



Heavenly Love

ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai

A beautiful calligraphic artwork in Kūfic style of a saying of
Mawlānā Imām Muḥammad al-Bāqir^(c):



Translation: “Is religion anything other than love?”

Heavenly Love

(*ʿIshq-i Samāwī*)

by

ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai

Translated from Urdu into English by

Azeem Ali Lakhani

Edited by

Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai

Published by

**Institute for Spiritual Wisdom and
Luminous Science (ISW&LS)**

www.monoreality.org
www.ismaililiterature.com
www.ismaililiterature.org
global-lectures.com

© 2025

ISBN 1-917149-04-2

Acknowledgements

Al-ḥamdu li 'llāhi ʿalā mannihi wa iḥsānihi! The English translation of another wisdom-filled book of our revered teacher, titled “*ʿIshq-i Samāwī* (Heavenly Love)”, is now complete and ready for publication. It is by the grace of the Light of Imāmat that despite numerous shortcomings and deficiencies, this humble *murīd* of the Imām^(c) of the time was able to complete this task with the help of many individuals.

First of all, it was once again the trust, encouragement, support and prayers of Dr. Baḥru’l-ʿUlūm Faquir Muhammad Hunzai *ṣāhib* and *Ṣamṣām-i ʿilmī* Rashida Noormohamed-Hunzai *ṣāhibah* that gave me the impetus and the energy to embark upon this task. Their guidance has always been instrumental in all my translation efforts, for which I owe them my deepest gratitude. They carried out the final checking and editing of this translation, and it was also their suggestion to segregate and reorder the articles, letters and poems in this book to make it easier for readers to navigate.

I would also like to express my sincere gratitude to Samiullah Hunzai for transliterating many Burushaski verses into Roman script which are included in this book.

My friend Nizar Fath Ali Habib was responsible for the layout and internal formatting of this book. He also designed the delightful cover page, for which I owe him a debt of gratitude.

The *nūrānī* youth of our organisation are always keen to help prepare the indices for our books. This time, the indices for this book were prepared by a fourth-year MBBS student at the Aga Khan University Hospital, Karachi. Despite her demanding studies, she completed the task diligently and with the utmost care. She hails from Chitral, and soon we will be delighted to call her Dr. Afsana Pari.

Indeed, it is the *ta'yīd* of Mawlā-yi Zamān^(c) and the prayers of our beloved teacher that together we are able to render a modicum of service to the true knowledge. God willing, these treasures of the true spiritual knowledge will bring manifold blessings and happiness to everyone's physical, spiritual and intellectual lives, *Āmīn! Yā Rabba 'l-ʿālamīn!*

Azeem Ali Lakhani

Karachi

11th June, 2025

Dedication

The publication of the English translation of this extremely important book of our beloved teacher has been made possible by the great generosity and commitment of the seven Baloch sisters, who are known in our circle as: “*Haft Khwāharān-i Baloch*” or “*Haft Baloch Shāhinshāh-zādiyān*”, and their families, especially Sabira Mawgin, her husband Anwer Ali Mawgin, and their two sons: Abdul Ali Mawgin and Shahbaz Mawgin.

These sisters were introduced to our organisation of esoteric knowledge by Shamsuddin Jooma *ṣāhib* and Karima Jooma *ṣāhibah* in the year 1993. They were extremely close to the heart of our revered teacher because of their pure hearts filled with love for the Imām^(c) of the time, and their zeal to serve him and his beloved *jamāʿat*. All of these sisters and their families have been serving the pure *jamāʿat* in various capacities for several years, such as the volunteers, *mayyit* committee, Religious Education Centre, and as *mukhi*, *mukhiyāni*, *kāmariyā* or *kāmariyāni* of various *mandlis*. The soul of their father, Nooruddin Bijar Khan (Late), will be extremely satisfied and happy, as the seed of fervour for *jamāʿati* service that he sowed in his daughters’ hearts has now grown into a giant tree, *al-ḥamdu li’llāh*! The name of their mother is Rahmat Nooruddin, and ‘Allāmah *Ṣāhib* gave her the title: “*Waliyyah*”.

One of these sisters, Rozina Nooruddin, recounts the story of her ancestors, which ‘Allāmah *Ṣāhib* has quoted on page 23 of his book: “*Ṣanādiq-i Jawāhir*”. The English translation of this passage is as follows: “My ancestors belong to a Baloch family. The Light of Guidance did its work, both externally and internally, in the sense that my father, Nooruddin Bijar Khan, embraced the Ismaili religion at the age of 13 years. The means to this great bliss and virtuous act was my uncle, Karīm-dād, who, because of his pure love for the exalted Mawlā and the teachings of Bābā Sayyid Munīr Badakhshāni, reached the holy presence of Ḥaẓrat Mawlānā Imām

Sultān Muḥammad Shāh^(c) and did *bayʿat* on his blessed hand, despite the extreme opposition and hostility of his circle”.

Al-ḥamdu li'llāh, the sponsorship of this book is a bright proof of the continued services these sisters are rendering to disseminate the esoteric knowledge in the *jamāʿat*. We pray in the sublime court of pure Mawlā that he may bless this entire family with his greatest intellectual and spiritual treasures, may he grant them good health and energy to continue their services and sacrifices for the true esoteric knowledge, and may he shower his choicest blessings upon them. *Āmīn, Yā Rabba 'l-ʿālamīn*.

Azeem Ali Lakhani

Karachi

6th June, 2025

Important Note

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

- (s) — *ṣalla'llāhu 'alayhi wa-ālihi wa-sallam*
(May Allāh send blessings and peace through him and his progeny).
- (c) — *'alayhi's-salām / 'alayha's-salām / 'alayhima's-salām / 'alayhimu's-salām / 'alaynā salāmuhu/ 'alaynā 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).

Blank

Table of contents

1. Preface	1
2. The Translation of “ <i>Hazār Hikmat</i> (A Thousand Wisdoms)”	6
3. The World of Soul and Heart	8
4. Allāh’s Spiritual House	10
5. The Chain of Adams	13
6. The Teacher of Mawlā’s Love	16
7. The Esoteric Aspect of the Story of Saul (Ṭālūt ^(c))	19
8. The Kingdom of the Personal World	21
9. Esoteric Invitation in the Story of Ādam ^(c)	24
10. The Revealed Light and the Manifest Book	29
11. L. A. S.	34
12. High Educators.	36
13. Sweet Memories of °Azizān	37
14. All of You °Azizān	39
15. °Azizān’s Right	41
16. The Secrets of the Beautiful Names (<i>Asmā’u’l-ḥusnā</i>) ...	43
17. The Treasure of Treasures – The Manifest Imām ^(c)	45
18. Resurrection whilst Living.	47
19. Questions on the Burushaski Poems of °Allāmah Naṣīr ..	49
20. The Wisdoms of Heavenly Love	54
21. The Relations of Burushaski	57
22. The Isrāfili Army	58
23. Potential Supreme Name	61
24. Human Reality and its Shadow	64
25. The <i>Ta’wili</i> Secrets of <i>Sūrah-yi Tīn</i>	67
26. Prophetic or <i>Awliyā’i</i> Death	70
27. Spiritual Honey = The Knowledge of <i>Ta’wil</i>	74
28. An Indelible Memory.	77
29. A Letter of Knowledge in Modern Style (1)	79
30. A Letter of Knowledge in Modern Style (2)	81
31. A Letter of Knowledge in Modern Style (3)	83
32. A Letter of Knowledge in Modern Style (4)	85
33. A Letter of Knowledge in Modern Style (5)	87

34. A Letter of Knowledge in Modern Style (6)	89
35. A Letter of Knowledge in Modern Style (7)	91
36. A Letter of Knowledge in Modern Style (8)	93
37. A Letter of Knowledge in Modern Style (9)	95
38. A Letter of Knowledge for L.A.S. (1)	97
39. A Letter of Knowledge for High Educators (2)	99
40. An Amazing Letter	101
41. An Amazing Letter – 2	103
42. Aziz Rajpari	105
43. Message of a <i>Rūḥānī</i> through <i>Zabān-i Ḥāl</i> , from <i>Gazālah</i> <i>Marḥūmah</i> (Poem)	106
44. He said: “I am your Heart” (Poem)	109
45. <i>Yār-i Badīʿu’l-Jamāl</i> (Poem)	112
46. Love for You! (Poem)	115
47. Endnotes	118
48. Glossary	123
49. Indices	133

Preface

1. By the Name of Allāh, the Compassionate, the Merciful. O my Lord! This Your most insignificant servant, was already humble and weak, and now he has become even more feeble and pitiful. O All-Knowing and All-Seeing Lord! Help! Help! O Helper! O Helper! O Lord of honour! The most grievous and lamentable weakness is that I am unable to express even a modicum of gratitude for Your infinite bounties. Alas, if I had wept unceasingly and prostrated myself repeatedly under the sway of heavenly love, perhaps all the dust in my heart would have been washed away by such a humble act. O Divine Essence! We lament our lack of knowledge and our helplessness, which makes us unable to praise You [duly]. O the Compassionate and the Merciful! By Your grace, exert the sway of heavenly love over us, so that whatever childlike praises we may offer You in its ecstasy, may all be acceptable to Your merciful glance. O Lord! Where else would we go? O, my Physician! For the sake of [Your] beautiful names, heal all our physical and spiritual ailments through Your pure and pleasant love! *Āmin!!*

2. O dear friends! I believe that the term “*ishq-i samāwī* (i.e., heavenly love)” is a great reward for all of us. Therefore, we will explain it with heartfelt gratitude that it means the luminous and miraculous ardent love for God, the Prophet^(s) and the Imām^(c) of the time. Its glorious mention and the indication that it is obligatory are in the heavenly book (i.e., Qur’ān). The research and confirmation from the Qur’ān and prophetic tradition that ‘heavenly love is food as well as medicine for the soul of faith’, will indeed delight every sincere lover. O dear friends! May the sacred love for the living and present Imām^(c) be blessed for all of you! This very love is the love for the Prophet^(s) as well as the love for God. So always remain immersed in this pure ocean of love, for in this very act lies the bliss of both worlds, and in it lies spiritual progress as well as intellectual light.

3. **The Name of this Book:** There has never been such a long delay in the naming of a book [in the past]. Perhaps there is a secret in this. However, the subjects covered in this book were finally observed, and from the chapter: “The Wisdoms of Heavenly Love”, we felt that the most elegant name for this book should be “Heavenly Love”. God willing! Our dear friends and honourable readers will also like this name. The reason for this name is not that the entire book is devoted to the theme of heavenly love; rather, its wider meaning and indication is that I have mentioned heavenly love throughout all my writings, especially in my poems. Furthermore, I believe that this [heavenly love] has made my personal world flourish and prosper. Thus, to receive blessings and benedictions, I am giving this blessed name of “*Ishq-i Samāwī* (Heavenly Love)” to one of my favourite books, so that the wise people may, if they wish, do research into the background of this title.

4. The title of this book (i.e., Heavenly Love) invites us to reflect on the following realities:

- a. The Psalms of Ḥaẓrat-i Dāwūd^(c) were filled with heavenly love, both externally and internally;
- b. In the spiritual resurrection of the perfect ones (*kāmilin*), those who attain recognition (*‘arīfin*), and the lovers of God (*‘āshiqīn*), there is a tumult of the trumpet of love;
- c. A great bounty of paradise is Divine love, which has the name of pure wine (*sharāb-i ṭahūr*) etc.;
- d. God first created the Intellect, but it was in one of His beloved servants, which means that it is created from Divine love;
- e. See the importance and eminence of heavenly love in the Qur’ān, the Ḥadīṣ and the sayings of the pure Imāms^(c);
- f. The prophecy made by Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c) in 1940 about the rising of [the sun of] his light of love has indeed come true through the trumpet of love of the army of Isrāfil^(c); that is why I want to sacrifice myself for them again and again.¹

5. **The Progress of Dānishgāh-i Khānah-yi Hikmat:** By the infinite grace of the Lord of the world, our organisation is

progressing by leaps and bounds. Whenever God intends to accomplish a work, He provides resources and means for it. Thus, by His grace and guidance, many great personalities joined this organisation. Some of them were offered ‘*amaldāri*’ (i.e., office). Later, with the appointment of governors and ‘*ilmī lashkar*’, the organisation leapt forward greatly. It was the English translations of the books that brought about a revolution, and there are translations in other languages as well, *al-ḥamdulī ‘llāh*!²

6. **New Dedication – I:** My extremely dear, cherished friend, very beloved student, and spiritual brother Amin Kotadia, Chairman of *Markaz-i ‘Ilm-ū Hikmat*, London is very fortunate that his branch has made great progress. He has rendered countless services to this branch, and his angelic wife Maryam also joins him in every one of his services. Their angel-like sons Salman and Abu Zarr are both very dear to me. These adorable children have been expressing wonderful points of religion since childhood, and they are also extremely intelligent in secular education. This family is rich in Mawlā’s love and in the richness of faith.

7. The name of the respected father of our beloved Amin Kotadia is Habib Kotadia. He was born in India and migrated to East Africa at the age of 10 years. Amin’s mother is Rawshan Bano Habib, and she was born in Uganda.

8. Habib Kotadia and Rawshan Bano were married on 14 November 1941 in Kampala, Uganda, in the luminous presence of Nāmdār Prince Aly Khan. They have five sons and one daughter. Amin’s parents are now settled in Canada.

9. Amin’s parents are very religious and pious. They are always very regular in their ‘*ibādat*’ and in attending *jamā‘at-khānah*. In Nakuru, they used to arrive before anyone else to open the gate of the *jamā‘at-khānah* every morning and evening. Amin’s father was blessed and honoured to serve for a long time as *Kāmariyā* and *Mukhī* in various *jamā‘at-khānahs* of East Africa. In 1957, Mawlānā Ḥāẓir Imām^(c) bestowed upon him the title of *Ḥuẓūr Mukhī*.

10. Mr. Habib Kotadia is a *shab-khiz mu'min* [i.e., he wakes up very early in the night for *ibādat*]. He goes to *jamā'at-khānah* very early in the morning and recites the holy *ginān* with love and devotion. He remembers by heart many profound and wisdom-filled *gināns*. In Canada, although he lives quite far from *jamā'at-khānah*, he leaves home very early to be in time to attain the bliss of reciting *ginān*. Amin Kotadia's parents instilled virtuous habits in all their children, the most fundamental of which is pure love for Mawlā, *al-ḥamdu li'llāh*!

11. **New Dedication – II:** Our young and righteous friend and companion in knowledge, Sohail Rahmani, is a very religious and pious person. I was overjoyed when I met him in the USA. He is a lover of true knowledge and can progress in knowledge. I hope that he will make significant progress and will make a remarkable contribution to the service of knowledge.

12. His father's name is Shawkat Ali Rahmani, and mother's name is Zarina Shawkat Ali. Sohail Rahmani was born on 18 July 1969 in Karachi. His qualification is Intermediate (Commerce). He emigrated to the USA in October 1995. He inherited the zeal for *jamā'atī* service and the fervour for religious education from his parents. He served as the *Kāmarīyā* of *Chāndrāt majlis* in the Rahmani Garden *jamā'at-khānah*, Karachi. He also served as the Chairman of the Decoration Committee and was a religious teacher at the Al-Azhar night school [i.e., Al-Azhar Religious Education Centre] in Rahmani Garden, Karachi.

13. **Sacred Farmān and Heavenly Love:** Ḥaẓrat-i Mawlānā Imām Sultān Muḥammad Shāh^(c) has scattered pearls about heavenly love. It is extremely important for you to study these blessed sayings with devotion and love so that you may attain perfect certainty in this regard. This is because the pure *farmān* of the exalted Imām^(c) is the true interpretation of the Qur'ān and Ḥadīṣ for us. Reflect a little on this luminous *farmān* of your pure Mawlā (may my soul be sacrificed for him): “Look at the moth! It burns itself with devotion and love when it sees the flame of the candle. They have such ardent love that several moths sacrifice their lives. You should also

have such love for God. Be such a lover! Love God, and worship and be enslaved to Him with ardent love”.³ Perhaps you know that there are many holy Mawlā’s sayings about true love.

14. **D. Kh. H. Regional Branch, Islamabad:** Thanks be to Allāh for His infinite bounties that He, the Beneficent Advocate, the Merciful Patron has bestowed [upon us] many favours. It is also His great mercy that our branch in Islamabad has progressed and is now called “Dānīshgāh-i Khānah-yi Hikmat Regional Branch, Islamabad”. Its regional president is Mr. Bazgul s/o *Khalifah* Aman Ali Shah, who is very pious, a true lover of Mawlā and a real *darwīsh*. His angelic wife Ms. Mahru has been appointed as an advisor. I have seldom seen such righteous women. The secretary of this branch is Abdul Karim Mahdi s/o *Shūbedār* (R) Muhammad Hayat, who is a very talented, honest, gentle and noble person, *al-ḥamdu li’llāh!*

Naṣīr al-Dīn Naṣīr (Ḥubb-i ‘Alī) Hunzai, Karachi

Friday 14th Shā‘bān al-Mu‘azzam 1419 AH / 4th December 1998 AD

The Translation of “*Hazār Hikmat* (A Thousand Wisdoms)”

Millions of thanks to Allāh that [the book] “*Hazār Hikmat*” has now been translated into the global language. This momentous feat has been accomplished by my great friend, whom I cherish like my own soul, even more than that. The reason for this is that he is a great devotee and a distinguished scholar of true knowledge. It is this universal attribute that has endowed him with many other virtues and qualities. He is a great asset to the nation, a treasure of knowledge of the exalted Imām^(c), a repository of Pīrs, a model of living books, an incomparable pearl of the ocean of knowledge, unparalleled in his time in high ambition, a moth of the lamp of the light of Imāmat, a sign of the success of friends and a signet ring of the sovereignty of pen. This elegant mention is of Dr. (Ph.D.) Faquir Muhammad Hunzai *ṣāhib*.

The personality in terms of knowledge of his esteemed life partner Ṣamṣām Rashida Noormohamed-Hunzai is very astonishing. Every one of her lectures is a real scattering of flowers and pearls. If a fortunate person wants to present knowledge in the choking voice of the miracle of Mawlā’s love, they should learn this unique skill from her. But this is not a skill; it is a miracle, and a Divine gift. Such pure souls and such great angels have come to this world from the higher world (*‘ālam-i ‘ulwī*) so that together they may spread the light of Qur’ānic knowledge and wisdom on the planet Earth, *al-ḥamdu li’llāh*.

We are extremely pleased with the ever-increasing progress in knowledge of all the *‘azīzān* of *Markaz-i ‘Ilm-ū Hikmat*, London. However, this is an occasion to appreciate Zahir Lalani, Record Officer, Life Governor, Chief of Material Science Institute (MSI). He possesses many qualities and has rendered many services; therefore, he is going to have a golden and glorious history. Dr.

Faquir Muhammad Hunzai *ṣāhib* and Ṣamṣām *ṣāhibah* praise him highly. I am sure that my dear Zahir Lalani has spiritually become an angel of the time for his service to knowledge. God willing! His house is now going to become a hub of knowledge.

New Dedication: The honour of sponsoring this pleasant book goes to three virtuous families of Atlanta. The first family is: *Mukhī* Nizar Ali Ali Bhai, LG; *Mukhiyānī* Almas Nizar Ali, LG; Nayab Nizar Ali, LG; Hina Nizar Ali, LG; Saba Nizar Ali, LG. Second family: Nasiruddin Khanjee, LG; Khairunnisa Nasiruddin, LG; Hina Nasiruddin, LG; Kashif Nasiruddin, LG; Komal Nasiruddin, LG. Third family: Sultan Ali Ladjee, LG; Shawkat Bano Sultan Ali, LG; Azeem Ali Sultan Ali, LG.⁴

There is no doubt that every useful book is an evergreen and fruitful orchard of the paradise of knowledge, from which countless faithful men and women will continue to acquire the fruits of intellect and soul. Thus, those who render service to knowledge and wisdom will (God willing) continue to receive the reward and recompense of this noble deed.

Friendship and love based on faith and knowledge are unique and eternal, and it is indeed a great blessing of God. By God's grace and mercy, this bounty increased manifold during my visit to Atlanta. Students' love works like a telegram. True students are as dear as one's children, and in this lies a great wisdom, *al-ḥamdu li'llāh!*

23rd June 1998

The World of Soul and Heart

1. [There are two worlds:] One, the world of water and clay and the other, the world of soul and heart. In other words, the external or physical world and the internal or personal world. Prudent people know everything by its name. By God's grace and mercy, all our companions are fond of the discourses of the world of soul and heart for many reasons.

2. Here, the miracle of knowledge of the Qur'ān and the Imām^(c) has united many hearts, so they love each other very much. I am also one of them, so I know what kind of bounties are in the love for the light and the Qur'ān. Thus, when our friends speak, whether on the phone or in person, after performing a lover-like worship, from their speech is produced a paradise-like fragrance. I speak the truth. Mawlā has enriched me with the wealth of truthfulness, so I must honestly and justly praise true knowledge and appreciate its servants.

3. Since the people of faith are going to be incredibly praised in the universal paradise of the Hereafter, why not praise them a little in the partial paradise of this world (i.e., knowledge and worship)? As the wise Qur'ān says: "And help one another in (the deeds of) goodness and piety" (5:2). There are many ways to help, one of which is encouragement. God willing! We will try to encourage our companions.

4. There is a paradise-like scene in our world of heart and soul. Every such gathering is recorded in the luminous movies there, in which our friends listened to the discourses of knowledge, or performed lover-like worship, or recited poems in praise of Mawlā, or performed supplication and *giryah-ū zāri*. May I be sacrificed for their voices! May I be sacrificed for their tears! Why shouldn't I be sacrificed, for it is the shower of spiritual blossoming, and it is lover-like worship, and to some extent, prophetic worship.

5. God has made lover-like worship (*‘āshiqānah ‘ibādat*) easy for His servants, while intellectual worship (*‘āqilānah ‘ibādat*) or worship through knowledge (*‘ālimānah ‘ibādat*) is difficult, but not impossible. I have seen in different countries many lovers of the holy Mawlā who possessed various kinds of virtues. But I envied those lovers who could silently shed tears. Envy for tears, very surprising! Why not? It is a great mercy of God.

6. See in *sūrah-yi An‘biyā’* (21:104-107). Its gist is: For every successful *mu‘min*, there is an individual resurrection and a copy of the universe. God writes in the book of deeds (*zabūr*) of those who have completed their *‘ibādat* and [have attained] recognition, that His righteous servants will be the heirs (*wāris*) of the universe (*arḡ*). This magnificent message of God is to be conveyed to those who do special *‘ibādat*, and it is for this purpose that God has sent His Beloved Prophet^(s) as a mercy for [all] personal worlds.

7. This noble Ḥadīṣ was mentioned in an earlier article: “*Inna’llāha jamīl^{un} yuḥibbu’l-jamāl* = Indeed, God is the bearer of (inner) beauty, therefore He likes (inner) beauty”. There is no inner beauty and elegance without knowledge and wisdom. You should believe that knowledge and wisdom are the progressive ladder without which a person can neither see the inner beauty and elegance nor attain their own recognition in the mirror of the image of the Compassionate.

8. *Al-ḥamdu li’llāh!* This is a soul-nourishing and exhilarating glad tidings that our friends have won the battle of knowledge of their time. What a great felicity is this! Since this is the truth and the reality, we must express our gratitude for this unique favour and by His grace and His favour have good wishes and prayers in our hearts for everyone!

Islamabad
14th April 1998

Allāh's Spiritual House

1. Although Allāh, the Glorified, the Exalted, transcends space and spacelessness, everyone knows that there is a holy house of Allāh in the physical world, and that is Khānah-yi Ka'bah. It symbolises and testifies to the spiritual house of God, the reality of which is the Imām^(c) of the time, who is the real and luminous house of God. Indeed, the eternal treasure of beatific vision (*ru'yat*) and recognition (*ma'rifat*) is present in it.

2. The wise Qur'ān emphatically points out the reality that everything exists in pairs (55:52, 13:3, 51:49, 36:36). Thus, without doubt, Allāh has two dwellings, one physical, which is the symbol, and the other spiritual, which is the symbolised. This spiritual one is the Imām^(c), who is the luminous house of Allāh, i.e., the prosperous house (*baytu 'l-ma'mūr*), in which is everything that belongs to God (36:12).

