

Jang: Special Interview

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Nasīr al-Dīn "Nasīr"
Hunzai

Jang: Special Interview

By

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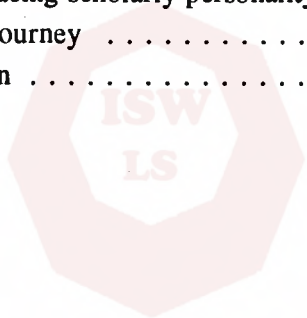
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Preface



In the name of Allāh, the Beneficent, the Merciful.

1. O Allāh! For the sake of Your chosen, beloved Hazrat Muhammad, may Your blessing and peace be upon him and his progeny; grant supreme success, courage and guidance to the heart, tongue and pen of this most humble slave, so that he may be protected from any kind of lapses and be able to accomplish everything belonging to knowledge and action in accordance with Your pleasure.

2. Friends! Come, let us together discuss heavenly love! Let us raise the slogan of *nūr-i-‘ishq* and *nār-i-‘ishq* (the light of love and the fire of love), because we are the ecstatic (*majānīn*), therefore, the restrictions of "Behave well! take care!" do not apply to us. *Darwtsht* is the capital of our survival and this is the easiest way of life for us. We want to be among those who have intense and ardent love (*‘ishq*) for God (2:165). This ardent love and its means is both light as well as fire and its blessed name is heavenly love. Had fire not been another name for light in the Wise Qur’ān (27:8), it would not be possible for us

to repeat the beautiful remembrance of "*nūr-i ʿishq, nār-i ʿishq*".

3. The sun is the universal and cosmic example of the light of love. It is both world-adorning and world-consuming. That is, it is because of the sun that the garden and the rose-bed become radiant and lush and it is because of the sun that they become dry and desolate. The reason for this is that, in reality, the one who gives life is also the who takes it. Wisdom thus lies in benefitting from both the light and the fire of the miracle of love. In the illumination of the light of love, you should continue to walk on the straight path, and in the fire of love, you should continue to burn the carnal soul again and again. God willing, this will result in the greatest success.

4. I cannot in the finest and most elegant words, adequately thank the benefactors of the Northern Areas, P.B.C. Gilgit and some esteemed newspapers of Pakistan, for their great favours to me in the last few years. Daily Jang, Rawalpindi (Monday, 19th Rabīʿ II, 1415 A.H./26th September, 1994, by publishing my interview has encouraged, not only me, but the entire Northern Areas, by giving it the caption of "Literary Journey to the Northern Areas". I am grateful and indebted to Mr. Altāf Pīrzādah, Mr. Shāhid Mahmūd, Mr. Ghulām Qādir

Hunzai and Mr. Sa'adat °Alī Mujāhid for publishing this literary edition with very thought-provoking headings.

5. God willing! We will publish these questions and answers as a souvenir in the form of a booklet and name it "Jang: Special Interview". It is very regrettable that we cannot duly thank Almighty God for His countless favours and therefore, at times we try to seek the help of supplication in His court, Who fulfils the needs of His slaves, and if He grants us His grace and help, we also shed some tears from the blood of our livers, so that He may have mercy on our pitiable plight.

6. I remember very well the time when, there was not only the dearth of knowledge, but also of many other things. For instance, the match-stick had not reached Hunza, therefore, in order to kindle fire according to the old custom, we used to take the soot of a frying pan in a spoon and strike a piece of iron with a flint and let the sparks fall on it. Soap did not exist and we used to wash clothes in a kind of grass called "*sabūn siqā*" in Burushaskī. Rock salt was not available and instead we used a kind of liquid salt called *chil bayū*, which was made from a kind of desert clay. When a small quantity was brought for the first time, it was called *bumār bayū*, that is, the salt which is used for sick people.

7. In that time we did not know tea, let alone how to drink it. There were no grocery stores. It used to take six to seven days to go to and return from Gilgit and this entire journey was made on foot and people had to carry a load on their backs as well. The season of spring used to be an extremely hard one for most of the people, because all edible things were used up. People did not disclose their pitiable state of poverty and hunger to preserve their honour and prestige. If we do not make the new generation aware of these historical facts, how will they be able to appreciate and be grateful for the bounties of their own time.

8. The least source of light is from kerosene oil, but even this was not available at that time. Our people used to go to the jungle to fetch the dry trunks and branches of juniper trees and burn them to provide light, or, they used to fry certain ordinary kind of seeds and grind them and make pieces of that substance, called "*mina-filto*" and burn them to get a little bit of light. In short, these are some examples of the utter backwardness of that time. Now although the conditions of the Northern areas are not as before, yet unfortunately there has not been the sort of progress that should have taken place.

