



Rubies
&
Pearls

'Allāmah
Nasīr al-Dīn "Nasīr"
Hunzā'ī

Khānah-i Hikmat
Idārah-i 'Ārif

Rubies and Pearls

(La'ī-ū Gawhar)

By
'Allāmah Nasīr al-Dīn Nasīr Hunzai
Research Associate, University of Montreal

Translated from Urdu into English
by
Faquir Muhammad Hunzai
Rashida Noormohamed-Hunzai

Edited by
Aziz Punja

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Adam of the Time

Natiq and Asas are the spiritual parents or Adam and Hawwa' of the *mu'mins* (male and female), then this rank is held by the Asas and the Imam and then the Imam and Bab in their respective times. In this great secret are hidden all the secrets of recognition (*ma'rifat*).

Recite "Nurun 'ala nur" (Light upon light, 24:35)" with the intention of reflecting specially upon its wisdom. This wisdom-filled position of the verse of "*Misbah*" indicates that it is light which is the world of unity and monoreality in which the lights of all Prophets, Imams and *mu'mins* are one. Or in other words they all have this same one (unifying) light in which renewal takes place repeatedly. One of the examples of light is fire which consumes and destroys certain things and gives its own colour and attributes to others.

Reflect upon verse (27:8) in which light is compared to fire: "Blessed is whosoever is in the fire and whosoever is around it." In fact, this is the

great secret of *fana' fi'llah* and *baqa' bi'llah*, and without this the blessing which God Himself praises is unattainable.

This new method of dedication which is very useful and of key importance with respect to knowledge is devoted to four 'azizes, who through their constant valuable services have created within themselves the pure soul of zeal for service and which gives tremendous happiness. They experience numerous benefits and pleasures of knowledge, 'ibadat and *dhikr-u munajat* and they are grateful to their Lord for His bounties. These four fortunate 'azizes are the four Record Officers: Zahir Lalani, Eshrat Rumi, Rubina Barolia and Zahra Ja'far 'Ali.

N. N. (Hubb-i 'Ali) Hunzai,
Karachi,

Thursday, Jumada I 1416/3rd November, 1994.



9th October, 1961

My dear Spritual child,

I received your telegram, and I give you my best loving blessings for your devoted services. I am very happy to know that you have completed the Ginan Book in Hunza language.

Yours affectionatly,

Aga Khan.

Al-vaez Nasiruddin Nasir Hunzai.
c/o H. H. Aga Khan's Ismailia Council
RAWALPINDI
W. PAKISTAN

4th October, 1966

COPY

My dear spiritual Child,

I have received your letter of 18th September and I have read the report of Ismailia Darul Hikmat with much interest and pleasure.

I am very happy indeed with your good work and devoted services, and I give my most affectionate paternal maternal loving blessings to all the members of the Ismailia Darul Hikmat for their services.

Knowledge for a united humanity

Yours affectionately,

sd/- AGA KHAN.

Mr. M. Ghulam Mohammed,
Ismailia Darul Hikmat,
Hyderabad. Hunza State.



MONOGRAM

7th April 1994

My dear spiritual child,

I have received your letter of 20th March, and I am very sad to learn about the passing away of your wife Aisha Begum.

I give my most affectionate paternal maternal loving blessings for the soul of the late Aisha Begum, and I pray that her soul may rest in eternal peace.

I send you and all the members of your family my most affectionate loving blessings for courage and fortitude to face this great loss. (in hand) Certainly Aisha Begum's support to you during her lifetime must have been remarkable.

Yours affectionately,

(Sd/-)

Aga Khan

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Knowledge for a united humanity

Allamah Nasir al-Din Nasir Hunzai,
C/o Council for Pakistan
Karachi.

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Preface



In the name of Allah, the Beneficent, the Merciful

1. God, the Sacred and Holy, says in a wisdom-filled verse: "Do you not see that Allah has subjugated to you whatever is in the heavens and whatever is in the earth and has completed His favours, both apparent and hidden, on you? Yet among the people is he who disputes concerning Allah without knowledge or guidance or a luminous book." (31:20).

