
- Centrality of Divine Guidance in the form of a Prophet or Imam
- Every major cycle consists of 6 Natiqs and H. Qa’im
- Since Mawlana Sultan Muhammad Shah(s.a.)’s time we have entered the 7th day of the week of Religion, i.e. we are in the Cycle of Qiyamah
- His time he described as the “akhar zamana” in which his Jubilees were for the purpose of declaring his position to the world
- Mawlana Hazir Imam is known throughout the world, therefore the da`wat of the time prior to our 48th Imam is different from now

Intellectual History of the Ismā'īli Tariqah

Role of the Intellect in the Da'wat-i Haqq

Transcription of Summary 10/02/2022

Speakers: Dr. Faquir Muhammad Hunzai & Alwaiza Rashida Noormohamed-Hunzai

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 10022022 Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 10022022 Video mp4](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 10022022 Slides](#)

Ya 'Alī madad in everybody's *huzur*, welcome to our Sunday afternoon Global Lecture series. Today, our Global Lecture is about the 'Role of the Intellect' in the *Da'wat-i haqq* and Dr. Faquir Şāhib is going to start with our usual *tasbihāt* first.

[After *zīkr*] We are starting today's session with three very important quotations, *Insha'a'llah!* These are especially important for those who have not seen them before. This one is from the speech that Mawlānā Hāzīr Imam^(c) delivered at the inauguration of the Faculty of Health Sciences of The Aga Khan University Hospital in Pakistan on November 11, 1985. It's a long speech, but it's also a very significant and very important one. We hope all of you will find it on the AKDN or other websites and definitely read it. So this paragraph goes like this;

"The divine intellect, "*Aql-i Kull*," both transcends and informs the human intellect. It is this intellect which enables man to strive towards two aims dictated by the Faith: that he should reflect upon the environment Allah has given him and that he should know himself. It is the light of intellect which distinguishes the complete human being from the human animal, and developing that intellect requires free enquiry. The man of Faith who fails to pursue intellectual^(c) search is likely to have only a limited comprehension of

Allah's creation. Indeed, it is man's intellect that enables him to expand his vision of that creation."¹

The second slide is from the 5th of August 1994, when Mawlānā Hāzīr Imam gave *dīdar* to the United Kingdom *Jamā'at* in London:

"Today, I want also to speak about the Shī'ah Ismā'īli tradition. Shī'ah Islam, amongst many of its unique characteristics, right from the time of Ḥaẓrat 'Alī, has placed immense importance on the intellect of man, on the capacity of man to use his mind, his intelligence competently and in the service of the faith and the ethic of the faith. And when you reflect upon what that means, essentially, it says that there is no conflict between faith and intellect. On the contrary, intellect properly interpreted is another facet of faith. Think about what that means in a meritocratic society. It is a remarkable feature of our tradition, that we may prepare for the future, we may seek education wherever it may be, and we will always be in keeping with one of the fundamental premises of our *tariqah*, which is the development of the human intellect."²

Finally, the third slide is a saying of Mawlānā Muḥammad al-Bāqir^(c). He has repeated this *hadīṣ* of the Holy Prophet^(s) and you all should know that we give more importance to those *ahadīṣ* which are translated by the *ahl al-bayt*, the Imams from the progeny of the Prophet and Mawlānā 'Alī^(c). In this *hadīṣ* the Holy Prophet said:

"When God created the Intellect, He interrogated him and said to him: Come forward. He came forward. Then He said: Go back. He went back. Then He said: By My honour and majesty! I did not create a creature more loved by Me than you. And I will not perfect you except in the one whom I love. But you alone I will command and you alone I will prohibit, and you alone I will punish and you alone I will reward."³

Please remember these three quotations while we listen to Dr. Faquir Ṣāhib. [lecture in Urdu]

¹ [Prince Karim Aga Khan - Inauguration Speech of the Faculty of Health Sciences at the Aga Khan University Hospital Pakistan, November 11, 1985.](#)

² Mawlana Hazir Imam 5 August, 1994 London, United Kingdom

³ [A Thousand Wisdoms. W 601, p.320](#)

This poem is by Sayyidinā al-Mu'ayyad fi'd-Dīn Shirāzi⁽⁴⁾ and it is in the book *Shimmering Light*⁴, which is an Institute of Ismaili Studies (IIS) publication, and it is entitled 'The Light of Intellect.'

How many observers are there with eyes that cannot see?
 How many seers are there with hearts that cannot reflect?
 For the human eye to see, there are certain conditions;
 he who disregards them loses his way in the darkness.
 The eye is of no avail if it does not receive light
 from the sun or the moon, or from a burning torch.
 Similarly, the intellect, during reflection by itself,
 remains in the throes of doubt and bewilderment.
 Except when it is helped by a light from outside;
 then it ascends the ladder of enlightened contemplation.⁵

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sahibah:

Now it is time for me to summarize the lecture in English. We started by providing you with three quotations, which *Insha'a'llah* you will also receive on website. Still, I do think that it's important for listeners also to read the entire speech of the Faculty of Health Sciences opening at the Aga Khan University Hospital in Karachi. When you look at those three quotations again, you cannot help but feel that type of luminous guidance can only come from the Imam of the time. One cannot get this type of guidance of *Dīn-i ḥaqq*, the *da'wat* of *Dīn-i ḥaqq*. from other leaders wherever they are in the world.

Before we come to the *da'wat-i ḥaqq* itself and how we understand the importance of the role of the intellect. We have to look around and see how others understand the intellect. There are four categories that look at the role of the intellect in very different ways. These four categories are philosophers, *ahl-i zāhir* that is, exoteric people, *mutakallimūn* or theologians and the fourth category is *ahl-i ta'wil* and *ta'yid* that are the esoteric *Ismā'īlis*.

⁴ [Shimmering-Light.pdf](#)

⁵ *Ibid.*, p.47

First the philosophers, the example that Dr. Faquir Şāhib gave is of Abū al-Ḥātim al-Rāzī. He has written the book *‘Ālam al-Nubuwwah*, which has been translated into Urdu by Dr. Aziz Ullah Najeeb for the Tariqah Board of Pakistan, and it is available there. The English version is by the title of the Proofs of Prophecy, translated by Tariq Khalidi. In this book, *‘Ālam al-Nubuwwah*, there is a debate between one of our Ismā‘īli *da‘i* and somebody called Zakārīya al-Rāzī, who is known as a philosopher in Islamic history. What do these philosophers say? That there is no need for Prophets or Imams. Human beings can recognize God themselves. They do not need any help from others. Abū al-Ḥātim al-Rāzī, the Ismā‘īli *da‘i*, has completely refuted these ideas in this particular book. It shows that our *da‘is* were also well acquainted with the philosophy of their times and they added a chapter in this book to refute these philosophers. It's very interesting the first reference given is from the Qur’ān, which is from the Sūrah-yi Ankabūt *sūrah* 29, *āyat* 41:

Masalul lazīnat takhazū min dūnil lāhi awliyāa'a kamasalil 'ankabūt, ittakhazat baitā; wa inna awhanal buyūti la baitul 'ankabūt; law kānū ya'lamūn; The parable of those who take protectors other than God is that of the spider, who builds (to itself) a house; but truly the flimsiest of houses is the spider's house, if they but knew.⁶

This *āyat* is from Sūrah-yi Ankabūt, because it is in this *āyat* that God gives the example of the spider's web. Our Ismā‘īli *da‘i*'s argument is that whoever does not believe in God or whoever refuses to believe in Prophets and Imams, choose others as their patrons or leaders they are like a spider. Prophets and Imams in *bātinī* terms are the *ta'wil* of Allah. In the Ismā‘īli interpretation, wherever Allah is used actually, it means the Imam or the Prophet. Whoever does not have access to the *ta'wil* and *ta'yid* of the Imam or the Prophet and chooses others as their patrons or leaders they are like a spider, which emits something from its own self, from its own existence, a sticky liquid from which it spins a web. God says in this *āyat*, how frail is the web? It can only capture very weak things, like small insects, ants, or flies. Anything a bit solid, like a human finger, can completely destroy a well-spun web.

The other point about the philosophers is that unlike us, unlike *ahl-i bātin*, the esoteric Ismā‘īlis, we believe that from Ḥaẓrat Ādam^(c) to the final Prophet, Ḥaẓrat Nabī Muḥammad Muṣṭafā, there

⁶ Surah Ankabūt (29:41)

were no differences in their fundamental teachings. In fact, every following Prophet used to confirm and testify to the message brought by the previous Prophet and if they made any changes to rites and ceremonies, etc., that was keeping in mind that times were changing, or the circumstances were changing. Therefore, amongst the Prophets' teachings, there is always unity and consistency. However, if you look at philosophers, every following philosopher will try to refute the previous philosopher because that is how he conveys his ideas, by destroying the ideas which are presented by philosophers prior to him or her.

Pīr Nāṣir Khisraw^(q) in *Zādu 'l-Musafirin* also uses this example of a spider's web, as in this Qur'ānic *āyat*, God says that the frailest, the weakest of all houses is the spider's house, and if there is anything a little stronger, it can break that web in one touch. Those whose *‘aql* or intellect has not received the teachings of the Imam are likely to be the victims of the philosopher's web. Pīr Nāṣir Khisraw spent forty years of his life outside the Imam's sphere of influence. He was searching all the time for answers, and what does he say after these forty years of spending time with theologians, philosophers, and the *ahl-i zāhir*? He says that he never attained the peace of his intellect except when he met the progeny of the Prophet in Cairo. He also says that he did not find any remedies for his intellectual problems, issues, or sicknesses until he met the progeny of the Prophet.⁷

All our *da'is* have written about this in their books and they say that the poor philosophers only speak from their partial intellects, which is in a technical language, partial intellect or human intellect is called *‘aql-i gharīzī*. Mawlānā Sulṭān Muḥammad Shāh^(c), both in His *Memoirs*⁸ and in His speech at the Platinum Jubilee that he had in Cairo in Africa⁹, he made a very important farman about 'Material Intellectualism' and 'Spiritual Enlightenment' and what is the difference between the two? According to our Imam's teachings, the Ismā'īli belief is that every human being has a 'Divine Spark' irrespective of which race, tribe or nation they belong to. They all have a divine spark, but it is in a potential form and it can only be actualized by the *ta'lim* of the Imam of the time, who is there to nourish that partial intellect and take it to its actual or perfect home.¹⁰

⁷ [Salient Aspects of the Doctrine of the Qā'im According to Nāṣir-i Khusraw](#)

⁸ [Islam The Religion of My Ancestors: A Chapter from the Memoirs of H. H. The Aga Khan III : ISWLS](#)

⁹ [Extracts of a Speech made by Mawlānā Sulṭān Muḥammad Shāh on the Presentation of the Platinum Jubilee Fund](#)

¹⁰ The Constitution of The Shia Imami Ismaili Muslims. Preamble (Paragraph F)

Then the second group is the *ahl-i zahir*, the exoteric people, and Dr. Faquir Şāhib has given only two verses, whereas there are many verses in the Qur'ān that denounce the exoteric way of looking at things. The first one is *sūrah 7 āyat 179*:

“*Wa laqad zara'nā li jahannama kasīran minal jinni wal insi lahum qulūbul laa yafqahūna bihā wa lahum a'yunul lā yubisirūna bihā wa lahum āzānul lā yasma'ūna bihā; ulāa'ika kal an'āmi bal hum adall; ulāa'ika humul ghāfilūn*; Many are the Jinns and men We have made for Hell: They have hearts wherewith they understand not eyes wherewith they see not and ears wherewith they hear not. They are like cattle nay more misguided: for they are heedless (of warning).”¹¹

In this verse, God says that he has driven many *jinn* and humankind into hell. Why? They have hearts, and the word heart here represents the *‘aql* or the intellect. They have the intellect with which they do not understand. They have eyes with which they do not see, and they have ears which do not hear and then God caps it all by saying they are like cattle. No, they are worse than cattle. The other *āyat* which he has referred us to is *sūrah 67 āyat* number 10:

“*Wa qālū law kunnā nasma'u awna'qilu mā kunnā fīe as hābis sa'īr*; They will further say : “Had we but listened Or used our intelligence, We should not (now) Be among the Companions Of the Blazing Fire !”¹²

In this *āyat* these people, a group of human beings are moaning and saying had we listened or understood, which means *na'qilu* and the word *na'qilu* comes from the word *‘aql*. So, to understand is to understand with the *‘aql*, had we listened or understood, we would not be the residents of hell.

Finally, one more reference from the Qur'ān is from *sūrah 16 āyat 43*, which says;

Wa māa arsalnā min qablīka illā rijālan nūheee ilaihim; fas'alūo ahlaz zikri in kuntum laa ta'lamūn.

¹¹ Surah A'raf (7:179)

¹² Surah Mulk (67:10)

And before thee also The apostles We sent Were but men, to whom We granted inspiration: if ye Realise this not, ask of those Who possess the Message.¹³

In this āyat it says ask the people of *zīkr*. *Zīkr* was the name of the Holy Prophet as well as the Holy Qur'ān and his progeny are called the people of *zīkr*, *ahl-i zīkr*. Ask the people of *zīkr*, if you do not know! There, the Qur'ān tells us very clearly that human beings do not know many things and, therefore they need the help, assistance and teachings or the *ta'lim* of the Prophet's progeny and Dr. Faquir Şāhib referred to those two very famous *hadīṣ* about the Holy Prophet.

“I am the city of knowledge and °Alī is its gate. He who wants to have knowledge, then let him come to it through its gate.”¹⁴ And “I am the House of Wisdom and °Alī is the door.”¹⁵

Additionally, Mawlānā °Alī himself also made a very important statement. He used to say: ‘*Saluni qabla an tafqiduni saluni `amma kana wa `amma yakunu ila yawmi`l-qiyāmah*’ “Ask me before you will lose me about what was and what will be till the Day of Resurrection”.¹⁶

‘*Saluni qabla an tafqiduni*. Ask me before you lose me. Hence, he is called in many pieces of literature as *Şāhib-i Salūni*¹⁷ meaning the Lord of asking! Nobody else in his time would say, ask me. Ask me about whatever you want to know, past, present or even the future up to the *qiyāmat*; I will tell you! Nobody used to say things like this.

One example that Dr. Faquir Şāhib gave about the discourse of the *ahl-i zāhir*, the exoteric people, is from *sūrah* number 20 and *āyat* number 5: *Ar-Rahmānu °alal °Arshis tawā* Translation: (God) Most Gracious Is firmly established on the throne (of authority).¹⁸ This statement is normally translated by English translators that God established himself or he sat on the throne and Ismā°ilis do not give any credence to that. We believe that it means that *Ar-*

¹³ Surah An-Naḥl (16:43)

¹⁴ [The Holy Ahl-i Bayt in the Prophetic Traditions](#), Hadith 32979

¹⁵ *Ibid.*, Hadith 32889

¹⁶ [Hazrat Alī](#), p.38

¹⁷ *Ibid.*, p.68

¹⁸ Surah Ta-Ha (20:5)

Rahmān established equality on the throne. Dr. Faquir Ṣāhib gave the example of one of the scholars, who is known as one of the Imams in the *ahl-i zāhir*. His name is Mālik bin Anās. When he was asked by his students how God was sitting on the throne because they do not believe in *ta'wil*, his reply was that we know he was sitting because the Qur'ān tells us that. Question is how he was sitting. There is no description of it. It is based on *al Imānu 'l wajib*, meaning you have to believe! It is compulsory for you to believe that God is sitting on the throne. If you ask any questions about this, this is innovation or *bid'at*, and you are not allowed to do this. Whereas you just heard what I said that Mawlānā 'Alī used to say, ask me and all our leaders who have been in meetings with Hāzīr Imam, all of them will tell you during the meeting, at the end of the meeting, the Imam will say, do you have any questions? Do you have any questions? Asking is one of the things which people of intellect, the *ahl-i bātin* or the esoteric people, the people of *ta'wil* and *ta'yid* do.

The third group is the *mutakallimūn*, whom we can call theologians. They used their intellect to try and understand the Qur'ān. Unfortunately, they use their partial intellect to reject the light of the *ta'lim* of the Prophet's family. They only use their partial intellect, their *'aql-i gharīzī*, which has not been informed by the *'aql-i kull*. In *sūrah 3 āyat* number 7:

Huwal lazīe anzala 'alaikal Kitāba minhu Aayātum Muh kamātun hunna Ummul Kitābi wa ukharu Mutashābihātun fa'ammal lazīna fī qulūbihim zaiyghun fa yattabi'ūna ma tashābaha minhubtighāa 'alfitnati wabtighāa'a taawīlih; wa mā ya'lamu tāwīlahūo illal lāh; warrāsikhūna fil 'ilmi yaqūlūna āmannā bihī kullum min 'indi Rabbīnā; wa mā yazzakkaru illāa ulul albāb; He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part there of that is allegorical seeking discord and searching for its hidden meanings but no one knows its hidden meanings except God and those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord"; and none will grasp the Message except men of understanding¹⁹

¹⁹ Surah Āl-i-'Imrān (3:7)

This is a very key *āyat* of the Holy Qur'ān, where the Qur'ān itself describes its own characteristics, that it has two types of *āyat*, the *āyah-yi muḥkamāt* and the *āyah-yi mutashābihāt*. The word *Mutashābihāt* means allegorical verses. It says in the *āyat* that the *ta'wil* of these allegorical verses can only be done by Allah and the *Rāsikhūn fi'l-ilm*. It also says that those who have perversity in their hearts try to do *ta'wil* when they are not supposed to do it. They are not part of the *Rāsikhūn fi'l-ilm*. God has not given them that permission, but they still try to do *ta'wil* in order to bring about dissension and disunity in the community. They by using their own intellect claim that they are part of the *Rāsikhūn fi'l-ilm* whereas, in our interpretation, *Rāsikhūn fi'l-ilm* can only be from the direct progeny of the Holy Prophet or any *murid* whose intellect the *Imam* has perfected.

The fourth group is ourselves, *ahl-i ta'wil* and/or *ahl-i ta'yid* and *Ismā'īli da'is* have never considered themselves to be philosophers or theologians. For philosophers, they say, philosophers only spin spider's webs. Theologians dismiss this by saying that they are only trying to use their partial intellect but in fact, causing disunity in the Ummah. In our interpretation, a human being is a compendium of body and soul, and therefore, we have an outlook which does not allow for separation or dichotomy. Mawlānā Hāzīr Imam has mentioned dichotomy many times in his speeches, even his architecture speeches. "Islam does not deal in dichotomies but in all-encompassing unity. Spirit and body are one; man and nature are one."²⁰ He says that in Islam, there is no dichotomy between the body and the soul. The body definitely needs secular material knowledge, but equally, the soul needs spiritual enlightenment and therefore the necessity of the presence of the *aqal-i kull* in the personality of the Imam of the time is very necessary. We cannot dispense with it. This *aqal-i kull* in the Imam, both transcends and informs the partial intellect, the human intellect. To transcend means it is very high and above an ordinary human being because the Imam's *aqal* is that of the *ruhu'llāh* or the *ruhu'l-qudus*, the spirit of God. At the same time, He has informed the human intellect with those who give him *bay'ah* and obey him. We have a farman from Mawlānā Sulṭān Muḥammad Shāh, who told the *jamā'at*, we are here in this world to ensure your salvation for the next world.²¹

²⁰ [Asia Society, Islamic architecture: a revival - AKDN](#)

²¹ Kalam-i Imam-i mubin.