3. The spiritual house of God (i.e., Imām^(c)) has been praised in several places in the holy Qur'ān. The translation of one blessed verse is: "And they say: 'If we follow the guidance with you, we shall be carried off from our land'. Have We not established for them a secure sanctuary, to which are brought the fruits of all things? (And this is) a sustenance from Our nearness, but most of them know not" (28:57). Whoever recognises the exalted Imām^(c) in luminosity [i.e., at the rank of intellect] enters God's *haram* (i.e., sanctuary, refuge), where the fruit of all things automatically comes to them. This is the special sustenance from God's presence. Physically, nothing bears fruit except a few trees, but in spirituality, the soul of everything is its fruit, in which there are numerous bounties.

4. We have repeatedly talked about the particles of souls in our writings. Its various examples in the wise Qur'ān are: fruits (*samarāt*), people, hosts (*junūd*), birds, Gog and Magog, angels,

everything (*kullu shay'*), etc. Thus, God addressed Ḥaẓrat-i Ibrāhīm^(c), who was the Imām and *baytu'llāh* (God's house) in his time, as follows: "And proclaim the pilgrimage among people, that they come to you on foot and (mounted) on every lean camel coming from every deep ravine" (22:27). This command was fulfilled when Ḥaẓrat-i Ibrāhīm^(c)'s faculty of Isrāfil^(c) (*quwwat-i Isrāfiliyyah*) blew the trumpet of resurrection and [consequently] all the people of the world in the form of particles came to visit him (*ziyārat* = *hajj*, i.e., pilgrimage).

5. The particles of souls (i.e., people) come to the spiritual house of God, i.e., Imām^(c), in various examples. See *sūrah-yi Banī Isrā'il*: "The day when We shall summon all the people of time with their Imām" (17:71). This noble verse is on the one hand the universal principle of Imāmat and on the other hand the universal principle of resurrection. Thus, [according to this verse] a hidden spiritual resurrection takes place in the time of every Imām^(c), and every resurrection is linked to the Imām^(c) of the time. This very resurrection is the spiritual pilgrimage in the example of Ḥaẓrat-i Ibrāhīm^(c), and there are numerous examples of these particles of souls.

6. This treasure of God's, Prophet(s)'s, Imām^(c)'s, as well as *'arīf*'s own recognition is in the personal world. Therefore, it is essential that the people of faith attain the highest rank of the knowledge of certainty, so that they may consequently enter through the gate of the eye of certainty, and after its observations they may ascend to the truth of certainty. However, this extremely difficult journey is not possible at all without the guidance of the Guide^(c) of the time [i.e., the true Imām^(c)]. In any case, the knowledge of certainty is indispensable.

Margala Towers, Islamabad

Thursday 18th Zū'l-Hijjah 1418 AH / 16th April 1998 AD

Note: We are planning to write some historical words about those *'azizān* who have rendered valuable services. As the USA is very far away, we will give priority to our friends there. Governors are

requested to help us with their worthy suggestions. Thank you!

The Chain of Adams

1. One of God's blessed and holy names is "*al-Hakīm*", which means sage, perfect and wise. "*Al-hakīm*" is also one of the names of the holy Qur'ān, as God says: "Yā Sin (O *Sayyid*!) By the wise Qur'ān" (36:1-2). Here it is evident that the glorious Qur'ān is the fountainhead of everlasting wisdom, and to benefit from it, it is extremely necessary to know the principles and methods of wisdom. Moreover, how God praises wisdom in the mighty Qur'ān is unprecedented.

2. The Lord of honour, in His pure speech, has made a wisdom-filled mention of the everlasting bounties of the eternal paradise, in which the praise of the springs and streams of paradise is prominent. The question arises: Can the water of springs and streams be still or stagnate? Especially the water of springs and streams of paradise? If not, what is the allusion to wisdom in this flow and continuity? Is it correct to say that the revealed light (*nūr-i munazzal*) and the manifest book (*kitāb-i mubin* = Qur'ān) are the two fountainheads of knowledge and wisdom? If this is true, they must contain gradual guidance for all periods as well as the solution to all contemporary problems. This proof is very logical indeed.

3. According to a sacred saying of God, the Knowing, the Seeing, there are signs (*āyāt*) in the physical world as well as in the personal world (41:53). Furthermore, by studying these signs, one can gain knowledge of the Divine habit and the law of nature. Thus, this reality has been fully established through the luminous proofs of the Qur'ān and the external and internal worlds, that in God's Godhead creation is constant; it has no beginning and no end. Therefore, similarly, the chain of Adams continues forever without beginning or end.

4. Since paradise is the most sublime place, great secrets are hidden in its unprecedented bounties. The most amazing fact is that

everything impossible in this world becomes possible in paradise. For example, the secrets of the pictures in the bazaar of paradise: whoever wants to become like [the one in] any picture can become like it.⁵ These pictures are not lifeless, but they mean houris, *gilmān* and other people of paradise, because there is nothing lifeless and without intellect in paradise.

5. **Historical Words:** Some of our most beloved students are living an Islamic and religious life in the great country of the USA. All of them prostrate themselves on this earth before the One God and recite the *ṣalawāt* for Ḥaẓrat-i Muḥammad^(s) and his progeny. They also light the lamps of luminous knowledge. Indeed, mercy and blessings are showered upon these believing men and women. All of us together have now become an institution of knowledge, which is of great importance; as well as a university, an army of knowledge, a personal world, a universe, a collective book of deeds, a minor resurrection, a picture of the beloved, a sharp sword and much, much more.

6. Governors and *‘Ilmī* Soldiers, whether they live in the East or in the West, their honourable names will forever remain alive and shining in the golden achievements of our organisation. I am convinced that the greatest and unique service in the world is one only, and that is to spread the light of knowledge and wisdom of the noble Qur’ān and the manifest Imām^(c). It is my fervent hope that pure Mawlā^(c) will be extremely kind to each of these servants, and that by his mercy every virtuous wish of our *‘azizān* will be fulfilled, *Āmīn!*

7. The swift and gilded pen of Shāh-i Nāz Salīm Hunzai has done the magnificent work of interviewing some of our friends. Now she has to take this work even further. As you know, the project of writing history and its preliminary work began a long time ago in various forms. For example, writing a dedication for an *‘aziz*, which happens to be longer because it is written in a modern style, otherwise it traditionally ends in just one sentence; continuing the tradition of writing letters of knowledge; words written for *‘azizān* on the occasions of opening ceremonies of books, the means of

photography and [video] recording; meetings, appointments, assemblies, welcome gatherings, farewells, and so on. These are the means of historical records. Therefore, we are going to send you a complete questionnaire, and you can prepare its answers from your memory, etc. Your organisation has accomplished the greatest feat of a silent revolution, and its spiritual, external and esoteric (*ta'wili*) discoveries are very amazing. Therefore, this is the right time to write its history; otherwise later on, you will forget many of its precious memories, and you will not find me either.

8. In the beginning, our beloved organisation was very small, limited, alone and unsupported. There were hurdles and difficulties at every step. But the hand of this humble servant never let go of the holy hem of the kind Mawlā^(c). As a result, the problems gradually began to diminish, and the time came for the manifestation of the hidden blessings of the holy Lord. The luminous lamp of the knowledge and wisdom of the holy and pure Imām^(c) automatically summoned its aware moths, burned them and endowed them with the luminous eternal life.

9. The great objectives of our organisation are:

- a. To spread the knowledge and wisdom of the revealed light and the manifest book (i.e., Qur'ān) to attain the pleasure of God and His beloved Prophet^(s);
- b. To conduct research in spiritual science as proof of the universal wisdom and the greatness and supremacy of the Qur'ān and the spirit of Islam;
- c. To renew the introduction to the knowledge and recognition of the Ismaili religion to pave the way for unity among Muslims;
- d. To reveal the secrets of Islamic universality and humanity, etc.

Margala Towers, Islamabad

Saturday 20th Zū'l-Hijjah 1418 AH / 18th April 1998 AD

The Teacher of Mawlā's Love **(*Mudarris-i 'Ishq-i Mawlā*)**

1. “*Mudarris-i 'Ishq-i Mawlā*”, how beloved and beautiful is this appellation! Such a glorious natural title, in which there is no creaturely intercession or artificial invention, is an extremely great reward from God for a fortunate *mu'min* or *mu'minah*. It is because of all the virtues that God has bestowed on them. You must be realising that I want to pay due tribute to those beloved sons and daughters of the holy Imām^(c) who always recite profound *manqabat* and *ginān* in their very sweet and fine voices. God willing, the spiritual benefit that the fortunate *jamā'at* is receiving through this unique lover-like way of worship is immeasurable and inestimable.

2. I will call every angelic *manqabat*-reciter: “*Mudarris-i 'Ishq-i Mawlā*”, because they enlighten the hearts of the fortunate members of the beloved *jamā'at* with the pure lesson of Mawlā's love. Thus, each one of them is a living institute as well as a teacher; otherwise, where [in the world] is the school of heavenly love? There is an institute or a training centre for every science and art in today's material world, but what is the means to teach the wisdom or spiritual science of the holy love for God, the Prophet^(s) and the Imām^(c) of the time? Is religion anything other than the love for Mawlā?

3. An extremely important and useful book named “*Qānūn-i Kull*” has recently been completed. Its purpose is to acquire knowledge with the help of the concept of universal (*kull*) or universals (*kullīyyāt*) or the universal of universals (*kull-i kullīyyāt*). For example, the manifest Imām (*Imām-i mubīn*, 36:12) is a subtle heavenly universal or compendium or treasure in his spirituality (*bāṭin*). In this case, a very amazing wisdom-filled question is: Along with all other essential things, are the spiritual Psalms also present in the manifest Imām^(c) or not? No one has ever

asked such a unique question. Anyhow, the answer to it certainly is: Why not? The spiritual Psalms are present in the personal world of the manifest Imām^(c). Some of the things associated with it are: The angel of love (*jadd* = Isrāfil^(c)), the *nāqūr* of resurrection, the recitation of *tasbiḥ* by mountains and birds, etc. This shows that Ḥaẓrat-i Dāwūd^(c)'s speaking Psalms were in spirituality and his silent Psalms existed physically. Thus, the recitation of *manqabat* of Mawlā's love, accompanied by sacred music, is absolutely in accordance with the physical and spiritual Psalms. Praise be to Allāh!

4. God says in *sūrah-yi Sabā*: "O children of Dāwūd! Act in the way of gratitude. And very few of My servants are (practically) grateful" (34:13). Ḥaẓrat-i Dāwūd^(c) was the Imām of his time, so the wisdom (i.e., *ta'wīl*) of this noble verse refers to the Dāwūd^(c) of the time (i.e., the Imām^(c) of the time) and to his spiritual children. This means that everything is [spiritually] present in the Imām^(c) of the time, including all the spiritual bounties that were bestowed upon Ḥaẓrat-i Dāwūd^(c). Thus, *mu'mins* are commanded to attain all the spiritual bounties by following the footsteps of their spiritual father and to perform practical gratitude in this way.

5. It is said in *sūrah-yi Šād*: "O Dāwūd! Verily, We have appointed you a vicegerent in the earth (like Ādam^(c))" (38:26). This reveals the reality that every Imām is a vicegerent in the universal earth and heaven in his time, because the universal earth means the Universal Soul (*nafs-i kullī*) and the universal heaven means the Universal Intellect (*‘aql-i kullī*). Both are separate as well as one. Therefore, you too have to become a vicegerent in the universe like your spiritual father.

6. The spirit of the heavenly books such as *Šuḥuf*, *Tawrāt*, *Zabūr*, *Injīl*, *al-Kitāb*, etc., is present in the personal world. It is said in *sūrah-yi An‘m-biyā*: "And verily We have written in the *zabūr* (i.e., in the book of the personal world) after remembrance and worship (by *‘arīf*) that My righteous servants will inherit the (universal) earth" (21:105). The book of the personal world is called *zabūr* because it is also the *zabūr* (Psalms) of Ḥaẓrat-i Dāwūd^(c). My Burushaski

poetry mentions *ṣūr-i Isrāfil* (trumpet of Isrāfil), *nāqūr* (trumpet) as well as *purēlo* (flute), as the following is one of the couplets:

Je dáyalam síure israaḥīl puréluwe moojizáa héenan
Qiyaamáte gon duwárilaa qheér ye muú dáalin le éerin dan

Translation: I have heard (the sound of) *ṣūr-i Isrāfil*, which is the miraculous music of the flute (of love). Perhaps the dawn of resurrection is now here, so, O friends! Wake up from the slumber of negligence.

7. I have seen some *manqabat*-reciting earthly angels and was taken aback by their sweet voice. There was some lawful magic in their melodious voice, or the miracle of the trumpet of resurrection was working in their blessed voice. God preserve them from the evil eye! May their angelic virtues never diminish, but rather increase and be multiplied day by day, *Āmīn!*

Margala Towers, Islamabad

Sunday 28th Zú'l-Hijjah 1418 AH / 26th April 1998 AD

The Esoteric Aspect of the Story of Saul (Ṭālūt^(c))

1. A brief explanation of the noble verses from *sūrah-yi Baqarah* (2:246-251) is that *al-qitāl* (battle = spiritual battle) is resurrection, which is also the final invitation to the true religion. *Malik* (king) is the Imām^(c) without whom the spiritual battle, i.e., the resurrection, is not possible (17:71). *Ba^caṣa* is derived from *ba^cs*, which means to breathe life into someone, to raise someone, to become alive, to send. It means that Ḥazrat-i Ṭālūt^(c) came to life after death by God's command. Thus, God and His Prophet Samuel (*Shamū'il*^(c)) made Saul (Ṭālūt^(c)) the king (Imām) of Banī Isrā'īl. Moreover, earlier and later, God granted him seven great spiritual miracles as mentioned below:

- 2.a. To revive after death. This is a very great miracle. See its details in our books.
- b. Universal knowledge.
- c. Universal body, i.e., the *ibdā'ī* body (*jussah-yi ibdā'iyyāh*), as it is said: *bastat^{an} fi'l-ilmī wa'l-jismi* (abundance in knowledge and stature).
- d. The inheritance (*mirās*) of the prophets, which contains great spiritual things.
- e. Imāmat, which is unique and unprecedented, that is, there cannot be another person like the Imām in his time.
- f. God's guidance.
- g. Resurrection or spiritual battle, through which the whole universe is subjugated.

3. It is said in *sūrah-yi Ra^cd*: "And everything with Him is measured" (13:8). This means that the dimension of paradise is equal to the universe. The extent of knowledge is also equal to the universe, since there is nothing to be known outside it. The journey of the subtle body is within the boundaries of the universe.

This noble verse also alludes to the fact that the universe itself, or the universes as a whole, are according to a measure, although they expand, but are enfolded again. God, the Omnipotent, creates limitless things out of finite things, just as He creates week, month, year, century and infinite time out of the renewal of day and night.

Margala Towers, Islamabad

Tuesday 8th Muḥarram al-Ḥarām 1419 AH / 5th May 1998 AD

Note: The above-mentioned Qur'ānic wisdoms are indispensable for the recognition of Imām.

The Kingdom of the Personal World

1. From the *ḥadīṣ* of recognition (*ḥadīṣ-i maʿrifat* = *manʿarafa*),⁶ the wise people are certain that God, by His infinite mercy, has made the personal world the means of absolute recognition. For this reason, God, may His glory be glorified, includes the heavens and the earth (i.e., the subtle universe) in the personal world of an *ʿārif*, so that he may attain the treasure of recognition in his own being. This is the greatest favour of the Lord of Honour to His servants. Although there is an apparent mention of self-recognition in the subject of recognition, its purpose is that the believing traveller on the spiritual path (*muʿmin-i sālik*) should first attain the great bliss of merging in the Imām^(c), so that by this means they may reach the supreme goal of merging in the Prophet^(s) and merging in God. Without this means, the subjugation of the personal world as well as that of the universe is not possible at all.

2. Ḥaẓrat-i Mawlā ʿAlī^(c) has said in his *Dīwān*: “Do you think that you are a small body while the macrocosm is (potentially) contained within you?”⁷ Thus, we say with certainty that those fortunate travellers on the path of spirituality who succeed in the extremely difficult exercise of “Merging in the Imām” see all great miracles of resurrection with the inner eye. They receive in a practical way the answer to every question related to the gathering and dispersing (*ḥaṣhr-ū nashr*). In short, resurrection is not physical, but hidden and spiritual, through which the spiritual kingdom is established in the personal world.

3. Among the marvellous and wonderful examples of the personal world, the example of the spiritual kingdom is of great importance. It has many names. Therefore, the spiritual kingdom was first given to Ḥaẓrat-i Ādam^(c) under the name of Divine vicegerency. Every essential law of religion exists from the very beginning in accordance with the Divine tradition and is not created later. That is to say, the great kingdom (4:54) that God bestowed

upon the progeny of Ibrāhīm^(c) and the progeny of Muḥammad^(s) has existed since the time of Ādam^(c), because God, the Exalted, had chosen His vicegerent from among the people of the time and had bestowed upon him the spiritual kingdom (3:33).

4. Indeed, ^cAlī^(c) of the time [i.e., Imām^(c) of the time] is the gate of the knowledge and wisdom of the holy Prophet Muḥammad^(s). Thus, the *mu'min-i sālik* who attains union with the manifest Imām^(c) (36:12) continues to see in his personal world the innumerable wonders and marvels and the magnificent miracles of the spiritual kingdom of the exalted Imām^(c). Every miracle is full of knowledge and wisdom. There is no doubt that the Imām^(c) possesses the spirit and spirituality of the Qur'ān, and it is in this sense that he is the speaking Qur'ān (*Qur'ān-i nātiq*) and the Light (*nūr*) for the manifest book (*kitāb-i mubīn*). So, if you want to receive the precious benefit of the Qur'ānic *ta'wīl* directly from the holy and pure Imām^(c), then you should merge in your Imām^(c) of the time through ardent love, devotion, knowledge and obedience. This single merging will fortunately serve the purpose of three merging for you [i.e., *fanā' fi'l-Imām*, *fanā' fi'r-Rasūl* and *fanā' fi'llāh*].

5. You must have noticed how magnificent the treasures of gems hidden in the esoteric aspect of the story of Ḥaẓrat-i Ṭālūt^(c) are. Though I mention the miracles of knowledge of the ^cAlī^(c) of the time, at the same time I fear lest we all become ungrateful and indifferent to these spiritual bounties. All of you pray and supplicate for Divine grace, and simultaneously strive to become strong in knowledge, so that you may sincerely render the service of knowledge to all. In this way, you will be able to perform practical gratitude.

6. Ḥaẓrat-i Imām^(c) is the locus of manifestation of Divine wonders and marvels (*mazharu'l-^cajā'ib wa'l-garā'ib*). His command is apparent as well as hidden, in speech and action, in explicit words and in silent allusions. We may have been commanded to fulfil a particular task for which we may be negligent. Surely, we have been entrusted with a great responsibility and a great service.

7. O my *‘azizān*! When the holy Imām^(c) bestows the luminous knowledge on one of his followers, there is expediency and wisdom in it, and it is Imām’s own programme. So why should such a follower have false fear of anything? God willing! The spreading of the light of knowledge will gradually dispel hostile and unpleasant questions and greatly help those who are interested in true knowledge, *al-ḥamdu li’llāh*!

Margala Towers, Islamabad

Wednesday 9th Muḥarram al-Ḥarām 1419 AH / 6th May 1998 AD

Esoteric Invitation in the Story of Ādam^(c)

1. Extremely great secrets of the true mission (*daʿwat-i haqq*) are hidden in the story of Ḥaẓrat-i Ādam^(c) (the first *nāṭiq*), as the wise Qurʾān says: “And (remember that time) when your Lord said to the angels: ‘Indeed I am going to appoint a vicegerent in the Earth’” (2:30). **First Wisdom:** This noble verse not only tells the story of the Ādam^(c) of this cycle, but also alludes to all the Ādams^(c). **Second Wisdom:** “*Arḏ*” refers to the planet Earth as well as to the personal world, the universe, the Universal Soul, and the Universal Intellect. **Third Wisdom:** It is also an extremely great secret that the vicegerency of Ādam^(c) was also in the heavens. God willing, we shall present its proof.

2. Since the eternal tradition of God remains the same and no change is ever possible in it, Divine vicegerency has to be eternal. It exists sometimes under the name of Prophethood (*nubuwwat*) and sometimes under the title of Imāmat, but the chain of the great vicegerency continues forever in the world. The sign of its permanence is [hidden in the word] “*arḏ*”, so as long as there is *arḏ* (earth, i.e., the world of humanity), the chain of the vicegerency of Ādam^(c) will continue, because it [i.e., the vicegerency] means the light of guidance and people are always in dire need of guidance.

3. It is correct, as a first lesson, to consider the planet Earth as the sign of perpetuity and the limit of the vicegerency of Ādam^(c) and his children. The teaching of the higher level is that God’s earth as a whole is extremely vast, for every personal world, every planet, every star, the vast atmosphere, the universe, the Universal Soul and the Universal Intellect are all His earth and it is undoubtedly this very earth of God whose vast expanse is extolled in the wise Qurʾān (29:56, 39:10). Thus, the great vicegerency is in reality God’s own sovereignty, which is eternal, and in which lies a great trial of knowledge not only for human beings but also for angels.

4. The creation of Ādam^(c), as that of all other Perfect Men, took place in three stages: physical creation, spiritual creation, and intellectual creation. The last creation (i.e., intellectual creation) took place in the Sacred Sanctuary (*ḥaẓīrah-yi quḍus*), where God created him in the Image of the Compassionate and thus, he became the mirror of the Divine attributes. It was in this place that he taught the angels the knowledge of names (*‘ilmu ’l-asmā’*), and it was in this place that the angels prostrated themselves before him for the last time.

5. According to a prophetic tradition, it is a fact that the Qur’ān has an exoteric aspect and an esoteric aspect. So why don’t we first look for the esoteric aspect in the story of Ādam^(c), because that is where the invitation to the esoteric aspect begins? Every *Nātiq*, every *Asās*, and every Imām is the Ādam of his time, and God breathes into each of them His Spirit, just as He breathed His Spirit into the Ādam^(c) of this cycle (15:29, 38:72). God’s Spirit means His light. The same word (i.e., *nafakha*) is used [in the Qur’ān] both for breathing of the spirit and for blowing the trumpet. The reason for this is that whenever the time comes for the breathing of the Holy Spirit in a Perfect Human Being, Ḥaẓrat-i Isrāfīl^(c) blows the trumpet of resurrection. This is the greatest secret that is beyond the knowledge of the common people.

6. Four types of angels have been recognised: atomic angels, physical angels, spiritual angels, and universal angels (i.e., the celestial bodies). All these angels prostrated themselves in their own way before God’s vicegerent Ādam^(c). Prostration actually means obedience. All angels prostrate themselves before every Prophet and Imām. This prostration is for the aforementioned Spirit, which is a living light. The greatest description of light is that it encompasses all the Divine attributes.

7. See *sūrah-yi Āl-‘Imrān* (3:33).⁸ God had chosen Ādam^(c), Nūḥ^(c), the family of Ibrāhīm^(c) and the family of ‘Imrān^(c) over all the people of the world. Here, this reality is evident, that even in the time of Ādam^(c) there were people from whom he was chosen by God, and thus the case of the selection of Ādam^(c) is like that of the

other persons [mentioned in the verse]. Had there been no people at the time of Ādam^(c), the holy Qur’ān would not have said this. The purpose of this selection was to ensure that the source of guidance, rectitude, knowledge and wisdom continues to exist for the people.

8. The invitation to the esoteric meaning in the story of Ādam^(c) lies in the fact that the great vicegerency bestowed upon Ḥaẓrat-i Ādam^(c) contained the secrets of the rank of Prophethood as well as those of the rank of Imāmat. The prostration of the angels was in the sense of every kind of obedience and submission, and the angels who prostrated and obeyed were the *mu’mins* in particular. This shows that the secrets of the holy Prophet^(s) and the exalted Imām^(c) are hidden in the story of Ādam^(c).