9. To serve country, nation and humanity is a great *'ibādat*. Therefore, we have to consider what we can do in this regard. If you are able to render the all-embracing service of knowledge individually or collectively, it is indeed a very blessed deed and numerous blessings are hidden in it. God willing, due to this, your knowledge will increase profoundly and your intellect and soul will attain tremendous happiness.

10. It is said in a *farmān*: "He who recognizes himself (i.e. all the stages of soul), indeed recognizes his Lord". Here by recognition is not meant the bookish recognition, but the practical recognition which embraces all ranks of the higher soul, including annihilation in God (*fanā' fi'llāh*) and survival by God (*baqā' bi'llāh*).

11. Both externally and internally all the bounties of God are for His servants. Rather, He, the Holy, the Self-sufficient, does not spare even the greatest bounty for them. Reflect upon verses (55:26-28) in which is alluded the ultimate and greatest bounties which are related to the rank of annihilation in God. These great bounties are based on the secrets of recognition.

12. God is aware that I am not concerned about myself. I am, however most concerned about my students and

wonder: when will they become *majnūn* (ardent lover) for the Laylā (beloved) of knowledge and wisdom? Unless someone has intense and ardent love for knowledge, it is not possible to attain it. Yet, I am not despondent, as in some of them, by the grace of God, this ardent and intense love for the treasures of knowledge and recognition is being created, and others, God willing, will follow them.

13. The wonders and marvels of soul should be discussed every day. Soul, in the world of command is one, but in the world of creation, it acts in innumerable forms. The pure hearted *Sūft* who knows this secret, loves everybody and does not consider anybody alien. Because when observed with the inner eye, one comes to know that in the kingdom of God, nobody is alien, all are his own.

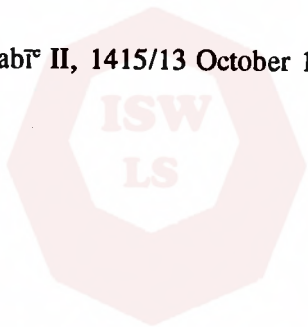
14. According to the wisdom-filled allusion of verse (42:5), it is necessary to seek forgiveness and to pray for the well-being of all the inhabitants of the earth. Then there are special prayers for the believers and the faithful. As for those who spread our works more than ourselves, it is not enough even if we sacrifice ourselves for them, because if there is so much zeal for sacrifice on their side, why should there not be the same on this side? In a few words I have mentioned our co-workers in the East and in

the West and their golden deeds. Praise belongs to Allāh,
the Lord of the worlds!

N.N.(Hubb-i °Alī) Hunzai,

Karachi,

Monday, 26 Rabī̄ II, 1415/13 October 1994.



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**An all-embracing
scholarly personality:
‘Allāmah Nasīr al-Dīn Nasīr Hunzai**



Distinguished scholar, poet and thinker ‘Allāmah Nasīr al-Dīn Nasīr Hunzai’s literary and scholarly services span 62 years. In recognition of his services, he has received titles such as "*Bābā-i Burushaskī* (Father of Burushaskī)" and "*Lisānu’l-Qawm* (Spokesman of the Nation)". Recently at a high level literary function held on 10th June, 1994 at Gilgit, the local government of the Northern Areas conferred upon him the title of "*Hakīmu’l-Qalam* (Sage of the Pen)". He is the first Sūfī poet to have a *Dīwān* (collection of poems) in Burushaskī, the ancient language spoken in the Northern Areas of Pakistan. To date he has written around a hundred books of which forty have been translated into English and several others into French, Swedish, Persian, Turkish, and Gujarati languages. He has preserved the Burushaskī language, its grammar, vocabulary, history and traditions from becoming extinct. His writings are also preserved in well-known foreign universities for research. Thus he has not only preserved it with its ancient features and characteristics, but has also given it new life.

°Allāmah Hunzai's writings are not confined to Burushaskī. His more important contributions to the world of religion and spirituality, are such revolutionary subjects as science and religion, soul and matter, spatial and non-spatial worlds, flying saucers, spiritual science, on which he has written extensively. Thus, when a reader studies his works minutely, he finds "discoveries of knowledge" on every page of these books. It is because of this, when the name of this dignitary, who is a *darwīsh*, is mentioned or read, instantly the feelings of reverence, unbounded knowledge and recognition arise in our hearts. His works illumine heart and soul and every stratum of society benefits from them and they enlighten their personal worlds with knowledge, wisdom, spiritual secrets and sublime realities and recognitions. The depth and appeal of his writings indicate that they are not based merely on traditional and acquired knowledge, but on given knowledge.