2. The unique beauty of Qur'anic wisdom and its greatest miracle is that if any of its verses is seen with the eye of insight, the meanings of all verses are reflected in the mirror of its meaning. This is similar to saying that in every individual are hidden all human beings and also that the macrocosm is hidden in the microcosm. In the same way, why should we not accept that in every verse there is a representation of the meaning and wisdom of all verses, as the Qur'an itself says that there are many independent (*qayyimah*) books in it (98:3).

3. It is clear from the above explanation that every blessed *ayat* of the Qur'an is a book filled with the gems of the Qur'an. Since *ayat* means a miracle, and that miracle here is in the form of intellect and knowledge, that is, every *ayat* by virtue of its various manifestations of meanings takes the form of a most comprehensive book before the people

of insight. If that is the case, then what should be the glory of the all-inclusive meanings of the above-mentioned *ayat* concerning the innumerable favours of Allah! Among its meanings are: every kind of subjugation of material and spiritual world, abundance of external and internal favours, including knowledge, guidance and the luminous book, i.e. knowledge and guidance of the *da'i* and *hujjat* and the treasure of secrets of the recognition of the Imam of the time. These favours of God, the Exalted are so high and so great that no servant can conceive that he has duly thanked Him for them or will be able to do so.

4. An example of how the entire Qur'an is contained in every *ayat* can be demonstrated using the *ayat* under discussion. In it there are five major subjects: (1) the subjugation of the universe, (2) external and internal favours, (3) knowledge, (4) guidance and (5) the luminous book. Now you have to reflect and understand that among these subjects there is none upon whose different aspects all other Qur'anic *ayats* do not shed light. This is possible only when in every Qur'anic subject are contained the collective essence and allusion of all Qur'anic *ayats*, and indeed this is so. On the other hand, in the spirit of the meanings of every *ayat* is contained the world of the Qur'an, so that the Wise Qur'an through its miracle of knowledge may be condensed in every *ayat*, and as well as extend in its circumferential circle, just as the subject of the *Ummu'l-Kitab* (*Suratu'l-Fatihah*) is spread over the entire Qur'an and the entire Qur'an is condensed in it (*Ummu'l-Kitab*).

5. We can also mention here as an example that it is not only the macrocosm, which as the gist and essence, is confined and condensed in the microcosm or the personal world, but the personal world also, through its spiritual waves, continues to spread to the boundaries of the macrocosm. The wisdom-filled allusion of such Divine power can be understood when Hazrat 'Izra'il seizes the soul of the personal world and spreads it in the universe constantly for seven nights and eight days (approximately 180 hours, 69:7) and casts the cosmic soul into the personal world. In this act, which he constantly repeats during the above-mentioned period, are hidden innumerable wisdoms. One of these wisdoms is that by this tremendous work seventy thousand living copies of the personal world are prepared, in each of which is subjugated the external world also. Thus, through this extremely great combined work of the external world (*afaq*) and the internal world (*anfus*), are not only the spiritual subjugation of the earth and heaven and the availability of every kind of external and internal favour, but from it are also obtained spiritual knowledge, luminous guidance and the greatest treasure of the secrets of recognition, which is the sacred light of the Imam of the time, one of whose names is the luminous book.

6. The way true knowledge and wisdom is praised everywhere in the Wise Qur'an is unique. Study all those sacred *ayats*, which are related to the subject of knowledge carefully. I sincerely suggest that you should study at least those *ayats* in which knowledge and wisdom are prominently praised, so that, by the grace of God, your

praiseworthy and hard endeavour may be considered the *'ibadat* of knowledge and as a reward you will have tremendous interest in, yearning and ardent love for true knowledge. If this happens, you can consider yourself blessed! Because, this ardent love of yours for knowledge (i.e. the place of spirituality), in reality, is a guardian angel, who is appointed by Allah to make you turn and incline towards it through inspiration day and night.