This is why *Imāmat* and *nubuwwat* (Prophethood) is so important to give us the *ta'lim* in the form of *ta'wil* and *ta'yid*, as a result of which, gradually the *mu'mins* imperfect soul or his partial intellect will also progress towards becoming the actual *ruhu'l-qudus*. A famous example is Pīr Nāṣir Khusraw's own poetry.

Bar jan-i man chu nur-i imam-i zaman bitaft

Laylu's-sarar budam-u shamsu'z-zuha shudam

When the light of the Imam shone upon my soul,

Even though I was dark as night, I became the shining sun.²²

He says that before he met the Imam, his life was like a pitch-dark night. His heart was full of darkness, but the minute he met the Imam and he got the *ta'lim* from Sayyidina al-Mu'ayyad fi'l-Dīn Shirazi, and from the Imam as well, then what happened that dark night like pitch dark heart became like the shining sun.

The other quotation that we have used many times because our *da'is* have used is that;

Kāmilun fī dhātīhi wa-mukammilun lī-ghayrihi

"He within himself is perfect and he perfects others".²³

The Imam is perfect in Himself. He is *Insān-i Kāmil*. The *°aql-i kull* and the *naḥs-i kull* are in Him, but He is not satisfied with being perfect Himself. He is here to perfect his *murids*. For the nourishment of this intellect, the presence of the true guide is absolutely indispensable. In Ismā'īli literature, you will find that we give a lot of importance to the human intellect. In fact, our *da'is* have given a title to the human intellect. The human Intellect is referred to as the *rasul-i āwwal*²⁴ [first messenger], the first messenger. But this first messenger, as it develops, needs the guidance of the real messenger, the Prophet or the Imam, *rasul-i sāni*, the second Messenger.²⁵

²² [Caskets of Pearls part-1](#), p.138

²³ [Ishraq- Salient Aspects of The Doctrine of The QAİM According to Nasir Khusraw](#), p.12

²⁴ [The Position of Aql in the Prose and Poetry of Naṣir Khusraw](#), p.12 & 21

²⁵ *Ibid.*,

Dr. Faquir Şāhib mentioned that the very first chapter of Pīr Nāşir Khisraw's *Wajh-i Dīn* argues why it is essential for the Imam to be present, that since human beings have been gifted, we have been blessed with the *‘aql-i gharīzī*, the partial intellect. It is not like God to create a need and then not fulfill it. This does not go with the description of God, for instance, our body has a need of food God has provided us with vegetables and animals, which are *halāl*, etc., and those are all operating under the influences of the planets and stars, etc. What about our soul and intellect's nourishment? For that, God has also provided a means, which is in the form of the Prophets and Imams.

After that, we had two references from Pīr Nāşir Khisraw's poetry, his *Diwan*, to see our *da‘is* do not just write prose about the intellect and the importance of the existence of the Imam from the progeny of the Prophet. Even in their poetry, they talk about this and I read the poem of Sayyidinā al-Mu'ayyad fi'd-Dīn Shirāzi, 'The Light of Intellect' which is in the *Shimmering Light*, but Pīr Nāşir Khisraw also says that;

Chashm-i sar bch aftar-i smān bi-kar gasht

Chashm-i dil bi aftar-i dīn chira bi-kar nist?

If the head's eye becomes useless without heaven's sun;

Why not the heart's eye without religion's sun?²⁶

He says that the eyes of the face of the head, this is our head. The eyes without an outside source of light, such as the sun, the moon or electric light, is useless. Our eyes would be useless even if there were 20/20 vision. We would still not be able to see if we did not have a source of light. In the same way, he says, *Chashm-i dil bi āftāb-i dīn chira bi-kar nist?* He is asking a question that, in the same way, how is it possible that the eyes of the heart, the *bātini* eyes, the inner eyes, how can they not be blind if there is no *āftāb*, no sun of religion? We need the sun of religion to provide that external source of light for the inner eyes, the eyes of the heart, and the eyes of the *‘aql*.

To summarize, we have covered some points about the importance of the role of intellect. We have placed the Ismā‘īli point of view within what others think about the intellect and how

²⁶ [Ishraq- Salient Aspects of The Doctrine of The QAİM According to Nasir Khusraw](#), p.19

limited that is according to us. We are lucky that we are always encouraged to ask questions, to read and discuss, to come to seminars such as these, and to nourish our intellects in the light of the guidance of the Imam of the time.

Thank you, everybody! We have gone over a little bit today, but *Insha'a'llah*, next Sunday, we will have a review of this lecture on the importance of the role of the intellect in the *Da'wat-i Haqq* from Khayal Aly. It will be in English, and we look forward to seeing you all because this topic, this subject, is very important for us to understand the later part of our course, which is about the writings and arguments of our various very eminent *da'is*.

For this particular lecture, there is also a good reference to read. Dr. Faquir Şāhib has written an article called "*The Position of 'Aql in the Prose and Poetry of Nasir Khusraw*."²⁷ This article is in a book published by the Institute called *The Pearls of Persia*, edited by Alice Hunsberger and Dr. Faquir Şāhib's article is right at the beginning of this book. She wrote an email to us to say that she will put this article first because it is only if people understand Dr. Faquir Şāhib's article they will be able to understand the rest of the book. If you do not have access to the book, the same article is on the Monoreality website²⁸ in Dr. Faquir Hunzai's file. May Mawlā keep you all in his light and truly nourish all our partial intellects so that we too can become enlightened.

Āmīn, Yā Rabba'l 'alamin

Thank you everybody, and Yā 'Alī Madad.

Your friends in knowledge:

Transcription by Ali Noordin

Proofreading, editing, formatting and referencing, by Navin Kaisani & Niamat Chandani

Note: Global lectures series was started on January 9th, 2022. Above is the lecture transcript.

²⁷ [The Position of Aql in the Prose and Poetry of Nasir Khusraw](#)

²⁸ [ISW - Articles - Esoteric Islam and Isma'ilism](#)

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Note: The following symbols have been used in the essay with the names of holy personalities. They have been used once only when the name appears the first time.

(§) - *Ṣalla'llāhu ʿalayhu wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

(©) - *ʿalayhi's-salām/ʿalayha's-salām/ʿalayhima's-salām/ʿalayhimu's-salām/ʿalayanā's-salāmuhu/ʿalayanā minhu's-salām* (May peace be through him/her/they both/they/may his peace be upon us).

(^q) - *qaddasa'llāhu sirrahu* (May God sanctify his secret).

<https://global-lectures.com/courses/a-review-role-of-the-intellect-in-the-dawat-i-haqq/lesson/watch-lecture-video-49/>

The Role of the Intellect in the Da‘wat-i Ḥaqq

Khayāl ‘Aly
Global Lecture Series
October 16, 2022

Review presented by Khayal Aly

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The Light of Intellect and Faith⁹⁵



“The relationship between the intellect of Man and the Faith has always been of fundamental importance to Muslims...

The Divine Intellect, *‘Aql-i Kull*, both **transcends and informs** the human intellect. It is this intellect which enables man to strive towards two aims dictated by the Faith: that he should **reflect upon the environment** Allah has given him and that he should **know himself**.

It is the light of intellect which distinguishes the **complete human being** from the **human animal**, and developing that intellect requires free enquiry. The man of Faith who fails to pursue intellectual search is likely to have only a limited comprehension of Allah’s creation. Indeed, it is man’s intellect that enables him to expand his vision of that creation...

The Faith urges freedom of intellectual enquiry, and this freedom does not mean that knowledge will lose its **spiritual dimension**. **That dimension is indeed itself a field for intellectual enquiry.**”

- Mawlānā Hāzar Imām, Speech at the Inauguration of the Faculty of Health Sciences and Aga Khan University Hospital, Pakistan, November 11, 1985

The Qur'ān and Intellect



“The relationship between the intellect of Man and the Faith has always been of fundamental importance to Muslims...”

- “This is how Allah brings the dead to life, showing you His signs so that you may use your intellect (*ta'qilūna*).”

- Holy Qur'ān, 2:242

- “They will say: "Had we but listened or used our intellect (*na'qilu*), we should not (now) be among the Companions of the Blazing Fire!"

- Holy Qur'ān, 67:10

- “Do they not travel through the land, so that they have hearts (*qulūb*) by which they intellect (*ta'qilūn biha*) and ears with which they may hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts.”

- Holy Qur'ān, 22:46

Intellect: Reflexive Self-Awareness⁹⁷



- Human beings and animals are aware of their external environments and respond to stimuli. Humans are aware of their own self-awareness
- **Reflexive Self-Awareness:** To be aware that one is aware of oneself
 - Rationality: Human ability to reflect upon conscious acts and represent ideas in one's mind.
 - Man as a Rational Animal: Possessing both animal faculties and this self-transcending reflexive awareness.
- **Intellect ('aqil, khirad, nous, intellectus):** Reflexive and Transcending self-awareness, according to the Qur'an, is associated with the heart (*qalb*).
- **Qalb:** Center of human consciousness, or the human, rational soul
 - “Do they not travel through the land, so that they have hearts (*qulūb*) by which they intellect (*ta'qilūn biha*) and ears with which they may hear? Truly it is not their eyes that are blind, but their hearts which are in their breasts” (22:46)

Reference: Ismaili Gnosis, “Esoteric Thought in Physical Form: The Aga Khan Campus in Toronto”

Defining⁹⁸ Intellect

- Reasoning: Conceptualizes, analyzes and deliberates truths step by step, from premises to conclusions.
- Intellect: Primary and spiritual operation whereby it is able to grasp universal, spiritual and intelligible truths

Reference: Ismaili Gnosis, "Esoteric Thought in Physical Form: The Aga Khan Campus in Toronto"

“We say that Knowledge means to perceive things as they are. And that which perceives things as they are is the intellect”

- Hakīm Nāṣir-i Khusraw, Wajh-i Dīn, On the Establishment of Knowledge and Discovering its Essence, tr. Faquir M. Hunzai, in An Anthology of Ismaili Literature, 199

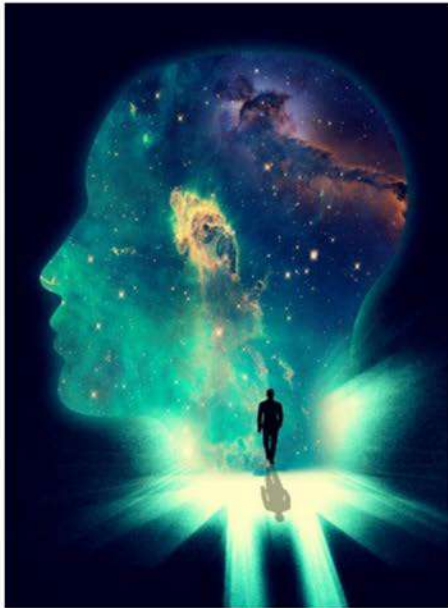
Definition of 'aql (intellect): “it is a simple [spiritual] substance by which people perceive things... life (*ḥayāt*) is the guardian of the body, the rational soul (*nafs-i nāṭiqah*) is the guardian of life, and the intellect is the guardian of the rational soul. **It is the intellect which gives nobility to the soul to recognize its own substance/essence.** Knowledge (*'ilm*) is the act of the intellect; through it humans perceive things as they are. Therefore a man is called intelligent (*'āqil*) because he has something by which he perceives things as they truly are (*ḥaqīqat*).”

- Hakīm Nāṣir-i Khusraw, Jāmi' al-Ḥikmatayn, based on Ormsby, Between Reason and Revelation, 218, Peerwani, in An Anthology of Philosophy in Persia, volume 2, 325

***Note: “It is this intellect which enables man...to know himself”.**

-Mawlānā Ḥāzar Imām, Pakistan, November 11, 1985

Macrocosm⁹⁹ & Microcosm



It is this intellect which enables man to strive towards two aims dictated by the Faith: that he should reflect upon the **environment** Allah has given him and that he should know **himself**.

- Mawlānā Hāzar Imām, Pakistan, November 11, 1985

“We shall show them Our signs in the **horizons** [*āfāq* = external world] and in **themselves** [*anfus* = souls] until it will be manifest unto them that it is the Truth (*al-Ḥaqq*).”

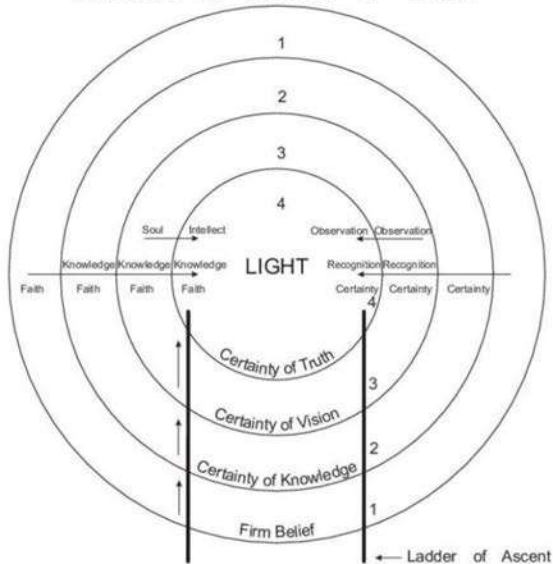
- Holy Qur’ān 41:53

“This Qur’anic verse reveals clearly that all those "signs of Allah" which are contained in this external world are contained also in man, in a spiritual form. In this sense it is said that man is a "microcosm" and the external world is a "macrocosm". Among the signs of His power and His luminous and living miracles, the greatest sign of His power and the greatest miracle is His Own luminous manifestation and His holy *dīdār* (vision)

- ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Spiritual Secrets*, 5

Stages of Certainty¹⁰⁰

DIAGRAM OF ASCENT OF BELIEF



'ilmu'l-yaqīn - knowledge of certainty (Q 102:5-7)

'ayn al-yaqīn - eye of certainty (Q 102:5-7)

ḥaqqu'l-yaqīn - truth of certainty (Q 56:95, 69:51)

“...until it will be manifest unto them that it/He is the Truth (*al-Ḥaqq*).”

- Holy Qur'ān, 41:53

Allāmah Hunzai, *Book of Healing*, 136

Human Intellect (Hidden Messenger)



Nobility of 'aql (intellect): "...It is the intellect which gives nobility to the soul to recognize its own substance/essence."

*Khīrad sū-yi har kas rasūlī nihūfta
Ki dar dil nishasta ba farmān-i Yazdān.*

Intellect is a hidden messenger for everyone
Sitting hidden in the heart by God's command.

– Dīwān-i Ash'ār-i Nāṣir-i Khusrāw, tr. by Faqīr M. Hunzai in "The Position of 'Aql in the Prose and Poetry of Nāṣir-i Khusrāw", in Alice C. Hunsberger (ed.), Pearls of Persia, 12

Human intellect = innate intellect ('aql-i gharīzī) = imperfect intellect

Innate Intellect ‘Aql-i Gharīzī

- Human intellect is incomplete and imperfect on its own
- Qur’ān insists mankind is in need of guidance
- “Innate intellect” (*‘aql-i gharīzī*) does not possess perfect knowledge
- *‘aql-i gharīzī* needs a Divinely bestowed nourisher or sustainer

“It would be contrary to the wisdom of the Wise Creator to create someone who is needy, but not to create one who would fulfil this need. This would not be generosity, it would be miserliness, and far be it from the Wise, Generous Creator to be miserly. Thus, since we have necessarily established that there must be a nourisher among human beings for this noble share of human beings that we call the intellect, then we say: Just as this innate intellect is not acquired by them, rather it is a Divine gift bestowed on them alone to the exclusion of the rest of the animals, it follows that the knowledge which these innate intellects need, has to be given (*‘aḡā’ī*) to their nourisher by God, and not acquired (*iktisābī*) [by him]. Had it been acquired, then all people would be able to reach it through their own endeavours.”

– *Hakīm Nāṣir Khusraw, Wajh-i Dīn, Discourse 1, tr. by Faqīr Hunzai, Forthcoming*

Potential vs Actual Intellect¹⁰³



- Some believe innate intellect is equal for all with no differences
- Yet, they dispute on intellectual matters and disagree with each other
- If all intellects were equal you would not be able to dispute or disagree on intellectual matters
- If all intellects are merely potential than all would be deficient and ignorant
- If all intellects are actual, than no one is ignorant and all are perfect and knowing.

CONCLUSION:

- Some intellects are potential and some are actual
- Potential intellects need actual intellects to become actualised

- *Sayyidnā Naṣīr al-Dīn Tūsī, Rawḍa-yi Taslīm, tr. by S.J. Badakhchani as Paradise of Submission, 37, 112*

Potential vs Actual Intellect¹⁰⁴



“...if in any existing thing perfection is potential (*bi al-quwwa*), it cannot change from potentiality into actuality (*bi-fi 'l*) by itself without being affected by something outside itself, because if its essence were sufficient to bring that perfection from potentiality into actuality, the change would not be delayed...”

- Sayyidnā Naṣīr al-Dīn Tūsī, *Sayr wa Suluk*, tr. S.J. Badakhchani as *Contemplation and Action*, 29

Example of physical bodies:

- Motion is [always] potential in them
- Without the effect of something else, that motion is never actualized; otherwise all bodies would be in [perpetual] motion.
- When another thing exerts an effect on a body, that potential motion becomes actual.
- In this case the other is called the ‘mover’ and the body is called the ‘moved’

Potential vs ¹⁰⁵Actual Intellect

“the truth lay with those who believe in instruction (*ta līmiyān*), for knowledge and understanding in man is in itself [merely] potential, and its perfection can only be actualized in men of sound natures, [in whom] intellect and reason are to be found, when something external has exerted an effect on them. Thus, this perfection too can inevitably only be actualized by means of the effect of some other thing... It thus becomes clear that without the instruction (*ta līm*) of a teacher (*mu'allim*), and the bringing to perfection (*ikmāl*) by an agent of perfection (*mukammil*), the attainment of the truth is not possible; that mankind, with its great number and differences of opinion, is mistaken in its claim that the truth can be reached solely through the intellect and reason; and that the believers in instruction (*Ta līmiyān*) are therefore correct.”

“Those are the ones to whom We gave (*ātaynā*) the Scripture (*al-kitāb*), wisdom/authority (*al-ḥukma*), and prophethood (*nubuwwata*). Even if these people now disbelieve in them, We have entrusted them to others who do not disbelieve. Those are the ones whom God has guided so follow their guidance.”

-Holy Qur'ān, 6:89-90

In fact, for Tūsī, that the human guide or instructor is indispensable is proven by the *sharī'a*, where the “knowledge of God is not judged by the mere profession of the formula, There is no god but God, unless the confession of ‘Muhammad is His Messenger’ is added to it.”

- Sayyidnā Nāṣir al-Dīn Tūsī, *Sayr wa Sulūk*, tr. S.J. Badakhchani as *Contemplation and Action*, 30; 45

106 *Ismaili Position on Creation*

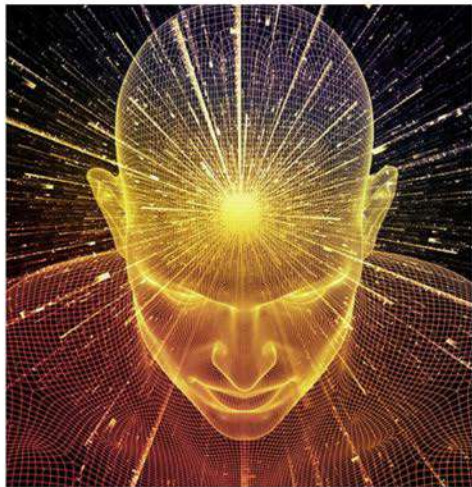
“The creation according to Islam is not a unique act in a given time but a perpetual and constant event; and God supports and sustains all existence at every moment by His will and His thought. Outside His will, outside His thought, all is nothing, even the things which seem to us absolutely self-evident such as space and time. Allah alone wishes: the Universe exists; and all manifestations are as a witness of the Divine will.”