9. Read carefully the subject of the Divine habit (*sunnat-i Ilāhi*) in the wise Qur’ān. See in particular the last verse of *sūrah-yi Mu’min* (40:85),⁹ so that you may know that God’s tradition (habit) has continued unchanged and with the same glory in the personal worlds of His special servants. This means that the living realities and recognitions of Ādam^(c)’s vicegerency still exist today, and those believing men and women who wish to see them can see them in their own beings, that is, in their own personal worlds. This task is extremely difficult, but not impossible.

10. In ancient times, the worldly kings were called “*ẓill-i Ilāhi* (God’s shadow)”, in which there was no reality. In fact, the reality is that every Prophet and every *wali* (i.e., Imām) is God’s shadow in his time. However, it is important to remember that this shadow [of God] is luminous, for the sun does not have a shadow, but a reflection. Thus, God’s shadow means the revealed light (*nūr-i munazzal*, 5:15). You can see the noble verses related to God’s shadow in *sūrah-yi Furqān* (25:45) and in *sūrah-yi Nahl* (16:81). Thus, the Perfect Human Being, who should really be called God’s shadow (*ẓill-i Ilāhi*), is the one who is also the locus of manifestation of Divine attributes as well as the mirror of His splendour.

11. It is certainly a great secret that the holy Lord had bestowed upon Ḥaẓrat-i Ādam^(c) the vicegerency of the whole universe.

This means that God enfolded all the heavens and the earth in the personal world of Ḥaẓrat-i Ādam^(c). This very act is also the subjugation of the universe (45:13). The Lord of the world had also taught him the knowledge of names (*‘ilmul-asmā’*), in the light of which he saw how the attributive names [of God] did their work. For example, through the action of “*al-Qābiẓ*” the heavens and the earth unite and come together in God’s fist, and through [the action of] “*al-Bāsiṭ*” they return to their respective places to expand. This also reveals the secret of the joining together and the splitting apart (*ratq-ū fatq*) of the heavens and the earth (21:30).

12. In the unique and eternal kingdom of God, there are two extremely astonishing things: the law of ranks (*qānūn-i darajāt*) and the law of equality (*qānūn-i musāwāt*). Thus, whenever God enfolds the universe in the Sacred Sanctuary, everyone’s equality (i.e., Monoreality) takes place in the Pearl of Intellect (*gawhar-i ‘aql*), and when He unfolds it, infinite ranks are created. This shows that there are not only ranks in God’s godhead, but also equality.

13. There are two kinds of Satans: Satans from among the human beings and Satans from among the *jinn*s (6:112). God had made them the adversaries of every prophet, and there is great wisdom in this. The same law was also laid down for Ḥaẓrat-i Ādam^(c). Although the battle of Satans is extremely intense and full of mischief and wickedness, the friends of God are ultimately victorious.

14. One of several *ta’wils* of Ādam^(c), Ḥawwā^(c) and paradise is that the intellect and soul are the Ādam and Ḥawwā in the personal world and the Sacred Sanctuary is the paradise. Now read the verse in the holy Qur’ān: “And We said: ‘O Ādam! Dwell you and your wife in paradise, and eat freely thereof wherever you wish, but approach not this tree lest you be of the unjust’” (2:35).

15. You must have reflected on the cycle of water, that it is the “universal (*kull*)” of many of its particles. Moreover, one of the great characteristics of a whole or a universal is that it possesses a number of contrasting qualities. In the case of water, for example, it rises and yet falls at the same time. It is cold in one place and

warm in another. It is both still and moving. It is frozen as well as flowing. It is a drop as well as a river. So, in the light of this evidence from the external world, I will say that Ḥaẓrat-i Ādam^(c) came out of paradise with regard to the lower “I” (*anā’-yi suflī*), but remained in paradise with regard to the higher “I” (*anā’-yi ‘ulwī*). Remember! There is the greatest trial in the story of Ādam^(c).

Margala Towers, Islamabad

Monday 14th Muḥarram al-Ḥarām 1419 AH / 11th May 1998 AD

The Revealed Light and the Manifest Book

1. O fortunate *‘azizān*! O lovers of the light of guidance! You have repeatedly heard and read about the revealed light. Indeed, each time it has a new splendour and a new theophany. This is the characteristic of the wise Qur’ān that its wonders and marvels never end and God willing! It will be so even today. Let us do some research in the illumination of the Divine speech: is the manifest book a light, or is the master of the book a light? Or are they both separate lights? Or is their light internally a single light? The categorical answer to this question is present in the wise Qur’ān: “Indeed there has come to you from Allāh, a light and a manifest book” (5:15). It is clear from this noble verse that the teacher of the book (i.e., the holy Prophet^(s)) is the light and the holy Qur’ān is the book. However, in the Prophet^(s)’s heart, the holy Qur’ān is also a spirit and a light (42:52).¹⁰

2. The holy Prophet^(s) had become light even before the revelation of the Qur’ān. Later, the spirit of the Qur’ān was gradually revealed to his blessed heart. From this living spirit, God made the internal light of the Qur’ān. It is extremely important to understand this wisdom-filled purport, which is at the end of *sūrah-yi Shūrā* (42:52). Thus, it is a fact that God’s speech (i.e., Qur’ān) is externally a holy book and internally a living light. However, you should never forget that the inner living light of the book is one and united with the inner light of the teacher of the book, because there is unity between the lights.

3. The extremely important wisdom should always be remembered that the heavenly book exists in the heart of the *Nātiq*, *Asās*, and the Imām in the form of a living spirit and a living light. This wisdom-filled allusion is present in various places in the wise Qur’ān. For example, in *sūrah-yi Mā’idah* (5:15, 5:44, 5:46) it is said that before the Mighty Qur’ān, the Torah and the Gospel were in the same way a light in the heart (i.e., the personal world) of the

Nātiq, *Asās* and the Imām. The translation of this noble verse is: “Verily, We sent down the Torah (on the heart of Mūsā), in which was guidance and a light. The Prophets who submitted to Allāh used to judge among the Jews according to it (i.e., the inner Torah), and (similarly) *rabbāniyyūn* (i.e., the Imāms) and *aḥbār* (i.e., the *Dāʿīs*) also used to judge according to what was entrusted to them from Allāh’s book, and they were witnesses to it ...” (5:44).

4. See in Daʿāʾimuʾl-Islām¹¹ that the above translations of *rabbāniyyūn* and *aḥbār* are in accordance with the saying of Ḥaẓrat-i Imām Jaʿfar al-Šādiq^(c). Thus, the spiritual Torah was entrusted to the Prophets, Imāms and *Dāʿīs* in their personal world, and therefore they used to see its spirit and spirituality, and its light and luminosity. It is for this reason that they were witnesses to it. It means that after the *Nātiq*, the light of the Qurʾān is also cast on the mirror of the heart of the *Asās*, *Imām*, *Bāb*, *Hujjat* and *Dāʿi*. In other words, these are the hierarchs of religion (*ḥudūd-i dīn*) in whom a spiritual revolution occurs from the higher to the lower, encompassing the esoteric bounties of the Qurʾān.

5. It is said about the Gospel (Injil): “And We gave him (i.e., ʿĪsā^(c)) Injil, in which was guidance and light” (5:46). This means that there was spiritual guidance and speaking light only in the Injil which was in the personal world of Ḥaẓrat-i ʿĪsā^(c). The greatest of the descriptions of light is that Allāh, the Exalted, is light Himself, as it is said: “Allāh is the light of the heavens and the earth (of the personal world)” (24:35). Thus, God’s holy speech, which Ḥaẓrat-i ʿĪsā^(c) used to hear in his soul and spirituality, was light. Sometimes, instead of speech, there is an allusion (*wahy*) with the vision (*ruʾyat*), and sometimes the Divine speech manifests through an angel, Prophet, *Asās*, or Imām. This is a succinct description of the theophanies of light.

6. It is said in *sūrah-yi Anʿbiyāʾ*: “And verily We gave to Mūsā and Hārūn the criterion and a light and a remembrance for the righteous” (21:48). This Divine speech mentions three great bounties that God had bestowed upon Ḥaẓrat-i Mūsā^(c) and Ḥaẓrat-i Hārūn^(c), namely, *Furqān* (criterion, i.e., the collection of miracles),

nūr (light), and *zīkr* (remembrance, i.e., the supreme name = the collection of [God's] beautiful names = exhortation). The spiritual Tawrāt is also hidden in these meanings. Indeed, all these supreme bounties were also attained by the hierarchs of religion (*hudūd-i dīn*) according to their ranks, for the righteous (*muttaqīn*) here mean the hierarchs of religion.

7. In *sūrah-yi Mā'idah* it is said: "And We have revealed to you the Book with truth, confirming the scripture that came before it and a guardian over it" (5:48). The original [i.e., luminous] form of the previous books was in soul and spirituality, so the Qur'ān verifies this form [of the previous books] and not of any interpolated book. Moreover, this pure book of God is a guardian of the previous heavenly books in the sense that the living spirit and the light of all those books is present and preserved in the spirit and the light of this book, because there can be spirits in one spirit and lights in one light.

8. The spirituality and luminosity of the heavenly books constantly demonstrate the renewal of similitudes (*tajaddud-i amṣāl*) in the holy light of *Nāṭiq*, *Asās*, and Imām, through which all the secrets of each heavenly book are unveiled to them. But the question is, do *Bāb*, *Hujjat* and *Dā'ī* see the living spirit and the living light of the heavenly book or not? And if they do, to what extent do they see it? An excellent answer to this question has already been given, but for the sake of knowing more, several answers can be given. The Qur'ānic story of Ḥaẓrat-i Maryam^(c) is very appropriate as an answer [to this question], because she is in fact an example of *Bāb*, *Hujjat* and *Dā'ī*. Read the following Qur'ānic realities and recognitions that pertain to her:

9. The first point is that Ḥaẓrat-i Maryam^(c) was given the Supreme Name for the sake of spiritual elevation. The holy Qur'ān (4:171) refers to the Supreme Name as Allāh's word (*kalimatu'llāh*) and Allāh's Spirit (*rūhu'llāh*), in which was the light of Ḥaẓrat-i 'Īsā^(c). The second point is that angels only converse with prophets and *awliyā'*. Ḥaẓrat-i Maryam^(c) was among God's friends (*awliyā'u'llāh*), so the angels not only spoke to her, but also gave

her many great glad tidings. One of these glad tidings is: “And when the angels said: O Maryam! Certainly, Allāh has chosen you and purified you, and has preferred you above the women of the world” (3:42). This means that along with all other excellences, God had endowed her with the treasure of knowledge and recognition. This is because those whom God purifies become physically, spiritually and intellectually pure, and those who are intellectually purified can hold in their hands the hidden book (*kitāb-i maknūn*) which contains all the secrets of the heavenly book (56:77-79).

10. The heavenly title of Ḥazrat-i Maryam^(c) is “*ṣiddīqah* (truthful woman)” (5:75). In the language of wisdom, it means an exalted lady who testifies to the prophets^(c) through the *ta’wīl* of the heavenly books, as it is said in the last verse of *sūrah-yi Tahrīm*: “And (similarly) Maryam, daughter of ‘Imrān, who guarded her (physical and spiritual) private parts, so We breathed into her of Our Spirit (by means of the trumpet of Isrāfīl and resurrection), and she testified (through *ta’wīl*) to the words of her Lord (namely, *kalimāt-i tāmmāt*, i.e., the Perfect Words, and *asmā’-yi ‘izām*, i.e., the Great Names) and to His books, and she was one of the (true) obedient ones” (66:12).

11. Ḥazrat-i Maryam^(c) was neither a Prophet nor an Imām, but in her personality she had clear examples of *Bāb*, *Hujjat*, and *Dā‘i*. Moreover, in her personality there was a model of the exalted ladies of the Qur’ān and Ḥadīṣ, such as Ḥazrat-i *Khadījatu’l-Kubrā*^(c), Ḥazrat-i Fāṭimatu’z-Zahrā’^(c), etc. Thus, when we see in the light of the Qur’ān and spirituality, we come to know that the spiritual elevation of Ḥazrat-i Maryam^(c) had reached the final destination, i.e., the Sacred Sanctuary (23:50). Allāh, the Blessed, the Exalted, had made Ḥazrat-i ‘Īsā^(c) and his mother Ḥazrat-i Maryam^(c), His miracle and a sign of the final destination.

12. The heart’s light continues to rise in pure hearts. Read this article carefully and tell us what is not contained in the light? If you all say that the light embraces everything, then acquire the knowledge of certainty (*‘ilmu’l-yaqīn*) in the light of Qur’ān, *ḥadīṣ*, and *farmān*, so that thereafter the eye of certainty (*‘aynu’l-yaqīn*)

and the truth of certainty (*haqqu'l-yaqīn*) may be attained and it may be observed that this same light ultimately becomes the light of believing men and women (57:12, 57:19, 66:8).

13. Material things occupy space according to their size, so all material things cannot be contained in a limited place. On the contrary, spiritual things are non-spatial, and space is not a problem for them. Thus, all the heavenly books can be contained in only one spirit of the Qur'ān (42:52). It is in this sense that the noble Qur'ān is called guardian or protector (*muhaymin*, 5:48). Also, one of the attributive names of God is *Muhaymin* (59:23). To have certitude in all the miracles of God's omnipotence, the universal (*kulliyyah*) of the rank of Imāmat is: "And We have encompassed everything in the manifest Imām" (36:12). Mawlā 'Alī^(c) has said: "I am the one who has a thousand books from the books of the Prophets" (*Kawkab-i Durri*, chapter III, *manqabat* 33).¹²

Karachi

Saturday 19th Muḥarram al-Ḥarām 1419 AH / 16th May 1998 AD

L. A. S.

1. Little Angels Soldiers: This is the organisation of the dearly beloved children of Dānīshgāh-i Khānah-yi Hikmat, which has been founded today, i.e., on 24th May, 1998. When we arrived at London airport yesterday, the most important group of the army of knowledge surrounded us with the best and most beautiful bouquets. We were drowned in the happiness of a sudden reunion. O God! What pleasant bounties have You made for Your servants! O God! You are the witness that all our friends in Pakistan have also enriched us with the wealth of happiness and joy, and [such happiness is evident from] the letters of appreciation written for the friends of the USA.

2. The moths of knowledge in London had given all the flowers and bouquets in the hands of their beloved children. The mirror of the beautiful children's cheeks displayed flowers only. This attractive scene gave me a special invitation to ponder, as a result of which all my *‘azizān* here liked my suggestion to establish a small new institution named: “L.A.S.”, for the beloved children of our organisation. Its inception will take place in *markaz-i ‘ilm-ū adab*, London, and the names of its members are as follows:

- a. Durr-i Maknun Zahir, 2 years
- b. Khalil Ali Rahman Rener, 4 years
- c. Abu Zarr Ali Amin Muhammad, 10 years
- d. Farid Rahman Rener, 10 years
- e. Shazia Mahboob Chatur, 10 years
- f. Salman Karim Amin Muhammad, 13 years
- g. Raziuddin Zulfiqar, 14 months (Candidate)

3. My second suggestion at the above meeting was also well received, that we should now call each class of Dānīshgāh-i Khānah-yi Hikmat: “Wisdom Search”, so that in the history to be written in the future, this name may become an indication of the progress

in knowledge of our beloved friends. This is a bright reality, and there is no exaggeration in it. By the grace and benevolence of pure Mawlā, all our ‘*azizān* are rendering exemplary services to the wisdom of the Qur’ān and Islam. If this humble and weak servant has written ten thousand pages, we must research and see how many special wisdoms are contained in them? One thousand? Or even more?

4. Wisdom is such a sublime and noble thing that the abundant good is associated with it (2:269). Thus, the service to wisdom encompasses many services. Every such person who acquires the knowledge of wisdom and continues to serve it is very fortunate. Study thoroughly all those noble verses of the wise Qur’ān that relate to the subject of wisdom, and read our books as the exegesis of wisdom. Therefore (God willing), the collective name of all our books, “*Tafsīr-i Hikmat* (Exegesis of Wisdom)”, is correct.

5. Every true follower of Ḥazrat-i Imām^(c) is a moth of the lamp of Imāmat. Thus, when we saw the moths of the light of love at London airport, our heart said: “Sacrifice yourself at once for these children and adults”. Among the adults were the following ‘*azizān*:

- a. Dr. Faquir Muhammad Hunzai *ṣāhib*
- b. Rashida Noormohamed-Hunzai
- c. Amin Kotadia
- d. Maryam Kotadia
- e. Rahman Renner
- f. Nimet Rahman Renner
- g. Firoza Mahboob Chatur
- h. Zahir Lalani
- i. Eshrat Rumi Zahir

Al-ḥamdu li ‘llāhi rabbi ‘l-‘ālamīn

Note: The collective name of our books is: “*Tafsīr-i Hikmat* (Exegesis of Wisdom)”. Millions of gratitude to God!

London

24th May 1998

High Educators

1. It is said in *sūrah-yi Tahrim*: “O you who believe! Save yourselves and your families from the fire (of ignorance) ...” (66:6). The wise people know that ignorance is the fire of hell, and the only means to save oneself and others from this fire is knowledge, as it is said in a *ḥadis*: *al-jāhilu fi’n-nār*, i.e., the ignorant is in the fire (even at this moment).¹³

2. It is clear from the above explanation that ignorance is in reality the fire of hell, and it is the duty of every *mu’min* to save himself and his family and children from this fire through knowledge. Thus, by God’s grace and mercy, many High Educators are being appointed in *Dānishgāh-i Khānah-yi Hikmat*. Since “High Educators” is the institution [with the aim] of educating the L.A.S., the parents of very young children must first take responsibility for this virtuous deed. Although parents do their best to educate their beloved children, there can be several advantages in having an institution to take care of this task.

3. L.A.S. Salman, the son of Vice-President L.G. Hasan Haydar Ali and L.G. Karima Hasan, performed a wonderful feat by reciting several *tasbiḥāt* in a *majlis* in Houston. To appreciate and encourage him, he was given a precious reward (i.e., a copy of the holy Qur’ān), which made not only his parents but all the *‘azizān* extremely happy. This is how the idea of the institution of High Educators was born in our heart, *al-ḥamdu li’llāh!*

London

16th June 1998

Sweet Memories of ‘Azīzān

1. Praise be to Allāh, the Lord of the worlds. The diversity of God’s infinite mercy is truly amazing. Every single wave of the ocean of compassion is extremely amazing. The whole universe is immersed in this ocean, and the ocean of mercy is immersed in the vast ocean of the light of knowledge (40:7), just as every single cell of the human body is immersed in the soul, and the soul is immersed in the pool of the intellect.

2. The Prophets and the *awliyā’* praised God Who, by His perfect power, has given the human being superiority over all the creatures. The most important thing in this regard is that those who recognise their sublime rank are the ones who recognise their Lord. Surely the greatest secret is hidden in this very recognition (*ma‘rifat*).

3. The prudence of every *mu‘min* is that he should not be lazy in the acquisition of the everlasting wealth of true knowledge, lest there be only regret and extreme remorse, for there are ranks in paradise.

4. All the achievements of our most beloved friends in the context of spreading the light of the esoteric knowledge and wisdom of Ḥazrat-i Imām^(c) are extremely unique, extraordinary, and unprecedented. The world, the age, and the people of the age bear witness to this. This is the reason why I not only like all my ‘*azizān*, but also want to sacrifice myself spiritually and intellectually for them. They are ardent lovers of my *Mawlā*, the scions of my heart, and the copies of my soul. Their memories are very sweet to me, that is why I remember them over and over again, *al-ḥamdu li’llāh*!

5. If the service of knowledge is the king of all services, why should not the friendship for the sake of knowledge be the king of all friendships? Indeed, our mutual friendship is undoubtedly as

great and supreme as a king. This favour will become eternal in paradise.

Zulfiqarabad, Gilgit

8th July 1998

All of You ‘Azīzān

1. All of you ‘azīzān are a Divine reward for me. O, the copies of my sweet soul! Say, in the light of the concept of Monoreality, who are the living chapters of my book of deeds? Who are the people who could be the speaking orchards of my paradise of knowledge? Who is the army of knowledge of my holy Mawlā^(c)? O, the moths of luminous knowledge of the ‘Alī^(c) of the time! Speak! Tell us the truth! Who are the lovers of Qur’ānic wisdom in this age? Who could be the victors of the battle of knowledge? The believers of the first rank? The monists (*muwahhidin*) of this age? The servants of the king of religion? The devoted followers of the manifest Imām^(c)? Since this is a place of resurrection and a university for the recognition of Ḥaẓrat-i Qā’im^(c), all the souls of the world had gathered here once again.

2. O fortunate ‘azīzān! Read in the light of wisdom all the subjects of the wise Qur’ān, especially the subject of test and trial, for the whole life of a *mu’min* is a trial. Dear friends! You are accustomed to swimming in the ocean of knowledge, but who will plunge into its depths? Have high aspirations and try, for there is a unique pearl at the bottom of this unfathomable ocean.

3. The eye of recognition has seen the greatest miracle of Almighty Allāh, that He first enfolds the whole universe in the personal world under the title of spiritual resurrection, and then [raises it from there and] places it in the Sacred Sanctuary. The magnificent secrets of that place are phenomenal and wonderful, *subhāna ’llāh*! Alas! If only we could reveal these great secrets with *giryah-ū zārī*! Alas! If only we could shed tears while prostrating ourselves in gratitude for a long time! I remember their sacred tears, those pearl-like tears that were scattered in Mawlā’s love. I remember that slogan of “fire of love, light of love (*nār-i ‘ishq nūr-i ‘ishq*)” and that assembly and those people in the assembly.

Al-ḥamdu li 'llāhi rabbi 'l-^cālamīn!

Zulfiqarabad, Gilgit

9th July 1998

‘Azizān’s Right

1. In the religion of Islam, there are on the one hand the rights of Allāh (*ḥuqūqu ’llāh*) and on the other hand the rights of people (*ḥuqūqu ’l-‘ibād*). A detailed account of all these rights can be found in the mighty Qur’ān. There is no doubt that not only does the teacher have the right over the students, but at the same time, the devoted students also have the right over the teacher, that the teacher should not only teach them, but should also applaud and appreciate them. In this way, the scholars who will research Dānishgāh-i Khānah-yi Hikmat, will become aware that there were severe and intense difficulties in [the accomplishment of] this magnificent feat of knowledge. If there had not been ardent love in the heart of the teacher here for his students, i.e., the office-bearers and members, and if there had not been a zeal for devotion in all of them, this organisation would have never succeeded.

2. Just as I am satisfied and content with all my other works, I am also very pleased that I have written about the individual as well as the collective achievements of my ‘*azizān*. Some of these writings are short, but they are very comprehensive. For example, if an ‘*aziz* is a president, a governor, and a high educator, then their history will be recorded in such a way that they have rendered three kinds of services in this honourable organisation.

3. The ‘Alī^(c) of the time is Imām, both externally and internally. Therefore, he has an apparent gate as well as a hidden gate. For this reason, the Ismaili religion attaches great importance to esoteric knowledge, which is certainly the soul of the religion. Millions of thanks to God that you and we are the servants as well as the lovers of this knowledge

4. The most important points are repeated to you often so that you may remember these great wisdoms well. Therefore, recite *ṣalawāt* abundantly, for it is the quintessence of the beautiful

names of God (*asmā' u'l-husnā*). Its detailed explanation will be given later.

Zulfiqarabad, Gilgit
10th July 1998

The Secrets of the Beautiful Names (*Asmā' u' l-ḥusnā*)

1. The wise Qur'ān is the greatest treasure of knowledge and wisdom of Allāh, the Blessed, the Exalted. According to the people of intellect, it is undoubtedly an established fact that the holy Qur'ān presents its teachings step by step according to the different levels of people's intellect, so that the people of the intellect (*ulu' l-albāb*) may ascend the ladder of knowledge step by step to reach the apex. In other words, it is for the purpose that they may attain the *mi'raj* of certitude and that they may enter the Sacred Sanctuary in which there is paradise with all its bounties.

2. The elegant mention here is of the beautiful names of God (*asmā' u' l-ḥusnā*), and the wisdom that all that belongs to God is living, speaking and knowing must always be remembered. Thus, the beautiful names of the sixth cycle are Ḥazrat-i Muḥammad^(s) and his progeny^(c), who are on the level of perfection in both external and internal beauty and splendour. They are the great names of God, and it is through these blessed names that it is commanded to call upon God (7:180). The great excellence of “*ṣalawāt* on Prophet Muḥammad^(s) and his progeny^(c)” in Qur'ān and *ḥadīṣ* is because it is the spirit and essence of the beautiful names, praise be to Allāh!