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When a perspicacious reader studies his works, he finds himself in a new world of knowledge and feels liberated from the bonds of time and space, as if he is diving in an unfathomable ocean and collecting unprocurable pearls of knowledge, awareness, love, faith and certainty which are the main object of human life. °Allāmah Hunzai's influential personality is a beacon of knowledge and action

for the present and future generations. He disseminates the rays of Qur'ānic wisdom and spirituality, full of eternal realities of the universe and vastness of the meanings of spatial and non-spatial worlds, in the matrix of his poetic verses abounding in true feelings of heavenly love.

‘Allāmah Sāhib’s all-embracing personality has given an universal outlook to many personalities who are involved in scholarly, literary and organizational activities, and as a result it has become their resolve and the supreme goal of their lives to serve the cause of knowledge unselfishly, universally and constantly. As for his collaboration in the field of research with foreign universities, he has worked with Professor Hermann Berger of Heidelberg University as co-author on the Burushaskī-German Dictionary, which the University is going to publish. He has also collaborated with Professor E. Tiffou of the University of Montreal, by providing him material on grammar, riddles and proverbs of the Burushaskī language. Professor Tiffou has compiled and published this material in a book called "Hunza Proverbs" and has acknowledged ‘Allāmah Sāhib as the co-author of the work.

In short, ‘Allāmah Sāhib, through his powerful pen and sweet speech and his erudite writings and discourses,

which are full of higher realities and recognitions, has influenced a vast universe of countless personalities and has left deep impressions on the minds of readers and listeners alike.

°Allāmah Sāhib, despite his advanced age, has also travelled widely and has borne countless difficulties in order to spread his mission of knowledge and has left no stone unturned in the path to continue the flow of his creative ideas between the East and the West. Now, it is our first and foremost duty to spread his work widely from specialist to ordinary readers. This interview is an attempt to fulfil this duty. In this connection, let us discuss more °Allāmah Sāhib's ideas through the panel of the following interviewers:

1. Altāf Pīrādah, Magazine in-charge, Daily Jang, Rawalpindi.
2. Sa°ādat °Alī Mujāhid, News Bureau in-charge.
3. Shāhid Mahmūd, Anthropologist.
4. Ghulām Qādir, News Editor, News section in-charge, Radio Pakistan, Gilgit.

A Literary Journey to the Northern Parts of Pakistan



Literary World, The Daily Jang, Rawalpindi
Reporter: Sa'adat 'Alī Mujāhid

Spiritual Exercise has Primary Importance in Sufism
Jang Panel: Altāf Pīrādah, Shāhid Mahmūd, Ghulām Qadir

°Allāmah Nasīr al-Dīn Nasīr Hunzai is not only a distinguished scholar, poet and researcher of the Northern Areas of Pakistan, but he also has a unique position on an international level due to his scholarly research. To date, he has written around 100 books, of which forty have been translated into English and several others into French, Swedish, Persian, Turkish and Gujarati languages. He has worked on the Burushaskī language, its grammar, dictionary and history and thus opened new doors of research for foreign universities. He has collaborated with Heidelberg University in the compilation of the first Burushaskī-German Dictionary. Due to his 62 years of service in letters and research he has been conferred with such titles as "*Bābā-i Burushaskī*", (Father of Burushaskī), "*Lisān al-Qawm* (Tongue of the Nation),

and "*Hakīm al-Qalam*" (Sage of the Pen). He is the first Sūfī poet to have a *Divān* (collection of poems) in Burushaskī, the ancient language spoken in the Northern Areas of Pakistan. ʿAllāmah Nasīr al-Dīn Hunzāī was interviewed in Gilgit about his poetry and other literary subjects, the details of which are presented in the following:

Q.1. Altāf Pīrzādah: ʿAllāmah Sāhib! We are grateful to you from the depth of our hearts that, despite your numerous engagements, you have spared these precious moments for us and our esteemed readers. The scholarly aspects of your personality are not hidden from the learned people. However, our general readers would like to know about your childhood, youth and later circumstances, if you would kindly shed some light on them.

A. ʿAllāmah Nasīr: Mr. Altāf Pīrzādah! It is your immense kindness that you have availed me this opportunity to say a few words about myself. I was born on 15th May, 1917 A.D. in the village of Haydarabad, Hunza. Since, for centuries only the interests of autocratic rule were sought in Hunza, it was not possible for the public to send their children to school and give them (even) primary education. In the entire state, except for

the government primary school in Baltit, there was no other school, nor was there a qualified teacher to benefit people with his knowledge, nor was there a religious school. Ignorance prevailed everywhere. Except for the families of the Mir and Wazir it was customary among the public to get their children to look after sheep and goats. In addition, it was also necessary for them to bring a load of sticks for fuel, from the mountain everyday.