- *Imām Sulṭān Muḥammad Shāh, The Memoirs of Aga Khan, 175*

“The foundational principle of Ismaili Neoplatonism is the absolute transcendence...of God. In Ismaili belief, the Divine Essence transcends all contingent qualities...including space, time...cause, effect [and even] existence...God is neither existent nor nonexistent and He transcends both being and nonbeing.” [Nevertheless,] “God is the absolute creator or originator of all things, which always depend upon God for their existence at any moment...God is eternally and perpetually originating...existence through a unique, eternal, and unchanging divine action...Ismailis metaphorically designated God’s perpetual creative action as God’s word (*kalimat Allāh*) or God’s command (*amr Allāh*) based on the Qur’ānic refrain that God creates by simply saying ‘Be’.”

- *Khalil Andani, Evolving Creation: An Ismaili Muslim Interpretation of Evolution, 8-9*

The Universal¹⁰⁷ (First) Intellect



- First contingent being / first effect of God's creative command is the Universal Intellect (*al-'Aql al-Kull*) or the First Intellect (*al-'Aql al-Awwal*)
- The Intellect: eternal, incorporeal, perfect being that radiates intelligible light and encompasses all that can and does exist
- The Intellect is eternal, self-sufficient, perfect, living, intellecting, truth, and perpetually united with God's creative command
- The Intellect's activity: blissful self contemplation through which the Intellect attests to its own contingency as the creation of God
- In Ismaili theology, the Universal Intellect possesses the divine names, [and] attributes
- The Intellect is the living, the knowing, the powerful, the first, the last, the manifest, the hidden, the seeing, the hearing, the exalted, the compassionate, the light, the sustainer, and the unmoved mover
- The Intellect: "Face of God" [Q 28:88] in [both] the spiritual and material worlds.
- Like the sun: Intellect continuously emanates intelligible forms and eternal truths upon all creatures
- *Sayyidnā Sijistānī*: Intellect is the "Lord of Lords" (*Rabb al-Arbāb*) and "the wellspring of all corporeal and spiritual light"

-Khalil Andani, *Evolving Creation: An Ismaili Muslim Interpretation of Evolution*, 8-9

The Universal Soul¹⁰⁸ & Human Souls



- Creation of a second incorporeal being which spiritually emanates from the Intellect called the Universal Soul (*al-Nafs al-Kullī*)
- The Soul is not perfect in actuality; it is perfect only in potentiality
- The Soul seeks to attain the perfection of the Intellect and engages in spiritual action or motion
- Generates the corporeal or natural world as a constrained “image” of the Intellect
- Continuously infuses the corporeal world with intelligible form
- The corporeal world gives rise to minerals, plants, animals, and human beings
- Through humanity, the Universal Soul produces human souls that resemble it and share in its telos [or end goal]
- Human soul is created to strive toward spiritual perfection by becoming an image of the Universal Intellect
- Enables the Universal Soul to achieve its own perfection

-Khalil Andani, *Evolving Creation: An Ismaili Muslim Interpretation of Evolution*, 8-9

The Universal Soul¹⁰⁹ & Human Souls

“The Universal Soul is the architect [or lord] of the material world (*khudāwand-i tarkīb-i jismānī*) and it is the Universal Soul which started the movement of this world. The purpose of that activity which it develops is the search for its perfection, and this is attained in the souls of the eminent persons (*nafs-hā-yi buzurgwār*) who appear in this world, such as the souls of the Prophets, *Asases*, *Imams*, *hujjats*, *da'is*, *ma'dhuns* and *mustajibs*. The object of its producing this world was to produce souls in order that in them the Universal Soul itself would become perfect and ultimately attain the position of the Universal Intellect.”

- *Hakīm Nāṣir Khusraw, Six Chapters or Shish Faṣl, tr. Ivanow, 49 (Translation modified)*

“Man...is the whole goal of the Creator in creating the world.”

- *Hakīm Nāṣir Khusraw, Jāmi' al-Ḥikmatayn, tr. by Eric Ormsby as Between Reason and Revelation: Twin Wisdoms Reconciled, 179*

Complete Human Being¹¹⁰ vs Human Animal

“In some...actions the [Universal] Soul is perfect both potentially and actually, as in the case of the production of the souls of *Nāfiqs*, Asases and Imams who are **the real humans by the nature of their souls**” (*mardumān-i ba-ḥaqīqat ba-ṣūrat-hā-yi nafs-i khwīsh*).”

- *Hakīm Nāṣir Khusraw, Six Chapters or Shish Faṣl, tr. Ivanow, 52 (Translation modified)*

“It is the **light** of intellect which distinguishes the **complete human being** from the **human animal**.”

- *Mawlānā Hāzar Imām*

“And certainly We have created for Hell a large number of jinns and men; they have hearts wherewith they understand not, eyes wherewith they see not and ears wherewith they hear not. **They are like cattle**, nay more misguided: for they are negligent.”

- *Holy Qur’ān, 7:179*

“This verse shows that there are many people who, despite their being in a human form, are like animals, or in other words they are **human-like animals**. The reason for which is evident from the details of the verse itself; there is neither injustice nor any lack of guidance, but they did not use their hearts, eyes and ears which were granted to them. As a result of this negligence, they fell from the rank of humanity and went even more astray than animals... The main cause for their wrong-doing is negligence. The word negligence...alludes to their having neglected the fountainhead of the guidance of their time, therefore they could not attain that knowledge in whose presence, the human heart, mind, eye and ear cannot be covered by the veil of negligence.”

- *Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Studies in Spiritualism and Dreams, 25*

Holy Spirit Through Ta'yīd¹¹¹



- Intellect bestows benefits upon the soul of the divinely-inspired person (*mu'ayyad*)
- *Ta'yīd*: support, assistance, inspiration
- *Nāṭiq* (Speaker Prophet) is the foremost recipient of *ta'yīd* from the Intellect.
- Holy Spirit (*rūḥ al-quds*) through *ta'yīd*
- *Nāṭiq*: inspired with the holy spirit
- The Universal Intellect: the Light that inspires, emanates, and radiates upon the soul of Prophet Muḥammad
- The Intellect's *ta'yīd* grants “pure knowledge” which is beyond the knowledge possessed by astrologers, kings, rational proofs of scholars
- *Ta'yīd* allows the divinely-inspired person to guide human beings on how to live in this world and return to the Intellect
- The inspired person is place of manifestation of the Intellect's attributes and powers

-Khalil Andani, "Metaphysics of Muhammad", Journal of Sufi Studies, 8, 128-9

Sun of Religion: Maḏhar¹¹² of the Universal Intellect

“The innate intellect...has rudimentary knowledge of the existence of a Creator, the necessity of an intermediary between Him and the creatures, the supremacy of humankind among created beings and the need for a code of conduct... However, to attain complete knowledge and the second perfection, which is the actualisation of the innate intellect from its *potentia*, it needs a teacher whose intellect is actual and perfect. This teacher is called the last messenger (*al-rasūl al-ākhir*) and is the counterpart or *maḏhar* of the Universal Intellect in this world. His knowledge is therefore not acquired, but rather God-given and therefore perfect. As long as the innate intellects exist, by the very nature of their need to be edified through knowledge, the presence of such a teacher in each and every age is indispensable.”

- Faquir M. Hunzai, “The Position of ⁵ Aql in the Prose and Poetry of Nāṣir-i Khusraw”, 10

*Har ki nūr-i āftāb-i dīn judā gasht-ast azū
Rūz-hā-yi ū hamīsha juz shabān-i tār nīst
Chashm-i sar bī āftāb-i āsmān bī-kār gasht
Chashm-i dil bī āftāb-i dīn chirā bī-kār nīst*

He who is separated from the light of religion's sun
His days are forever nothing but the dark nights
The head's eye is useless without the sky's sun
Why is the heart's eye not useless without religion's sun?

- *Dīwān-i ash'ār-i Nāṣir-i Khusraw*, tr. Faquir M. Hunzai, “The Position of ⁵ Aql in the Prose and Poetry of Nāṣir-i Khusraw”, in Alice C. Hunsberger (ed.), *Pearls of Persia*, 10

*Eternal Manifestation of the Universal Intellect*¹³

“Were the world devoid of such an actual intellect, the innate intellects would perish, since they are potential, dependent on an actual intellect. This would be tantamount to God playing a frivolous game, which is something far from Him.”

“As long as the world lasts, the human species cannot be without an individual of this rank. Thus, the world is never devoid of this manifestation of the Universal Intellect.”

– *Dīwān-i ash'ār-i Nāṣir-i Khusraw*, tr. Faquir M. Hunzai, “The Position of ‘Aql in the Prose and Poetry of Nāṣir-i Khusraw”, in *Pearls of Persia*, 12

“All Islamic schools of thought accept it as a fundamental principle that, for centuries, for thousands of years before the advent of Mohammed, there arose from time to time messengers, illumined by Divine grace, for and amongst those races of the earth which had sufficiently advanced intellectually to comprehend such a message....Thus Man's soul has never been left without a **specialy inspired messenger from the Soul that sustains, embraces, and is the Universe.**”

– *Imām Sulṭān Muḥammad Shāh, The Memoirs of Aga Khan*, 174

“All the Messengers who came brought the **message of the Universal Soul with** the spiritual help of the Universal Intellect from the Divine Word...the Messengers invited people to the Oneness of God (*tawḥīd*). They conveyed to them the **message of the Universal Soul** which they had received with the spiritual help of the Universal Intellect and the Divine Word.”

– *Ḥakīm Nāṣir Khusraw, Gushayish wa Rahayish*, tr. Faquir Hunzai as *Knowledge and Liberation*, 108

Ismaili View on Revelation: Embodied Intellect¹¹⁴

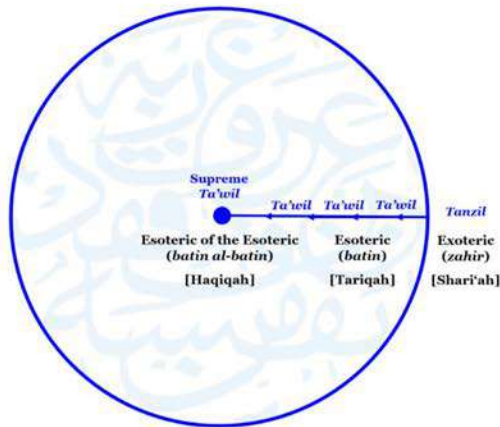
“In his capacity as the Speaker Prophet, Muhammad’s soul continually receives divine inspiration, called *wahy* and *ta’yīd*, which consists of non-verbal intellectual and spiritual forms (*ashkāl nafsīyya*) emanating from the Universal Intellect and Soul...In the Ismaili perspective, the Pen and Tablet are not material writing instruments above the physical heavens; rather, the celestial Pen and Tablet designate the Universal Intellect and Soul that constitute the “spiritual heavens”... In the Ismaili theory of revelation, the pure soul of the Prophet Muhammad was illuminated by an intelligible light that emanates upon his soul from the Universal Intellect and Soul. This intelligible light of divine guidance...transcends sounds, letters, language, and all the trappings of material existence. The Prophet’s...pure heart also functions like a “tablet” upon which the “pen” of the Holy Spirit inscribes revelatory truths. The Prophet then “translates” this...non-verbal light into verbal utterances that he constructs with unparalleled eloquence...”

-Khalil Andani, Transcending Tafsiṛ: Shi’i Ismaili Qur’ānic Hermeneutics, in Georges Tamer (ed), Handbook of Qur’anic Hermeneutics

“It is not possible to recognize the invisible and imperceptible things except by designating them by visible and perceptible things...therefore, it is necessary for whatever the Prophet has said, done and invited us to...to be like symbols and allegories (*amthāl*) of their true realities (*mumaththalāt*).”

-Sayyidnā Ḥāmid al-Dīn al-Kirmānī, in Faquir Hunzai, The Concept of Knowledge According to al-Kirmānī, in Todd Lawsonm (ed.), Reason and Inspiration in Islam, 137

Ismaili View on Revelation: ¹⁴⁵Ẓāhir & Bāṭin



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- *Tanzīl*: Perfect manifestation of the light of the Universal Intellect in human language
- *Tanzīl*: On its own does not provide perfect knowledge
- *Ẓāhir*: Allusion to the *bāṭin* (hidden aspect) where truth is
- *Ẓāhir* and *bāṭin* are counterparts - like man's physical body and his spiritual soul or intellect

Mawlānā Ḥāzar Imām: “balance between the *ẓāhir* and the spirit or the intellect which the *ẓāhir* signifies.”

- His Highness the Aga Khan, Message to the International Islamic Conference (Amman, Jordan, July 4th 2005)

- With the intellectual *bāṭin*, the *tanzīl* appears in its complete and perfect
- Intellectual *bāṭin* makes the *tanzīl* pleasing to the human intellect
- Intellectual *bāṭin* enables the human intellect to be properly **informed** and transformed by the Light of the **Transcendent** Intellect

“The Divine Intellect, *ʿAql-i Kull*, both **transcends and informs** the human intellect.”

- Mawlānā Ḥāzar Imām

Ismaili View on Revelation: ¹¹⁶*Tanzīl* and *Ta'wīl*

“*Tanzīl*, which literally means ‘bringing down’ the message, does not occur in any physical sense. Rather, it means to clothe the realities, which are revealed to the *nāṭiq*’s heart, in the language of the people to whom he conveys the message (Q 2:97; 26:193-195). Since spiritual realities are expressed in physical language, this process is also called *takthīf*, which literally means to make the subtle (spiritual) dense (physical). Similarly, *ta'wīl*, which literally means to take something back to its awwal or origin, is not meant in any physical sense. Rather, it is explaining the meanings or realities of the parables and allegories expressed in physical language. *Ta'wīl* is also called *talṭīf*, which literally means to make the dense (physical) subtle (spiritual).”

- *Faḡīr Muḡamamd Hunzai, The Ethical Philosophy of Nāṣir-i Khusraw, 13*

“The Prophets ordain for human beings such actions that they are based on knowledge, so that they may perform actions with their bodies and seek the knowledge hidden in them with their soul’. For instance, for the bodies have been enjoined *ṣalāt*, *ḡakāt*, *ṣawm*, *ḡajj*, *jihad*, etc. and for the soul to know their meanings. Nāṣir compares religion with a human being, of which action (*amal*) is like the body and knowledge (*ilm*) is like the soul. Thus, whoever performs action without knowledge, his religion is without soul. The purpose of religion cannot be fulfilled only with the *tanzīl* or actions, without knowledge or *ta'wīl*. In his *Diwan*, he uses the analogy of salt water for tanzil and lustrous pearls hidden in it for the *ta'wīl*. He says:

Shūr ast chū daryā ba-mathal zāhir-i tanzīl
Ta'wīl chū lu'lu'st sū-yi mardum-i dānā

The exoteric of *tanzīl* is like brackish water,
But the *ta'wīl* is like pearls in wise people’s eyes

- *Nāṣir-i Khusraw, Dīwān Ta'wīl of the Qur'ān and the Sharia according to Ḥakīm Nāṣir-i Khusraw, 7-8*

Source of *Ta'wīl*

- After the *tanzīl*, God's command or speech continues to emanate
- By means of the Holy Spirit, the Imams continue many of the Prophet's spiritual functions
- Divine inspiration renders the Imams incorruptible, immune from sins and distinguishes them from others

“The spiritual faculty (*al-quwwa al-nafsāniyya*) called the Holy Spirit is that by which he [the Imam] speaks, intellects, and hears from the Abode of the Hereafter while the leaders of misguidance and those who follow them are unlike that.”

- *al-Mu'ayyad al-Shīrāzī, al-Majālis al-Mu'ayyadiyya*, tr. K. Andani, *Shi'i Ismaili Approaches to The Qur'an*, in Dakake, Archer, Madigan (eds.), *Routledge Companion to the Qur'an*, 307-8

- Imams neither compose a new *tanzīl* nor do they legislate a new *sharī'a*
- interpret the *tanzīl* and *sharī'a* of Muhammad
- Preserve their underlying ethical spirit
- Guide by disclosing inner meanings through *ta'wīl*.
- Convey *ta'līm* which includes exoteric and esoteric interpretations of the Qur'ān

- Khalil Andani, *Shi'i Ismaili Approaches to The Qur'an*, in *Routledge Companion to the Qur'an*, 307-8

Miracle of the Qur'ān



“The only miracle which you have in Islam is the Qur'ān.”

- Imam Shah Karim al-Husayni, CBC Interview, “Man Alive with Roy Bonisteel”, October 8, 1986

“God...has made the *ẓāhir* (= *tanzīl*) of the Book the miracle of the Prophet; and the *bāṭin* (= *ta'wīl*), the miracle of the Imams from his *ahl al-bayt*... As nobody except Muhammad, the Messenger of God, can bring the *ẓāhir* of the Book, so also, nobody except the Imams from his progeny can bring the *bāṭin* of it.”

- *Al-Qāḍī al-Nu'mān*, quoted in Faqīr M Hunzai, *The Concept of Knowledge According to al-Kirmānī*, 139

Rāsikhūn¹¹⁹ fi 'l- 'Ilm



“He it is Who has revealed unto you (Muḥammad) the Book wherein are clear verses. They are the foundation of the Book and others are allegorical. But those in whose heart is perversity, pursue the part thereof that is allegorical, seeking discord, and searching for its *ta'wīl*, but **no one knows its *ta'wīl* except Allāh and those who are firmly grounded in knowledge (*al-rāsikhūn fi'l- 'ilm*)** saying: ‘We believe in it (Book); the whole is from our Lord; but only men of understanding really heed.’”

- Holy Qur'ān, 3:7

“The most excellent of them is the Prophet whom God has indeed taught all that which He has revealed to him of the *tanzīl* and *ta'wīl* and nothing was revealing to him except that he knew its *ta'wīl*, then the *rasikhun fi'l- 'ilm* after him are *awsiya'* (pl. of *wasi*), the legatees who know its *ta'wīl* entirely.”

- Imām al-Bāqir, quoted in Faqīr M. Hunzāi, *Ta'wīl of the Qur'ān and the Sharia according to Ḥakīm Nāṣir-i Khusraw*, 4

Who should¹²⁰ we Ask?

"God says, 'Ask the people of the Remembrance (Reminder) [*Ahl-i Dhikr*] if ye know not' (Q 16:43; 21:7), and He says, Exalted be His Praise, 'Are those who know equal with those who know not? But only men of understanding will pay heed' (39:9), and He says, 'Blessed be His Name, But it is clear revelations [*āyāt*] in the hearts of those who have been given knowledge [*ilm*]' (Q 29:49), and He says, Allah will exalt those who believe among you, and those who have knowledge, to high ranks. Allah is informed of what ye do' (Q 58:11)."

"...the intended reference in the above...is to the pure Imams...It is they who are the 'possessors of knowledge'; it is to them that God has entrusted it and to whom He has given preference through this trust, confirming upon them the light of knowledge as their special distinction. He has appointed them...its treasurers...and its conveyors. [With regard to the question of knowledge and its acquisition] God has restricted the community to application to the Imams and has charged them concerning matters they do not know to refer the questions to the Imams. God has thereby elevated the standing of their supporters by virtue of their allegiance to them and has honored them in that they acquire their knowledge from them and in their submission to their authority and the profession of their faith and demonstration of their piety through their obedience to the Imams."