3. God's names are of two kinds: (a) The names that consist of letters of the alphabet that a writer inscribes and sometimes erases for some reason. (b) The other [type of] names are living, speaking, wise, knowing, noble and exalted, such as the Prophets, the *Awṣiyā'*, and the pure Imāms (*Al-Majālis al-Mu'ayyadiyyah*).¹⁴

4. Read the blessed subject of the beautiful names in the following verses of the wise Qur'ān to acquire the blessing of knowledge and wisdom: 7:180, 17:110, 20:8, and 59:24. How fortunate are those who call upon God by [His] beautiful names.

They are the ones who will be the kings of paradise (God willing!).

Zulfiqarabad, Gilgit

11th July 1998

The Treasure of Treasures – The Manifest Imām^(c)

1. O, spiritual brothers and sisters! All of you who are fortunate to live in the Ismaili world, listen to this great Qur’ānic wisdom! It is my firm belief that this great wisdom is a unique and everlasting reward for all of us, and that it comes from God’s treasure of treasures. This most comprehensive and all-encompassing treasure is the Manifest Imām^(c) (*Imām-i mubīn*, 36:12). See in *sūrah-yi Hijr* (15:21) that God has great treasures. See also in the heart of the Qur’ān [i.e., *sūrah-yi Yā-Sin*] that all treasures and all things are encompassed and counted in the manifest Imām^(c) (36:12). Thus, it is true to say that the manifest Imām^(c) is indeed God’s treasure of treasures.

2. Where and in what does Allāh, may His glory be glorified, embrace the universe in every resurrection? In the manifest Imām^(c). In which place does the Almighty gather His separate treasures at that time? In the holy and pure Imām^(c). Does God enfold the physical universe, or does He enfold its essence in the Imām^(c) of time? The essence. Could anything be excluded from this enfolding by Divine power, such as the Throne, the Dais, the Pen, the Tablet, the angels, etc.? Not at all, nothing is exempt. In such a case, where is the imagination [i.e., manifestation] of God’s vision and of all His attributes? In the manifest Imām^(c).

3. Along with the subtle universe, the Lord of the world has also encompassed all the miracles of resurrection in the manifest Imām^(c) (36:12), as the noble verse (17:71) implies that the renewal of resurrection takes place in the time of every Imām^(c). The great secret is revealed here, that the mention of resurrection is not only in the future tense, but also in the past tense and the present tense. Reflect carefully in the mighty Qur’ān. However, this is all in the language of *ta’wīl* and wisdom, as *sūrah-yi Yā-Sin* (36:12) mentions the infinite resurrections of the past, that there was a resurrection with each Imām and it was in the personal world of that Imām that

God used to enfold everything.

Zulfiqarabad, Gilgit

13th July 1998

Resurrection whilst Living

1. Why not write repeatedly about a subject if it is of the utmost importance? The subject of resurrection is extremely important for the reason that all other subjects are contained in it. This is because resurrection is that wonderful and marvellous day when God enfolds the whole subtle universe in His mighty hand. In this way, all the subjects of knowledge miraculously become the subject of resurrection, and no prudent person can doubt this reality.

2. Perfect Human Beings (*kāmilin*) and those who have attained God's recognition (*ʿarīfīn*) undergo resurrection in their lifetime, for without [undergoing] spiritual resurrection, neither perfection nor recognition can be attained. Nevertheless, the wealth of the knowledge of certainty (*ʿilmu'l-yaqīn*) can be made available to all believing men and women, but the eye of certainty (*ʿaynu'l-yaqīn*) is superior to it, and the truth of certainty (*ḥaqqu'l-yaqīn*) is the highest [rank], in which lies the treasure of treasures.

3. The spiritual resurrection that takes place during one's life is mentioned in the noble prophetic tradition: "*man^m māta fa-qad qāmat qiyāmatuhū* = whoever dies, their resurrection takes place (*Iḥyā'u'l-ʿulūm*, vol. IV, chapter 2).¹⁵ This means that whoever undergoes the death of the carnal soul, their spiritual resurrection takes place. This resurrection, in which there are innumerable benefits for the people of faith, is also called merging in the Imām^(c) (*fanā' fi'l-Imām*), merging in the Prophet^(s) (*fanā' fi'r-Rasūl*), and merging in God (*fanā' fi'llāh*).

4. What would be the nature of the great secrets and spiritual miracles of this merging (*fanā'*)? What would be the glory of the personal world in this state? How would spirits and angels be conversing? What would be the state of remembrance (*zīkr*) or remembrances (*azkār*)? In what places would the manifestation of the beatific vision take place? An essential question here is: What

is the relationship between resurrection and the knowledge of certainty? Is it [i.e., the knowledge of certainty] a result of the eye of certainty and the truth of certainty?

Zulfiqarabad, Gilgit

14th July 1998

Questions on the Burushaski Poems of ‘Allāmah Naṣīr

1. Tell us which is [‘Allāmah] Naṣīr’s first Burushaski poem? Who is it about, and when was it written?
2. How many poems are there in *Diwān-i Naṣīrī*? What is the number of couplets in it? How many poems are there in *Bihishte Asquring*? How many couplets are there in it?
3. What is the overall subject of both these books? *Hamd*? *Na‘t*? *Manqabat*? Can you tell us how many times in total the words “*Imām*”, “*Sultān*” and “*Karīm*” appear in them?
4. In this collection of ‘*arīfānah* poems of [‘Allāmah] Naṣīr al-Dīn, how many poems are in praise of Imām Sultān Muḥammad Shāh^(c) and how many are in praise of Ḥāẓir Imām^(c)?
5. Are there any verses of a historical nature in this collection? Is there the sweet mention of the Silver Jubilee in these poems? Identify such poems.
6. Which of the poems are about the blessed arrival and holy *didār* of the exalted Imām^(c)? When was such a poem or some of its verses recited in the holy presence of the Imām^(c) of the time? Who recited these verses in Gilgit and Hunza?
7. Are there any *ṣūfī* poems in the anthology of Naṣīr al-Dīn? If so, give us their titles.
8. Which of these poems are in the form of prayers? Recite their opening couplets. Have you read the poem in praise of *āb-i shīfā*? And the poem about the sacred *farmān* of the King

[i.e., Imām^(c)] of the time?

9. Is there a holy *farmān* from the Imam^(c) of time regarding his acceptance of these poems? Through which celebrated Council was this *farmān* received and in which book is it preserved?
10. It is said that the Burushaski poetry of °Allāmah Naṣīr has brought about a silent revolution in the region; is this true? Give some examples.
11. What are the various topics in these beautiful Burushaski poems? Is it true that there is a variety of subjects in the verses of some poems, while other poems have the same subject from beginning to end?
12. The wise men of the region say that the Burushaski poetry of °Allāmah Naṣīr Hunzai is unique, unprecedented and eternal. They also say that it will not only be of immeasurable benefit to the fortunate *jamā'at*, but will also be of great interest to the Burushaski-speaking community and researchers from all over the world. What is your opinion?
13. Have you read those holy sayings of Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c) that talk about the progress in knowledge and spirituality of the entire *jamā'at*? Since Ḥaẓrat-i Imām^(c) cherishes the progress of the *jamā'at*, our celebrated and great Pīrs would also have loved this, and there is no doubt that parents always want their children to prosper and progress.
14. Are there several prophecies and glad tidings in this collection of poems? If your answer is affirmative, give some examples.
15. It was not a planned programme, but a mere coincidence that those lovers of *Mawlā* who attained the great bliss of reciting Naṣīr's first Burushaski poem for the very first time were two famous sergeants of the Gilgit Scouts, who belonged to the

Diramating family. Can you tell us their names?

16. The context of the poetry of ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai is the Qurʾān and spirituality. Thus, without a shadow of a doubt, each one of his poems can be translated and explained in the form of a separate book. A bright proof of this reality is the book “*Rumūz-i Rūḥānī* (Spiritual Secrets)”. Have you read this book?
17. God’s perfect power is extremely marvellous. He has bestowed upon some of His servants the extremely sweet and pleasing bounty of a melodious voice (*lahn-i dāwūdī*). Thus, for more than half a century, an Isrāfīlī army has been rendering sacred service to the entire *jamāʿat* through the instruments and ardour of love. Will you shed some light on this reality?
18. There is a very beautiful and elegant historical poem that refreshes the memory of Mawlānā Ḥāẓir Imām^(c)’s visit to China. Tell us its title and the number of couplets in it.
19. By the grace and mercy of Allāh, every *manqabat*-reciter is a teacher of *Mawlā*’s love as well as a living school and an amazingly melodious organisation for service. Do you think this statement is true?
20. Who is this Isrāfīlī army, through whose instruments and voice a small resurrection is taking place in the assembly of lovers? Here we recall a [Burushaski] verse of our revered teacher, which translates as: “O companions, come! Resurrection is taking place, so assemble at the place of remembrance (*ẓikr*). Listen! The melody of Isrāfīl in the ear of the one who remembers (*ẓākir*) is very sweet”. Recite the original Burushaski verse.
21. Have you read the book *Zabūr-i ʿĀshiqīn* (The Psalms of Lovers) in detail? What subject does it deal with? What problems does it discuss?

22. Why did the revered teacher call the trumpet of resurrection “The Trumpet of Love (*ísqe burǵú*)”? Also, why did he remember the Master of the Trumpet by the name of “The Isrāfil of Happiness (*śurayeéśe Israaǵfīl*)”, even though resurrection and many other things related to it are extremely frightening?
23. °Allāmah Hunzai, intoxicated with true love, compared his existence to a flute and said that a flute’s melody of love is not composed automatically, but is the miracle of the blowing and the fingers of the person who plays it. Tell us the original [Burushaski] verse along with its translation that conveys this meaning.
24. There are two words for flute in Burushaski: *gabí* and *puréelo*. There is no example of the trumpet of Isrāfil in this world. However, because its melody is to some extent similar to that of the flute, the trumpet of resurrection is called *gabí* or *puréelo*. As °Allāmah *śāhib* says: *Je dáyalam síure israaǵfīl puréeluwe moojizáa héenan + Qiyaamáte gon duwárilaa qheér ye muí dáalin le éerin dan*. Translate this verse.
25. The Ismaili religion is full of gems of *ma°rifat*, and *ma°rifat* is another name for the recognition of Imām. Millions of thanks to God that every single book of our revered teacher is full of this eternal wealth. There is a verse: *Nasīr méne éeltiraan Qur’áane birkíś? + Zamaanáa rahnumáa alhāmdulillaa*. “*Qur’áane birkíś*” means the treasure of the Qur’ān. It is in the Hidden Book (*kitāb-i maknūn*). Tell us, where in the Qur’ān is the verse of the Hidden Book?
26. The love for God, the Prophet^(s) and the Imām^(c) is the origin and the foundation of religion, without which no worship or good deed can be accepted. To achieve this lofty goal, by the grace and mercy of Allāh, very useful work has been done here, both in prose and poetry. Tell us whether the *ḥamd*, *na°t* and *manqabat*, which are full of the kernel of knowledge and wisdom, are not the best means of religious love?

27. This Divine decree is through both speech (*qawli*) and action (*fi'li*): Whenever Allāh bestows the eternal wealth of knowledge upon one of His servants, there is [hidden] with it the command that he should give the *zakāt* of knowledge. If he does not do this, he becomes one of the unjust (*zālimin*), because the knowledge given to him is meant to be spread. Isn't this right?
28. It is evident to the people of wisdom that the only cure for the disease of ignorance is knowledge. There is also no doubt that knowledge is both the cure and the food for the intellect. So, these Burushaski poems certainly contain both true love and spiritual knowledge. What is your opinion on this matter?
29. Has there not been a special favour from Allāh on those who speak and understand Burushaski? Is it not the infinite mercy of God that Burushaski is becoming a language of literature? Isn't Burushaski among the local languages?
30. We want all the languages of our beloved region to flourish and make significant progress. In this respect, the countless services to the language that ʿAllāmah Naṣīr has diligently rendered are all exemplary. However, now and in the future, every prudent person can render useful services to his or her mother tongue. Is it impossible to do so?
31. May Allāh, the Exalted, guide all His servants to perform virtuous deeds! May His great name be exalted, and may the people of faith attain the luminosity of heavenly love! *Āmin!!*

Dānīshgāh-i Khānah-yi Hikmat, Gilgit Centre
21st July 1998

The Wisdoms of Heavenly Love

Wisdom 1: The light of heavenly love has descended from the heavens. God has made the sacred love for Him, the Prophet^(s) and the Imām^(c) of the time, the most special means for His servants, and its elegant mention is found throughout the Qur’ānic wisdom. There is no doubt that the abundant good (*khayr-i kaṣīr*) is with wisdom (2:269), and the soul of the abundant good is heavenly love.

Wisdom 2: It will be an enormous ingratitude on our part if we do not make a humble effort to praise the heavenly love. Yes, dear friends! Indeed, the only means of love for God and the noble Prophet^(s) is the Imām^(c) of time. This is because the rank of merging in God is not attainable for a *sālik* until he reaches the rank of merging in the Prophet^(s), and the only door to the holy Prophet^(s) is the Imām^(c) of the time. Therefore, it is extremely necessary for you to first merge in love for the Imām^(c), without which the second merging [i.e., merging in the Prophet^(s)] and the third merging [i.e., merging in Allāh] are impossible.

Wisdom 3: The Sacred Tradition about *nawāfil* (i.e., additional ‘*ibādat*’ or supererogatory prayers)¹⁶ contains revolutionary wisdoms and is a very great light for the people of intellect. No great book of *ṣūfism* is without its mention and reference. All this is the result of the heavenly love mentioned above. By God! This is the greatest miracle of the sacred love for God, the Prophet^(s) and the Imām^(c). See in the book “Practical Sufism and Spiritual Science”¹⁷ how God showers His favours on His chosen servants. This is the result of both the obligatory and the supererogatory ‘*ibādat*’, this is the fruit of love, this is the reward of God’s friendship, and this is the treasure of the secrets of recognition.

Wisdom 4: You should pause here and reflect that when God becomes His lover’s ear, what does he hear in such a state? Whose

speech does he listen to? God's speech? When God becomes his eyes, what does the lover see? Does he receive God's holy vision in such a state or not? Moreover, this question is also extremely important: when God becomes the hand of His 'arīf ('āshiq), what does he hold [in his hand] in such a state? What universe does he create? And the last question is: when God becomes the foot of His loving servant, he must be able to travel in the blink of an eye in the heavens, the earth, the world, the hereafter, space and spacelessness, is this true?

Wisdom 5: The above examples show that we have not properly reflected on the wonderful and marvellous wisdoms of *ḥadīṣ-i nawāfil*, although there is an extremely precious treasure hidden in it. Therefore, reflect deeply on the state of "Merging in God". This rank is attained by the true lovers of God in this world. This miracle does not occur after the physical death, as the Qur'ān openly states: "And whoever is blind in this [world], he shall (also) be blind in the hereafter, and most astray from the path" (17:72).

Wisdom 6: This famous noble *ḥadīṣ* is mentioned in Ṣaḥīḥ Bukhārī, Vol. III, *kitābu'l-isti'zān*: "*Khalaqa'llāhu Ādama 'alā ṣūratihī* = God created Ādam in His (*raḥmānī*) Image".¹⁸ The physical birth of Ādam^(c) took place on earth, his spiritual birth in the personal world, and his intellectual birth in the Sacred Sanctuary (i.e., the paradise of the forehead = *bihisht-i jabīn*), where he was granted the Image of the Compassionate (*ṣūrat-i Raḥmān*). The following *ḥadīṣ* is also narrated at the same place in the same book: "*Kullu man yadkhulu'l-jannata 'alā ṣūratī Ādama* = Everyone who enters the paradise (of his forehead) becomes the (*raḥmānī*) image of Ādam".¹⁹ This same reality is also the merging in God (*fanā' fi'llāh*).

Wisdom 7: It is said in *sūrah-yi Yūnus*: "Surely those who do not expect to meet Us (i.e., Our vision) and are pleased with the life of the world and are satisfied with it, and those who are neglectful of Our signs" (10:7). One of its wisdoms is that those who are the lovers of the *mazhar* of the Divine light never despair of meeting God; they are happy and satisfied, not with the physical life, but

with the religious life; and they are not neglectful of the Divine signs, i.e., the Imām^(c).

Zulfiqarabad, Gilgit

25th July 1998

The Relations of Burushaski

1. The Burushaski language has been spoken in Hunza, Nagar and Yasin since ancient times. The Burushaski and Shina languages have several words in common. It was also a tradition in Hunza that all songs of praise on a national level were sung in the Shina language, such as hymns to the rulers (*mīr*) of Hunza, wedding ceremony songs, eulogies in praise of warriors and soldiers, and the prognostic songs of the shamans (*bitan*, i.e., soothsayers = *kāhin*).

2. The linguistic and cultural ties between Hunza and Baltistan are also very strong. Since the languages here have many cognates, the greatest success in the field of local languages is not possible at all unless, besides the Burushaski dictionary, there are dictionaries of Shina, Wakhi, Balti and Khowar languages. Therefore, my humble suggestion is that all the honourable scholars of the region should start their respective works with the same determination to complete this great project. God willing, we shall succeed in a very short time.

3. A very important question is whether a language is created by human beings or whether it is a natural phenomenon. In my opinion, every language is a Divine miracle, and this is also the teaching of the wise Qur'ān. Reflect on *sūrah-yi Rūm* (30:22).²⁰ Thus, language is one of the great bounties of Allāh.

4. I have been researching Burushaski for over half a century. I was the very first poet to write poems in this frozen and extremely difficult language, and by the grace and mercy of God, I have earned a great reputation. In the meantime, infinite wonders and marvels of my mother tongue have been revealed to me. It is true that some of its grammatical rules are extraordinary.

31st July 1998

The Isrāfilī Army

1. Allāh's army is mentioned in many verses of the wise Qur'ān. As it is said in *sūrah-yi Fath*: "And Allāh's are the hosts of the heavens and the earth" (48:4, 7). This means that there are all kinds of spiritual and physical armies in God's kingdom, and the Isrāfilī army is one of them. So here today we are going to talk about the Isrāfilī army.

2. The Isrāfilī army consists of those fortunate and blessed men and women of faith, upon whom the gracious Lord has bestowed the great bounty of melodious voice (*lahn-i dāwūdī*), and through whom the people of faith are always provided with spiritual nourishment. Their sweet and melodious voice is indeed the miracle of the *ṣūr-i Isrāfil^(c)*, for by this God-given ability they revive the dead air by infusing it with the soul of melody. This wisdom-filled act is one of the signs of nature and is therefore worthy of contemplation.

3. Those pure souls are extremely blessed who, by equipping themselves with the arms of instrument and voice, continuously wage *jihād* against carnality (*naḥsāniyyat*), ignorance and negligence. Through this, pure Mawlā's ardent lovers attain the great bliss of *giryah-ū zārī*, self-effacement, and merging. We are all grateful to the Isrāfilī army, for they always make us melt [in Mawlā's love]. The translation of a noble verse is: "And there is not a single thing but it does His *tasbiḥ* with His *ḥamd*, but you do not understand their *tasbiḥ*" (17:44). Certainly, everything recites *tasbiḥ* in mute expression in its own place, as well as in the spoken language in the Perfect Human Being, as it is said in a noble verse: "Allāh, Who makes everything speak, has made us speak" (41:21). This means that where the spiritual resurrection takes place in the Perfect Human Being, all things gather there, having come to life through the all-embracing voice of the *ṣūr-i Isrāfil^(c)*. All things then recite the *tasbiḥ* in harmony with the *nāqūr* (trumpet). See

also the story of Ḥaẓrat-i Dāwūd^(c) in these verses: 21:79, 34:10, and 38:18.

4. Each one knows its own way of prayer and *tasbīḥ* (24:41). Everything in the universe prostrates to Allāh (16:49). This shows that there is also a secret of worship (*‘ibādat*) in the instrument and the voice, which is why Ḥaẓrat-i Dāwūd^(c) used to recite the Psalms with different instruments. It is for this reason that the Psalms are called “*mazāmīr-i Dāwūd*”. *Mazāmīr*, which is the plural of *mizmār*, means flutes, all kinds of instruments used by musicians, melodies, songs, and prayers recited in melody.

5. The Psalms did not contain the commandments of *sharī‘at*, but their purpose was to teach humankind heavenly love. It was also necessary, according to the law of nature, to annihilate the carnal soul by the wisdom of the instruments. Had this not been the case, the wise Qur’ān would have condemned the use of music with the Psalms, just as it condemns the alterations and additions made in the Tawrāt and Injīl.

6. Ḥaẓrat-i Dāwūd^(c) used to recite the Book of Heavenly Love (i.e., the Psalms) accompanied by the music of various instruments. His manner of recitation was indeed according to Allāh’s pleasure, for the Beneficent Lord had bestowed a special miracle upon each prophet. All miracles come together in spirit and spirituality, but it is not so physically. Thus, Ḥaẓrat-i Dāwūd^(c) was a clear example of the trumpet of resurrection (*nāqūr-i qiyāmat*), so that people may look to God’s prophets and benefit from their examples.

7. Those who belong to the Isrāfīlī army know themselves and their work very well. They are greatly favoured by God. We all love them very much. They are our soul, for we are all the armies of the same King, and together we have to achieve a great victory. God willing, we shall be victorious.

8. We all give a loving salute and a sincere *dast-būsi* to the Isrāfīlī army. Remember that in paradise, there is everything for those who believe: everything, every treasure, and every rank. No

bounty is impossible there.

Zulfiqarabad, Gilgit

1st August 1998

Potential Supreme Name

1. The Supreme Name (*ism-i a'zam*) is always potentially present in the world of religion, and it actualises for every such *mu'min* who fulfils its commands and conditions. It should be known that only the Imām^(c) of time is the real and living Supreme Name [of God], while the symbolic beautiful names mentioned in the wise Qur'ān are all allusions to and proofs of the exalted Imām^(c). For example, the twin written names “*al-Hayyu'l-Qayyūm*” are mentioned together in three places in the holy Qur'ān.²¹ They allude to the fact that the true Supreme Name is the one who is always living, speaking and knowing. He is the one who is everlasting and who can bring about the resurrection.

2. The holy Qur'ān repeatedly makes us understand that God created all things in pairs. One is the symbol and the other is the symbolised; one is the proof and the other is the implied object or reality. Thus, the Supreme Name in verbal and written form is the symbol and the proof, while the Great Name in human and luminous form is the symbolised and the implied reality. For example, seven chapters of the Great Qur'ān begin with [the disjointed letters] “*Hā'-Mīm*” (40:1, 41:1, 42:1, 43:1, 44:1, 45:1, 46:1). *Hā'-Mīm* is the abbreviation of *al-Hayyu'l-Qayyūm*, which means [the holy personalities of] the *hujjat*^(c) of Qā'im^(c) and Ḥaẓrat-i Qā'im^(c), for they are both one in the act of resurrection, but two as persons, just as *Hā'-Mīm*, which has a numerical value of 48,²² is one, but *al-Hayyu'l-Qayyūm* are two names.

3. If you truly love the holy and pure Imām^(c), see his theophanies in the mirror of knowledge and wisdom. Each of his theophanies is a fruit of paradise. Adopt the habit of always abiding in the garden and orchard of the knowledge of certainty, so that the path of the eye of certainty may become easy [for you].

4. The law of pairs that God has established is unshakable and

irrevocable (55:52, 11:40, 13:3, 51:49, 36:36), so that the reality may become clear to the people of wisdom that with the Qur'ān there is also a living light (5:15), with the Prophet^(s) there is also the legatee (108:1), with *zāhir* there is also *bāṭin* (31:20), and with the symbol there is also the symbolised reality (3:103). This law is such that no prudent person can deny it.

5. In God's godhead, there is the law of ranks as well as the law of equality, and there are separate proofs of these two realities. The proof of ranks is the word "*darajāt*" which is mentioned 14 times in the holy Qur'ān. The mention of equality is often found in the places where the Divine Throne (*‘arsh-i ilāhī*) is mentioned. One of its many examples is the verse: "God, the Compassionate, did the work of equality (*musāwāt*) on the Throne" (20:5). This is the great secret of Monoreality.