It was an extremely hard time, in which no individual could step out of the boundaries of the state. If someone badly needed to go to Gilgit, he had to go to the threshold of the Mir with a present of fresh or dried fruits and verbally request him through a confidant for a temporary passport (*rāhdārt*). If the request was accepted, he was given a piece of paper on which the secretary (*munsh*) used to stamp a seal with the Mir's name and nothing else. What could be the purpose of this policy of the autocratic rule except that no individual should be able to go out of the state in order to acquire knowledge.

Among the thousands even if a teacher was found with great difficulty, he would not to be a qualified one. Yet, some youths used to go to him in order to gain some knowledge. But consider the irony of the time that such innocent pupils were used as servants! From this you may

well have estimated how difficult the social conditions of the people of Hunza were in my childhood and youth and what kind of obstacles and difficulties there were in the path of knowledge.

Q.2. Sa[°]adat [°]Alī Mujāhid: Although we know that for the aspiring people even the adverse conditions become favourable, yet as it is said "the lamp of the tulip has not been lit without struggle", our curiosity compels us to ask about yourself as has been said: "see what happens to the drop until it becomes a pearl" and know what kind of difficult stages you passed through to reach this enviable destination of knowledge and letters in this far-flung area such as the Northern Areas of Pakistan, despite the absence of any educational institutions and literary centres?

A. [°]Allāmah Nasīr: It is true that Divine power and wisdom provided means for me in strange ways. I am the youngest son of a *Khalifah* (representative of a *ptr*), but the most yearning for and ardent lover of knowledge. In other words, I was among the natural lovers of knowledge and still am. This blessed love was appointed as a guardian angel and entrusted with the duty not to allow me to sit in peace without seeking knowledge. As a result I continued to acquire the knowledge which my esteemed

father had and made a habit of referring to the dictionary. I acquired some knowledge from the outside too. When I used to take the goats to pasture, I used to take a book "*Panj Ganj*" with me, and when I used to take them to the summer pasture on the mountain for some months, I used to take the Holy Qur'ān to study.

In my youth I went to the government primary school, Baltit, for ten months, during which I studied the third and fourth classes and then I could not continue and therefore, more and more I emphasized self study. I think that in my life the experience of military life was also important. On 8th April, 1939 I was recruited in the Gilgit Scouts. During that time I experienced a whole world of observation and learning. On 1st September, 1943, I resigned from the Gilgit Scouts and joined the army on 5th October, 1943. Now, the field of my life had extended amply for observations and experiences. By the grace of God I had become habituated to searching for knowledge in all things, in addition to studying books. On 7th February, 1946, I was released from the army at my request.

Although knowledge is the name of a luminous reality which is free and far removed from every kind of materiality, yet among physical and material things there

is nothing which does not represent knowledge. Therefore, it is a dire need for everybody to have insight or the inner eye to be able to observe the manifold manifestations of the light of knowledge.

Q.3. Shāhid Mahmūd: Your research consists of three fields of knowledge. Qur'ānic knowledge and wisdom, poetry and (compilation of) dictionary, grammar and other aspects of the Burushaskī language. Please tell us about your struggle and what kind of resources and means became available to you in order to simultaneously dive into these three kinds of oceans and bring out precious pearls?

A. 'Allāmah Nasīr: Qur'ānic knowledge and wisdom is that supreme heavenly miracle by the blessings of which the talent of a person actualises and thereby he can accomplish many feats very easily. There are two types of *riyādat* (spiritual exercise). The *riyādat* imposed by God and the *riyādat* which man exercises on his own. There is a world of difference between the two. Human *riyādat* is done by oneself, but is incomplete and not useful and Divine *riyādat* is imposed in the form of calamities and afflictions, the results and fruits of which are extremely useful. Every *mu'min* should have the means of abundant remembrance of God in addition to other obligatory

duties. By supplication in the presence of God, the Purveyor of all needs, and *giryah-u zārf* (weeping and shedding tears) every difficult task becomes easy. It is also important to have vigils and extended *'ibādat*. Every successful *sālik* (spiritual traveller) keeps his heart clean from every kind of rancour and ill-will. The intense love for God, which is mentioned in the Qur'ān and the *Hadith*, is the heavenly prescription for every ethical and spiritual disease.

As for poetry, there is pain in "artificial versification (*āward*)", but in "inspirational poetry (*āmad*)", there is nothing but comfort, because in the latter case the dominant element is that it comes automatically to the heart and tongue. That is, such poetry is by Divine *ta'yīd* (help) and thus it is a branch of spiritual knowledge. Similarly Divine help dominates in the compilation of the Burushaskī dictionary and grammar as well, for the structure and completion of every language is among the signs of God (30:22) and the light of recognition is going to be shed on all the signs of God which are in the external and internal worlds (41:53).