-Al-Qāḍī Al-Nu'mān, Da'ā'im al-Islām, tr. Asaf A. A. Fyze and revised by Ismail K. Poonawala as The Pillars of Islam., vol. 1, 98-9

"You should act according to the Imām's 'aql. The root (or source) of man's 'aql is also the Imām's 'aql. It is no use posing your 'aql against the Imām's 'aql."

- Imām Sulṭān Muḥammad Shāh, quoted in Shaukatali H. Dharsee, Ismailism Through the Eyes of the Holy Qur'an, Revised Edition, 283

Perfection of Intellect

"Just as in the World of Religion, the Universal Intellect came into existence from the Divine Word, namely, the command of "Be (*kun*)" and the Universal Soul from the Universal Intellect, similarly, in the personal world of a *mu'min*, the partial intellect attains perfection from the wisdom-filled *farmān* of the Imām of the time, which is like the Divine Word, and then from such an intellect his [soul attains perfection]. That is, his soul becomes the soul of faith (*rūḥu'l-īmān*). Then as a result, his inner senses are awakened and can observe the realities of things (*ḥaqā'iq-i ashya'*)..."

- 'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Recognition of Imām*, 134

"Be aware that the realities of True Knowledge (*ḥaqāyiq-i 'ilm*) are hidden from Iblīs and his progeny, while they are manifest with God's Friends (*awliyā'-i khudāy*) and His Chosen ones (*guzīdagān-i 'ū*). For that is the secret of God, which He makes known to whom He wishes among His Friends. True Knowledge is in His treasure-house, [access] to which He grants to whomever He wants among His Servants. Those debarred from it stray in perdition and wander in blindness. On their hearts are locks which cannot be opened, and on their intellects are chains which cannot be lifted."

- *Sayyidnā Abū Ya'qūb Sijistānī, Kashf al-Mahjūb*, tr. by Hermann Landolt as *Unveiling of the Hidden*, in *An Anthology of Philosophy in Persia*, volume 2: *Ismaili Thought in the Classical Age*, 83

Knock Knock.¹²² Who's There?



“It is not righteousness to come to houses from their backs, but righteous is the one who is mindful [of Allāh, i.e. has *taqwā*] and comes to houses from their doors (*abwāb*).”

- *Holy Qur'ān*, 2:189

“I am the house of wisdom and Ali is its door (*bāb*).”

“I am the city of knowledge, and Ali is its gate (*bāb*). Thus, he who wants to have knowledge, let him come through the gate.”

- *Hadīth of the Prophet*, quoted in Faquir and Rashida Hunzai, *The Holy Ahl-i Bayt in the Prophetic Traditions*, 13

“The words ‘houses’ and ‘doors’ used in the above verse...do not stand for ordinary houses and doors. We know well that doors are meant for entrance.”

- *Al-Mu'ayyad fi'l-Dīn Shīrāzī*, *Khuṭbah*, tr. J. Muscati and A.M. Moulvi, in *An Anthology of Philosophy in Persia*, volume 2, 301

123 *Wisdom: The Abundant Good*



“I am the house of wisdom (*dāru’l-ḥikmah*) and ‘Alī is its door.”

- *Hadīth of the Prophet, quoted in Faquir and Rashida Hunzai, The Holy Ahl-i Bayt in the Prophetic Traditions, 13*

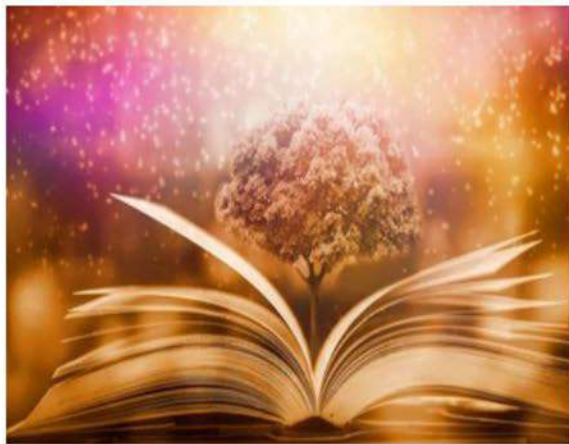
“He gives wisdom (*ḥikmah*) to whomsoever He wills, and whoever is given wisdom, has been given the abundant good (*khayr kathīr*). But none comprehends except the possessors of intellect.”

- *Holy Qur’ān, 2:269*

- Wisdom is not something that someone can acquire by choice
- It is in God’s hand Who grants it by His will as a gift in which abundant good is hidden
- God-given goodness: realities and recognitions (*ḥaqā’iq-u mā’rif*)
- Everlasting; not perishable
- Wisdom itself is the intellect
- “None comprehends except those who possess the intellect” = Only possessor of intellect comprehend
- Qur’ān is comprehended only by the one who is granted wisdom.
- Wisdom makes one aware of the sciences and realities of the Qur’ān.
- Wisdom or the intellect is the key to abundant goodness

- *Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Balance of Realities, 8-9*

Khidr's Given¹²⁴ Knowledge



*Shī'at-i Fāṭimiyān yāfta-and āb-i ḥayāt
Khidr-i īn dawr shudastand ki hargiz na-marand.*

The Shi'a of the Fāṭimids have received the Water of Life
Drinking this elixir, they have become the Khidr of this age and never die.

- Dīwān-i ash'ār-i Nāṣir-i Khusraw, in, F. Hunzai, "The Position of 'Aql", 14.

'Ilm-i Ladunnī: Given Knowledge

"Then they found one of Our servants, unto whom We had given (*ātaynā*) mercy (*raḥma*) from Us, and whom We had taught knowledge (*'ilmā*) from Our presence (*mi'l-ladunnā*)."

- Holy Qur'ān, 18:65

- *'Ilm-i Ladunnī = 'Ilm-i Ta'wīl*
- Removes the doubts and questions that bewilder one's intellect
- *Murīd - Murshid* relationship

Salūnī ¹²⁵ “Ask me!”

“If you follow me, then **do not ask me** (*lā tasalnī*) about anything **until** (*ḥattā*) I myself mention it to you.”

- Holy Qur’ān, 18:70

- Note the word **ḥattā or until**
- Khidr was not suggesting that he would never reveal the hidden reality (knowledge)
- Before Khidr left he answered questions by revealing the hidden *ta’wīl*

Imam ‘Ali: *Ṣāḥib-i Salūni*:

“**Salūnī**”, “**Ask me!**” “Ask me before you will lose me about what was and what will be till the Day of Resurrection”
(“*Salūnī qabla an tafqidūnī, salūnī ‘ammā kāna wa ‘ammā yakūnu āl yawmi’l-qiyyāmah*)

- Report cited in Rashida Noormohamed-Hunzai, *Ḥazrat ‘Alī*, 38

Mawlā ‘Alī said: "Ask me whatever is under the Throne."

- Ismaili *ta’wīl* of the Throne: Light of the Universal Intellect
- *Ta’wīl* of "Ask me whatever is under the Throne": “I have the light of the Intellect which encompasses all things. Therefore, ask me about whatever you want to know, according to the way ordained for asking me.”

- ‘Allūmah Naṣīr al-Dīn Naṣīr Hunzai, *A Thousand Wisdoms, Wisdom 454*

Ta'wīl of ¹²⁶Raḥma



“Then they found one of Our servants, unto whom We had given **mercy (raḥma)** from Us, and whom We had taught **knowledge (‘ilm)** from Our presence.”

- Holy Qur’ān, 18:65

“*Raḥma* (Mercy) from God is that with which He is Merciful towards and favors His servants. Therefore, He is Merciful through this. His greatest *Raḥma* is *ta’yīd* (spiritual support) and its effect on the interior of knowledge. *Raḥma* is derived from *raḥim* ("womb"), and similar to this is the effect of wisdom in the interior of the *mu’ayyad* [i.e. the one who receives *ta’yīd*], like the falling of sperm in the interior of the womb (*fi bāṭin al-raḥim*), until the creation is completed and perfected.”

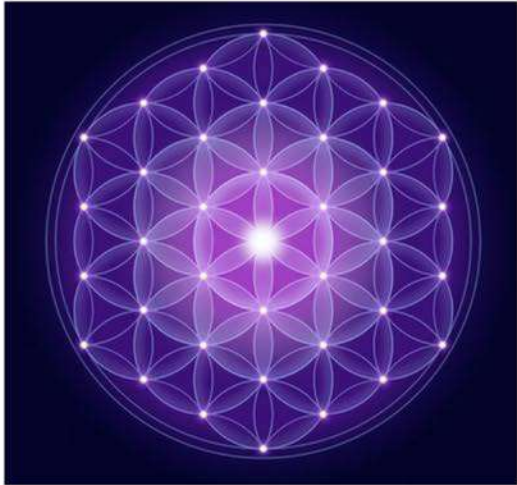
- *Al-Qāḍī al-Nu’mān, Kitāb Asās al-Ta’wīl*, tr. by David Hollenberg, *Interpretation After the End of Days*, Ph.D Thesis, University of Pennsylvania, 43-44 (Translation modified).

“And We did not send you except as a *raḥmatan li’l-‘ālamīn* (mercy for [the people of] the worlds)”

- Holy Qur’ān, 21:107

- *Mazhar* of the *‘Aql-i Kull*
- Embodiment of *raḥma* = Manifested source of *ta’yīd* for people
- Raise souls to the higher life

Da 'wat for¹²⁷ Life



“O you who believe! Respond (*istajībū*) to God and the Messenger when he invites you (*da 'ākum*) unto that which will **give you life** (*yuhyīkum*).

- Holy Qur'ān, 8:24

- Addressed to living believers
- Invited to the Imām's *ta 'wīl*
- Invited to the Light of the Universal Intellect
- Invited to elevate to the life of a “complete human”
- *Mustajīb* (one who responds) derived from *istajībū* (respond)
- Greater knowledge of *ta 'wīl* = closer to the Universal Intellect
- Closer to the Universal Intellect = Greater knowledge of *ta 'wīl*

How to be close¹²⁸ to 'Aql-i Kull

“...not every man stands at the level of prophethood and yet, the level of every member of the guiding *da'wat* has a portion of those originating lights...of intellect, and a share of their subtlety...And each member of the *da'wat* has a level and a position close to the Universal Intellect, monarch of the higher world, which corresponds to the degree of affinity and connection each one shares with the Messenger, who is the most wholly noble in his reception of the portion of that light which has come so completely to him.

The followers of the Messenger are themselves of the Messenger, as God the Exalted recounted about Abraham, who said, 'whoever follows me is part of me'. Thus...the followers of the Chosen Emissary who, after following him followed his progeny (*'itrat*) and did not follow strangers, nor turn back, are part of the Messenger. As the Messenger said concerning his own Legatee (*waṣī*), 'Alī is part of me, and I am part of 'Alī.'”

- *Hakīm Nāṣir-i Khusraw, Jāmi' al-ḥikmatayn, tr. based on E. Ormsby, Between Reason and Revelation, 106; L. Peerwani, in An Anthology of Philosophy in Persia volume 2, 317-8*

- *Hudud-i Dīn* of the guiding *Da'wat-i Ḥaqq* are part of the Messenger and the Imām
- *Ta'wīl*: To take something back to its *awwal* or origin; Universal or First Intellect is the First (*al-awwal*)
- *Ta'wīl* reveals that *ḥaq'āiq* that perfects one's intellect
- Second Perfection: Rational soul transforms into an actual intellect

Hudud-i Dīn: Ladder¹²⁹ for the Intellect

- *Hudud-i Dīn*: practical way to submit imperfect intellect to the perfect intellect
- Lower rank submits to higher rank.
- Higher rank raises lower rank to his or her own level.

“The true believer is a true believer only when he has raised up a true believer like unto himself.”

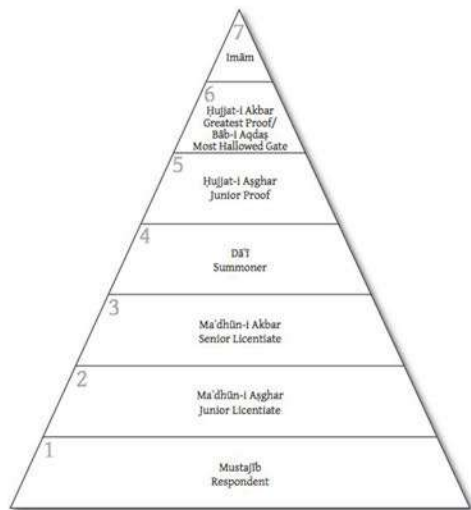
- *Imam al-Mu'izz*, quoted in Henry Corbin, *Cyclical Time and Ismaili Gnosis*, 138; V. Klemm, P. Walker, *A Code of Conduct* (p.51 of *al-Naysaburi's Arabic text*)

“The *ḥudūd* are like the rungs of a ladder between the higher world and the lower world. It is through them that knowledge descends from higher to lower ranks thus enabling individual souls to ascend step by step to the higher world.”

- *Faquir M. Hunzai*, *The Ethical Philosophy of Nāsir-i Khusraw*, 4

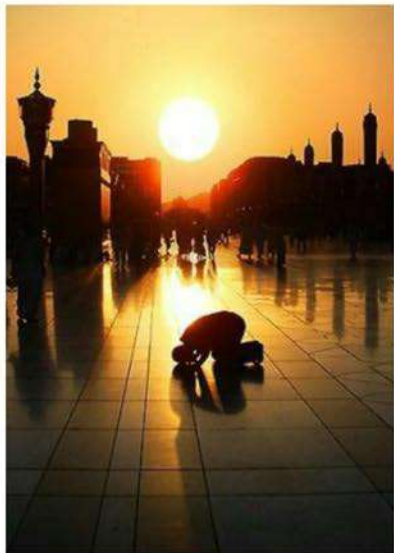
“The eye is of no avail if it does not receive light from the sun or the moon, or from the burning torch. Similarly the intellect, during reflection by itself, remains in the throes of doubt and bewilderment. Except when it is helped by a light from outside; then it ascends the ladder of enlightened contemplation.”

- *Al-Mu'ayyad fi'l-Dīn al-Shirāzī*, “*The Light of Intellect*”, in *Shimmering Light: An Anthology of Ismaili Poetry*, Translated by *Faquir M. Hunzai*, 47



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Ta'wīl of Submission¹³⁰



“My Lord! They have caused many people to go astray. So **whoever follows me is (part) of me (minnī)**, and whoever disobeys me—then surely You are All-Forgiving, Most Merciful.”

- Holy Qur'ān, 14:36

“And who is better in religion than one who **submits (aslama)** his face (*wajh*) to Allāh while being a doer of good and follows the way Abraham, inclining toward truth? And Allāh took Abraham as an intimate friend.”

- Holy Qur'ān, 4:125

- Submitting one's spiritual and intellectual face to God
- Allusion to *fanā' fi'llāh* (annihilation in God) and *baqā' bi'llāh* (survival in God)
- Monoreality
- Merged in one's origin (*aṣl se wāṣil*)
- Eternal life in the Image of God (*ṣūrat-i Raḥmān*) like Hazrat Adam

- 'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *A Thousand Wisdoms, Wisdoms 60-61, 522, Practical Sūfism and Spiritual Science, 77, Caskets of Pearls, v.1, Q. 113, Q. 336*

Ta'wīl of Submission¹³¹



“And who is better in religion than one who **submits (aslama)** his face (*wajh*) to Allāh while being a doer of good and follows the way Abraham, inclining toward truth? And Allāh took Abraham as an intimate friend.”

-Holy Qur'ān, 4:125

- *Aslama* (“submits”) derived from root letters *sīn-lām-mīm*: *islam* (surrender), *taslim* (submission), *salam* (peace) etc.
- *Sullam* (“ladder”; *sīn-lām-mīm*): Submitting one’s face enables one’s intellect to rise on the ladder of the *hudud-i dīn*
- *Ta'wīl* of *Salam*: peace of divine *ta'yīd* (Ref: Nāṣir-i Khusraw, *Wajh-i Dīn*)
- Spirit or Light of the Divine Intellect descends on the ladder of the *hudud-i dīn*
- *Mustajīb*, through submission, experiences ascension or resurrection of their intellect

“The true obedience of the Imam of the time and the spiritual resurrection is the ladder of salvation (*sullamu'n-najāt* = *mī'raj-i najāt*).”

“In all times the pure light of the Imām works as the ladder of the heaven of recognition. Undoubtedly the exalted Imām is the ladder of salvation (*sullamu'n-najāt*). It means that the ladder of spiritual resurrection and the salvation of hereafter is attained [only] through the holy light of the living and present true Imām.”

- 'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Gems of Qur'ānic Knowledge and Wisdom*, part 65 and part 59

Treasures of Raḥmat¹³²

You [should] think of Intellect as being the ‘Mercy of God’ (*raḥmat-i khudāy*) which was poured out upon the creatures in such a way that everything has a glitter from the light of the Prime Intellect **in accordance with its own ‘measure’** (*miqdār*), be this a corporeal or a spiritual being, or a naturally generated composite... Thus, Intellect is a light poured forth upon creation, shining in every thing, and its luminosity is **in accordance with the measure of the substance** of [each] thing, depending on the wide or narrow range of that substance... If the recipient of the light of Intellect is a single spiritual being, then Intellect’s impact on it turns out as love; if the recipient of Intellect’s light are the [elemental] composites, then Intellect’s impact on them turns into the seed of generation and corruption... if, however, the recipient of Intellect’s light are the beings pertaining to natural generation, then Intellect’s impact is translated into [sheer] benefits, because of the [special] seeds deposited in them; and if the recipient of Intellect’s light is the human being, then Intellect’s impact on it turns out to be the fact that it desires permanence and longs for eternal life.”

- *Sayyidnā Abū Ya‘qūb Sijistānī, Kashf al-Maḥjūb, tr. by H.Landolt as Unveiling of the Hidden, in An Anthology of Philosophy in Persia volume 2, 96-7*

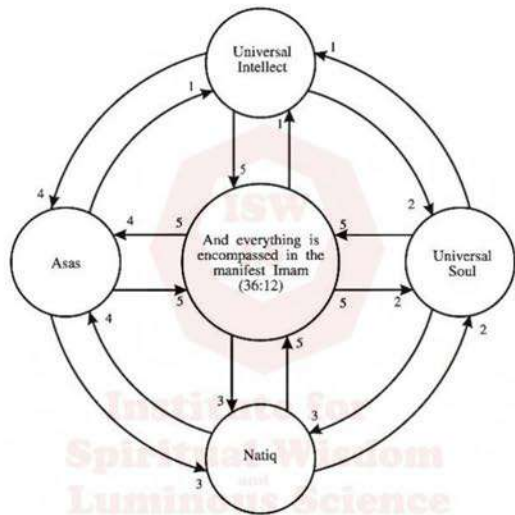
"And there is not a thing but its treasures are with Us, and We do not send it down but **according to a known measure** (*qadarin ma‘lūmin*)"

- *Holy Qur‘ān, 15:21*

- God’s treasures are for the creation and completion of a thing
- Special treasures are for the world of humanity.
- Allah’s external treasures are in the external world and the internal in the personal world

- *Allāmah Naṣīr al-Dīn Naṣīr Hunzai, The Wise Qur‘ān and the World of Humanity, 53*

Treasures of Perfection¹³³



'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Chain of Light of Imam, 51

"And there is not a thing but its treasures are with Us, and We do not send it down but according to a known measure (*qadarin ma'lūmin*)"

- Holy Qur'ān, 15:21

- Treasures for perfection and completion of the humans being
- Includes bounties of Intellect and Soul, *Tanzīl* and the *Ta'wīl*
- Divine Treasures: Universal Intellect, Universal Soul, *Nāṭiq*, *Asas*
- Divine Treasures encompassed in the manifest Imam (Q 36:12)
- Everything in the light of the Imam of the time (Q 36:12)

"And He has given you all that you asked of Him"

- Holy Qur'ān, 14:34

Ta'wīl: "Whatever you had asked of God in *azal* (pre-eternity), He has made all that a treasure for you and kept it in the manifest Imam."