6. There are several meanings of *‘arsh*. One of them is the roof. On the roof, there is the equality (*musāwāt*), and under the roof, there is the ladder of ranks. Moreover, remember the reality that God's Throne (*‘arsh*) on the ocean of knowledge (11:7) is, in another example, the laden ark (36:41), on board which are the souls of the people of faith. This is clear proof of Monoreality (*yak-ḥaqīqat*). See also in *sūrah-yi Mulk* (67:3) that the souls who are in the equality of the Compassionate (*musāwāt-i Raḥmānī*) are no different from each other.

7. Allāh is both the Enfolder (*al-Qābiḻ*) and the Unfolder (*al-Bāsiṭ*). Thus He, may His glory be glorified, always performs equality by enfolding people in the Perfect Human Being (i.e., the Single Soul or *naḥs-i wāhidah*)²³ and also creates ranks by spreading them out. This wisdom is extremely wonderful and marvellous.

8. If it is a recognised fact that the Supreme Throne is a great angel, it is definitely the universe of similar sacred souls, as well as the laden ark. It is the blessed personality of the exalted Imām^(c) who, according to a noble prophetic tradition,²⁴ is the Ark of Nūḥ^(c), and all those who have embarked on it are the people of salvation. No wonder that all souls will eventually be gathered therein

according to the law of equality, for if all are subject to the law of ranks, then all are also subject to the law of equality, and nothing can be outside the embrace of God.

9. We believe that the prophetic tradition: *al-khalqu ʿiyālu’llāh* (i.e., people are [like] God’s household)²⁵ contains the ultimate and revolutionary teaching. How can the wise Qur’ān not contain such teachings? In fact, everything is mentioned first in the Qur’ān and then as its exegesis in the noble prophetic traditions.

Karachi

Monday 16th Rabīʿ aṣ-Ṣānī 1419 AH / 10th August 1998 AD

Human Reality and its Shadow

It is true, and there is not an iota of doubt about it, that the true reality of a human being is in the higher world (*‘ālam-i ‘ulwī*) and that its shadow (i.e., the earthly body) is in the lower world (*‘ālam-i sufli*). Some clear proofs of this fact are as follows:

First proof: It is mentioned in many sayings of the wise Qur’ān that all things are in pairs from the moment of their creation and that nothing can be single and exempt from this law of duality. Only the Divine Essence is single and odd, and nothing else is like that.

Second proof: God says in *sūrah-yi Nahl* that He also created a shadow of each of His creatures for the benefit of humankind (16:81). This means that the Almighty created the human soul in the world of command (*‘ālam-i amr*) and made the body its shadow in the world of creation (*‘ālam-i khalq*), just as the locus of manifestation (*mazhar*, i.e., shadow) of the Supreme Pen is the holy Prophet^(s) and that of the Guarded Tablet is the manifest Imām^(c). Indeed, this noble verse also presents the reality of the locus of manifestation. That is, the dense body in this world is the *mazhar* (shadow) of its subtle soul, which is in paradise (i.e., the higher world).

Third proof: The above verse (16:81) also alludes to the wisdom that every successful believing man and woman can get the miraculous shirt. This [shirt] is the true reality of the human being and the higher end of the soul, which is in paradise. So, when a fortunate person puts on this luminous shirt (i.e., paradisaal attire), he sees himself in paradise. This is the merging of a person with his origin and true reality.

Fourth proof: Certainly, your existence is twofold, that is, each of you is simultaneously in paradise and here in this world. One of

the glorious proofs of this is mentioned at the very beginning of the book: A Thousand Wisdoms.²⁶ The translation of the Qur'ānic verse is: "And He has given you of all that you have asked Him" (14:34). This Divine saying refers to your pure and subtle existence in paradise, which is satisfied in all respects, and not to your mundane existence. Every prudent person will value this proof highly.

Fifth proof: You see in the wise Qur'ān that people are created from the Single Soul (*nafs-i wāḥidah*),²⁷ i.e., from the Ādam^(c) of the time, and then they are [again] enfolded in him. This means that this very sublime rank is everyone's higher "I" (*anā 'yi 'ulwī*) as well as the higher end of their souls, which is [always] in paradise.

Sixth proof: God is eternal in His essence as well as in His attributes. Therefore, He, may His glory be glorified, always enfolds all things in the centre and then unfolds them. In this way, the essence of oneness of all things never ends from the centre, but always remains and exists as the imprint of *azal*. Just as when the wise Qur'ān was sent down from the Guarded Tablet to this world, the law for it was that it should remain in the world of command in a form appropriate to that world, and that it should also come to this world of creation in a form appropriate to this world (85:21-22).

Seventh proof: The example of God's rope mentioned in the mighty Qur'ān (3:103) is no ordinary example, but there is extreme comprehensiveness in its wisdom. One of its clear indications is that the human soul is also a small rope connected to God's rope. This rope is both whole and has two ends. Its higher end is in paradise, and its lower end is in this world. This shows that the true reality of a human being is in paradise.

Eighth proof: There is a saying: "Whoever recognises their own soul, indeed recognises their Lord".²⁸ How is it possible for a person to recognise his Lord based on the presumption of his vegetative soul, animal soul and ordinary human soul? Yes, it is true that "*nafsahu* (own soul)" here means the Perfect Man, for he is the real soul of an *'arīf*, and his recognition is the recognition of the Lord. The soul (i.e., light) of the true guide (*murshid*) enters

the follower (*murīd*) and guides him internally, because the Perfect Human Being is the one who can walk in the personal worlds of people by the light given to him by God (6:122). This shows that the exalted Imām^(c) is the fourth soul, for everyone in general and his *murīds* in particular, in which is paradise. In this sense, you are in paradise, as well as in this world.

Ninth proof: The noble verse of *sūrah-yi Furqān* (25:45) has attracted the attention of many *ṣūfis* and *ʿarīfs*. Which shadow is it? Is it an ordinary shadow or a special one? Or the special of the special? *Subḥāna 'llāh*! This is God's shadow (25:45), because this question [in the verse] is about the place of *didār* (Sacred Sanctuary). This is the greatest secret that if the sun has no shadow, then how is God's shadow possible? So, remember this wonderful point that the image of the sun is its shadow, and similarly, the locus of manifestation of God's light is itself God's shadow as well as your higher "I".

Monday 1st Jumādā al-Awwal 1419 AH / 24th August 1998 AD

The *Ta'wīlī* Secrets of *Sūrah-yi Tīn*

The translation of *sūrah-yi Tīn*: “By the name of Allāh, the Compassionate, the Merciful. By the fig and the olive. By Mount Sinai. And by this peaceful city. We did indeed create man in the best of stature (*taqwīm*). Then We sent him back to the lowest of the low. Save those who (truly) believe and do good deeds (in the light of knowledge); for them is an everlasting reward. So, who henceforth will give the lie to you about the (day of) judgment? Is not Allāh the wisest of all judges?” (95:1-8).

Ta'wīl: There are three stages of *ta'wīl*: The knowledge of certainty (*‘ilmu’l-yaqīn*), the eye of certainty (*‘aynu’l-yaqīn*), and the truth of certainty (*ḥaqqu’l-yaqīn*). Continue to acquire the knowledge of certainty from the precious books of the dignitaries of religion. It is the initial and key *ta'wīl*. An extremely great treasure of the knowledge of *ta'wīl* is called “Wajh-i Dīn”. The four things by which God has sworn at the beginning of this *sūrah* are: Universal Intellect, Universal Soul, *Nāṭiq*, and *Asās*. For details, see Wajh-i Dīn, chapter 11.²⁹

A special key wisdom of this magnificent *sūrah* is hidden in the word “*taqwīm*”. The literal translation of *taqwīm* is: to make straight, to fix, to set in order. But a little reflection in the fifth verse: “Then We turned him back to the lowest of the low”, shows that the meaning of *taqwīm* is the ladder of ascension. It means that the spiritual creation of the Perfect Man takes place on the best ladder of ascent, because God is the Master of the spiritual ladders (70:3) and the Chief of the Prophets, Ḥaẓrat-i Muḥammad^(s), is the lord of *mi‘rāj*.

It is extremely important to understand the wisdom of the verse in *sūrah-yi Aḥzāb* (33:21), about the excellent example of the holy Prophet^(s). One of the translations of this verse is: “Verily, in the Messenger of Allāh you have an excellent pattern for the

one who has hope in Allāh and the last day, and remembers Allāh abundantly” (33:21). The exegesis of this wisdom-filled verse is the *ḥadis-i nawāfil*,³⁰ because it mentions the spiritual creation of the Perfect Human Beings on the ladder of ascent, and the excellent model of the Prophet^(s) of Islam is for the same purpose. On the night of *miʿrāj*, the holy Prophet^(s) attained the exalted rank of merging in Allāh, which means that he was granted the Image of the Compassionate (*ṣūrat-i Raḥmān*) in the [world of] spacelessness (*lā-makān*), despite which he returned to earth in the physical sense. Thus, in luminosity he was in the heavens and in corporeality on the earth.

You must think correctly in the light of the Qurʾān, the prophetic traditions, intellect, and logic, what would be the state of spiritual elevation of those who attain the rank of merging in the Imām^(c), merging in the Prophet^(s) and merging in Allāh? Don’t they enter the Sacred Sanctuary after ascending the ladder of ascent? Aren’t they granted the Image of the Compassionate? Don’t forget the *ḥadis-i nawāfil*,³¹ and also conceive that God is the hidden treasure³² in which there are but secrets. If you become in the Image of the Compassionate after reaching the paradise of the forehead, would this event take place within the limits of time and space, or would it transcend them? This question is necessary because if the Image of the Compassionate is to be bestowed upon you in the [world of] spacelessness, it is one of the secrets of *azal* and the eternal secret.

During the personal and spiritual resurrection of every Perfect Man, God raises all souls on the ladder of ascension and asks them to confess His lordship (*rubūbiyyat*): “Am I not your Lord?” (7:172). These are things of the kingdom of the personal world and are preserved, but all human beings are physically sent back to the lower world (*ʿālam-i suflī*) because this world is the tillage for the hereafter.

Read again the previous article (i.e., Human Reality and its Shadow). The true reality of a human being is indeed in the higher world (*ʿālam-i ʿulwī*), and its shadow is on the earth. This concept may help to understand the wisdom of *sūrah-yi Tīn*. Therefore,

my sincere suggestion to all beloved friends is to derive maximum benefit from the knowledge of certainty, for in it are the secrets of the truth of certainty. Therefore, continue to acquire the gems of the truth of certainty through the knowledge of certainty. What a great trial it is that some people run away from this knowledge!

Karachi

Friday 5th Jumādā al-Awwal 1419 AH / 28th August 1998 AD

Prophetic or *Awliyā'i* Death

1. The mention of the death of the carnal soul is often present in the background of physical death in the wise Qur'ān, and the reality of spiritual martyrdom is hidden in the example of physical martyrdom. This is because all things are created in pairs, so that one may become the example and the other the reality, or one may become the proof and the other the proven. It is said: "Every soul will taste death" (3:185). You can research that tasting (*zā'iqah*) is in the sense of experiencing, and the full experience of death can only be attained by a person who is resurrected after death in this very life. There are innumerable benefits in this great feat. This universal shows that the Prophets^(c) and Imāms^(c) (*awliyā'*) are not only fully aware of all the states of the death associated with [spiritual] resurrection, but that they also attain the highest recognition of the rank of merging in God after passing through all the stages of the personal world.

2. Similarly, the mention of spiritual martyrdom is hidden in the mention of physical martyrdom. See, for example, the following verse: "Do not consider those who are slain in the way of Allāh as dead. Nay, they are alive; with their Lord they have their provision" (3:169). This verse refers, on the one hand, to the physical martyrs and, on the other hand, to the spiritual martyrs. It praises the spiritual martyrs in the words that they are not dead even after experiencing death and that they attain eternal life in the luminous body and receive knowledge from God's presence (*'ilm-i ladunni*). They are spiritual martyrs (*shahid*) as well as those who are slain (*zabih*).

3. Reflect on these words of the blessed verse: "*fā-ba'asa'llāhu'n-nabiyyin*" (2:213). First translation: "Then God sent prophets". Second translation: "Then God revived the prophets (after they had experienced death)". In the absence of this [second] meaning, one could ask: since those special servants of God whom He bestowed with the crown of prophethood did not come physically from afar,

but were present amongst their own people, like our holy Prophet(s): What is the secret in saying that He sent them? The answer is that every prophet attains the amazing experience of death during his lifetime and, after passing through all the stages of spirituality, reaches the *mi^crāj* of merging in God. Then that prophet is sent down from the special closeness of God to the people, because the above blessed verse says: “And He sent down with them the Scripture” (2:213). This shows that the spiritual rank of the prophets also comes from the higher world.

4. In the path of spirituality, all Perfect Human Beings (*kāmilin*) and those who attain God’s recognition (*‘ārifin*) are resurrected after passing through death twice. First at the destination of Isrāfil and ‘Izrā’īl, and finally after attaining the rank of intellect, where all the realities and recognitions are centred and confined. This is the prophetic or *awliyā’i* death, which is extremely wisdom-filled and miraculous.

5. According to Qāmūsul-Qur’ān, *ba‘asa* means to resurrect, to raise, to become alive, to send, as the wise Qur’ān itself calls the Day of Resurrection “*yawmu’l-ba‘^s*” (30:56). It is said in *sūrah-yi Luqmān*: “Your creation and your resurrection are like that of one soul” (31:28). This means that your unconscious resurrection takes place in the Single Soul (*nafs-i wāḥidah*),³³ which is the conscious resurrection of the Single Soul.

6. This noble prophetic tradition is in the sixth volume of Mawlānā Jalāl al-Dīn Rūmī’s famous book “Maḡnawī”:³⁴ *Mūtū qabla an tamūtū* = Die before you die. As proof, he quotes the following verse of Ḥakīm Sanā’ī:

*Bi-mir ay dost pish az marg agar mi zindagi khwāhi
Kih Idris^(c) az chunin murdan bihishti gasht pish az mā*

Translation: O friend! Die before [compulsory] death if you want [eternal] life, for by dying such a death before us, Idris^(c) became a dweller of paradise.

7. It is said about Ḥazrat-i Idrīs^(c): “And We raised him to

an exalted station” (19:57). By the grace and mercy of Allāh, every prophet, every *walī* and every *‘ārīf* experiences the death associated with the [spiritual] resurrection that comes before the physical death. The above noble verse mentions the same death and personal and spiritual resurrection. God raised Ḥaẓrat-i Idrīs^(c) through all the ranks of the personal world to *‘illiyyīn* (i.e., Sacred Sanctuary). *‘Illiyīn* or *‘Illiyūn* is the paradise of the forehead. It is living, it is the speaking book, it is perfect (*kāmil*) as well as the perfect ones (*kāmilin*), it is singular as well as plural, it is lover as well as the beloved, it is space as well as spaceless, it is everything, for it is the Divine treasure and the manifest Imām^(c) (36:12).

8. It is said in the Qur’ān: “And a sign (miracle) for them is that We bore their (spiritual) particles in the laden ark” (36:41). By the grace of God, you know the greatest secret of the laden ark. It manifests itself in its time in the personal world of every prophet and every *walī*. There are several examples and *ta’wīlāt* of this sacred ark:

- a. It is the ark of Nūḥ^(c), which is the ark of salvation.
- b. It is the example of the Imām^(c) of time from the *ahl-i bayt* of the holy Prophet Muḥammad^(s).
- c. It is *al-jāriyah* (69:11), i.e., the ark that saves from being drowned in the deluge of knowledge.
- d. Also see its plural: *al-jawār* (42:32, 55:24).
- e. It is the throne of the Lord on the ocean of knowledge. The throne is living, which is an angel or the Perfect Man who is the locus of manifestation (*mazhar*) of Monoreality.

9. Reflect carefully on this sublime verse from *sūrah-yi Raḥmān* (the Bride of the Qur’ān). First translation: “His are the ships towering like mountains in the sea” (55:24). Second translation: “His are the trained and advanced (living) ships which are like chiefs in the ocean (of knowledge)”. In it is mentioned the recognition of all the personal worlds.

10. *Munsha’āt* is from *insha’*, which means to invent, train or educate something. Generally, this word is used for a living thing ... (*Mufradātu’l-Qur’ān*).³⁵ *Al-‘alam*: (a) an imprint on a cloth, a

flag, the chief of a nation, pl. $\alpha^c \bar{l} \bar{a} m^{un}$. (b) a sign on a path, a high mountain, a symbol, a sign, a minaret, pl. $\alpha^c \bar{l} \bar{a} m^{un}$ $wa^c \bar{i} \bar{l} \bar{a} m^{un}$ (*al-Munjid*).³⁶

11. All those who are in these living arks are going to perish (55:26), and only the countenance of your Lord, the Glorious, the Bounteous (i.e., the Image of the Compassionate) will remain (55:27). This shows that all the souls in the laden arks are merged in and have their oneness with the Image of the Compassionate. God's countenance (*wajhu'llāh*) or the Image of the Compassionate (*ṣūrat-i Raḥmān*) is the Imām^(c) of the time.

Karachi

Monday 15th Jumādā al-Awwal 1419 AH / 7th September 1998

Spiritual Honey = The Knowledge of *Ta'wīl*

1. The most marvellous and wonderful, and the most delicious and exquisite of all external and physical bounties is honey, which is the most nutritious food as well as the most beneficial medicine. Not only can you read about the properties and characteristics of honey in the authentic books of medicine, but it is also the best remedy according to the sacred medicine of the Qur'ān and *Ḥadis*. The process by which the honeybees produce honey under the control of Divine power is extremely amazing and unique. The whole system of honeybees is rare, extraordinary, astonishing and unparalleled for the reason that it is an example of a great spiritual miracle, and that is the greatest miracle of making spiritual honey.

2. The miracle of *tanzil* belongs to *Nāṭiq*, and the miracle of *ta'wīl* belongs to *Asās*, for he is the *ḥujjat* of *Nāṭiq*. Imām also has this miracle [of *ta'wīl*] because he is the *ḥujjat* of *Asās*, and *Bāb* too has this miracle because he is the *ḥujjat* of Imām, so that the door of knowledge and wisdom may never be closed. Thus, the honeybee mentioned in *sūrah-yi Nahl* (16:68-69) symbolises the above-mentioned hierarchs (*ḥudūd*). However, the entire service of making the honey of *ta'wīl* in spirituality is performed by the souls of *mu'min* men and women, just like the system of physical honeybees. This shows that the true *mu'mins* are externally and internally connected to *ta'wīl* in such a way that they can never be separated from it.

3. Translation of the verses (16:68-69): “And your Lord inspired the honeybee, saying: ‘Make your houses in the mountains and in the trees and in tall habitations which they (i.e., human beings) make. Then eat of all fruits, and follow the ways of your lord, which have been made easy (for you). There comes forth from their bellies a drink of diverse hues, in which is healing for humankind. Indeed, therein is a sign for those who ponder”.

4. *Ta'wil*: Your Lord inspired the *Asās* to make his dwelling place in the mountains, trees and roofs of the Sacred Sanctuary for the sake of *ta'wili* wisdom. Then eat of every fruit of knowledge and wisdom, and after becoming the fountainhead of *ta'yidi* knowledge of your Lord, follow His ways. From the *bāṭin* [i.e., intellect] of the master of *ta'wil* manifest various *ta'wils*, in which there is a universal cure for [all] spiritual diseases of humankind. Surely there is a great miracle in it for those who reflect.

5. Question: Why is it necessary to turn to the Sacred Sanctuary for the knowledge of *ta'wil*? Answer: Because it is *ʿIlīyyīn*, in it are the Divine treasures, the Throne and the Dais, the Pen and the Tablet, the book of everything (*kullu shayʿ*). The whole universe is enfolded in it, and in it God enfolds and unfolds. It is the place of the Truth of Certainty (*haqquʿl-yaqīn*), it is the paradise that has been brought nearer, in it is the single Light (*nūr-i wāḥid*) of the Universal Intellect, Universal Soul, *Nāṭiq* and *Asās*. It is the place where the pure tree always bears fruits. In it are the hidden book, the hidden treasure, the secrets of *azal* and *abad*, the pure tree, the lote tree (*sidrah*), the olive tree (*zaytūn*), the Sublime Similitude (*maṣaluʿl-aʿlā*), the Divine word, the Divine vision, and the merging in Allāh.

6. In it are the higher world, Monoreality, the mount of Ṭūr, the mount of Intellect, the demonstration of the Pearl of Intellect, and the world of Oneness. In it are the Mother of the Book (*Ummuʿl-kitāb*), the world of command, the ancient house (*baytuʿl-ʿatīq*), and the prosperous house (*baytuʿl-maʿmūr*). It is the place (*maqām*) of Ibrāhīm^(c) and the place of *miʿrāj*. In it are the vision and recognition of Allāh's countenance, the unprecedented generosity of God's hand, the mirror of the spirit of the Qur'ān, the treasure of the secrets of the *Furqān*, the pre-eminence of the light of Muḥammad^(s), and the reality of the light of ʿAlī^(c). There is the city of knowledge, the house of wisdom, the centre of the personal world, the station of "Am I not?". In short, this is a very succinct exegesis of how everything is encompassed in the manifest Imām^(c).

7. This chest of rare gems is a gift for all friends. The friend

who loves spiritual knowledge the most will be the happiest with this precious chest. May God create in everyone the love for knowledge, may it awaken everyone, make them restless and yearn for it, and may it finally be everybody's good fortune [to attain it], *Āmīn, Yā Rabba 'l-ʿālamīn!*

Karachi

9th September 1998

An Indelible Memory

In the indelible memory of my dearly beloved brother
Niyāz °Alī

The devoted *ex-mukhī*, *khalīfah* Niyāz °Alī, son of *khalīfah* °Āfiyat Shāh, son of *khalīfah* Muḥammad Rafī°, left us grieving and went to paradise. There he is joyful, here we are mournful. He is relieved of every kind of responsibility, we are exhausted with the heaviness of a hefty burden. He rejoices in the subtle life of paradise, we lament every day over sickness. He has all kinds of happiness, we have all kinds of regrets. He is intoxicated with the wine of Mawlā's love with other deceased ones, we are entangled in worldly temptations and are miserable and wretched. Why is there a huge difference between us and him? Answer: Because he is transferred into the subtle body.

Question: Can Niyāz °Alī see his family members and friends? Answer: Yes, he can see them because (God willing) he is now in the subtle body. Question: Was his account taken so swiftly? Answer: He was one of those who immediately begin to receive the bounties of paradise without having to go through the rigours of resurrection and judgement. See the Qur'ān (3:37) and read the books of true knowledge. Question: What will be the special pastime of *mukhī* Niyāz °Alī in paradise? Answer: Teaching Islamic education to countless people. Question: But he didn't have that much knowledge? Answer: Yes, I agree. Whatever knowledge he had was increased tenfold according to the law of reward (6:160).

Question: Does death harm the soul or the body? Answer: The soul of a *mu'min* does not die, but is transferred from this world to the next, where it is granted the luminous body and the eternal bounties of paradise. Question: What is the greatest quality of the record of deeds of *mu'min* men and women? Answer: Its greatest and most unique characteristic is that the speaking book that is

with God, i.e., the Imām^(c) of the time himself, becomes the book of deeds for the people of faith, *al-ḥamdu li'llāhi Rabbi'l-^cālamīn*.

Karachi

Sunday 12th Jumādā aṣ-Ṣānī 1419 AH / 4th October 1998 AD

A Letter of Knowledge in Modern Style (1)

1. **My *‘azizān* in Dallas (USA):** Yā ‘Alī Madad! ‘Alī is the name of God, ‘Alī is the name of Murtaẓā. *‘Aliyy-i a‘lā* is the supreme name of God, and the mighty Qur’ān commands to invoke Allāh by the supreme name (7:180). Thus, by saying “Yā ‘Alī Madad”, we call God by His beautiful names. Am I writing a religious letter of knowledge or doing worship through knowledge? Or am I doing both at the same time, whatever may be Allāh’s mercy. Every time I think of my *‘azizān*, I am filled with extreme joy. Where can there be such happiness and such joy? It is only in paradise. Praise be to Allāh, the Lord of the worlds!