Q.4. Ghulām Qādir: From your works and Burushaskī poetry, one gets the impression that the given (*ta'yīd*) knowledge which you have received has a deep and

logical link with those difficulties which you faced approximately 40 years ago in China. Would you kindly tell us what has been the role of these extraordinary events in creating a revolution of knowledge and recognition in your life?

A. ‘Allāmah Nasīr: In Sufism *riyādat* has paramount importance, but the greatest and the most useful *riyādat*, as mentioned earlier, is one which God Himself imposes on one of His servants. That is, He imposes on him wisdom-filled calamities so that during, as well as after the God-imposed *riyādat*, the chain of spiritual knowledge and wisdom may continue. Thus I salute that country, that city and those places with gratitude and appreciation where such a magnificent, unique and miraculous *riyādat* was imposed upon me. The Holy Prophet has said: "Seek knowledge even if you have to go to China".

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This good luck was amazing in my case, that the great secret of this holy *Hadīth* was disclosed to this humble servant. It was the blessing of that extremely arduous *riyādat* which was imposed on me by the command of the Causer of the causes, so that I may be able to see the wonders and marvels of knowledge and the recognition of the light of Islam.

Q.5. Altāf Pīrzādah: What are the basic principles of the universal teachings of knowledge, recognition and Qur'ānic wisdom, the lesson of which you have given, and what method have you used for their progress and what are the means of imparting this lesson?

A. °Allāmah Nasīr: The universal teachings of knowledge, recognition and Qur'ānic wisdom are gradual, and according to the effort and capacity of every individual, because people are not equal in intellect and awareness. Therefore, one basic principle of my teaching is that I present it on different levels so that each individual may benefit according to his intellect. Besides, I do not have a particular class, but a small group of people who are on different levels of knowledge and wisdom. Now, it is these people who are the basis as well as the standard for my teachings. According to me the progress of this principle of teaching is possible by spreading books and audio cassettes in great numbers in the East and in the West, and by preparing many scholars. These are the matters which are principles as well as means.

Q.6. Sa°ādat °Alī Mujāhid: You have written about 100 books. When did you start to write and what was the zeal which induced you to enter the world of writing?

A. °Allāmah Nasīr: It was 1957, and I had completed 40 years of my life, when I wrote my first book. I was convinced that I had been given a great trust of the recognition of self and it became necessary for me to transfer it from the heart to the book and the ardent love which I had for knowledge also urged me to write some books. The books of the dignitaries of religion, in a way, also used to tell me (urge me) everytime: Try and write something, write something.

Q.7. Shāhid Mahmūd: By analysing your works it becomes conspicuous that there are certain subjects which the world of knowledge and letters including science, has pronounced to be among "the unidentified objects" and has expressed its incapacity of doing research in fields, such as, U.F.O.s and their coming to the earth again and again, spiritual science, subtle body, existence of subtle creatures on planets. We would like to request you to kindly shed some light in this connection.

A. °Allāmah Nasīr: It is true that I have discussed U.F.O.s in my writings, particularly in "*Mizānu'l-Haqā'iq*" (Balance of Realities), because I am extremely interested in such subjects, the reason for which is observation and the purpose being to provide information. It is very strange that according to the general public *jinn*,

fairy, subtle body, flying saucers, etc., are different creatures, whereas in reality it is one subtle creature, which has the capability of manifesting itself in different forms and hence has many names. Thus during the spiritual revolution the single creature which I had seen has been mentioned by many names: Sometimes it is called *jinn*, sometimes subtle body, sometimes *ibdāf* body, sometimes flying saucers, sometimes body of similitude, etc., whereas in reality it is the same thing. Spiritual science is in spirituality and the Qur'ān, an appropriate example of which is:

By the special grace of God, when someone wears that heavenly shirt which is mentioned in the Qur'ān (16:81), then he can fly on the stars and planets like *jinn*, angel, flying saucers, subtle body, etc. By this he comes to know that every star is a world of subtle creatures. See verse (42:29) where God says: "And of His signs is the creation of the heavens and the earth and the living things He has spread forth in both of them".

Q.8. Ghulām Qādir: Referring to the Holy Qur'ān as the fountainhead of knowledge and wisdom you have written "*Qur'ānt 'Ilāj*" (Qur'ānic Healing), "*Ilmt 'Ilāj*" (Healing through Knowledge) and "*Rūhānt 'Ilāj*" (Spiritual Healing) and have given the beautiful concept of the Qur'ānic

hospital and heavenly physician. However, would you kindly furnish us some arguments through which we may be able to convince those who, due to the influence of materialism, distance themselves from this concept.