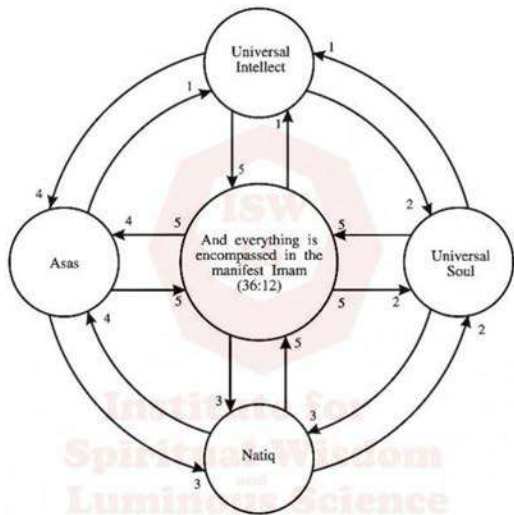
- 'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Studies in Spiritualism and Dreams, 17

Something to reflect on:

Eji je je māngūn te tūnhi deve

O Lord! Whatever I ask for, you grant it to me

Known through Knowledge¹³⁴



'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Chain of Light of Imamāt, 51

"And there is not a thing but its treasures are with Us, and We do not send it down but according to a **known** measure (*qadarin ma 'lūmin*)"

- Holy Qur'ān, 15:21

“In this blessed verse, the key to wisdom is in the word ‘known (*ma 'lūm*)’, which is the passive participle from ‘*ilm*’, i.e. known. This means that intellectual, spiritual and material bounties come from God's treasures, but the prerequisite to obtain them is knowledge and action.”

- 'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Rubies and Pearls, 67.

“All things related to intellect, thought, knowledge, recognition (*ma 'rifāt*), soul and subtle body, are in the Divine treasures. They are not revealed without reason, but are conditional.”

- 'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, Sweet Smelling, 23

¹³⁵*Narrow or Wide: Choose One*



“Intellect is a light poured forth upon creation, shining in every thing, and its luminosity is in accordance with the measure of the substance of [each] thing, depending on the wide or narrow range of that substance...”

- Sayyidnā Sijistānī, *Kashf al-Mahjūb*, in *An Anthology of Philosophy in Persia*, volume 2, 96-7

- **Narrow:** mineral, vegetal and animal soul
- **Wide:** rational souls that can develop and expand with knowledge
- Humans can choose to develop or be narrow minded; animal like

“It is the light of intellect which distinguishes the complete human being from the human animal.”

-Mawlānā Hāzar Imām

136 *Complete Human Experience*

“We shall show them Our signs in the external world and in their souls until it will be manifest unto them that it is the Truth (*al-Haqq*).”

-Holy Qur'ān, 41:53

“There are signs in the earth for ‘those who possess **certainty**’ (*al-mūqinīn* = those who have *yaqīn*) and [also] within your souls. Will you not then see?”

- Holy Qur'ān, 51:20-21

- *‘ilm* *’l-yaqīn* (knowledge of certainty)
- *‘ayn al-yaqīn* (eye of certainty)
- *ḥaqqu ’l-yaqīn* (truth of certainty)

- Complete human experience: witness, reflect upon and know Allah’s signs in creation

“...he should **reflect upon** the environment Allah has given him and that he should **know** himself.” -*Mawlānā Ḥāzar Imām*

- **CAUTION:** Proper use of intellect needed for complete human experience:

“The man of Faith who fails to pursue intellectual search is likely to have only a limited comprehension of Allah’s creation. Indeed, it is man’s intellect that enables him to expand his vision of that creation.”

-*Mawlānā Ḥāzar Imām*

Human Soul¹³⁷ and Higher



“Intellect is a light poured forth upon creation, shining in every thing, and its luminosity is in accordance with the measure of the substance of [each] thing, depending on the wide or narrow range of that substance...”

- Sayyidnā Sijistānī, *Kashf al-Mahjūb, Unveiling of the Hidden, in An Anthology of Philosophy in Persia volume 2, 96-7*

“Islamic doctrine...proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself. Every individual, every molecule, every atom has **its own** spiritual relationship with the All-Powerful Soul of God. But men and women, being more highly developed, are immensely more advanced than the infinite number of other beings known to us. Islam acknowledges the existence of **angels**, of great souls who have **developed themselves** to the highest possible planes of the **human soul and higher**, and who are centers of the forces which are scattered throughout the Universe.”

-Imām Sulṭān Muḥammad Shāh, *The Memoirs of Aga Khan, 177*

“...if the recipient of Intellect’s light is the **human being**, then Intellect’s impact on it turns out to be the fact that it desires permanence and **longs for eternal life.**”

- Sayyidnā Sijistānī, *Kashf al-Mahjūb, Unveiling of the Hidden, in An Anthology of Philosophy in Persia volume 2, 96-7*

Angels and Intellects^{13B}

- Universal Intellect: Eternal
- Universal Intellect: Supreme Archangel
- Rational human soul longs to become like Original Source

“Although human existence is a composite of intellect, soul and body, in reality intellect transcends death because it does not die, as is the case with angels who are intellects and never die.”

- 'Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Recognition of Imam*, 90

How to Become an Actual Angel/Intellect:

- Progress from the *ẓāhir* to the *bāṭin*
- Bring lower nature under rational soul's obedience
- *Ta`wīlī* knowledge brings “second perfection” for soul to become an intellect

- Nāṣir Khusraw, *Jāmi` al-Ḥikmatayn*, tr. Eric Ormsby, *Between Reason and Revelation*, 132

-See Faquir M. Hunzai, *The Concept of Knowledge According to al-Kirmānī*, in Todd Lawson (ed.), *Reason and Inspiration in Islam*, 134, 137

- Open the heart to *ta`yīd* from the Imām's *nūrānī `aql*
- Submission in the form of learning and *ibādat*
- Soul's second perfection = second procession or (*al-inbi`āth al-thānī*)
- Needs emanation (*faḡḡ*) from the sacred world or the sacred sanctuary (*al-ḥaḡīra al-quds*)
- Rational soul becomes “eternally and fully subsistent” as “an actual intellect that subsists in its own right” (*al-`aql al-qā`im bi`l-fi`l*)
-

-Sayeh Meisami, *Knowledge and Power in the Philosophies of Ḥamid al-Dīn Kirmānī and Mullā Ṣadrā Shīrāzī*, 41,44

Eternal Happiness: “I Became the Glorious Sun”¹³⁹

“The first thing God created was the intellect (*‘aql*). God said to it: Come forward! It came forward. Then He said to it: Go back. It went back. Then God said: By My might and glory! I have not created anything more revered by Me than you! **Through you I shall reward** and through you I shall punish!”

- *Hadīth of the Prophet, quoted in Faqīr M. Hunzai, “The Position of ‘Aql in the Prose and Poetry of Nāṣir-i Khusraw”, 11*

“Nāṣir [Khusraw] writes that it is because of this divine decree that in the true religion (*dīn-i ḥaqq*), those who use the intellect and worship God in the light of the intellect (*baṣīrat*), attain **eternal happiness**.”

- *Faqīr M. Hunzai, “The Position of ‘Aql in the Prose and Poetry of Nāṣir-i Khusraw”, 11*

"In the Shia traditions, the role of the soul, the role of the intellect, are particularly important, and in order to develop the **spiritual enlightenment** and the **happiness** of the individual, he is entitled to have additional search, additional practice of his faith in *bandagī*."

- *Mawlānā Ḥāzar Imām, Baytu'l-Khayāl Farmān (Karachi, Pakistan, Nov 5th, 1991)*

*Bar jān-i man chu nūr-i Imām-i Zamān bitāft
Laylu's-sarār būdam u shamsu 'd-ḡuḥā shudam
Nām-i buzurg Imām-i Zamān-ast azīn qibal
Man az zamīn chu zuhra badū bar samā shudam*

When the light of the Imam of the time shone upon my soul
Even though I was dark as night, I became the glorious sun
The Supreme Name is the Imam of the time;
By which I ascended, Venus-like, from the earth to heaven

- *Hakīm Nāṣir Khusraw, Dīwān, in Faqīr M Hunzai, Ta'wīl of the Qur'ān and the Sharia according to Hakīm Nāṣir-i Khusraw, 6-7*

¹⁴⁰*Intellect Properly Interpreted*



“Shia Islam...right from the time of Hazrat Ali, has placed immense importance in the intellect of man, in the capacity of man to use his mind, his intelligence competently and in the service of the purpose of the faith and the ethic of the faith. And when you reflect what that means, essentially it says that there is no conflict between faith and intellect. On the contrary, **intellect properly interpreted is another facet of faith...**”

*- Mawlānā Ḥāzar Imām
London, United Kingdom
August 5th, 1994*

What Imam¹⁴¹ Wants



“...as time goes by, I hope that more and more work will be done to reinvigorate our history, to reinterpret it, to **take lessons and meanings from it**, from the **great thinkers of our past**. Remember, that in Shia Islam and in the tradition of Hazrat Ali, the notion of the intellect – *‘aql* – is an extremely important aspect of faith. But it is not knowledge for knowledge’s sake. It is knowledge **better to understand the creation of Allah.**”

*-Mawlānā Ḥāzar Imām
Aliabad, Hunza, Pakistan
October 1st, 1996*

This happens to ¹⁴²be the 49th slide



“Knowledge better to understand
the **creation of Allah.**”

“It is...intellect which enables man
to...reflect...and...**know himself.**”

- Mawlānā Ḥāzar Imām

“He who knows himself knows his Lord.”

- Mawlānā 'Alī

Ḥudūd-i Dīn

(Religious Hierarchy)

Ḥadīs of the holy Prophet Muhammad (s.a.a.s.)

“If Kalimah-yi Shahādat is placed in one scale of the balance and the heavens and the earth and whatever is in between them in the other scale, the Kalimah-yi Shahādat will have greater weight.”

Qur'ānic Ayats relating to Ḥudūd-i Dīn

Surah 65, verse 1:

“... And these are the limits imposed by Allah (ḥudūdu'l-Ilāh); and whoso transgresses Allāh's limits, he verily wrongs his soul. ...”

Qur'ānic Ayats relating to Hudud-i Din

Surah 3, verse 163:

“They are in degrees (darajātun) with Allāh. And Allāh is Seer of what they do.”

Qur'ānic Ayats relating to Ḥudūd-i Dīn

Surah 12, verse 76:

“... We raise by grades (darajātin) whom We will. And over every possessor of knowledge there is one more knowing.”

Ḥadīs of the holy Prophet Muhammad (s.a.a.s.)

“Between me and my Lord there are five intermediaries (wasā’it, sing. wāsiṭah): Jibrā’īl, Mikā’īl, Isrāfīl, Lawḥ and Qalam.”

Ladder of 14

1000 - Universal Intellect

100 - Universal Soul

10 - Nāṭiq

9 - Asās

8 - Imām

7 - Bāb

6 - Ḥujjat

5 - Dā`ī-i muṭṭlaq

4 - Dā`ī-i maḥdūd

3 - Ma'dhūn-i muṭṭlaq

2 - Madhūn-i maḥdūd

Diagram of Roots and Branches of Religion¹⁵⁰

Root of Roots (*Aşlu'l-uşūl*)

Universal Command (*Amr-i Kull*)

Roots of Religion (*Uşūl-i Dīn*)

**Universal Intellect - Universal Soul
Two Spiritual Roots**

**Jadd Faḥ Khayāl
Three Spiritual Branches**

**Nāṭiq - Asās
Two Physical Roots**

**Imām Ḥujjat Dā'ī
Three Physical Branches**

***Intellectual History of the Ismā'īlī Tarīqah -
Sayyidnā Ja'far bin Manṣūri'l-Yaman
His Life & Works***
Transcription of Summary 10/23/2022

[Lecture Link Urdu by Dr. Faqir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 10232022 Video mp4](#)

[Lecture Link Urdu by Dr. Faqir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Sahibah 10232022 Audio mp3](#)

Speakers: Dr. Faqir Muhammad Hunzai & Al'waiza Rashida Noormohamed-Hunzai

Yā 'Alī madad to everybody who is online. We will begin with our short prayer by Dr. Faqir Ṣāhib. [After Prayers and Urdu lecture by Dr. Faqir Sahib].

Transcription Summary by Al'waiza Rashida Noormohamed-Hunzai Sahibah:

I need everybody's prayers online because I have to summarize what we have just heard in Urdu. Our topic today is the life and the works of Sayyidnā Ja'far bin Manṣūri'l-Yaman^(q). Dr. Faqir Ṣāhib began by sharing a quote from a *farman* of Mawlānā Hāẓīr Imam^(c). In a speech in Nairobi, he said, "History is unjust or at least very often incomplete in recording the work and thoughts of great men."¹ Mawlānā Hāẓīr Imam has said many times from the very start of his Imāmat that those who are learning about their faith and those who teach about our faith have great appreciation in the Imam's eyes.²

Dr. Faqir Ṣāhib also reminded us of a *hadīṣ* that the Holy Prophet^(s) said that human beings, "*An-na'su esna'ni, a'limon wa mutal-limon, wa sa'yiruhom kal-hamaji*" "Humankind are [in] two

¹ [The 30th General Assembly of International Press Institute](#)

² Mawlana Shah Karim al-Husayni^(c) Ismailia Association Karachi 29 October 1958

[groups], the learned and the learner and the rest of them are like reptiles."³ Humankind can be divided into two groups only. One group is the *alimun*, the learned people, and the other group, the *mut'allimon*, the learners. There are only two groups among human beings. If you do not belong to either of these groups, then unfortunately, your status is extremely low in the eyes of Islam.

Sayyidnā Ja'far bin Manṣūri'l-Yaman is a great personality of *dawr-i satr* of the Ismā'īli history. Here, Dr. Faquir Ṣāhib reiterated what we have already said in earlier sessions: there are two types of *dawr-i satr*. One of them is a spiritual one from the *Nāṭiq's* time, from Ḥaẓrat Ādam^(c) to the time of *qiyāmat*. When Ḥaẓrat Qā'imu'l-qiyāmat^(c) [resurrector of the resurrection] comes, then his time will become the cycle of *qiyāmat* or the cycle of the unveiling of knowledge and realities (*ḥaqaīq*) and truths. In contrast, everything before the Prophets' times was known as *dawr-i satr*, where things were very much under cover.⁴

The other *dawr-i satr* is historical, from the time of Mawlānā 'Alī up to 1848. According to Mawlānā Sulṭān Muḥammad Shāh's^(c) *Memoirs*, Ismā'īli Imams faced a lot of opposition and outright enmity. Mawlānā Sulṭān Muḥammad Shāh uses the words, fanatical hostility and persecution in chapter eight of his *Memoirs*.⁵ This was the time that the Qur'ān says in two separate *āyāts* that many disbelievers will try to extinguish the light of God but Allah will not allow that; in fact, he will perfect His light.⁶ This is called *dawr-i satr* in a historical sense. Ja'far bin Manṣūri'l-Yaman belongs to this period of our history: historical *dawr-i satr*. When our Imams had to keep their identity confidential, we had to practice *taqiyya*. Only the highest *da'is* would know who the Imam was; the rest of the *Jamā'at* would not know.

In this series of learning about our intellectual history, our objective is not to go into great detail about each of our *da'is* because that would be impossible. Each of our *da'is* has done so much work and has written many books. However, a few books exist today because our enemies destroyed much of our literature. Twice, Ismā'īli libraries were destroyed, once in Fatimid Cairo

³ *Wajh-i din* Urdu Part 2 p. 400

⁴ [Ishraq- Salient Aspects of The Doctrine of The QAİM According to Nasir Khusraw](#),

⁵ [Islam The Religion of My Ancestors: A Chapter from the Memoirs of H. H. The Aga Khan III : ISWLS](#)

⁶ Sūrah At-Tawbah (9:32) & Sūrah As-Saf (61:8)

and once in Alamaut, by the Mongols. Nevertheless, the existing writing of our *da'is* is so substantial that for each *da'is* we would have a long course to fulfill the aim of learning about them in depth. Our aim is not that; we are doing a very cursory overview of our intellectual history.

We want to draw your attention to our intellectual history as the Institute of Ismaili Studies (IIS) has translated some of our *da'is* works. Other scholars have done similar work in the outside academic world. It is important to draw attention to these books and enable, motivate and inspire people through this series to go through those translations. It is very difficult for everybody to read the original languages of classical Arabic and classical Farsi.

Another point that we should remember is that when we study these *da'is* work, the principle of dynamism in the Ismā'īlī *tarīqah* must always be at the forefront of our mind because there is dynamism in the Ismā'īlī *tarīqah* as it is a living *tarīqah*.⁷ There is always a living and a *hāzīr* and a *mojūd* Imam. Therefore, things change, and one of the best examples that Dr. Faquir Šāhib quoted is that you cannot compare the time of Mawlānā 'Alī^(c), or the time of Fatimid caliphates or the time of Imam Sulṭān Muḥammad Shāh or Hāzīr Imam's time. One example of this is when Mawlānā Sulṭān Muḥammad Shāh established the *Chandraat mandli* in 1894. Later, a couple of years or maybe about 10 or 12 years later, he made a *farman* and said, "I have established this *mandli*, no Imam before I had done that."⁸ That is the sign of a dynamic faith. We believe that whatever the Imam of the time commands is the best for us spiritually, physically and intellectually, as the Imam is the *mukhtār-i- kull*, i.e., He is the supreme authority. When the previous Imam gives *naṣṣ*, or does *naṣṣ* on the succeeding Imam, then all of the divine commands, the supreme authority passes to the next Imam.⁹

Having made those introductory comments, we learned about Sayyidnā Ja'far bin Manṣūri'l-Yaman whose grandfather was called Abu'l-Qāsim al-Ḥasan ibn Faraj ibn Ḥawshab ibn Zādān al-kūfī. The name al-kufī shows they were Arab and residents of Kufa. Iraq and Kufa were a center of support for Ḥazrat 'Alī in history. Apparently, his grandfather, Abu'l Qāsim, was on the

⁷ Farman Mubarak Dar-es-Salaam, Tanzania, 8 July 2011

⁸ Farman Mubarak Jangbar 1 September 1905

⁹ [1998-The Constitution of The Shia Imami Ismaili Muslims.pdf](#)

bank of the river once when he saw a very dignified older man with a companion. He had an encounter with them and this encounter very much echoes the story of Ḥaẓrat Mūsā^(c) and Ḥaẓrat Khizr^(c), which is explained in detail in *Sūrah Al-Kahf*, *Sūrah* 18 of the Holy Qur'ān.¹⁰

In the story, Ḥaẓrat Mūsā objected when Ḥaẓrat Khizr took a child and killed him. Here, this *buzurg*, i.e., the older man, who was the Imam Mawlānā Raḍiyy °Abdu'llāh asks Abul Qāsim, the grandfather of Sayyidnā Ja'far, why do you stop at this point in the story about the killing of this child? It is not allowed in Islam to kill anybody until they do something wrong, but this child has done nothing wrong. Abul Qāsim replies that Ḥaẓrat Khizr said he would do something bad in the future. Imam Mawlānā Raḍiyy °Abdu'llāh explains to Abul Qāsim that this is only the exoteric story. The *ta'wil* of this story is that the child symbolizes your *naḥs-i ammārah* or the carnal soul. Until and unless somebody on the path of spiritual search controls or annihilates their carnal or animal soul, they cannot make much progress.