2. The *‘azizān* of my soul and heart: Shamsuddin Jooma, Karima Shams, *Kāmarīyā* Hasan, and Karima Hasan. All these office-bearers and Life Governors are the subtle gardens of my heart, in which there are very beautiful spiritual flowers and very delicious fruits. They are my beloved, my adored, my support and my very dear Salmān. They have all become an element of my soul while living in my heart. *Har chih dar kān-i namak raft namak shud* (Everything that went into a salt mine became salt).

3. God had cast a reflection of His pure and miraculous love on Ḥaẓrat-i Mūsā^(c) (20:39) to create a special love for him in the pure heart of Āsiyah (Pharaoh’s wife). In the same way, God casts a reflection of His holy and blessed love on all *‘azizān*, so that I may love them as fervently as a loving mother loves her beloved child, and that I may work for their progress in knowledge at all times, whether I am in good health or ill.

4. By merging all believing men and women with the Imām^(c) of the time, God has made them eternally alive and has given them light (*nūruhum*, 57:12, 57:19, 66:8). Moreover, Ḥaẓrat-i Imām^(c) desires

that all those followers to whom *ism-i a'zam* (Supreme Name) has been given should see this light through special knowledge and special worship. Thus, *'arifs* and the perfect ones (*kāmilin*) see the light along with the spiritual resurrection. The light has several stages, but its original place is the Sacred Sanctuary (*ḥaẓīrah-yi qudus*), where there is the hidden treasure that contains all the secrets of recognition.

Margala Towers, Islamabad
23rd April 1998

A Letter of Knowledge in Modern Style (2)

1. **My ‘azizān in Chicago (USA):** Yā ‘Alī Madad! The Commander of the Faithful (*amīru’l-mu’minīn*), Ḥaẓrat-i ‘Alī^(c), said: “I am those beautiful names (*asmā’u’l-ḥusnā*) by which Allāh has commanded to invoke Him” (*Kawkab-i Durri*, chapter III, *manqabat* 29).³⁷ The very first of the beautiful names of the sixth cycle is the revered personality of the holy Prophet^(s). After him, Mawlā ‘Alī^(c) and all the pure Imāms^(c) are the beautiful names [of God]. They are all [spiritually present] in each of them, so the first Imām^(c) (*asās*, i.e., the Foundation Imām = Ḥaẓrat-i ‘Alī^(c)) has made us aware of the luminous rank of each Imām^(c) in his saying. Thus, those ‘*arīfs* who have seen their Imām^(c) of time with the inner eye can testify that he has the rank of the Divine treasure, in which is contained everything that belongs to God.

2. Although I have many ‘*azizān* in Chicago, I mention the names of a few of them here: Nooruddin Rajpuri, Life Governor, who has rendered many services and is highly respected in the *jamā‘at*; Abdul Majeed Panjwani, Life Governor; Zeenat Panjwani, Life Governor; Barkat Gillani; Rukhsana Gillani; Akbar Ali Bhai; Shamsa Ali Bhai; Mazhar Ali Ashiq Ali and Karim Isa. I testify that these ‘*azizān* belong to the pure Mawlā^(c)’s army of knowledge. I cherish them very much, therefore I repeatedly think of them, and in fact there is also a special prayer hidden in such remembrances.

3. In this world, [the rule is that] a person gets an answer only when they ask a question. But in the wise Qur’ān, the answer to every question is provided beforehand. For example, some people may ask, either verbally or in their hearts: “If your Imām^(c) is true, [tell us] what miracles God has bestowed on him?” This question can be answered in at least a thousand ways. However, only one answer will suffice here, which is that every Imām^(c) is granted by

God the universal knowledge as well as the *ibdāʿi* body (2:247). Both of these miracles can only be seen by those who have become the Imām^(c)'s *ʿārīf*.

Margala Towers, Islamabad

24th April 1998

A Letter of Knowledge in Modern Style

(3)

1. **My ‘azīzān in Houston (USA):** Yā ‘Alī Madad! God helped the holy Prophet^(s) through Ḥaẓrat-i ‘Alī^(c) (*Kawkab-i Durri*, chapter II, *manqabat* 16).³⁸ Read the sayings of Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c) with heart and soul and with ardent love. They contain special guidance and tremendous inspiration for spiritual progress. The miraculous door of spiritual progress opens when one fully and unconditionally follows the physical guidance of the Imām^(c). This is the door of resurrection, which the holy Qur’ān mentions from beginning to end, as it says in *sūrah-yi Zumar*: “And they did not esteem Allāh as is His right to be esteemed, and the whole earth shall be in His handful on the day of resurrection, and the heavens shall be rolled up in His right hand” (39:67). This refers to the earth and the heaven of the personal world, and is [thus] the mention of the subtle universe.

2. The beloved constituents of my dear soul: Noor Ali Momin, Yasmin Noor Ali, Nadir Noor Ali, Yasmin Nadir, Nasreen d/o Noor Ali, Zahir Momin, Irfan Hemani. These seven ‘azīzān are Life Governors. Amin Qasim and Riyaz are also performing golden deeds. The house of Noor Ali and Yasmin is indeed my own house, so I keep remembering this beloved abode with virtuous prayers. I want to see all of my ‘azīzān in the world of imagination. Imagining and visualising is not difficult, but it requires the light of spirituality.

3. In this letter, I am presenting a precious gift to all my friends: There are two kinds of examples in the wise Qur’ān: positive and negative. Do not think that it is only the positive examples that contain knowledge, while the negative examples are devoid of knowledge. I want to tell you that nothing in the glorious Qur’ān is without knowledge and wisdom (6:80, 7:89, 20:98, 40:7). For

example, the exoteric meaning of the story of Gog and Magog in the wise Qur'ān (18:94, 21:96) contains nothing but wickedness and mischief. However, a wonderful and great treasure of knowledge and wisdom lies in its esoteric aspect.

Margala Towers, Islamabad

Monday 29th Zū'l-Ḥijjah 1418 AH / 27th April 1998 AD

A Letter of Knowledge in Modern Style (4)

1. **My ‘azizān in Birmingham (USA):** Yā ‘Alī Madad! The prophetic traditions eulogise and praise Mawlā ‘Alī^(c) in two ways, directly and indirectly. The indirect praise is that the holy Prophet^(s) declared Ḥaẓrat-i ‘Alī^(c) to be equal to Ḥaẓrat-i Hārūn^(c). This means that all the qualities and virtues of Ḥaẓrat-i Hārūn^(c) mentioned in the wise Qur’ān are also possessed by Ḥaẓrat-i ‘Alī^(c), except that there is no prophet after the holy Prophet^(s). Similarly, in the light of the *durūd* taught by the holy Prophet^(s), it is clear that the rank of Prophet Muḥammad^(s)’s progeny is the same as that of Ḥaẓrat-i Ibrāhīm^(c)’s progeny. It means that all those sayings of the mighty Qur’ān that refer to Ḥaẓrat-i Ibrāhīm^(c)’s progeny are indeed true for Prophet Muḥammad^(s)’s progeny. This is a special way of the wisdom of the Qur’ān and the *Ḥadīṣ*.

2. The ‘azizān of our heart and soul and those who appreciate Monoreality are: Aziz Rajpari, Nafisa Rajpari, Ex-President Muhammad Abdul Aziz, Yasmin Muhammad, Nasrullah Khan. These five ‘azizān are Life Governors. Muhammad and Yasmin have been promoted to Life Governorship for their countless services. In this branch, there are moths of true knowledge like Karima Nathani and Sohail, and angels like Salma Aslam and Amin Fazil, *al-ḥamdu li’ llāh*.

3. The heart wants to see the *ta’wīlī* miracles of the Imām^(c) in the Qur’ān again and again. Whenever such a miracle happens, ‘azizān immediately come to mind. It seems that we have all become one soul by being crushed in the mortar of wisdom. Apart from the spiritual physician, who else can pulverise our souls? If there is such sweetness in relationships, how much more will there be in unity!

4. The holy Qur'ān says that the expanse of paradise is equal to the universe (57:21, 3:133). It means that the subtle body of the universe is paradise as well as Allāh's earth (29:56, 39:10), in which there are infinite subtle kingdoms, because the greatest bounty of paradise is its great kingdom (76:20). This same kingdom is also the vicegerency (*khilāfat*, 24:55). It is clear from this explanation that all the secrets of the wise Qur'ān are interrelated. The true reason for this is that there is a unity and oneness of all wisdoms in the Sacred Sanctuary (*ḥaẓīrah-yi qudus*). Praise be to Allāh, the Sustainer of the worlds!

Margala Towers, Islamabad

Monday 29th Zū'l-Ḥijjah 1418 AH / 27th April 1998 AD

A Letter of Knowledge in Modern Style (5)

1. **My ‘*azizān* in Atlanta (USA):** Yā ‘Alī Madad! Ḥaẓrat-i Mawlānā ‘Alī^(c) has said: “I am Allāh’s Countenance in the heavens and the earth” (*Kawkab-i Durri*, chapter III, *manqabat* 69).³⁹ The folded heavens (*maṭwiyyāt*, 39:67) are in the Sacred Sanctuary, where Mawlā ‘Alī^(c), in the rank of [His] *maẓhar*, is God’s face and the Image of the Compassionate. Furthermore, pure Mawlā is God’s face on the earth in the sense that after the completion of the personal world, which is the model of the world of religion, one day the ‘*arifs* have the [spiritual] observation and vision of ... on water (11:7).

2. Our companions, whom we cherish with heart and soul, and our ‘*azizān* (students) of knowledge are: Ghulam Mustafa Momin, Mumtaz Momin, Nadia d/o Ghulam Mustafa, Nawshad Panjwani, Rozina Nawshad, Nizar Ali Bhai, Almas Nizar Ali, Nayab d/o Nizar Ali, Hina d/o Nizar Ali, Saba d/o Nizar Ali, Badruddin, Mah-i Mahal Badruddin, Sultan Ali. These thirteen ‘*azizān* are Life Governors. Mrs. Shawkat Sultan Ali is a very religious person. May no evil eye be cast on this branch as it has the largest number of Governors!

3. This is an extremely great revolutionary wisdom for all ‘*azizān*, that the folded heavens (*maṭwiyyāt*, 39:67) are in the Sacred Sanctuary (*ḥaẓīrah-yi quḍus*) of the Perfect Human Being. If this is the reality, all those blessed verses that mention the heavens or heavenly things will definitely be esoterically related to the personal world or the Sacred Sanctuary. Such noble verses are in very large numbers.

4. Although merging (*fanā’*) is a chain, there are two great mergings: one is in the stage of Isrāfil and ‘Izrā’il, and the other

is in the Sacred Sanctuary (*ḥaẓīrah-yi qudus*). In the first merging, there is pain, but in the second merging, there is no pain only comfort. Perhaps this is because here [in the Sacred Sanctuary] is paradise, where there cannot be any suffering. In paradise, only the pure vision is required for the merging, because the vision itself is merging in the origin. This is the return (*rujūʿ*). This is also the true repentance. The characteristic of this vision (*didār*) is that the moment you attain the sacred vision of the Image of the Compassionate (*ṣūrat-i Raḥmān*, i.e., *wajhu'llāh*) in the world of Oneness, you become merged in Him. See in the Qur'ān (28:88, 55:27) that everything and every individual becomes merged in the Image of the Compassionate or God's Countenance as soon as they reach its presence.

Margala Towers, Islamabad

Wednesday 2nd Muḥarram al-Ḥarām 1419 AH / 29th April 1998 AD

A Letter of Knowledge in Modern Style (6)

1. **My ‘*azīzān* in Seattle (USA):** Yā ‘Alī Madad! Sacred Traditions are extremely beneficial, as are Qur’ānic verses. Therefore, the heart wants to talk about the gems of these treasures repeatedly. If the truth be told, every treasure is seen in the Sacred Sanctuary, where the Divine vision is the treasure of treasures. To attain this exalted rank, it is necessary to perform an extremely beneficial service along with knowledge, wisdom and lover-like worship. If God wills, no [rank of] spiritual progress is impossible.

2. Not only is our beloved student daughter Rabia Amin an angel on earth, but her brother Murad and her sisters Shah Noor and Karima Shams are also among the earthly angels. A few years ago in Karachi, we had seen Rabia’s exemplary silent *giryah-ū zārī*, which is unforgettable in my imagination. The luminous love for Ḥaẓrat-i Imām^(c) is ever present in Rabia’s pure heart, which is why she is always engaged in Divine Remembrance and in serving the *jamā‘at*.

3. At the beginning of the third verse of *sūrah-yi Tallāq*, it is said: “And (God) will provide him sustenance from whence he has no expectation” (65:3). This means that there is no verse in the noble Qur’ān that does not have both an exoteric and an esoteric aspect, and that it is the esoteric aspect in which there is powerful and immense wisdom. Furthermore, there are signs in the external and the internal worlds in which there is much for the people of insight.

4. In the wise Qur’ān, the secrets of the trumpet of resurrection (*ṣūr-i qiyāmat*) are present in the story of Ḥaẓrat-i Dāwūd^(c) as well as in a few other verses. God commanded (the souls of) mountains and birds to do *tasbiḥ* with Dāwūd^(c) (*khālifatū’llāh*, i.e., God’s

vicegerent) (34:10). Thus, with this Divine command, everything became harmonious with the trumpet of resurrection. This secret of all secrets, that everything performs *tasbiḥ* in unison with the trumpet of resurrection (17:44), is extremely magnificent and it also sheds light on other secrets. Praise be to Allāh, the Sustainer of the worlds!

Margala Towers, Islamabad

Thursday 3rd Muḥarram al-Ḥarām 1419 AH / 30th April 1998 AD

A Letter of Knowledge in Modern Style (7)

1. **My ‘*azizān* in Atlanta (USA):** Yā ‘Alī Madad! This is a sacred greeting and prayer which is both a beloved tradition and a bright reality. Now (God willing), we will present a point of knowledge. “New Creation (*khalq-i jadid*)” is mentioned in eight different places in the mighty Qur’ān (13:5, 14:19, 32:10, 34:7, 35:16, 50:15, 17:49, 17:98). The exoteric meaning of the New Creation is to be reborn after death, but its esoteric *ta’wil* is the luminous body, i.e., the *ibdā‘i* body (*jussah-yi ibdā‘iyyāh*) in which a *mu’min*’s soul is kept after death (*Hazār Hikmat*, *hikmat* 672).⁴⁰ This subtle and living body is called “New Creation” because it always maintains newness and freshness through constant renewal. That is to say, it is like the unceasing flame of a lamp that maintains its freshness in every moment. In my opinion, this is an extremely great secret, which also reveals the secret of the eternal youth of the people of paradise. This same *ta’wil* also lies in “Grant me new attire and old sustenance (*Thoş gaţú joó, meén şuró joó*)”.⁴¹

2. The ‘*azizān* of my heart and soul and my companions of both worlds are: Dr. Rafiq Jannat Ali, Dr. Shah Sultana Rafiq, Shafiq s/o Rafiq, Gulab Khanam d/o Rafiq, Imran Fath-i Ali and Little Angel Nasiruddin Nawshad. I pray a lot for their and other ‘*azizān*’s safety and progress. Both doctors have rendered many services. Everyone here also remembers my beloved Imran for the various services he has rendered.

3. A blessed saying of Mawlā ‘Alī^(c) is: “I am the one who has the seal-ring of Sulaymān” (*Kawkab-i Durri*, chapter III, *manqabat* 6).⁴² This seal-ring means the Supreme Name (*ism-i a‘zam*), which is with the Imām^(c) and in which the secret of the spiritual kingdom is hidden. Every Imām^(c) is the spiritual sovereign of his time, just like Ḥazrat-i Sulaymān^(c), because God has given the spiritual kingdom

to the progeny of Ibrāhīm^(c) and the progeny of Muḥammad^(s) (4:54).
You can attain its complete recognition by entering the personal
world.

Margala Towers, Islamabad

Friday 4th Muḥarram al-Ḥarām 1419 AH / 1st May 1998 AD

A Letter of Knowledge in Modern Style (8)

1. **My ‘azīzān in France:** Yā ‘Alī Madad! This explanation relates to *sūrah-yi Ḥadīd* (57:25): The balance (scale) required for the heavenly book is the Imām^(c), who is the master of *ta’wīl*. There are at least three *ta’wīls* of God’s sending down of iron: (a) The mineral soul of iron was sent down, which created the iron mine, (b) Spirituality was revealed to those worthy of it, (c) Spiritual knowledge was given to those who deserve it. In it there is an intense (spiritual) battle as well as benefits for the people....

2. God, the Exalted, had made iron as soft as wax for Ḥaẓrat-i Dāwūd^(c) (34:10), that is, iron, spirituality and knowledge, so that complete chain mail could be made. This shows that chain mail is of three kinds: physical, spiritual and intellectual. Battles are also of three kinds, of which two are of great importance, namely the spiritual and the intellectual battle (i.e., the struggle for knowledge).

3. Although my intimate friend, my companion in knowledge, and the dear one of my soul, Karim Imamdad, seems to be all alone in France, in reality he is not alone. An enormous host of souls is with him. He is very fortunate to be often blessed with the holy vision (*didār*) of the exalted Imām^(c). It seems that all our souls go and attain the bliss of the sacred *didār* of our Imām^(c) through his eyes. I pray for the safety and every kind of progress of my very dear friend Karim Imamdad and his beloved son Salman.

4. The battle of knowledge is the greatest and the ultimate battle. That is why the entire Qur’ān mentions only knowledge, in both apparent and hidden ways. Thus, a prudent *mu’min* repeatedly performs *giryah-ū zārī* for the sake of the vision of knowledge (*‘ilmī didār*). Who are we not to supplicate and be humble for knowledge, while God, the Exalted, commanded His beloved Prophet^(s): “And

say: ‘My Lord! Increase me in knowledge’” (20:114).

Margala Towers, Islamabad

Saturday 5th Muḥarram al-Ḥarām 1419 AH / 2nd May 1998 AD

A Letter of Knowledge in Modern Style (9)

1. **My ‘*azizān* in London:** Yā ‘Alī Madad! Prophets^(c), Imāms^(c) (i.e., *awliyā’*), Perfect Men (i.e., *kāmilin*), and those who attain *ma‘rifat* (i.e., ‘*arifin*) see and attain the recognition of resurrection, spirituality, the hereafter, and paradise in this very world. See three of its many proofs in the verses: 17:72, 47:6, 76:20. Think also of *ḥadis-i nawāfil*⁴³ and [the state of] merging in God (*fanā’ fi’llāh*): When God becomes the eye of His servant, what can remain invisible in that state? This shows that the Divine treasures contain every blessing, and to acquire which, one needs determination and knowledge. Indeed, God’s mercy transcends everything.

2. The law of the Single Soul (*nafs-i wāḥidah*)⁴⁴ is definite and immutable for paradise. According to it, everyone’s spiritual and intellectual birth takes place in his [i.e., the Single Soul’s] personal world (31:28). This means that people experience all the events of resurrection in the soul (*bāṭin*) of the Single Soul. Moreover, God asks people: “Am I not your Lord?” [7:172] in his [i.e., the Single Soul’s] Sacred Sanctuary, only when at that level of upbringing, people have become Monoreality by merging in the Image of the Compassionate (*ṣūrat-i Raḥmān*).

3. The supreme definition of Monoreality is that it is the Image of the Compassionate (*ṣūrat-i Raḥmān*), which is also the *ta’wīl* of the pictures in the bazaar of paradise (*Hazār Hikmat*, *hikmat* 512).⁴⁵ While writing this letter to the ‘*azizān* of London, this unique *ta’wīl* is also revealed that our pre-eternal oneness is the Image of the Compassionate, which is also everyone’s Monoreality, and it is present in the Sacred Sanctuary. Thus, it has now become comprehensible to say that I live in all [my] ‘*azizān* and that they dwell in me. However, this reality will become apparent and miraculous in the universal paradise.

4. Our own beloved souls in London are: Doctor Faquir Muhammad *ṣāhib* Hunzai, Şamşām Rashida Noormohamed-Hunzai, Zahir Lalani, Eshrat Rumi Zahir, Durr-i Maknun Zahir. These five angels, in addition to having many other virtues, are also Life Governors. Amin Kotadia, Maryam Amin, Salman Amin, Abuzarr Amin, Abdur Rahman, Nimet Rahman, Farid Rahman, Khalil Rahman, Mehboob Chatur, Feroza Mehboob, Zulfiqar Jamani, Farhat Jamani, Raziuddin Jamani.

Margala Towers, Islamabad

Sunday 6th Muḥarram al-Ḥarām 1419 AH / 3rd May 1998 AD

A Letter of Knowledge for L.A.S.

(1)

1. In parents' eyes, every child is more beautiful and elegant than a half-opened bud and a newly bloomed flower. Have you ever thought about this? Can you tell us why such an ardent love is created in the hearts of parents for their children? There may be many different purposes for it, but what is its most important purpose? Answer: The supreme purpose of the intense love that parents have for their children is that every child, through the language of silent expression of this natural love, says to his parents: "O my dear and esteemed mother and father! You must have had a firm intention for my education and upbringing, and the execution of this intention is really essential, for there are various meanings hidden in love. So sometimes you say: 'My soul!', if this is true, then O loving mother and O respected father! You will have to do much for the religious and worldly betterment and progress of your soul, that is, your dear child. Similarly, you often say: 'May I be sacrificed for you', please reflect on its meaning".

2. The wise Qur'ān is an unprecedented, magnificent, and pure heavenly book of guidance, which is brimful of wisdom-filled guidance. This fountainhead of Divine guidance attaches great importance to the basic education and upbringing of children. Thus, the exemplary guidance present in the glorious Qur'ān is that parents should continue to humbly pray to the beneficent Lord for blessed and fortunate children. Even as soon as a woman becomes pregnant, they [i.e., the future parents] should continue to pray for the virtuousness of their children. You can see the following verses for this wisdom-filled guidance: 3:35-38, 19:1-6, 21:89-91.

3. The need for prayer is from the very beginning, but the education of a child begins after birth, when the child begins to use the physical senses. Therefore, if the mother, instead of reciting a

worldly poem, recites a religious poem to put her beloved child to sleep, this first education would be full of blessings.

Karachi

28th June 1998

A Letter of Knowledge for High Educators (2)

1. Praise be to Allāh for His favours and munificence! On the whole, Dānīshgāh-i Khānah-yi Hikmat is progressing very well. It is a great blessing for our companions and friends that they are spreading the table of knowledge and wisdom of Ḥaẓrat-i Qā'imū'l-qiyāmat^(c) far and wide in this time of famine of knowledge. Glory be to Allāh! How magnificent and valuable are the services that our *‘azizān* continue to render! In these difficult times, when an enormous deluge of material progress has overtaken the whole world, in which the majority of people have been drowned and washed away, it is not at all easy to struggle (*jihād*) against ignorance with the sword of Qur'ānic and spiritual knowledge and wisdom.

2. The purpose of [establishing the institutions of] L.A.S. and High Educators is the same, so this letter is the second in the series. Here we will mention a special guidance of the holy Prophet^(s), which is not only essential for the safety and prosperity of small children, but is also extremely necessary for adults. The holy Prophet^(s) said: “The saying: *‘lā ḥawla wa-lā quwwata illā bi'llāhi'l-‘aliyyi'l-‘aẓīm'* is a treasure among the treasures of Paradise, and it is a remedy and a cure for ninety-nine diseases, the first of which is sorrow” (Da‘ā'imū'l-Islām).⁴⁶ Also see at the end of Wajh-i Dīn.⁴⁷

3. The treasure of paradise is more precious than all the world's treasures. Therefore, prudence lies in the fact that the people of faith should accumulate a great benefit by reciting this blessed saying in abundance, and that they should teach it to their children as well. If we are weak and feeble in faith and certainty, none of its miracles will manifest for us. Therefore, we should have ardent love for God, the Prophet^(s) and the Imām^(c), so that we can

fully benefit from every luminous guidance.