A. ‘Allāmah Nasīr: Numerous arguments can be presented as proof of healing through the Qur’ān, knowledge and spirituality and such arguments have been presented in the above-mentioned books. Nonetheless, here are some additional examples of such arguments:-

1. We have to see whether, besides material medicine, the human heart, mind, body and soul are affected by ethical and psychological means, or not?
2. Everybody knows that sometimes a person drips with sweat owing to shame. This is merely a sign of the influence of psychological effects.
3. Similarly, there is a great impact of fear on human beings.
4. Most people undergo change due to their own ire and fury.
5. It is also human nature that the burden of grief becomes very heavy upon one.
6. Sometimes intense grief or happiness proves to be fatal to human beings.

7. Due to despondency the human mind and heart become half-dead.

8. The effect of ardent love is also very intense on mankind.

These examples show that man has, not only the characteristic of being affected by others, but also of affecting himself. Thus those who, without completing the course of the medicines of the Qur'ān, knowledge and spirituality, say that there is no healing in them, are utterly wrong and are sick intellectually and logically, but this sickness is hidden.

Q.9. Altāf Pīrẓādāh: Your book "*What is Soul?*" is by no means less than a "scientific discovery" in the field of modern research. Therefore, in view of the interest of readers, we would like to request you to shed more light on this subject.

A. °Allāmah Nasīr: The knowledge of soul is as sublime and difficult, as its recognition is necessary, because any level of the recognition of God is possible only through the recognition of soul. It is of paramount importance in Islamic mysticism or Sufism that, in order to attain the recognition of one's own soul, one should strictly adhere to *riyādat* and additional prayers (*nawāfil*). Besides, the

permission and blessings of the Perfect *Murshid* are a prerequisite. It is obvious that such a task is not possible without the Supreme Name (*ism-i a'zam*), which is from among the beautiful names of God and which the *Murshid* himself decides to grant.

Now, it should be known that this is not an exercise of *chillah* (forty days), but it will be the beginning of the chain of *nawāfil*. Vigil is an essential part of this exercise. In order to pave the path for Divine remembrance it is very useful to do *giryah-u zāri* (shedding tears) and supplication. Details of this sacred work are very extensive, but briefly speaking, if a spiritual traveller in his life-time enters the door of death and Hazrat 'Izrā'īl imposes on him the extraordinary *riyādat* of life and death for approximately a week, then God willing, this new-born baby of spirituality will progress gradually and advance in spiritual stages until he will find himself a new-born baby at the station of intellect as well.

Q.10. Sa'ādat 'Alī Mujāhid: Allāh has ninety-nine names. One is essential or personal and the rest are attributive. Do they, according to you, have gradational knowledge and recognition with respect to human ascension and elevation at the levels of soul and intellect?

A. °Allāmah Nasīr: The *Hadīth* in which this is mentioned is: "Allāh has ninety-nine names - a hundred less one." (*Bukhārī*, III, *Kitābu'd-da'wāt*, *Bāb*, 805). This *Hadīth* indicates that Allāh's names are ninety-nine, a hundred as well as one. Where they are ninety-nine, they are attributive names, and where they are a hundred, His essential or personal name is included in them, and where there is only one name, it is His essential or personal name, also called the Supreme Name. Each of these names is a treasure of knowledge and wisdom and the essential or Supreme Name is the treasure of treasures. That is, all the names and their treasures are contained in it. All these names have gradational knowledge and wisdom for the people.

Q.11. Shāhid Mahmūd: What role can poetry which is related to Sufism and recognition of God play in the ethical and spiritual upbringing of the nations and their social awakening? In this connection, in how many languages have you composed poetry and what are its impact and results?

A. °Allāmah Nasīr: In the wisdom-filled poetry of a Sūfī and an °Ārif (one who has recognised God) there are extremely effective parts of the minor *sūr* and minor resurrection, because the things of every kind have a

whole and every whole consists of parts. According to the purport of a Prophetic Tradition, a part of poetry consists of wisdom and the wisdom according to the Qur'ān is: "And he who is granted wisdom, has been granted abundant good" (2:269). Indeed, poems related to spiritual purification and the recognition of God are the soul of nations.

I have composed poems in Burushaskī, Persian, Urdu and Turkish and by the grace of Allah, their collective effects and results are very good. They work as an automatic open university, particularly the poems in Burushaskī, *Al-hamdu li'llāh!* (Praise belongs to Allah).

Q.12. Ghulām Qādir: The different branches of science have established the fact that the principle of unity reigns over the collective system of the universe or universes. What is your view regarding human unity and integrity with reference to Qur'ānic teachings? Is it possible for mankind to be completely united at a certain time? If yes, when?