Sayyidnā Abu'l Qāsim was highly impressed, but the Imam told him we would meet again and discuss more. He kept returning to the riverbank but did not see the Imam again. One day, Sayyidnā Abu'l Qāsim came across the companion who was with the Imam and had a conversation with him. This companion of the Imam was a great *da'i*, very learned and he taught Sayyidnā Abu'l Qāsim some esoteric truth, the *ta'wil*. He was so impressed that he became an Ismā'īlī, did *bay'ah* and the Imam himself then started to give him *ta'lim*.

This event was around the year 266 after *hijra*, which is 880 AD according to the Christian calendar. The Imam taught Ḥaẓrat Abu'l Qāsim two years because he finished his course of learning *ta'wilāt* in 268 *hijra*. Then the Imam asked, are you ready to work for the *da'wat-i ḥaqq*? He replied Mawlā, I am prepared to do whatever you ask me to do. The Imam said that I would send you to Yemen. There is a place called Aden-La'a near the capital Sana'a, I am going to send you there with another person who is coming from Yemen and you both will start the work of conversion there.

¹⁰ *Sūrah Al-Kahf* (18:60-83)

This other person from Yemen is ʿAlī bin Fāzal, a famous leader. They were told that they should make Aden-La'a their center of Ismāʿīli *daʿwah* and the Ismāʿīli *tarīqah* would spread from there. Many *daʿis* would be trained there and they would be sent to other parts of the world. If you read history, it is from this center in Yemen that *daʿis* were sent to places like Yamama, Bahrain, Sindh, the Maghrib, etc. Those *daʿis* who were sent to the Maghrib included a famous *daʿi*, Abu Abdallah Shi'i who prepared the ground with the Berber tribes so Mawlānā Mahdī^(c) could make his *zuhur*. That would begin the Fatimid *khilāfat* in Kairouan and Maghrib before it moved to Cairo. Mawlā had predicted to Abu'l Qāsim that you would conquer Sana'a, and that indeed happened.

One question here is that there is controversy in history about whether Ḥaẓrat Abu'l Qāsim ibn Ḥawshab was Sayyidnā Jaʿfar bin Manṣūri'l-Yaman's grandfather or was he, his father? Dr. Faquir Ṣāhib said it would take more discoveries of this nature to find who it was, but the family is the same, whether grandfather or father. Our *daʿis* did not work to have personal fame and glory, but they used to work for the Imam's sake and the sake of the Ismāʿīli *tarīqah*. Therefore, the majority of them had to remain secret. You do not find much detail about their lives in their writings. Their writings are more about the esoteric aspect of our *tarīqah* rather than about themselves.

Historical facts are a big problem, as we do not even know Sayyidnā Jaʿfar bin Manṣūri'l-Yaman's birthday. It has not yet been confirmed. Though his books on *taʿwil* are so profound that one can tell from his books that he must have been given a comprehensive grounding in Ismāʿīli *taʿwilat*, in the esoteric, the *bātin* of the Qur'ān by his father and grandfather. At the same time, throughout our history, you will see that *daʿis* have also had, concurrently with their work and their successes, faced hostility, not only from outside but sometimes from within. Sayyidnā Jaʿfar bin Manṣūri'l-Yaman and his father or grandfather, their success caused Abu ʿAlī bin Fāzal, who had been the companion, to become jealous to cause a lot of damage to the *daʿwah*.

Similarly, Sayyidnā Jaʿfar bin Manṣūri'l-Yaman's older brother was an enemy of the Imam of the time. It was challenging for Sayyidnā Jaʿfar to remain in Yemen. In 322 *hijra*, he left Yemen and went to the Maghrib. At that time, Mawlānā Mahdī was the Imam and caliph, and it was the

beginning of the Fatimid caliphate. Before he reached the Maghrib, the *jamah* or the attire of Imāmat changed, Mawlānā Mahdī passed on, and he was succeeded by Mawlānā Qā'im^(c). During the time of Mawlānā Mu'izz^(c), in Cairo, in Egypt, Sayyidnā Ja'far had progressed so high up the ladder of *ḥudūd-i dīn* that he was called *bāb al-abwāb*, the gate of gates. He actually lived in Mawlā's palace and has written many books on *ta'wil*.

For us to understand his status, we need to review a very interesting story about Ḥaẓrat Ja'far bin Maṣṣūri'l-Yaman and Ḥaẓrat Qazi Nu'man^(q). You all know the name of Ḥaẓrat Qazi Nu'man more than you would of Sayyidnā Ja'far. The story goes like this: Ḥaẓrat Sayyidnā Qazi Nu'man was taken very ill as he had served four Imams, so he had a long-standing reputation. When he fell sick, all the administrators, all the *da'is*, everybody had gone to his house to ask about his health. Later, when he recovered, he came to the presence of Mawlānā Mu'izz, who asked him conversationally who had come to see you. He replied that everybody had come except Sayyidnā Ja'far bin Maṣṣūri'l-Yaman. It was not an open complaint, but it was just a tacit like. He felt this was the only person who had not come to ask after his health. Mawlā did not reply but asked the librarian to bring certain books from the library. He picked one of those books and gave it to Sayyidnā Qazi Nu'man, saying, look at this book. Sayyidnā Qazi Nu'man quickly looked through it, and Mawlā asked him what he thought of this book. Sayyidnā Qazi Nu'man replied, Mawlā, this book is written by you, so what can I say about it? He thought the Imam himself had written the book, but the Imam said, no, this book is written by your friend, Sayyidnā Ja'far bin Maṣṣūri'l-Yaman. Then, what happens next indicates and portrays genuine humility and the real personalities of our great *da'is*.

Sayyidnā Qazi Nu'man, as soon as his audience was finished with the Imam, straight away went to where Sayyidnā Ja'far bin Maṣṣūri'l-Yaman was residing. He fell at his feet, and he kissed his feet. In other words, he was accepting that he had judged him wrongly. This story is very important; perhaps this is the type of story we should share with our younger generation, especially in a world that has become very individualistic and egotistic.

We will look at his books and their truths as his books are profoundly deep. One of them is called *Sarā'ir wa asrāru'n-nuṭaqā'*,¹¹ "The Secrets of the Prophets." There is an Urdu translation, but only selected sections, as we have to be aware of the context now; therefore, there are certain parts that we do not translate. Selected parts of this book have been translated into Urdu. Nevertheless, it is a big book. It's on our website, Ismā'īli literature.¹² He has written books called *Kitab al-Zakat* and *al-ʿAlim-wa'l ghulām*. This one, *al-ʿAlim-wa'l ghulām*, 'The Master and the Disciple'¹³ has been translated in English. This book will be reviewed next Sunday by Shahzad and Shamim from Karachi and has been published by the Institute [IIS]. It is a must-read book in English for those who do not read Urdu or Arabic.

From *Sarā'ir*, we are giving a couple of examples to show how our *da'is* books differ and oppose entirely the exoteric history. This exoteric history has damaged certain great personalities to what extent? The Imam himself said that history has been unjust to many great personalities. The great personality about whom the truth is to be found in the *Sarā'ir* book is Mawlānā Ḥaẓrat Abū Ṭālib^(c), the father of Mawlānā ʿAlī, the last Imam of the cycle of Ḥaẓrat ʿĪsā^(c), the uncle of Ḥaẓrat Nabī Muḥammad Muṣṭafā, whom he adopted when he was orphaned, and the one who also arranged his marriage with Ḥaẓrat Khadījah^(c), etc.

What about Ḥaẓrat Abū Ṭālib? What is the injustice against him? The injustice against him in the exoteric books is that if you read any book written by exoteric Muslims or Orientalists, or if you look at a film like 'The Message', which was directed by an Egyptian who was obviously not a Shia. What do they say about Ḥaẓrat Abū Ṭālib? They say that he was a pagan. He never accepted the Prophet's religion or message, and he died a pagan. This is utter nonsense because, as I just told you, if you read *Sarā'ir*, it tells you that Ḥaẓrat Abū Ṭālib, whose real name was ʿImrān, which is mentioned in *Sūrah* 3, *āyat* 33 and 34,¹⁴ he was the last Imam of the cycle of Jesus^(c). His title was *Imām-i muqīm* because he would nourish and prepare the next Prophet by giving him the *Ism-i ʿazam*. So, we have to ask, why is there this injustice? It has to do with jealousy and opposition during the time of Muʿāwiyah. He was very opposed to Mawlānā ʿAlī.

¹¹ <https://ismailliterature.com/wp-content/uploads/2022/09/Sara%CC%84ir-Urdu-Translaton.pdf>

¹² <https://ismailliterature.com/>

¹³ [The Master and the Disciple.pdf](#)

¹⁴ *Sūrah* Al-i ʿImrān (3:33-34)

Mu'āwiyah's father was Abū Sufyān, who had done many bad things in his entire lifetime and who only became Muslim because the Holy Prophet conquered Makkah with a father like that and a mother who had eaten the liver of Ḥaẓrat Hamza at the battle of Uhud. With this type of parents, Mu'āwiyah gave money to people to write against the family of Ḥaẓrat ʿAlī. They wrote this nonsense that Ḥaẓrat Abū Ṭālib died a pagan, that he did not become Muslim. Whereas if you look at the Qur'ān, if you look at our *da'is* books, Ḥaẓrat ʿImrān Abū Ṭālib was also an Imam and he was as the Qur'ān describes the *hanif*,¹⁵ those who are on the path of Ḥaẓrat Ibrāhīm^(c).

We have another important point to mention here about exoteric books. When Ḥaẓrat Nabī Muḥammad Muṣṭafā started to receive *wahy* or revelation, he was very bewildered and distraught. He came running to his wife, Ḥaẓrat Khadījah and Dr. Faquir Ṣāhib just said that revelation does not suddenly happen. Ḥaẓrat Nabī Muḥammad was being trained by the *hudūd-i dīn* of Ḥaẓrat ʿImrān Abū Ṭālib. He would first have luminous dreams and *ta'limat* in a very systematic way and like a process. So, when he received the *wahy*, he knew exactly what it was about, but these are all the stories of the exoteric people. What do they say? When the Prophet came running down the mountain, he asked Ḥaẓrat Khadījah to cover him because he was shivering. Ḥaẓrat Khadījah was also very troubled, so she ran to her cousin. She took the Prophet to this Waraqah ibn Nawfal, and he said, No! No shaitan can touch the Prophet. No evil can touch, etc., which is very interesting but completely false.

The truth is that Ḥaẓrat Khadījah was the *hujjat* of Ḥaẓrat ʿImrān Abū Ṭālib. She was on the level of the Universal Soul. She was giving teachings and *ta'limat* to the Prophet. Then he bypassed her and had *ta'limat* straight from Ḥaẓrat Abū Ṭālib. There is an article by me on Ḥaẓrat Khadījah¹⁶ quoting these things from *Sarā'ir* in English. It is in my folder on the website monoreality.org¹⁷. It's in English; please read it because, in this article, I have also put a postscript that Mawlānā Hāẓir Imam, in a Golden Jubilee interview in Portugal, actually mentioned that Ḥaẓrat Khadījah gave the Prophet not only physical but spiritual support. Thus,

¹⁵ Sūrah Al-Baqarah (2:135)

¹⁶ [Hazrat Khadijatu'l-Kubra : ISWLS](http://www.monoreality.org/Hazrat%20Khadijatu%27l-Kubra%20-%20ISWLS)

¹⁷ <https://www.monoreality.org/>

the Imam has confirmed her status. These are the types of things found in *Sarā'ir wa asrāru'n-nuṭaqā'*, the secrets of the Prophet.

Insha'a'llah, whatever has been said today that some of you will pick this *ilm* up, will read more and will try to understand the beauty and the intellectual purity of the *Ismā'īli tariqah*. Thank you, everybody. I hope that we helped you.

The next Sunday, we will have a review of the book '*al-Ālim wa'l-ghulām*' 'Master and Disciple' by Sayyidnā Maṣṣūr and this will be done by Shahzad and Shamim from Karachi.

Yā 'Alī madad.

Transcription by your friends in knowledge,

Ali Noordin, Laila Gillani

Proofreading, editing, formatting and referencing by Navin Kaisani & Niamat Chandani

Note: Global lectures series started on January 9th, 2022. Above is the lecture transcript. Live sessions are going on **every Sunday for global Jamā'at**. Please join live lectures using the zoom link below.

[Zoom Link for Sunday Global Lectures](#)

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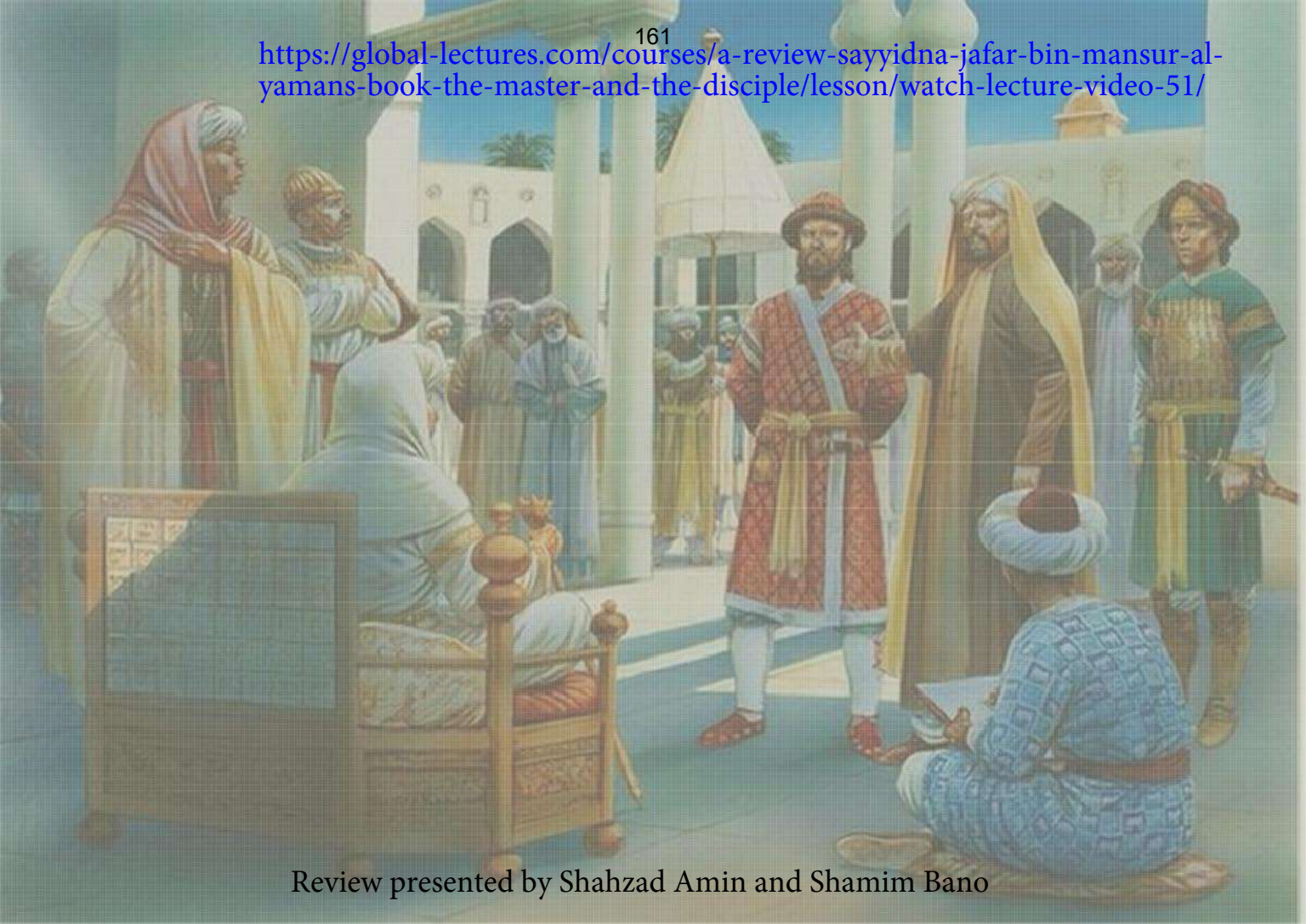
Note: The following symbols have been used in the essay, along with the names of holy personalities. They were used only once when the name appeared the first time.

(§) - *Ṣalla'llāhu c alayhu wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

^(c) - *'alayhi's-salām/calayha's-salām/calayhima's-salām/calayhimu's-salām/'alaynā's-salāmuhu/'alayanā 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)





- Human beings have been¹⁶² **born, lived** and **died** in this '**lower world**'. Every human being has been in search for the reason '**WHY**' has he been created and '**WHAT**' is the purpose of us coming to this world? A very few find the purpose and aims of their life and attain the '**spiritual life**' while others lived in this temporal just spend their life. For this purpose there exists the system of '**spiritual guide**' (**Dawat-i Haq**) by its creator to help His creation to succeed in achieving and fulfilling the purpose of their life.

Bibliographical Information

- Kitāb al^cĀlim wa'l-ghulām
- Translated and edited by James W. Morris.
- Published by IIS 2001
- Sayyidina Ja^c far bin Mansūr-al-Yaman.
- Son of Dā^ci Ibn-i Hawshab.
- .Early Period of Ismaili Dawat
- Arabic Literature (A Full Scale Dramatic Dialogue).
- Before the Establishment of Fatimid State.
- Total 225 pages, Main translated content 60-111.

About the book

This book *Al - ʿĀlim Wa'l Gulām* by *Jaʿfar Bin Mansoor al-Yaman (Bin. Ibn-i Hawshab)*

is a timeless tale of a **Seeker and Knower** in the form of a Dramatical Dialogue between **The Seeker** (*Ghulām*) and the **Knower** (*ʿĀlim*), in which the Knower declares that what ever words he said are not the words of his own but of the other in fact in the script it can be observed that **every word said by the knower is the Quotation of the verses from the Holy Qurān**, in which the **questions and answers on several themes takes place between the Knower and the disciple**, and **Knower replies with dramatic quote of the verse of Qurān**. after the successful dialogues the disciple gets chance to meet the **Sheikh ul-akbar**, where sheikh while taking the oath of allegiance from the young man, awards him with a name as "Sālih" and concludes at the **disputation (Munazarah)** between **Father (Al-Bakhtari)** and **Son** named as 'Salih' after the proper behavioral dialouge the **father (Al-Bakhtari)** accepts the Dawat from **Salih (his Son)** , **Sālih** then sends this glad news to the **Knower (Abu-Malik)** to make visit and continue his mission of dawat.

This Book teaches a seeker of truth/knowledge about the proper behavior of those who are seeking the truth "**Adāb al-Tālibīn**" and also proper way to proceed to **ʿĀlim' Knower** with appropriate actions and beliefs. and also about the Purpose of this life in the **'lower world'** and principles to practice in achieving the **merit for salvation and knowledge of truth**.

1

, 14/10/2022

Intended Audience

The author's intention is to call all masses known as 'ignorant' towards the 'truth' and 'purpose of life' and then as a token of 'thanksgiving' to 'call' others towards the truth.