Karachi

29th June 1998

An Amazing Letter

Ḥubb-i °Alī Hunzai (L.G.) is included in the sacred institution of the Little Angels Soldiers. His date of birth is: Friday, 16th January, 1998. This little child, who is one of the favours of God, is the great-grandson of this humble servant (Naṣīr). This dear child says the following in the language of mute expression (*zabān-i ḥāl*):

‘O beloved grandfather! You love me very much and recite *lā ḥawla wa lā quwwata illā bi’llāhi’l-°aliyy’l-°aẓīm* every day for the sake of my protection and progress. Please also love all our little angels and teach *lā ḥawla* ... to all of them. O dear grandfather! Pray for the progress of the smallest of your institutions and teach them something as well.

Dear grandpa! My parents are very happy, but their prudence is that they keep praying for my safety and progress, and if I am the coolness of their eyes, they should thank God abundantly.

O beloved grandfather! Gently admonish my parents, but do not be displeased with them in your heart. They are your beloved children, and they are always at your service. God willing! They will now progress in religion, faith, and true knowledge, for before they were children, but now, by God’s grace, they have become parents.

Dear grandfather! You have a unique way of teaching useful discourses through love for children. *Al-ḥamdu li’llāh*, but Grandpa! Grandpa! Together, we will sometimes write beneficial letters for the little angels, and we will also ask their parents to fulfil their duty as High Educators with the utmost grace and excellence. We hope that Dr. Faquir Muhammad Hunzai *ṣāḥib* will also help.’

I (Naṣīr al-Dīn) say that mute expression (*zabān-i ḥāl*) is, first of

all, a Qur'ānic reality, therefore, it is also a beautiful subject among the fields of knowledge.

Karachi

Thursday 11th Jumādā al-Awwal 1419 AH / 3rd September 1998 AD

Note: It is necessary to send this to all our *‘azīzān*.

An Amazing Letter – 2

A sincere Yā ʿAlī Madad from Ḥubb-i ʿAlī Hunzai, LG, LAS to all the dear little companions and all the elders! We have learned that our last letter was very well received. What can we do, despite our wish and request, my beloved grandfather has very little spare time.

All of us Little Angels Soldiers are very fortunate that after the inception of our institution, Dāniṣḡāh-i Khānah-yi Hikmat has made great progress. Millions of thanks to God!

My beloved grandfather, who is as dear to me as my own soul, recites the name of God before me every day. Although I, being a suckling infant, do not understand it, my angel listens to it attentively and casts a wonderful and pleasant spiritual effect on me. If this virtuous effort of my grandfather continues, and if I am provided with a religious environment from this age, God willing, it will be very beneficial.

Little Companions! How fortunate we are to have been born in Islam, in Ismailism, in the era of a great Imām, in good religious families, in the treasures of unprecedented books of wisdom, and to already have great concern being shown about our religious education.

Dear friends! Don't get angry, don't get annoyed, don't cry, obey your mummy and daddy, don't watch violent films, love the blessed picture of *Mawlā bāpā*, go to *jamāʿat-khānah*, go to bed on time and recite *tasbiḥ* before going to sleep, learn virtuous habits so that all your household may love you. All my family members love me.

I am very happy with my beautiful name “Ḥubb-i ʿAlī”. If anyone likes this name because of [the mention of] ʿAlī^(c), and thus inclines to the love of ʿAlī^(c), there will indeed be goodness in it for them, God willing!

I (Naṣīr al-Dīn) say that “the language of mute expression (*zabān-i ḥāl*)” is one of the Qur’ānic secrets, so it is extremely important to highlight it.

Karachi

Thursday 15th Rajab al-Murajjab 1419 AH / 5th November 1998 AD

Aziz Rajpari

Dear and respected Aziz Rajpari, a sincere Yā °Alī Madad with love!

I have received your informative email, thank you! All your efforts are admirable. When you came to Gilgit in 1995, people were most impressed by your prudence. You were overwhelmed with happiness when I received my degree. Our friendship gradually grew stronger, and this friendship is a gift from your elder brother Nooruddin Rajpari, for it was through him that I met you, *al-ḥamdu li'llāh!*

All our students who are in America are already progressing well in knowledge and will continue to progress. There is no single group of true knowledge in the world similar to all our °*azizān* of the East and the West.

If this knowledge undoubtedly belongs to the Imām^(c), why should it not be praised? If it becomes known that this knowledge really belongs to Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c), our °*azizān* will be extremely happy.

Yā °Alī Madad and *dast-būsi* to all our °*azizān*!

Your well-wisher,
Naṣīr al-Dīn Naṣīr (Ḥubb-i °Alī) Hunzai
Karachi
28th August 1997

**Message of a *Rūḥānī* through *Zabān-i Ḥāl*,
from *Gazālah Marḥūmah*
(Poem)**

Ay Qiblah! Nah kar gam kih yahān zindah huwī main
Yeh us kī nawāzish hai kih tābindah huwī main

O revered [father]! Don't grieve,
for here I have become alive;
It is His kindness that
I have become radiant

Haiñ ḥūr-ū parī sāth kih main khwud bhī parī hūñ
Is anjuman-i nūr mēñ khwushiyōñ sē bhari hūñ

Houris and *parī* are with me,
I too am a *parī* myself;
In this assembly of light,
I am full of joy

Main dukhtar-i rūḥānī-yi Mawlā-yi zamān hūñ
Shah-zādi-yi ʿālam hūñ magar sab sē nihān hūñ

I am the spiritual daughter
of the Imām^(c) of the time;
Princess of the world I am,
but hidden from all

Ham nūr kī awlād abhī nūr huwē haiñ
Dunyā kī muṣibat sē bahot dūr huwē haiñ

We, the children of light,
have now become light;
Very far from the troubles
of the world are we now

Jannat mēn °ajab shāhī maḥal ham ko milā hai
Ham zindah-yi jāwēd huwē faẓl-i Khudā hai

We have a magnificent
royal palace in paradise;
By God's grace,
we have become eternally alive

Shāhoṇ kī ṭarah shād haiṇ ham us kā karam hai
Bīmārī nahiṇ, mawt nahiṇ, awr nah hī gam hai

By His grace,
we are as happy as kings;
We have no sickness,
no death, and no sorrow

Hān tērī Ġazālah peh °Alī sāyah-figan hai
Woh is liyē jannat mēn sadā zindah chaman hai

Indeed, °Alī^(c) is
the protector of your Ġazālah;
That is why she is
an ever-living orchard in paradise

Ṣad-gūnah khwushī hai hamēn didār-i °Alī sē
Ganjīnah milā hai hamēn asrār-i °Alī sē

We are overjoyed
because of the vision of °Alī^(c);
We have received a treasure
from the secrets of °Alī^(c)

Ṭūfānī khwushī hai hamēn, tum ham peh nah ronā
Daddy! Mummy! Tum kabhī bē-ṣabr nah honā

Overflowing with joy we are,
so don't mourn us;
O Daddy and Mummy!
Never be impatient!

Lēnā hai tumhēn ʿilm-ū ʿibādat kā sahārā

Hai dīn-i Khudā 'i mēn yehi shēwah hamārā

You have to draw support
from knowledge and worship;
This is our tradition
in the Divine religion

Kis shān sē āyā hai yeh paygām-i Ġazālah

Rawshan ho zamānē mēn sadā nām-i Ġazālah

With what glory has
this message of Ġazālah come;
May the name of Ġazālah
shine ever bright in the world!

Ġazālah d/o Imām Yār Baig, General Manager,
Aga Khan Health Services Pakistan, Northern Areas and Chitral

Ġazālah's date of Birth: 15th July 1987

Date of death: 8th January 1999

“Verily, we belong to Allāh and to Him we shall surely return”
(*Innā li 'llāhi wa innā ilayhi rājiʿūn*, 2:156)

He said: “I am your Heart” (Poem)

*Sach hai kih kahā us nē ik ganj-i Khudā hai dil
Jab ‘ishq-i haqīqī sē wirānah paṛā hai dil*

He truly said:
“The heart is God’s treasure”;
It is desolate for
the true love of God

*Har gūnah tasallī hai didār ki dawlat sē
Har-chand kih zāhir mēn āhoñ sē bharā hai dil*

The heart is fully satisfied
by the wealth of *didār*;
Although apparently
it is full of sighs

*Is qālib-i khākī mēn dil ‘ālam-i akbar hai
Dil dā’irah-yi kull hai awr arz-ū samā hai dil*

The heart in this earthly matrix
is the macrocosm;
It is the universal circle,
the earth and the heaven too

*Asrār-i shah-i khubān is dil kē khazānē haiñ
Sad bār fidā hai jān sad bār fidā hai dil*

The secrets of the king of the
beautiful people are this heart’s treasures;
A hundred times is the soul sacrificed,
a hundred times is the heart sacrificed

*Dar-pardah kahā us nē dil mērē hawālē kar
Ay jān-i jahān, wa'llāh! Yeh tē kih tērā hai dil*

Behind the veil he said:
“Submit your heart to me”;
O Soul of the Universe! Take it,
by God, the heart is yours

*Is martabah-yi dil ko ʿarīf hī samajhtā hai
Gar pāk karē koī tab ʿarsh-i Khudā hai dil*

Only the ʿarīf understands
this rank of the heart;
If anyone purifies it,
the heart is God’s throne

*Dil-dādah-yi ulfat hūn ab mujh mēn kahān hai dil?
Dil-bar nē liyā dil ko ʿāshiq mēn kujā hai dil?*

I have given my heart to love,
where in me is it now?
The heart is taken by the beloved,
where is it in the lover?

*Ṣad shukr kih ab jānān khwud mērī khwudī ho gā
Jab jān hai fidā us sē jab us mēn fanā hai dil*

A hundred thanks that
the beloved will now be my “I”;
When the soul is sacrificed for him,
and the heart is merged in him

*Ashʿār-i Naṣīrī mēn asrār-i nihānī hain
Dil ʿuqdah-yi lā-yanḥal awr ʿuqdah-kushā hai dil*

There are concealed secrets
in Naṣīr’s poems;
The heart is both
an unsolvable knot and the solver

On the occasion of “An evening with ‘Allāmah Naṣīr al-Dīn”, organised by *Ḥalqah-yi Arbāb-i Zawq*, Gilgit. 28th July, 1998, at Riveria Hotel.

Yār-i Badī‘u’l-Jamāl ⁴⁸

(Poem)

Jān-i jahān kawn hai? Yār-i Badī‘u’l-Jamāl
Dil mēñ nihān kawn hai? Yār-i Badī‘u’l-Jamāl

Who is the soul of the world?
Yār-i Badī‘u’l-Jamāl;
Who is hidden in the heart?
Yār-i Badī‘u’l-Jamāl

Jalwah-numā hai idhar, ḥayrat-i ahl-i naẓar
Gayrat-i shams-ū qamar, Yār-i Badī‘u’l-Jamāl

He continues to manifest here,
bewilderment for the people of reflection;
The envy of the sun and the moon,
Yār-i Badī‘u’l-Jamāl

Chehrah mujhē yād hai, ḥūr-ū parī zād hai
Shād hai āzād hai, Yār-i Badī‘u’l-Jamāl

I remember his face,
born of houri and *parī*;
He is happy, he is free,
Yār-i Badī‘u’l-Jamāl

Paykar-i ḥusn-ū jamāl, bā-hamah waṣf-i kamāl
Dahr mēñ hai bē-miṣāl, Yār-i Badī‘u’l-Jamāl

In every aspect the embodiment of
perfect elegance and beauty;
He is peerless in the world,
Yār-i Badī‘u’l-Jamāl

Jān-i bahār jān-i man, rawnaq-i bāg-ū chāman
Ġunchah-dahan gul-badan, Yār-i Badīʿu'l-Jamāl

The Soul of my soul's spring,
splendour of garden and orchard;
Bud-like mouth, rose-like body,
Yār-i Badīʿu'l-Jamāl

Jalwah dikhā jā zarā, dil mēn samā jā zarā
Rūḥ mēn ā jā zarā, Yār-i Badīʿu'l-Jamāl

Manifest for a little while,
dwell in the heart for a moment;
Enter the soul for a little while,
Yār-i Badīʿu'l-Jamāl!

Sab mēn usī kā makān, sab haiṇ usī kē nishān
Sab kī wohi jān-i jān, Yār-i Badīʿu'l-Jamāl

Everyone is his abode,
all are his signs;
He is the Soul of the soul of all,
Yār-i Badīʿu'l-Jamāl

Nūr-i saḥar tujh sē hai, ʿilm-ū hunar tujh sē hai
Laʿl-ū guhar tujh sē hai, Yār-i Badīʿu'l-Jamāl

The light of dawn is due to you,
knowledge and skill too;
Rubies and pearls are due to you,
Yār-i Badīʿu'l-Jamāl!

ʿIshq-ū fanā kī qasam! Waṣṭʿ aṭā kar ṣanam
Kal ko rahēngē nah ham, Yār-i Badīʿu'l-Jamāl

I swear by love and merging,
O Beloved grant me union;
For tomorrow we may be no more,
Yār-i Badīʿu'l-Jamāl!

*‘Ishq mēñ ik s̄az hai, jis mēñ tirā rāz hai
Is peh mujhē nāz hai, Yār-i Badī‘u’l-Jamāl*

Love has a musical instrument
containing your secret;
Of which I am very proud,
Yār-i Badī‘u’l-Jamāl!

*Ay mirē māh-i munīr; yād tirī dil-pazīr
Tujh sē fidā hai Naṣīr, Yār-i Badī‘u’l-Jamāl*

O my bright moon!
To remember you is soothing;
Naṣīr is sacrificed for you,
Yār-i Badī‘u’l-Jamāl!

Presented to *Ḥalqah-yi Arbāb-i Zawq, Gilgit*

Karachi

Friday 13th Rabī‘ aṣ-Ṣānī 1419 AH / 7th August 1998 AD

Love for You!

(Poem)

Yeh tērā °ishq mujhē hai sharāb sē bih-tar
Shamīm-i kūchah-yi jānān gulāb sē bih-tar

Your love to me is better than intoxicating wine;
The fragrance of the beloved's lane is sweeter than the rose

Tum ā kē dil mēñ raho main̄ hijāb ho jāūñ
To phir bhī kaysē banūñ us hijāb sē bih-tar?

Come! make my heart your abode, I will be your veil;
Even so, how can I excel over that other veil?

Wohī hai ganj-i karam awr wohī hai kān-i °aṭā
Nahīñ hai koī sakhi ān-janāb sē bih-tar

He alone is the treasure of generosity, he alone the mine of gifts;
None more generous than him exists, he alone, the exalted

Tirā khayāl-i ḥasīn mujh ko khwāb-i rāḥat hai
Hai koī khwāb kahīñ mērē khwāb sē bih-tar?

Beautiful thoughts of you are like a peaceful dream to me;
Can there be a dream more beautiful than mine?

Jamāl-ū ḥusn tirā ik kitāb-i qudrat hai
Nahīñ hai basharī kitāb is kitāb sē bih-tar

Your beauty and elegance are a Divine book;
No human book can compare with that book

Agar-chih chānd sitāron mēn miṣl-i sulṭān hai
Hai mērē dil kā ḥasin māhtāb sē bih-tar

The moon among the stars is king;
But the beloved in my heart surpasses the moon's beauty

Suwāl aysā kiya jis mēn ganj-i ḥikmat hai
Kih ʿaql jis ko kahē: Har jawāb sē bih-tar

His question contained the treasure of wisdom;
A question that the intellect declares: excels any answer

Zawāl-i ʿahd-i jawānī sē mujh ko gam nah huwā
Kih fikr-ū ʿaql-i kuhan-sāl shabāb sē bih-tar

Youth's passing did not sadden me;
For the reflection and intellect of old age are better than youth

Khiṭāb-i ʿishq-ū fanā gar karē zi-rāh-i karam
Yehi khiṭāb mujhē har khiṭāb sē bih-tar

By way of grace, if he invites me to love and union;
Such an invitation I will prefer to any other

Yeh dard-i ʿishq kī talkhī ʿajīb shirīn hai
Sharāb-i ʿishq hai yeh har sharāb sē bih-tar

How wonderfully sweet is the bitterness of love's agony;
This is the wine of love, superior to any other

ʿItāb mēn bhī tajallī tiri ʿajīb-ū garīb
Nahīn hai koī ʿaṭā is ʿitāb sē bih-tar

Even your reproof is a manifestation so wonderful, so strange;
For me, no other gift excels this reproof

*Wohī hai nūr-i azal āftāb-i ʿālam-i dil
Hazār darajah woh is āftāb sē bih-tar*

He alone is the eternal light, the sun of the heart's world;
A sun thousands of times brighter than this sun

*Habāb-i dil chih ʿajab baḥr, us peh ʿarsh-i Khudā!
Nahīn hai baḥr koī is ḥabāb sē bih-tar*

How wondrous is the heart's bubble, 'tis an ocean for God's Throne;
There exists no ocean superior to this fragile bubble-heart

*Suno kih mērā ṣanam hai buton kā shāhinshāh
Nahīn hai koī mirē intikhāb sē bih-tar*

Hearken, for my idol is the sovereign of all idols;
Know that no other is better than my chosen one

*Bigar gayā hai agar bāḡ phir kharāj nahīn
Kharāb-i ʿishq hūn main har kharāb sē bih-tar*

If the orchard is destroyed, there can be no revenue;
I am ruined by love, a ruination better than any other

*ʿAzāb-i ʿishq Naṣīrā chih khūb jannat hai!
Yehī ʿazāb mujhē har sawāb sē bih-tar*

O Naṣīr! How heavenly is love's rebuke;
This punishment I do prefer to any reward

Karachi,
Thursday, 20th August 1998

Endnotes

- ¹ Mawlānā Imām Sulṭān Muḥammad Shāh^(c) made this *farmān* via Radio Bombay on 10th March, 1940. For complete *farmān*, see “*Ḥikmat-i tasmiyah awr asmā’-yi ahl-i bayt*” by ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1989), p. 1.
- ² For a complete list of books and their translations in all languages, see “*Ustād-i Kāmil-ū Mukammil Ḥazrat-i ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai kē ‘Aẓim ‘Ilmī Kārnamē*” by Azeem Ali Lakhani (Karachi, 2013), pp. 12-25; translated into English as “*‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai’s Great Contribution to Esoteric Knowledge*” (Karachi, 2013), pp. 10-23.
- ³ Farmān made by Mawlānā Imām Sulṭān Muḥammad Shāh^(c) at Zanzibar on 7th September, 1899. See ITREB for Pakistan’s publication: “*Rūḥānī Rāz*” (Karachi, 1990), p. 99.
- ⁴ LG = Life Governor.
- ⁵ See “*Hazār Ḥikmat*” by ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1996), *ḥikmat* 676, p. 391; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), wisdom number 676, p. 360.
- ⁶ It refers to a very famous saying of Mawlānā ‘Alī^(c): “*Man ‘arafa nafsahu fa-qad ‘arafa rabbahu*”, i.e., He who recognised his soul, indeed, recognised his Lord. See “*Hazār Ḥikmat*” by ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1996), *ḥikmat* 860, 889 and 951, pp. 489, 504 and 539; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), wisdom numbers 860, 889 and 951, pp. 449, 462 and 494. A very similar *Ḥadīṣ* is: “*‘Arafukum bi-nafsihi ‘arafukum bi-rabbihi*”, i.e., He among you who has greater recognition of his own soul, has greater recognition of his Lord. See “*Hazār Ḥikmat*”, *ḥikmat* 836, p. 478; translated into English as “*A Thousand Wisdoms*”, wisdom number 836, p. 438.
- ⁷ Mawlawī Sa‘īd Aḥmad Aẓam Garhī, *Dīwān-i Ḥazrat ‘Alī^(c)* (Lahore, 2016), p. 71
- ⁸ Translation of the verse: “Indeed Allāh chose Ādam and Nūḥ and the

progeny of Ibrāhīm and the progeny of ʿImrān above all the worlds” (3:33).

- ⁹ Translation of the relevant portion of the verse: “Allāh’s *sunnat* is that which has continued in His servants” (40:85).
- ¹⁰ Translation of the verse: “And thus We revealed to you a spirit from Our command. You knew not what the scripture was, nor what the (final stage of) faith. But We made it (i.e., the spirit) a light whereby We guide whom We will of Our servants. And verily you guide unto a straight path” (42:52).
- ¹¹ Sayyidnā Qāzī al-Nuʿmān, *Daʿāʾimuʾl-Islām (Arabic)*, ed. A.A.A. Fyzee (Beirut, 1965), Part I, p. 36
- ¹² Sayyid Sharīf Ḥusayn, *Kawkab-i Durri fi faẓāʾil-i ʿAlī* (Lahore, n.d.), p. 227, hereafter cited as *Kawkab*.
- ¹³ The complete *ḥadiṣ* is as follows: *man^m māta wa lam yaʿrifu imāma zamānihi māta mitar^m jāhiliyyat^m waʾl-jāhili fiʾn-nār*. See “*Hazār Hikmat*” by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1996), *ḥikmat* 110, p. 73; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), wisdom number 110, p. 67. Also see “*Wajh-i Dīn*” by Sayyidnā Naṣīr-i Khisraw, ed. Gholam-Reza Aavani (Tehran, 1977), p. 280; translated from Persian into Urdu by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai as “*Wajh-i Dīn*” (Karachi, 2000), p. 343.
- ¹⁴ Sayyidnā al-Muʿayyad fiʾd-Dīn al-Shirāzī, *al-Majālis al-Muʿayyadiyyah – I*, ed. Dr. Mustafa Ghalib (Beirut, 1974), p. 212.
- ¹⁵ Abū Ḥamid Muḥammad bin Muḥammad al-Ġazālī, *Iḥyāʾuʾl-ʿUlūm*; translated into Urdu as “*Iḥyāʾ-yi ʿUlūmuʾd-Dīn*” by Mawlānā Muḥammad Ṣiddiq Hazārāwī (Lahore, n.d.), vol. IV, p. 151.
- ¹⁶ *Ḥadiṣ-i nawāfil*, also known as *ḥadiṣ-i taqarrub*, is a famous *ḥadiṣ-i qudsī*. For more explanation, see “*ʿAmalī Taṣawwuf awr Rūḥānī Science*” by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1997), pp. 54-59; translated into English as “*Practical Sufism and Spiritual Science*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), pp. 61-68.
- ¹⁷ ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai, *ʿAmalī Taṣawwuf awr Rūḥānī Science* (Karachi, 1997), pp. 54-59; translated into English as “*Practical Sufism and Spiritual Science*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), pp.

61-68.

- ¹⁸ Abū ʿAbdu’llāh Muḥammad al-Bukhārī, *Ṣaḥīḥ al-Bukhārī* (Riyadh, 2015), p. 999, *ḥadīṣ* no. 6227.
- ¹⁹ *Ibid*, p. 999, *ḥadīṣ* no. 6227.
- ²⁰ Translation of the verse: “And of His signs is the creation of the heavens and the earth and the difference of your languages and colours. Verily there are signs in this for those who know” (30:22).
- ²¹ The three verses of the holy Qur’ān where the names “al-Ḥayy” and “al-Qayyūm” are mentioned together are: 2:255, 3:2 and 20:111.
- ²² The numerical value of *Ḥā’* is 8 and that of *Mīm* is 40, so the sum of numerical values of *Ḥā’* and *Mīm* is 48.
- ²³ “*Nafs-i wāḥidah*” is mentioned in the holy Qur’ān at five places: 4:1; 6:98; 7:189; 31:28; 39:6. “*Nafs*” means soul, and “*wāḥidah*” being on the measure of “*fā’ilah*” means single as well as the one that unifies others in itself. Thus “*nafs-i wāḥidah*” means the Single Soul that merges all other souls in itself.
- ²⁴ See “*The Holy Ahl-i Bayt in the Prophetic Traditions*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, 2020), p. 66.
- ²⁵ See “*Hazār Hikmat*” by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1996), *ḥikmat* 631, pp. 359-360; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), wisdom number 631, p. 333.
- ²⁶ See “*Hazār Hikmat*” by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1996), *ḥikmat* 1, p. 25; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), wisdom number 1, p. 20.
- ²⁷ See note 23.
- ²⁸ See note 6.
- ²⁹ Sayyidnā Nāṣir-i Khisraw, *Wajh-i Dīn*, ed. Gholam-Reza Aavani (Tehran, 1977), pp. 98-100; translated from Persian into Urdu by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 2000), pp. 121-123.
- ³⁰ See note 16.
- ³¹ See note 16.