A. °Allāmah Nasīr: Yes, it is true that there are traces of eternal unity and integrity in the things of the universe, because the universe is created by one God. Similarly, all human beings have spread from the loins of one father. In

the Holy Qur'ān there are many prophecies concerning the togetherness of all human beings. And whatever is said in the Qur'ān and Islam is true and therefore, with reference to the wise Qur'ān, I would like to say that the example of the togetherness of the creation and resurrection of all people is the Single Soul (31:28). In connection with spiritual wonders and marvels all people also become a Single Soul.

In Sufic terminology the external world is a macrocosm and man a microcosm. The new term for man is personal world, because the external world is contained in man. This means that all individuals and all things are represented in every individual in the form of particles. This is the reason that man, in his physical and spiritual existence, is a combination of countless particles: Countless cells of body, countless particles of vegetative soul, countless particles of animal soul and countless particles of human or rational soul. If this world of particles is in front of the eye of certainty (*°aynu'l-yaqīn*), it is called the world of particles (*°ālam-i dharr*). Thus in every individual the unity of the world of humanity exists potentially.

Q.13. Altāf Pīrzādah: The services which you have rendered for the Burushaskī language are not confined to

regional and national levels, but also in the form of co-operation with foreign universities. Kindly introduce yourself to our readers concerning your services to the structure, growth, grammar, dictionary and history of Burushaskī. How did you accomplish this difficult task on the basis of self-help?

A. ‘Allāmah Nasīr: It is my conviction that every good deed is accomplished by the grace of God, otherwise, there were immense difficulties in the path of Burushaskī poetry. The impressions of some local people about it were not favourable. They used to say that "it is entirely a language of bickering". The reason for this was that certain vulgar words had dominated its countless beauties, as if a dragon was sitting on the treasure of precious pearls or as though the princess bride was hiding her face in a tattered veil, in order to test people. Due to all these reasons some local people, neglecting it, had started to compose poetry in Persian.

According to one analysis there are names of animals which do not exist in this region, such as *hasto* (elephant), *gāljo* (jackal), *shadt* (monkey) in this language. This means that ancient Burusho came from a great country where there were all these things. When those people came here, they brought with them only their language

and words and the actual things were left behind. Another analysis shows that infinitives such as "*girminas* (to write)", *ghatanas* (to read)" are primary infinitives, therefore, it is proper to say that ancient Burushaskī was the language of a nation among whom writing and reading were in vogue. A third analysis shows that: *kar*, *karkar*, *kakar*, *kirkar*, *kirkir*, *kikir*, *kār*, *kīrkār*, *kārkār*, *kārkōr*, *kor*, *korkor*, *kokor*, *kīrkōr*, *kirkor*, all these words which derive from the same root, have the varying meanings of walking and strolling. The root of most Burushaskī words has a meaning, such as "*kar* (strolling)" which is of the stock of biliteral words, which is a very great stock.

A fourth analysis shows that: from the word "*har* (ox)" are derived the following words: *Hars* (plough), *harcum* (yoke), *harkī* (tillage), *haris* (wooden spade), *harkāy* (to plough by men instead of oxen), *halāgon* (the line drawn by plough), etc. These are ancient, primary and unaffected words which can be traced.

Burushaskī is spoken in Hunza, Nagar and Yasin. If there is any difference in the accent and words of these areas, it is the indication of its vastness. For instance, *shakl* (face) is an Arabic word from which in the old times the Burushaskī word "*ishkil* (his face)" is formed, which is reserved in its original form in Nagar, but in Hunza there

has been some modification, which is "*iskil*". In the same manner some more problems of the origin of the language can be solved from the dialect of Yasin. God willing, in the near future there will emerge qualified scholars from Hunza, Nagar and Yasin, who by mutual cooperation will compile a common dictionary and grammar. It is also possible that a non-Burushin or non-Burusho may be whole-heartedly interested in this research project. In any case there is glad news, because the coming age is the age of peace, security, compromise, harmony, knowledge and letters.

Q.14. Sa'ādat 'Alī Mujāhid: Are your translated works taught in vocational or educational institutions of the western countries? If yes, which ones?

A. 'Allāmah Nasīr: In today's scientific world where there is a flood of progress everywhere, the introduction of a work of a humble person in an educational institution is tantamount to accomplishing the impossible. Yet, abundant thanks to Allah, Who is the Causer of causes, that by His grace, some of my books are in the department of philology, University of Montreal for research. Recently Prof. E. Tiffou has published a book by the name of "Hunza Proverbs", which consists of 252

pages, on the inside title page of which my name is included among the names of other co-authors, such as: (1) E.Tiffou, University of Montreal, (2) Y. Ch. Morin, University of Montreal, (3) H. Berger, University of Heidelberg, (4) Late Lieutenant-Colonel D.L.R. Lorimer, (5) Nasīruddīn Hunzai, Khānah-i Hikmat, Karachi.