7. There is nothing in the universe and among the existents which has not revealed from the Divine treasures (15:21). But an important question is: What should be the concept of Divine treasures? Unlike worldly treasures is it not possible for every Divine treasure to be a great angel, or a great soul, or a luminous light or a Prophet or an Imam? All these meanings are intermingled. Another important question is: Do not the fine and superb things always reveal from the Divine treasures? Can there be any doubt that the two great treasures of God are two great angels? That is, the Universal Intellect and the Universal Soul, who are called the ocean of knowledge and the ocean of mercy? Do not pearls and corals come out of them? (55:19-23)

8. Do the pearls and corals, come out of the ocean of knowledge and the ocean of mercy i.e. the intellect and soul? Yes, absolutely. Because the pearls and corals which come out of them represent everything. Therefore, they are revealed to every world according to its need, capacity and rank, such as, the angelic world, human world, animal world, vegetative world and mineral world. Each of these worlds has many levels and accordingly they receive

favours and blessings from the pearls and corals of these two oceans. That is, a kind of knowledge and a kind of mercy is inscribed on everything, as is mentioned in verse (40:7): "O our Lord, You have kept everything in the (ocean of) knowledge and in the (ocean of) mercy". Thus there is nothing which does not reflect knowledge and mercy. In such a case what should be the glory of the things of the world of the Qur'an which specifically reflect knowledge and wisdom?

9. Indeed, the Universal Intellect and the Universal Soul are the two oceans which are both joined together as well as being separate from one another. They are the Pen and the Tablet too, by whose writings come into being pearls and corals, as mentioned in verses (55: 19-23). It is known to everyone that during writing, a physical pen touches the tablet or paper and lifts off it repeatedly. This act or *barzakh* (line of demarcation) of union and separation is necessary, not only between the physical pen and paper, but also between the oceans of the Divine Pen and the Guarded Tablet, and it is because of this system that pearls and corals come out of them. Otherwise, neither by total separation, nor by total union can writing come into existence. And in this system are hidden great and far-reaching allusions.

10. The book "*Rubies and Pearls (La'l-u Gawhar)*": By the grace of God, we all ardently love the treasures of secrets of the Mighty Qur'an, spirituality and intellectuality. Therefore, in view of the luminous gems of these treasures, we have named this book "*Rubies and Pearls*". Another

reason for this name is that I am extremely poor and weak in knowledge and letters and this is not hidden from those who have known me from the beginning. But abundant thanks are due to God that the King of spirituality has continued to grant this beggar the charity of priceless rubies and pearls. If I were not to mention in a book, all those rubies and pearls which I have been receiving from the very beginning, it would be a great ingratitude, and therefore, this book has been given the name of "*Rubies and Pearls*".

11. Since most of the articles of this book have already been studied by our *‘azizan* in instalments, when this name was announced, they were thrilled. They organised a special programme on 23rd March, 1992 and delivered magnificent speeches on the beauties of this book.

Nasir al-Din Nasir Hunzai,
Karachi,
Tuesday, 17 Shawwal 1412/21st April, 1992, Year of
Monkey.

Work Tree



1. By Work Tree is meant Khanah-i Hikmat and Idarah-i °Arif. These two illustrious organisations (which have received the spiritual blessings of the Holy Imam) have worked in synergy with each other in such a way that it has now become difficult to separate them. How wonderful! While all the world desperately seeks unity and integrity, why should we not be grateful to God for the bounty that these two organisations function, both individually as well as in tandem, just like a man with two eyes but whose sight works as one, two ears which hear simultaneously, two nostrils which smell as one and like two hands, feet and other organs.