Every reader of the book will find him/her self in the character of 'Salih' a young man and the 'knower' as in the existing role of 'Alim' from the Imam of the time.

- As the holy farman of the Imam Sultan Muhammad Shah^(c)
- **“... while the words of the Koran remain the same, every generation, every century, every period must have a new and different interpretation to that of the past, otherwise Islam will die”***
- **Introduction by F.M. Hunzai in “Forty Keys to Luminous Ta’wīl” by Allamah Nasir Hunzai, Karachi, 2021.*

- As the holy farman of the Imam Sultan Muhammad Shah^(c)
- **“When you have a headache, you go to the doctor who prescribes medicine for it and you benefit from it. However, if after six months if your foot is aching and you use the same medicine, what benefit are you going to get from it? At this time you must go to the doctor for the prescription for the foot and you will benefit from it.”***
- **Introduction by F.M. Hunzai in “Forty Keys to Luminous Ta’wīl” by Allamah Nasir Hunzai, Karachi, 2021.*

- As the holy farman of the Imam Sultan Muhammad Shah^(c)

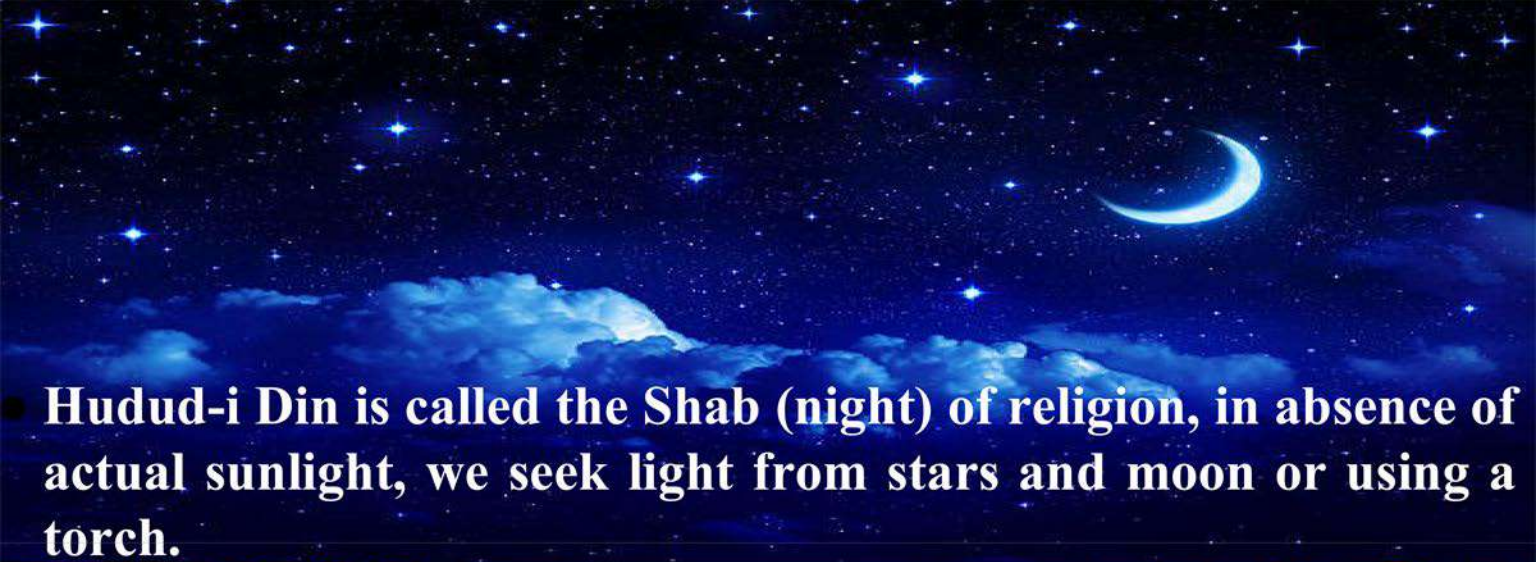
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“I have changed [my farmāns] seventy times in my seventy years of Imamāt. That is, you see great difference between my early farmāns and the present farmāns.”*

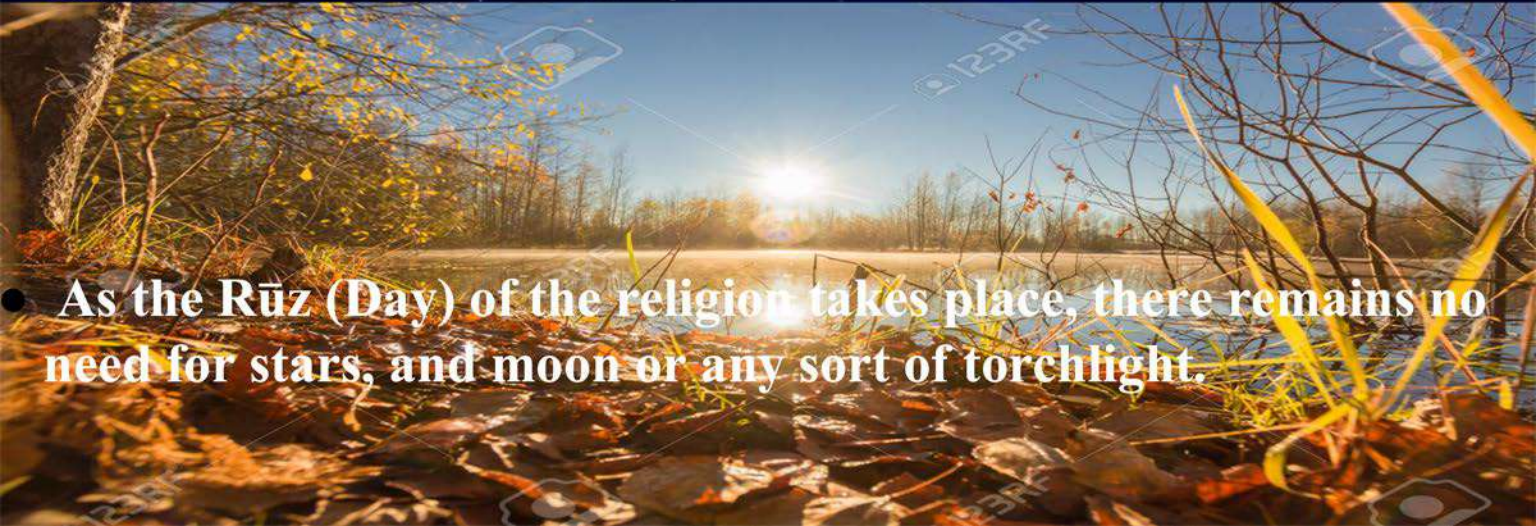
- **Introduction by F.M. Hunzai in “Forty Keys to Luminous Ta’wīl” by Allamah Nasir Hunzai, Karachi, 2021.*

Important Note

- This book was written in the time of **Imam Mū^ciz (the 14th Imam)** in the chain of the light of Imamāt, there was system of Dā^cwat known as **Hudud-i Din (religious hierarchy)**.
- We are reading it in the time of the **49th Imam Nūr Mawlanā Shāh Karim Al-Husayni**, all hudud-i din have been **submerged in the holy manifestation of Hazir Imam.**



● **Hudud-i Din is called the Shab (night) of religion, in absence of actual sunlight, we seek light from stars and moon or using a torch.**



● **As the Rūz (Day) of the religion takes place, there remains no need for stars, and moon or any sort of torchlight.**

- As 48th Imam Sultan Muhammad Shah declared, the Shah and Pir (i.e. the sun and moon of religion) have merged into the holy personality of the Imam, as Quran Prophecies (75:9) “and the sun and the moon are brought together”

- *Reference: Global lecture series Subject: Hudud-i Din (Religious hierarchy) Dr. Faquir Muhammad Hunzai (Urdu) & Rashida Noormohamed-Hunzai (English) Sunday, 9th October 2022.*

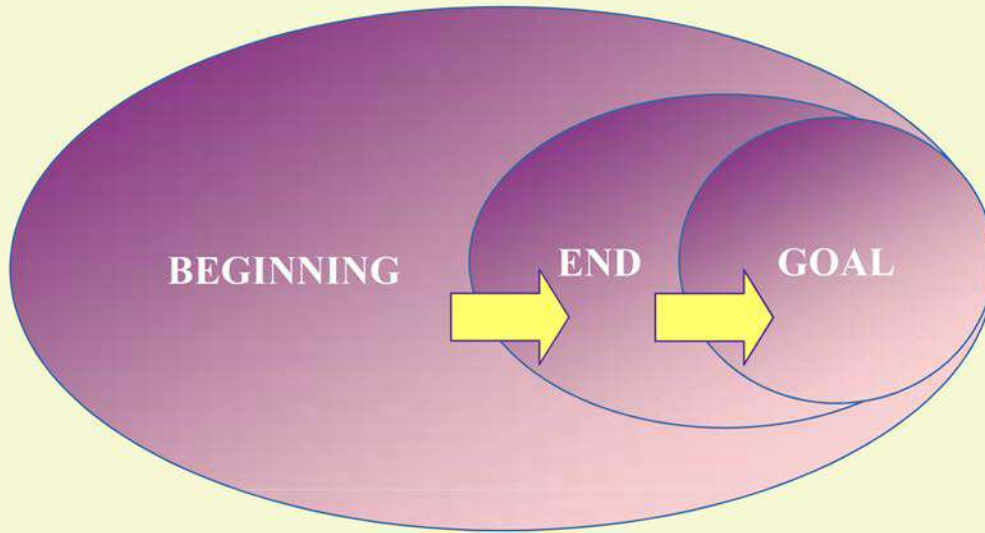
Review on the Book

The Book of the Master and the Disciple

Composed by our Master Ja'far b. Mansūr al-Yaman

Scenario: A Formal Assembly, Seeker is offering his thanksgiving to the the Knower for giving him his wisdom.





*'Now the **affair to which I called you all** is that (religion) God has bestowed as an honour for His servants, which **He has perfected for them (5:3)** and through which **He honours whoever responds to Him.** So for every beginning in it He has placed an end, and for each end in it a goal; and each goal has a limit whose full extent cannot be attained.*

The Master to the Seeker

Way-stations of the People of understanding

The Master to the Seeker

Way-stations of the People of understanding

**Remembrance
of God**

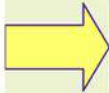


*These are the way-stations of the people of true understanding (2:269; 3:7, etc.): their **keys are remembrance (of God)**, and their **beginning is trials**; their **middle is right guidance**; and their end is active mindfulness (of God: *taqwa*)*

The Master to the Seeker

Way-stations of the People of understanding

Remembrance
of God



Trials

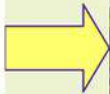


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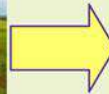
The Master to the Seeker

Way-stations of the People of understanding

Remembrance
of God



Trials



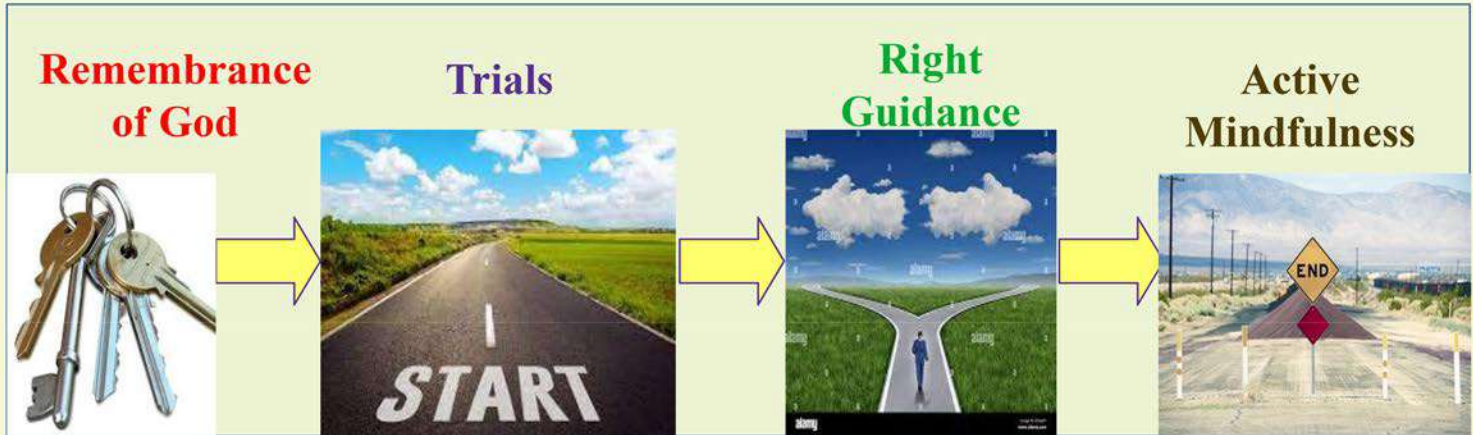
Right Guidance



*These are the way-stations of the people of true understanding (2:269; 3:7, etc.): their **keys are remembrance (of God)**, and their **beginning is trials**; their **middle is right guidance**; and their end is active mindfulness (of God: taqwa)*

The Master to the Seeker

Way-stations of the People of understanding



*These are the way-stations of the people of true understanding (2:269; 3:7, etc.): their **keys are remembrance (of God)**, and their **beginning is trials**; their **middle is right guidance**; and their **end is active mindfulness (of God: taqwa)***

The Master to the Seeker

(5:32) 'The most excellent of good deeds is giving life to the dead'. I too used to be dead, and he gave me life; I was ignorant, and he gave me knowledge, I am not the first person to be ignorant,nor am I the last one to be ignorantso because of my gratitude for this blessing , to pass on this divine trust to those who come after me, just as those who proceeded me have handed it down to me'



As Allamah Sahib says in his Burushaski Diwan-i Nasiri as

**"Eera Bayam Daspara, Agama le Jaa Jii fida
Ayana Bayam Dastala Agama Le Ja Jii Fida "**

**I was dead , you brought me to life,
May my sweet soul be sacrificed for you
I was sleeping you woke me up,
May my sweet soul be sacrificed for you.**

Theme:

How can A Seeker offer Thanksgiving to his Master?

The Master:

The thanksgiving to the 'Alim' is through the obedience to him. and in order to be grateful to the knowledge that he has given you, you should put this into action by means of calling others to it (i.e Amali (practical) Shukarguzari) through steadfastness in continuing to call others to it

The Ethics in the matters of Dawat:

The Master:

'I have no words of my own, for as I am following the words of another. What I gained from him does not belong to me, nor am I the part of what they have earned through their actions, so as thanksgiving pass it to others.'

The Ethics in the matters of Dawat:

The Young Man Inquires:

'.....so now my mind is needy and indigent of all. so is there any way to life for me ? .

The Knower:

He only created them as Infants (40:67), small and ignorant, not knowing anything (16:78) so that they become big after having been small, and only come to be knowing after they were ignorant,
so smallness is precondition to becoming big and Ignorance is precondition to becoming knowing.

Knower Replied:

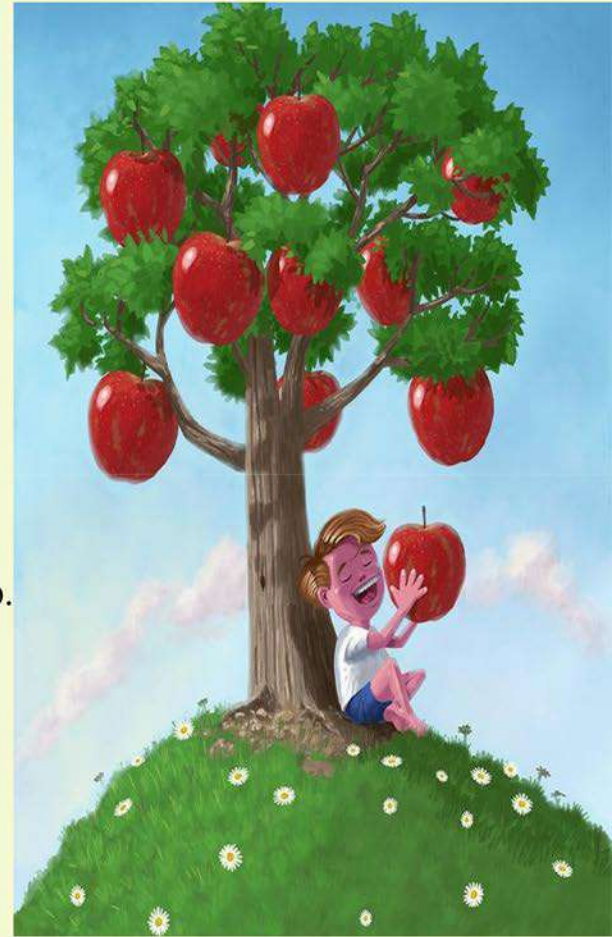
.... my compassion towards you is not sort of things that will bring you close to what you hope for **without you working for it!**

which is **to put the spiritual knowledge into Action**, (Ilm and Amal).

So do not seek spiritual knowledge impatiently and do not dismiss it out of negligence. Nor you should accept it out of blind imitation without any argument.

**"Muu Hikmate Tom Yaare Dukuwaa Ke Adab Hen
Duung Sabre le Un Aqle Uyam Miiwaa Salish qhaa"**

Since you have come under the tree of wisdom
so learn the ethics
Be patient! until the fruit of intellect itself falls in your lap.



The Dialogue between the Master and the Disciple

The Young Man asks:

Gods chosen people are they all on the same level of excellence or do they have ranks?



Knower replies:

Every knowledge has its preceding level of knowledge.(step by step (Stair case) ,



First Step!



The Dialogue between the Master and the Disciple

Ladder of Hudūd-i Dīn

1000 - Universal Intellect

100 - Universal Soul

10 - Nāṭiq

9 - Asās

8 - Imām

7 - Bāb

6 - Hujjat

5 - Dā`ī-i muṭlaq

4 - Dā`ī-i maḥdūd

3 - Ma`dhūn-i muṭlaq

2 - Madhūn-i maḥdūd

1- Mustajīb



The Dialogue between the Master and the Disciple

Seeker:

So what you are calling us to?

Knower:

I am calling you to that which God approved of for His servants (24:55).

For the true right (al-haqq) goes to the one who has precedence of merit (fazl) belongs to the person who does the deed of kindness. He who really does what is truly good (ihsaan).

Earning the Favor of Knowledge (Merit) or Through gracious generosity (Charity).

Knower:

Have you noticed when a poor person is forced to go to a generous person. Does he receive any favor from that person except either earning it or else through gracious generosity?

The Young Man:

Yes, He only receives their favor through an act of earning it or through act of generosity,

Knower:

So seek this distinction through your own actions

(either receive it as charity or earn it with merit).



Knower:

If you follow the first book it would lead towards the second, and second towards the third and until at the end they come to act according to the latest of the books.

The Knower imposes five conditions on the Seeker:

- 1) Don't neglect anything I've entrusted you with (8:27, 2:283).
- 2) Don't conceal anything from me if I ask you about it (18:62).
- 3) Don't come looking for me to give you an answer (18:70).
- 4) Don't ask me about anything until I bring it up with you (18:70).
- 5) Don't speak about my concerns with your father.

(Note: The Seeker's Father is the Sheikh of the Mu'tazili Thought.)

Over the Imposition of Five Conditions:¹⁹⁶



Young Man:

The conditions are easy but not speaking to my father is a greatest test and most painful trial for me! How about allowing me go away from him?