I think that it is a source of repute and honour to participate in the compilation of a book with eminent professors. Now this book will be used not only in the university but also outside it. The same is the position of the Burushaskī-German dictionary, which is going to be published by Prof. H. Berger from Heidelberg University.

Dr. Boustan Hirji, who is a very talented personality in the field of knowledge and letters, has used "Qur'ānic Healing" successfully in the clinical pastoral education at the Washington Hospital Centre, Washington D.C, U.S.A. She has mentioned this in her review which is included at the end of its second edition.

Q.15. Shāhid Mahmūd: Have you established any organizations for the promotion of knowledge and letters? If so, please tell us what is their collective activity and future programme? Also kindly tell us what were the means and factors in extending the circle of your activities

to spread knowledge to the international level, particularly western countries and who were the persons who have played a primary role in it?

A. °Allāmah Nasīr: We have three organizations: Khānah-i Hikmat, Idārah-i °Ārif and Burushaskī Research Academy. Their collective performance has been enviable. At present by the grace of Allah there are forty office-bearers and scholars among my students in the East and in the West who will work together and make a programme for the future. All of them are always ready in order to extend the circle of my many-sided services for knowledge in the world. Day and night they demonstrate their high ambition. It is true that had the present zeal of devotion not been there in translation and other matters, the circle of our service would have been very limited, nor would we have been recognized by others. In this I am referring to Dr. Faquir Muhammad Hunzai, his colleagues and other translators.

Q.16. Ghulām Qādir: Would you like to give an important message to our readers?

A. °Allāmah Nasīr: Yes, God willing: (1) Just as all Muslim leaders and ‘*ulamā*’ had become united and unanimous for the creation of Pakistan, it is necessary for

all of us to be united and unanimous for its unity, integrity, protection and progress. (2) The people of letters in their vast fields can demonstrate their best services for the country, nation and humanity. (3) Every Muslim must be enraptured with the zeal of well-wishing, because according to a holy *Hadith* religion is defined as well-wishing. (4) I believe that after the material science, the age of spiritual science is going to come, therefore, this definitely calls for ethical and spiritual preparation. (5) May Almighty Allah, for the sake of His beloved Holy Prophet (may Allah send His blessing and peace upon him and his progeny) grant us all success, so that we may sincerely and courageously fulfil the rights of Allah and the rights of His servants. *Āmīn!*

°Allāmah Sāhib! The circle of the great service which you conscientiously render for the promotion of knowledge, encompasses the levels of Islam, country and humanity at large. The spiritual symbols and secrets of knowledge which you make public gradually are free from any artificiality and ostentation and are the preservers of truth. Despite this eminence in knowledge your adherence to the principle of true *darwsh* is the proof of the fact that you, your pen and works are great, dignified, balanced and steadfast.

Praise of Pen



O Pen! You are the eternal movement
You are the power of everlasting God.

The universe is inscribed with you
How pleasing that God addressed you!

Our pen is your shadow
It has received capital from you.

That Pen is the sovereign in that world
And is the Guide to and Proof of God.

This pen is the king of this world
Ever since knowledge and action have been discussed.

That Pen is above the Supreme Throne
This pen is on the expanse of the surface of the earth.

There is a world of knowledge in the Pen
There is the secret of the universe in the Pen.

To work it moves with head pointed down
By which the world receives sustenance.

It transforms darkness into light
It enriches man with the wealth of knowledge.

Its drop is like a deep ocean
In which is immersed the treasure of pearls.

It is an Arabian horse or a swift storm
Rather, it is a soaring airship.

It is the fountain of knowledge and spring of wisdom
It is the source of pride and capital of honour.

Its writings are earthly paradise
Its beverages are enrapturing.

When it speaks, it does so silently
The whole world salutes it reverently.

It is neither a sharp sword, nor a lion
Yet, it surpasses both in power and vigour.

These books are its radiant products
Their splendour is envied by garden and spring.

Is it pen or Moses' staff?

This great dragon swallows up all evil.

The people of the Pen, are all blessed

They are favoured by Allāh, the Exalted.

Service of nation is the pleasure of God

Continue to strive for the sake of God.

The Pen is a trust of God with you,

Repay it, otherwise it will be a betrayal.

O Nasīr! the Pen is extremely exquisite

It has been sent down by God.

N. N. (Hubb-i °Alī) Hunzai,

Dhu'l-Faqarabad, Gilgit,

28 Dhu'l-Hijjah 1414/9th June, 1994.

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