- ³² This refers to the *ḥadīṣ-i qudsī*: “*Kuntu kanz^{an} maḥfiyy^{an} fa-aḥbabtu an-u^{ra}fa fa-khalaqtu ‘l-khalq*”. Translation: “I was a hidden treasure; I wanted to be recognized, so I created creatures”. See “*Hazār Hikmat*” by ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1996), *ḥikmat* 752 and 756, pp. 430 and 433; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), wisdom numbers 752 and 756, pp. 396 and 398.
- ³³ See note 23.
- ³⁴ Mawlānā Jalālu’d-Dīn Rūmī, *Maṣnawī*; translated from Persian into Urdu by Mawlānā Qāzī Sajjād Ḥusayn as “*Maṣnawī-yi Mawlānā Rumi*” (Lahore, n.d.), pp. 84-85.
- ³⁵ Rāḡib Iṣfahānī, *Mufradātu ‘l-Qur’ān*, translated into Urdu by Muḥammad ‘Abduhu Fīrozpūrī as “*Mufradātu ‘l-Qur’ān (Urdu)*” (Lahore, n.d.), part 2, p. 488.
- ³⁶ Louis Ma‘lūf, *Al-munjid fi ‘l-luḡati wa ‘l-‘lām*, translated into Urdu by Mawlānā ‘Abdu’l-Ḥafīẓ Balyāwī as “*Al-Munjid*” (Lahore, 2009) p. 579.
- ³⁷ *Kawkab*, p. 226.
- ³⁸ *Ibid.*, p. 153.
- ³⁹ *Ibid.*, p. 232.
- ⁴⁰ ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Hazār Hikmat* (Karachi, 1996), pp. 388-389; translated into English as “*A Thousand Wisdoms*” by Dr. Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), p. 358.
- ⁴¹ This is one of the few *kalimāt-i tāmmāt* or ‘*irfānī kalimāt* in Burushaski. For further explanation of this and other ‘*irfānī kalimāt*, see “*Ṣanādiq-i Jawāhir*” by ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 1999), Questions 904 to 909, pp. 601-603; translated into English as “*Caskets of Pearls Volume 2*” by Rashida Noormohamed-Hunzai (Karachi, 2016), Questions 904 to 909, pp. 137-138.
- ⁴² *Kawkab*, p. 223.
- ⁴³ See note 16.
- ⁴⁴ See note 23.
- ⁴⁵ ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Hazār Hikmat* (Karachi, 1996), p. 294; translated into English as “*A Thousand Wisdoms*” by Dr.

Faqir Muhammad Hunzai and Rashida Noormohamed-Hunzai (Karachi, n.d.), p. 272.

- ⁴⁶ Sayyidnā Qāzī al-Nuʿmān, *Daʿāʾimuʾl-Islām (Arabic)*, ed. A.A.A. Fyze (Beirut, 1965), Part II, p. 331.
- ⁴⁷ Sayyidnā Nāṣir-i Khisraw, *Wajh-i Dīn*, ed. Gholam-Reza Aavani (Tehran, 1977), pp. 340-342; translated from Persian into Urdu by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai (Karachi, 2000), pp. 416-419.
- ⁴⁸ “*Yār-i Badīʿuʾl-Jamāl*” means the beloved who has ever-changing manifestations under the miracle of *ibdāʿ*.

Glossary

Ā

āb-i shifā - water of healing

āfāq - external world

āyat (pl. *āyāt*) - sign; miracle; verse of the holy Qur'ān

ʿĀ

ʿālam-i amr - world of command

ʿālam-i khalq - world of creation

ʿālam-i khayāl - world of imagination

ʿālam-i sufli - lower world

ʿālam-i ʿulwī - higher world

ʿālimānah ʿibādat - worship through knowledge

ʿāqilānah ʿibādat - intellectual worship

ʿārifānah - pertaining to recognition (*maʿrifat*)

ʿārifīn (sing. *ʿārif*) - those who have attained recognition (*maʿrifat*)

ʿāshiqānah ʿibādat - lover-like worship

ʿāshiqīn (sing. *ʿāshiq*) - ardent lovers

A

ahl-i baṣīrat - the people of insight

aḥādīs-i qudsī (sing. *ḥadīs-i qudsī*) - Sacred Traditions

al-Bāsiṭ - the Unfolder, one of the attributive names of God

al-ḥamdu li'llāh - praise be to Allāh

al-Qābiḡ - the Enfolder, one of the attributive names of God

al-qitāl - battle (2:246)

amīru'l-mu'minīn - The Commander of the Faithful; a title of
Ḥaẓrat-i ʿAlī^(c)

anā'-yi sufli - the lower "I"

anā'-yi ʿulwī - the higher "I"

anfus - internal worlds, personal worlds

asās - foundation. Technically, the first Imām after a *nāṭiq* from
whom the chain of Imāms of the cycle of that *nāṭiq* starts.

He is also called *waṣī* (legatee), *wāriṣ* (heir) and *wazīr* (vicegerent) of the *nāṭiq*. He is the successor to the *nāṭiq* and does the *ta'wīl* of the *tanzīl* given by the *nāṭiq*. It is the 9th rank in the hierarchy of religion

asmā' -yi 'iẓām - the great names of God

asmā' u' l-ḥusnā - the beautiful names of God

awliyā' u' llāh - God's friends

awṣiyā' (sing. *waṣī*) - legatees. See *waṣī* for its technical meaning

awwaliyat - pre-eminence; superiority; excellence

azkār (sing. *zīkr*) - remembrances. See *zīkr* for its technical meaning

°A

°aql-i kullī - the Universal Intellect

°arsh - Throne

°arsh-i Ilāhī - the Divine Throne

°aynu' l-yaqīn - the eye of certainty

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

B

bāb - gate, door. Technically, the dignitary, without whose knowledge it is impossible to enter the spirituality and luminosity of the Imām^(c) of the time. It is the 7th rank in the hierarchy of religion.

bābu' l-qiyāmat - the door of resurrection

bāṭin - the hidden or spiritual aspect

baytu' l-°atīq - the ancient house

baytu' l-ma°mūr - the prosperous house

baytu' llāh - God's house

bihisht-i jabīn - the paradise of the forehead

bihisht-i kullī - the universal paradise

Ch

chehrah-yi Khudā - God's Countenance

D

dā°i - one who invites, i.e., a summoner. Technically, the one who invites to the true religion, i.e., a dignitary in the Ismaili

daʿwat, who works under a *hujjat*. There are 30 *dāʿis* under one *hujjat*.

daʿwat - invitation

daʿwat-i haqq - the invitation to the truth; the true mission

darajāt (sing. *darajah*) - ranks, grades, stages

darwish - a person who gives more importance to the spiritual aspect of life than to its physical aspect, and is therefore unaffected by worldly things and physical conditions

dast-būsi - kissing each other's hands. It is a traditional way of greeting that is practised in some cultures, such as the northern areas of Pakistan, and is regarded as a gesture of mutual respect and affection

didār - beatific vision

durūd - see *durūd-i sharīf*

durūd-i sharīf - the *kalimah*: “*Allāhumma ṣalli ʿalā Muḥammadⁱⁿ wa ʿalā āl-i Muḥammad^f*”

durr-i yatīm - unique pearl

F

fanāʾ - merging

fanāʾ fiʾl-Imām - merging in the Imām^(c)

fanāʾ fiʾr-rasūl - merging in the Prophet^(s)

fanāʾ fiʾllāh - merging in God

farmān - pronouncement, command, decree, saying. Technically, an order or speech of the Imām^(c) for his followers

fiʿlī - by action or by deeds

firishtah-yi ʿishq - angel of love, one of the names of Ḥazrat-i Isrāfil^(c)

furqān - criterion, one of the names of the holy Qurʾān

G

gawhar-i ʿaql - the Pearl of Intellect

ginān - knowledge. Technically, *ginān* means *taʾyidi* knowledge and this term is used in the Ismaili *ṭarīqah* for the wisdom-filled devotional poem composed by a person of the rank of *pīr* or *hujjat*

giryah-ū zārī - weeping and shedding tears with utter humility

Ġ

ġilmān (sing. *ġulām*) - boys; the youths of paradise

H

ḥadīs - prophetic tradition

ḥadīs-i qudsī - those sayings which the holy Prophet^(s) attributed to God. These are the sayings of God that were narrated by the holy Prophet^(s) but are not included in the holy Qur'ān

ḥajj - pilgrimage

ḥajj-i bāṭin - spiritual pilgrimage

ḥaqqu'l-yaqīn - the truth of certainty

ḥaram - sanctuary, sacred territory

ḥashr-ū nashr - gathering and dispersing

ḥazīrah-yi qudus - the Sacred Sanctuary

ḥudūd (sing. *ḥadd*) - see *ḥudūd-i dīn*

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

ḥujjat - proof. Technically, the person whom the exalted Imām^(c) appoints so that the means of knowledge and wisdom may remain available. There are twelve *ḥujjats* under an Imām^(c). It is the 6th rank in the hierarchy of religion.

ḥuqūqu'llāh - the rights of Allāh

ḥuqūqu'l-'ibād - the rights of humankind; the duties that everyone owes to other people

I

irtiqa' 'i sīrhī - the ladder of ascension

ism-i buzurg - the great name

ism-i a'ẓam - the supreme name

ʿ

ʿibādat (pl. *ʿibādāt*) - worship

ʿilm-i ladunnī - knowledge from God's presence

ʿilmī - related to knowledge

ʿilmī didār - the vision of knowledge

ʿilmī lashkar - the army of knowledge

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

‘ilmu’l-yaqīn - the knowledge of certainty

J

jamā‘at - community. Technically, the Ismaili community

jamā‘at-khānah - community house. Technically, the place where the Ismailis gather to perform religious activities

junūd - hosts

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

jān-nisārān - devoted followers

jussah-yi ibdā‘iyyāh - the *ibdā‘i* body

K

kāmariyā - the deputy of a *mukhī* who is appointed by the Imām^(c) of the time in every *jamā‘at-khānah*. Also see *mukhī*

kāmilin (sing. *kāmil*) - the perfect ones

kalimāt-i tammāt - perfect words. Technically, the words which are the source of abounding knowledge and wisdom, and each one of these *‘irfānī kalimāt* can be considered a complete book in itself. The greatest miracle of these *kalimāt* is that they are under the control of *hudūd-i rūḥānī* (spiritual hierarchs) and are given to an *‘arīf* in his spirituality in his own language

kalimatu’llāh - Allāh’s word

kitāb-i maknūn - the hidden book

kitāb-i mubīn - the manifest book

kishtgāh - farmland; tillage; an arable field that is used for sowing

kull - whole, universal

kull-i kullīyyāt - the universal of universals

kullīyyah (pl. *kullīyyāt*) - universal

kullīyyah-yi imāmat - the universal of Imāmat

kullīyyah-yi qiyāmat - the universal of resurrection

kullu shay’ - everything

Kh

khalīfah - vicegerent; successor

khalīfatu'llāh - God's vicegerent
khalq-i jadīd - new creation
khayr-i kaṣīr - the abundant good
khilāfat - vicegerency
khilāfat-i ilāhiyyah - Divine vicegerency
khilāfat-i kubrā - the great vicegerency
khwud-shināsi - self-recognition

L

lā-makān - spacelessness
lahn-i dāwūdī - Davidian melody, melodious voice
liqā'u'llāh - the Divine vision

M

ma'rīfat - recognition; God's recognition
ma'rīfat-i kullī - absolute recognition
majlis - congregation, assembly, gathering
malik - king
manqabat-khwān - one who recites *manqabat*
manqabat-khwānī - recitation of *manqabat*
maqām - place, station, position
maqām-i alast - the station of "Am I not?" (7:172)
markaz-i 'ilm-ū adab - the hub of knowledge and literature. The title given by °Allāmah *ṣāhib* to the London branch of DKH. This title was later changed by him to "*markaz-i 'ilm-ū ḥikmat*"
markaz-i 'ilm-ū ḥikmat - the hub of knowledge and wisdom. The title given by °Allāmah *ṣāhib* to the London branch of DKH
martabah-yi 'ulyā - sublime rank
maṣalu'l-ʾalā - the Sublime Similitude
maṭwiyyāt - folded heavens (39:67)
mazhar (pl. *mazāhir*) - locus of manifestation
mazharu'l-ʾajā'ib wa'l-garā'ib - locus of manifestation of Divine wonders and marvels
mi'rāj - ladder, ascent. Technically, the spiritual ascent of the holy Prophet^(s)

mīrās - inheritance

mu'min - believer

mu'min-i sālīk - the believer who walks [on the path of spirituality]

mudarris-i ʿishq-i Mawlā - teacher of Mawlā's love. A title given by

ʿAllāmah *ṣāhib* to every *manqabat*-reciter

muhaymin - guardian, protector; one of the attributive names of God

(59:23) as well as that of the holy Qur'ān (5:48)

mukhī - the chief or leader appointed by the Imām^(c) of the time in

every *jamāʿat-khānah*

murīd - follower

murshīd - guide

musāwāt - equality

musāwāt-i Raḥmānī - the equality of the Compassionate

muttaqīn (sing. *muttaqī*) - the righteous ones

muwaḥḥidīn (sing. *muwaḥḥid*) - believers in one God, monists

N

nār-i ʿishq nūr-i ʿishq - fire of love, light of love

nāqūr - trumpet

nāqūr-i qiyāmat - trumpet of resurrection

nāṭiq - one who speaks. Technically, the messenger who brings a

tanzil (book) and a *sharīʿat*

nafs-i kullī - Universal Soul

nafs-i wāḥidah - the Single Soul

nafsāniyyat - carnality

nawāfil (sing. *nafl*) - additional *ʿibādat* or supererogatory prayers

other than what is prescribed or *farḡ*

nūr - light

nūr-i munazzal - revealed light

nūr-i wāḥid - single light

nubuwwat - prophethood

P

pīr - religious dignitary who has *ta'yīdī* knowledge and who is

appointed to this rank by the Imām^(c)

purēlo - Burushaski word for flute

Q

qālib-i nūrānī - luminous body
qānūn-i darajāt - the law of ranks
qānūn-i musāwāt - the law of equality
qawli - by words or by articulation
qiyāmat-i ṣuġrā - small resurrection
Qur'ān-i nātiq - the speaking Qur'ān
quwwat-i Isrāfiliyyah - faculty of Isrāfīl^(c)

R

ratq-ū fatq - the joining together and the splitting apart
rūhu'llāh - Allāh's spirit, a title of Ḥaẓrat-i ʿĪsā^(c)
ru'yat - beatific vision
rubūbiyyat - lordship
rujūʿ - return

S

sālik - one who walks. Technically, a traveller on the path of spirituality
sidrah - the lote tree
sultān - king
sunnat-i Ilāhī - Divine habit

S

ṣamarāt (sing. *ṣamar*) - fruits

Ş

şalawāt (sing. *şalāt*) - the *kalimah*: “*Allāhumma ṣalli ʿalā Muḥammadⁱⁿ wa ʿalā āl-i Muḥammad*”, to follow, to send blessings
şiddiqah - truthful woman, a title of Ḥaẓrat-i Maryam^(c)
şūr-i Isrāfīl - the trumpet of Isrāfīl^(c)
şūr-i qiyāmat - the trumpet of resurrection
şūrat-i Raḥmān - the Image of the Compassionate

Sh

sharīʿat - law; the religious law prescribed by a *Nātiq*

sharāb-i ṭahūr - pure wine

shahīd (pl. *shuhadāʾ*) - martyr; one who sacrifices his life and embraces death for the sake of religion; witness; one who testifies

T

taʾwīl (pl. *taʾwīlāt*) - the esoteric meaning of the Divine message

taʾwīlī - esoteric; pertaining to *taʾwīl*

tafsīr-i ḥikmat - exegesis of wisdom

tajaddud-i amṣāl - renewal of similitude

tasbiḥ - to purify God from all attributes, to say *subḥāna ʾllāh*

tashihāt - God's names or a Qur'ānic phrases that one continuously repeats with humility to remember God

U

uluʾl-albāb - the people of intellect

ummuʾl-kitāb - the mother of the book; one of the names of *sūrah-yi Fātiḥah*

ʿU

ʿurafāʾ (sing. *ʿarīf*) - see *ʿarīfīn*

ʿurūsh (sing. *ʿarsh*) - roofs

W

wāris - heir

waḥy - sign, indication. Technically, prophetic revelation

wajhuʾllāh - God's countenance

walī (pl. *awliyāʾ*) - friend; guardian

waṣī (pl. *awṣiyāʾ*) - legatee. Technically, it is another appellation for *asās*, who is the spiritual heir and legatee of *nātiq*

Y

yak-ḥaqīqat - Monoreality

Z

zabān-i ḥāl - language of mute expression; expression of one's

condition and situation

zabān-i qāl - language spoken through articulation

zakāt - religious due

zaytūn - olive, olive-tree

ziyārat - visiting places of religious significance

Z

zā'iqah - sense of tasting

zākir - one who does *zīkr*

zabīḥ - one who is slain

zīkr - remembrance. Technically, the continuous repetition of God's names

Z

zāhir - the apparent or physical aspect

zālimīn (sing. *zālim*) - the unjust ones

ẓill-i llāhi - God's shadow

INDICES

Index of Qur'ānic Verses

2:30	24	14:19	91
2:35	27	14:34	65
2:156	108	15:21	45
2:213	70, 71	15:29	25
2:246-251	19	16:49	59
2:247	82	16:68-69	74
2:255	61	16:81	26, 64
2:269	35, 54	17:44	58, 90
3:2	61	17:49	91
3:33	22, 25	17:71	11, 19, 45
3:35-38	97	17:72	55, 95
3:37	77	17:98	91
3:42	32	17:110	43
3:103	62, 65	18:94	84
3:133	86	19:1-6	97
3:169	70	19:57	71-72
3:185	70	20:5	62
4:54	21, 92	20:8	43
4:171	31	20:39	79
5:2	8	20:98	83
5:15	26, 29, 62	20:111	61
5:44	29, 30	20:114	93-94
5:46	29, 30	21:30	27
5:48	31, 33	21:48	30
5:75	32	21:79	59
6:80	83	21:89-91	97
6:112	27	21:96	84
6:122	66	21:104-107	9
6:160	77	21:105	17
7:89	83	22:27	11
7:172	68, 95	23:50	32
7:180	43, 79	24:35	30
10:7	55	24:41	59
11:7	62, 87	24:55	86
11:40	62	25:45	26, 66
13:3	10, 62	28:57	10
13:5	91	28:88	88
13:8	19	29:56	24, 86

30:22	57	56:77-79	32
30:56	71	57:12	33, 79
31:20	62	57:19	33, 79
31:28	71, 95	57:21	86
32:10	91	57:25	93
33:21	67-68	59:23	33
34:7	91	59:24	43
34:10	59, 90, 93	65:3	89
34:13	17	66:6	36
35:16	91	66:8	33, 79
36:1-2	13	66:12	32
36:12	10, 16, 22, 33, 45, 72	67:3	62
36:36	10, 62	69:11	72
36:41	62, 72	70:3	67
38:18	59	76:20	86, 95
38:26	17	85:21-22	65
38:72	25	95:1-8	67-69
39:10	24, 86	108:1	62
39:67	83, 87		
40:1	61		
40:7	37, 83		
40:85	26		
41:1	61		
41:21	58		
41:53	13		
42:1	61		
42:32	72		
42:52	29, 33		
43:1	61		
44:1	61		
45:1	61		
45:13	27		
46:1	61		
47:6	95		
48:4	58		
48:7	58		
50:15	91		
51:49	10, 62		
55:24	72		
55:26	73		
55:27	73, 88		
55:52	10, 62		

Index of *Aḥādīṣ-i Qudsiyyah* (Sacred Traditions)

1. “He who shows enmity to a *wali* (friend) of Mine, I declare war against him. My servant draws not near to Me through anything more loved by Me than what I have enjoined upon him. My servant continues to seek My closeness through *nawāfil* (additional prayers) until I love him. When I love him, I become his ear with which he hears and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks”
.....54, 55, 68, 95
2. “I was a hidden treasure; I wanted to be recognised, so I created creatures”
.....68

Index of *Aḥādīṣ-i Nabawiyyah* (Prophetic Traditions)

1. “Indeed, God is the bearer of beauty, therefore He likes beauty”
.....9
2. “There will be a bazaar in paradise in which there will be no buying and selling, only the pictures of men and women. Whenever a person likes a picture, he enters it (i.e. becomes like it)”
.....14, 95
3. “The ignorant is in the fire”
.....36
4. “Whoever dies, their resurrection takes place”
.....47
5. “God created Ādam in His Image”
.....55

6. "Everyone who enters the paradise becomes the image of Ādam"
.....55
7. "The similitude of my *ahl-i bayt* is like Nūḥ's Ark. He who
embarks on it is saved and he who lags behind, drowns"
.....62
8. "People are [like] God's household"
.....63
9. "Die before you die"
.....71
10. "On the night of *miʿrāj* when I was taken to the heavens, it was
written on the Throne: There is no God except Allāh, Muḥammad
is Allāh's messenger, I helped him through ʿAlī"
.....83
11. "ʿAlī is to me as Hārūn was to Mūsā, except that there will be no
Prophet after me"
.....85
12. A companion of the holy Prophet^(s) asked him: "O Allāh's
Messenger! How should one send *ṣalāt* upon you and your *ahl-i
bayt*?" He replied: "Say: *Allāhumma ṣalli ʿalā Muḥammadⁱⁿ
wa ʿalā āl-i Muḥammadⁱⁿ kamā ṣallayta ʿalā Ibrāhīma wa ʿalā
āl-i Ibrāhīma innaka Ḥamīd^{un} Majīd^{un}; Allāhumma bārīk ʿalā
Muḥammadⁱⁿ wa ʿalā āl-i Muḥammadⁱⁿ kamā bārakta ʿalā
Ibrāhīma wa ʿalā āl-i Ibrāhīma innaka Ḥamīd^{un} Majīd^{un}*"
.....85
13. "The saying: *ʾlā ḥawla wa-lā quwwata illā bi'llāhi'l-ʿaliyyi'l-
ʿaẓīm*' is a treasure among the treasures of Paradise, and it is a
remedy and a cure for ninety-nine diseases, the first of which is
sorrow"
.....99

Index of Sayings

Ḥaẓrat-i Mawlānā ʿAlī^(c)

1. “He who recognised his soul, indeed, recognised his Lord”
.....21, 65
2. “Do you think that you are a small body while the macrocosm is
(potentially) contained within you?”
.....21
3. “I am the one who has a thousand books from the books of the
Prophets”
.....33
4. “I am those beautiful names by which Allāh has commanded to
invoke Him”
.....81
5. “I am Allāh’s Countenance in the heavens and the earth”
.....87
6. “I am the one who has the seal-ring of Sulaymān”
.....91

Ḥaẓrat-i Mawlānā Jaʿfar aṣ-Ṣādiq^(c)

7. “The *rabbāniyyūn* are the Imāms under the Prophets, who teach
the people with their knowledge, and the *aḥbār* are under them
and are their *dāʿīs*”
.....30

Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c)

8. “Be certain that the light of my love and affection will rise upon
the *jamāʿat* of Hunza like the sun”
.....2

9. “Look at the moth! It burns itself with devotion and love when it sees the flame of the candle. They have such ardent love that several moths sacrifice their lives. You should also have such love for God. Be such a lover! Love God, and worship and be enslaved to Him with ardent love”
 4-5

Index of Verses

Hazrat-i ‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai^(q)

Je dāyalam sūure israaḥīl puréeluwe moojizāa héenan
Qiyaamāte gon duwārila qheér ye muú dáalin le éerin dan
 18, 52

Žuyn le qiyaamāt manī, Zikire dīsar gāti manīn
Zaakīre iltūmalulo burǵūwe ġar buṭ uyām
 51

Nasīir méne éeltiraan Qur’āne birkīs?
Zamaanāa rahnumāa alhāmdulillaa
 52

Hakīm Sanā’i

Bi-mir ay dost pīsh az marg agar mī zindagī khwāhī
Kih Idrīs^(c) az chunīn murdan bihishtī gashṭ pīsh az mā
 71



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