Knower:

Instead you must stay with him and respect him, and you must protect your innermost self and keep your spiritual concerns secret from him, for surely God will make up for you.

At this point the Knower and the Young Man Moved away was a sign of Knower (Knower) moving away with a mission to point the direction to another soul towards awakening.

Then the Young man and the Knower kept meeting occasionally and were being separated for some time.

There is a **Key to religion**: which is either **Sacred (Divine)** or **Profane (secular)** like the difference between marriage and fornication (relationship without marriage).

God has kept ROPE OF GOD as for the security and safety from Profane matters.



**So the learned never abandons this lower world.¹⁹⁹
As it has its Batin (Zahir li Batin)**





**One who only does account of this
Lower world is like A Body without
Spirit in it.**



One who does only spiritual aspect = is like a very weak body with spirit in it not being able to do anything.



One who performs account of both "Balanced Life" is fit in both this and that world.

Practicing the Outer aspect (Zahir) and its Inner (Batin) both important.

Zahir is sign pointing towards its inner meaning .

Pairs are pointing to

Gods Religion = **Namely towards**

Inner Aspect (Distinctive characteristics. towards

Inner most dimension (Batin li-batin) .



Responsibility of the Knower

Knower's responsibility is like "Man can sow seed in the ground whenever he wishes but cannot create flower and plants from it

Knower can sow the seed, but now it is Seekers (the ground) duty to put it into practice to water it daily and wait for the flower to be created out of it "



**Like Ism-i A^c zam given by the Imam of the time,
Sowing seed.**

and now Murids duty to perform required action

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- Daftary, F. (2007). The Ismailis their history and doctrines, PP-189. Institute of Ismaili Studies.
- Hunzai, Allamah Nasir al-Din Nasir. (2021). Forty Keys of Luminous Ta'wil. Karachi: ISW&LS.
- Global lecture Subject 'Hudud-i Din (Religious hierarchy)' by Dr. Faquir Muhammad Hunzai (Urdu) & Rashida Noormohamed-Hunzai (English) Sunday, 9th October 2022.



Thank You!

Intellectual History of the Ismā'īlī Tarīqah
Sayyidnā Qazi Nu'man
His Life & Works
Transcription of Summary 11/06/2022

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Şāhibah 11062022 Audio mp3](#)

[Lecture Link Urdu by Dr. Faquir Muhammad Hunzai and English Summary by Rashida Noormohamed-Hunzai Şāhibah 11062022 Video mp4](#)

Speakers: Dr. Faquir Muhammad Hunzai & Al'waiza Rashida Noormohamed-Hunzai

Yā 'Alī Madad to everybody online.

[After Prayers and Urdu lecture by Dr. Faquir Şāhib].

Transcription Summary by Alwaiza Rashida Noormohamed-Hunzai Sāhibah:

Now it is my turn to do a translation and include as much as I can in it. Sayyidnā Qazi Nu'man^(q) is very famous in our Ismā'īlī faith. Last time, talking about Sayyidnā Manşūri'l-Yaman^(q), Dr. Faquir Şāhib mentioned that Mawlānā Mu'izz^(c) had said about Sayyidnā Qazi Nu'man that if someone can do hundredth of his *khidmat*, then the Imam would guarantee him paradise. What was so significant about his service? His *khidmat*, his service, has to do with the *khidmat* of knowledge. The service of knowledge in the Ismā'īlī *tarīqah* is the highest because its benefits are universal.

There are many types of services, the service as feeding people, clothing them, etc., but the most important is the knowledge *khidmat* because that has universal benefits. What we mean is that Sayyidnā Qazi Nu'man's writings are thousand or more years old. Yet, we are still benefiting from his knowledge. In the same way, all the Ismā'īlī *da'is* whom we are going to cover and

others whom we will not be able to cover. They are now being recognized, admired, praised and their works are being now translated and brought to the public eye. This is the universality of knowledge, the service of knowledge.

Sayyidnā Qazi Nuʿman is not only famous in Ismāʿīli history, he is also highly respected by all Muslims, especially because of his knowledge of jurisprudence or *fiqh*. There is not a lot known about his family, his youth, or his education. There are not many details, but we do know that whatever details we have are from the time of Mawlānā Mahdī^(c) who took him into his service.

Here, Dr. Faquir Şāhib reminded us that we have used the words *satr* and *zuhūr* or manifestation. *Satr* being hidden, but not hidden in the sense of *gaiba*, that you have no access to the Imam. That has never been the case in Ismāʿīli history. The Imam was not known to the general *jamāʿat* out of precautionary secrecy, but he was definitely known to the highest *hujjats* and *daʿis*. He was in constant communication with them and it was through them that the Imam kept in touch with the *jamāʿat* because this was the time of hostility and fanaticism. Therefore, the Imams had to be very careful about making themselves known. Here, we are talking about the Imams preserving their secrecy in a physical way. There are three Imams who are very famous and are called the *Imāmān-i Masturīn*. They are Mawlānā Wafīyy Aḥmad^(c), Mawlānā Taqīyy Muḥammad^(c) and Mawlānā Raḍīyy- dīn ʿAbduʿllāh^(c). They had gone to Syria to settle there. They were known as merchants and not as Imams as this time was *dawr-i satr*. They were actively doing the work of *daʿwah*, sending *daʿis* to Yemen, North Africa and other parts in order to convert people to the Ismaili thinking. These *daʿis* gradually were working in order for the Imam to do his manifestation in a physical sense.

This physical *satr* remained until Mawlānā Sulṭān Muḥammad Shāh's^(c) time. The difference between this period from Mawlānā ʿAlī^(c) to Mawlānā Sulṭān Muḥammad Shāh, this whole history, if you read chapter eight of *The Memoirs*, Mawlānā Sulṭān Muḥammad Shāh says that the *jamāʿat*, the Ismāʿīlis had the heavy burden of fanatical hostility and persecution for 1,350 years. It's only in 1848 that this burden was lifted from their shoulders.¹ During this time, whatever special *taʿlīm* was given, and that has always been part and parcel of the Ismāʿīlī

¹ [Islam The Religion of My Ancestors: A Chapter from the Memoirs of H. H. The Aga Khan III : ISWLS](#)

tarīqah, was only given to the highest *hujjats* and *da'is*. The general *jamā'at* did not participate in special *ta'lim*. That has happened only after Mawlānā Sultān Muḥammad Shāh's time.

So, coming back to Mawlānā Mahdī, he manifested physically in North Africa in 296, after hijra. It was the beginning of the establishment of the Fāṭimīd caliphate and from there until the time of Mawlānā Mustanṣir Billāh I^(c), our Imams, Fāṭimīd Imams ruled the Fāṭimīd empire. It is only nowadays that we hear a lot about Fāṭimīd history because it is emerging from all the negative propaganda that the rival empire, which is the Abbāsids, had spent so much time and money on doing. We had a lot of negative propaganda but now everybody is finding out that the Fāṭimīd time was a time of pluralism, that it was a time of civil society, and that people behaved very ethically. The famous example that Dr. Faquir Ṣāḥib gave was that on a Friday, for the lunchtime, the noon *Namaz* when the *Azān* was given, all businesses, even the goldsmiths, would leave their shops open because they were quite certain that there would be no stealing. There was no need for people to steal because there was not that type of poverty to force people into doing unethical things.

In this civil society, all people of the book, Christians, Jews, Coptic Christians, a variety of Muslims and Ismā'īlis, all live peaceably and work together. It was the time of *dawr-i satr* in which exoteric practices were predominant. After Mawlānā Ruknu'd-Dīn Khurshāh^(c) again, there was a *dawr-i satr* in Iran for almost seven centuries, during which our Imams had to move from place to place. They were never settled in any particular place long enough to give the *da'is* a chance to write or anything. This part of our history is very important for us to keep in mind.

The final point here was that in the Iranīan period of seven centuries, the hostility reached its peak in the very horrible martyrdom of Mawlānā Khalilu'llāh °Alī^(c) and Fath-°Alī Shāh Qājār as a compensation who was the emperor at that time, he gave his daughter's hand in marriage to Mawlānā Ḥasan °Alī Shāh^(c), along with the title of Aga Khan, which, now continues in our line of Imam.

That is the background against which we are talking about. Now we are in the Fāṭimīd times, learning about Sayyidnā Qazi Nu'mān. He has a very long name, which you may be interested

in. His complete name is al-Nuḥmān bin Muḥammad bin Maṣṣūr bin Aḥmad bin Ḥayyūn al-Tamīmiyy al-Kairouani al-Magribi. The last two names show that he was from North Africa, from the city of Kairouan. Apparently, his father had come to Kairouan, which was a cradle of knowledge and wisdom at that time. In 296 A.H., when Mawlānā Mahdī manifested in North Africa, before that, many *da'is* had done tremendous hard work to lay the foundation for this manifestation. Among them, there are names like Da'i Halwani, Da'i Sufian, Da'i Abdul Āshi, Da'i Ḥawshab bin Maṣṣūr al-Yaman, Sayyidnā Maṣṣūri'l-Yaman, ʿAlī bin Fāzal. They had all worked on how to prepare the ground for this manifestation. After this manifestation, many people openly entered the Ismāʿīli faith.

Until the manifestation, there were Ismāʿīli communities, but they were practicing secretly. It is said that it is at this time that Qazi Nuḥmān's father also converted to the Ismāʿīlī *tarīqah*. Still, there are disagreements among historians about whether the father had converted or was Sayyidnā Qazi Nuḥmān himself. Some say Qazi Nuḥmān was the one who accepted it and some said that his father. So before becoming Ismāʿīli, they were either *Mālikī* or *Hanafī*, the other schools of jurisprudence in Islam. After leaving this *Mālikī* or *Hanafī* thinking, they also practiced *Iṭnāʿaṣarism* for a while, and then they came into the Ismāʿīlī *tarīqah*. Nevertheless, there is a source that differs from this. This person is Muḥammad bin Nihāris al-Hushani al-Kairouani, who was a contemporary of Sayyidnā Qazi Nuḥmān and lived at the same time in history. His information can be more reliable and he says that it was Qazi Nuḥmān's father who first accepted the Ismāʿīlī *tarīqah*. If that is the case, then that means that Sayyidnā Qazi Nuḥmān was brought up as a young boy, as a youth, and as a young man in a completely Ismāʿīli environment.

There are other scholars like Ibn Khalīl Khan who came many centuries afterward, and they are removed very far from Qazi Nuḥmān's time. So, we would not give too much importance to their interpretation. In 328 A.H., Sayyidnā Qazi Nuḥmān entered the Imam's service. First of all, he worked in the Imam's library. This is a very important point here as nowadays people are running away from books, but the Ismāʿīli concept has always been that our Imam's foremost work is to spread knowledge. Therefore, the Imams have always sponsored or been patrons of huge libraries. These libraries were not ordinary libraries. These books were not printed but used to be

in the libraries of Kairouan and Cairo, etc. Alamut, handwritten books, thousands of copies of handwritten books. If any of you are interested in this particular aspect, you should read Heinz Halm's book, 'The Fāṭimīds and their Traditions of Learning.'² It's a small book, an IIS publication, and a very good read.

Imams and Prophets have two aspects or two roles. They have an essential role that is completely about knowledge. Whereas their accidental role can be that Prophet Muḥammad was the head of Madīnah, or the Fāṭimīd Imams were rulers of the Fāṭimīd empire, but this is an accidental role. Their original role, their everlasting essential role, is the role of teaching knowledge and *haqīqat*. As an example, Dr. Faquir Ṣāhib pointed out Mawlānā °Alī's letter to Mālik bin Ashtar, whom he appointed the governor of Egypt in his time. That letter is like a blueprint for how government should work and look after people and it has been used by the United Nations as well.³

Sayyidnā Qazi Nu'mān in Mawlānā Qā'im's^(c) time became the *qazi*, the judge of the city of Tripoli and then the third Imam, Mawlānā Maṣṣūr's^(c) time, he moved to Maṣṣūriyya. He was the *qazi* of that city and at that time, Mawlānā Maṣṣūr made him the *Qazi-ul-Quzat*, the chief Qazi, the chief judge of the whole of North Africa, where the Imam's rule extended.

Then he continued his *khidmat* in the time of Mawlānā Mu'izz, who moved to Cairo in 362 A.H. The full name of Qahira is Qahira al-Mu'izzīa and Qazi Nu'mān was with the Imam in this journey and arriving in Cairo. There was already a *qazi* in Cairo who was called Muḥammad bin Abu Ṭāhir and Mawlā did not remove him. This is an important point to note that Mawlā did not remove him, but what he did was put Sayyidnā Qazi Nu'mān as a companion *qazi*. He told the other *qazi* that all religious matters and issues should be referred to Sayyidnā Qazi Nu'mān. When Abu Ṭāhir passed away, then Qazi Nu'mān became the *Qazi-ul-Quzat* of all the Fāṭimīd areas. He has two sons, °Alī and Muḥammad. The older son, Alī bin Nu'mān, was appointed in his father's place and when he too passed away, then his younger brother Muḥammad bin Nu'mān became *Qazi-ul-Quzat*. He was a great scholar as well.

² [The Fatimids & their Traditions of Learning by Halm-1997-Fatimids.pdf](#)

³ [Hazrat Alī](#) p.79

In Mawlānā Azīz's^(c) time, Muḥammad bin Nuḥmān used to sit near the Imam. Mawlā gave him a lot of emphasis and it is recorded in history that the marriage of Muhammad's son to the daughter of Jawhar Siqalli took place in the Imam's court, in the royal court. So, this service of knowledge has been in the Nuḥmān's family for several generations. His books are very well known, particularly in the Muslim world and in the rest of the world. He has written forty-four books on the Ismā'īli religion, including *fiqh*, *ta'wil*, on history and other subjects. Twenty-two of them are extinct. That means twenty-two have disappeared somewhere. Some are published and some are also translated. Amongst the published books is *Kitab al-himma fi adab atba' al-a'imma* [The Book of Etiquette Necessary for the Followers of the Imams]. This is the book of ambition for manners or etiquette in the Imam's presence. One selection of this particular book was published a long time back by the Isma'īli Association of Pakistan and it is called 'Code of Conduct.'⁴

More recently, a complete Urdu translation of this book, the *Kitab-ul Himmah*, has also been published. Dr. Faquir Şāhib has recommended that for anybody who is fluent in Urdu. His second book that we want to draw attention to is the *Da'a'im al-Islam*, which is translated as *Pillars of Islam*. It is such an important book that Mawlānā Zahir^(c) had a competition in his time that whoever memorized the *Da'a'im al-Islam* would receive a very great reward. It is in two volumes and the first volume is about *ibādāt*, which means our relationship with God, our worship of God and our religious obligation. In volume one, he describes the seven pillars: *Walāyah*, *Ṭahāra*, *Şalāt*, *Zakāt*, *Şawm* or *Roza*, *Ḥajj* and *Jihād*. This is according to a very famous statement of Mawlānā Muḥammad al-Bāqir^(c), *buniyal Islam ala sabbada a'im* and then he lists them. So it is Mawlānā Muḥammad al-Bāqir who said that Islam is founded on seven pillars, which are *Walāyah*, first and foremost, then *Ṭahāra*, then *Şalāt* (*namaz*), then *Zakāt*, then *Şawm* (*roza*), then *Ḥajj*, and finally *Jihād*.

This *Kitabu'l-Walayah*, which is part of these seven pillars, was published separately because it is considered to be the first and foremost and the most significant of all the pillars because without knowledge and recognition of *Walayah*, the other pillars cannot be understood or performed. The second volume of the *a'imma* is about *m'uamalāt* which means relationships of

⁴ [Code of Coduct For The Followers of Imam by Sayyidnā Qazi Nuḥmān.pdf](#)

people one to another in society, in business, etc. The *Da`a`imu`l-Islam* was first translated into Urdu, then later on into Gujarati, and then into English. Both volumes in English are available. Global Lectures administrators are making the link available on the website.⁵ Another book is called *Ikhtilāf Uṣūli`l-Madhāhib* [Differences Among the Schools of Law], differences in the principles of the different sects of Islam. In this book, while he has written and described all the differences, he is continuously pointing out why it is important to have the presence of the living Imam. It is extremely important because this whole concept of *'Ulu`l-Amr*, which we have in the *sūrah* 4, *āyat* 59, which we recite the first sentence of it in our *du`a* in the second part. The whole *āyat* is very important for us Ismā`īlis to understand because it says to obey Allah, obey the Prophet and obey the *'Ulu`l-Amr*. If you have any disputes, refer to God and the Prophet. So what sort of disputes would we have for which we need to refer to God and the Prophet? The answer is that the one single dispute throughout Islamic history has been who the rightful *'Ulu`l-Amr* is. That is still an issue and this *āyat* advises us to go to God, meaning the Qur`ān. What does the Qur`ān say about Imam or refer to the Prophet? What does the Prophet say about Imamāt in his *hadīs*?

The fifth book that we have here is *Kit`ab al Manāqīb wal Maṣālib*, which means a book of the Imam's praise and criticism of his enemies, but there is no translation. Another book is called *Kitab al-majalis wa`l-musayarat* [The Book of Sessions and Excursions]. There are farmans and descriptions of events because he used to accompany the Imam wherever the Imam went. So it's like he has kept a complete record of the Imam's sayings. Then there is one called *Kitab al-Iqtisar*, an exoteric book, but he also wrote books on *ta`wil*; the most famous one is the *Ta`wil-ud-Da`aim*. In the Pillars of Islam, the *Da`a`imu`l-Islam*, he gives the exoteric side, but in the *Ta`wil-ud-Da`aim*, he gives all the symbolism and its meaning. There is no translation of it yet, but the original book in Arabic has been published twice, once in Cairo and once in Beirut.

There is this book called *Bunyad-i Ta`wil* in Farsi or in Arabic. Its name is *Asas al-Ta`wil* [The Foundations of Ta`wil], and this book is also about *ta`wil*, which Dr. Faquir Ṣāḥib has asked me to add to this list. So, this is a summary in English of the contribution of knowledge, the universal contribution and the lasting contribution so that people can read today and understand how intellectually charged the Ismā`īli *da`is* were 1,000 and more years ago. It's very important

⁵ [Da`a`im-al-Islam-The-Pillars-of-Islam-vol-1.pdf](#) , [Da`a`im-al-Islam-Pillars-of-Islam-volume-II.pdf](#)

for us to know such things. *Insha'a'llah*, next week, Fatima Irfan Vertejee will review the Kitabul Walayah; we all look forward to that. Today, if there are any questions, we can take a couple of them. Mostly, this is a historical background, some biography, what publications there are, etc. So it's very much general knowledge, but if there are questions, we can take them.

[After a brief questions-and-answer session] Thank you, everybody. We will leave at that time because we have been gone for a while now, but it was a good discussion. May Mawlā keep you all in His nūrani panāh and may Mawlā feed you all nourishment for your intellect.

Āmin āmin

Yā ʿAlī Madad

Transcription by your friends in knowledge,

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Note: Global lectures series started on January 9th, 2022. Above is the lecture transcript. Live sessions are going on **every Sunday for global Jamāʿat**. Please join live lectures using the zoom link below.

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Note: The following symbols have been used in the essay, along with the names of holy personalities. They were used only once when the name appeared the first time.

^(s) - *Ṣalla'llāhu ʿalayhu wa-ālihi wa-sallam* (May Allah send blessings and peace through him and his progeny).

^(c) - *alayhi's-salām/calayha's-salām/calayhima's-salām/calayhimu's-salām/alaynā's-salāmuhu/alayanā 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)