2. In this Work Tree we have considered Mr. Fath °Ali Habib, President of Khanah-i Hikmat and Mr. Muhammad °Abdu'l-°Aziz, President of Idarah-i °Arif and all their office bearers and members, as the trunk of the tree and Karachi as the garden of this tree. At present, it has fifteen branches which are spread in the east and the west and which give the fruit of knowledge in every season. An assessment of the importance and value of each branch depends on its work and place. It is well known that fragrant and beautiful flowers and aromatic and sweet fruits are obtained from the branches of a tree.

3. Among our God-given friends are some so unique and miraculous, that by Divine grace and help they can render

service of knowledge equal to that of millions, and there are also those fortunate ones who individually work like thousands. Thus according to their individual capabilities and necessity, we have raised a few of the members and even a single individual to the rank of a branch. Thus today on 18th March, 1992, we have raised the status of our angel-like *‘aziz*, Karim Imamdad to that of a branch of our Work Tree and appointed him as "Imamdad Karim Branch", France. His golden services are unique in the sense that he is very close to the centre of the Embodied Light both externally and internally. May the Holy Lord grant him more and more progress and closeness. *Amin!*

4. On page 236 of the book "Gulhā-i Bihishte" (Urdu prose), you will find the mention of a luminous dream about Imamdad Sahib, the *ta'wil* of which is glad tidings not only for him, but also for the entire circle of friends. It was a wonderful and wisdom-filled dream which assured me that he and all our other *‘azizan*, who are attached to Khanah-i Hikmat and Idarah-i *‘Arif*, are extremely fortunate because their pure souls are included in the spiritual army of *Hazrat Qa'imu'l-Qiyamat*, may the most excellent of greetings and peace be on him.

5. Our Work Tree, namely the diagram of the work for knowledge is as follows: Karachi is the centre and has eight big branches - four in the east and four in the west. Among the branches of the east, first comes the "Gilgit Branch", whose sub-branches are Misgar, Altit-Karimabad, Haydarabad, Murtazabad and Oshikhandas, which was previously called *Halqah-yi dhikr*, but is now raised to the

status of a sub-branch. This is the description of the Gilgit Branch. Then we come down from the Northern Areas to Rawalpindi where there is the Islamabad Branch, then in Karachi there are Shah Bibi Branch and Karimabad Branch. In the west, first comes the London Branch, then America Branch, which has two sub-branches, Yasmin Noorali Branch and Mahmahal Badruddin Branch, and the third big branch is the Edmonton (Canada) Branch and the fourth is Imamdad Branch, which is in the important country of France. May by the grace of God, there always be a great army of angels and pure souls in the blessed personal world of our ^c*aziz* Imamdad Karim, so that it may gradually be apparent to all why we consider one single individual a branch or an organisation.

6. Respectable Ahmad Jami Sakhi is not only an eminent young scholar, but also converses in an impressive and effective way like a wise old man. Once indicating to an individual, he said: "He alone in himself is a great organisation". This is a fact, because God has bestowed upon man, particularly upon a *mu'min*, innumerable capacities. Therefore, he can achieve a lot. Now we will discuss some special and fundamental points about knowledge:

7. The Holy Prophet says: "He who worships Allah sincerely for forty days, He opens his heart and expands his chest and lets loose his tongue with wisdom, even if he were an uncivilised mute." (*Jami'atu'l-Jami'ah*, pp. 28-29, by *Ikhwanu's-Safa'*). In this *Hadith* is hidden a very great treasure for every true *mu'min* and lover. Therefore, (God

willing) every religious person can benefit from this standard according to his knowledge and action.

8. According to Imam Ja'afar as-Sadiq, the definition of faith (*iman*) is: "Faith is to affirm (*iqrar*) with the tongue, to verify (*tasdiq*) with the heart and act (*amal*) with the limbs." In this saying of the Imam, the verification of the heart requires further explanation. That is, faith has many levels and begins by the affirmation of the tongue and advances towards perfection by the verification of the heart, which is recognition. Regarding faith there is another *Hadith*: "Faith is recognition by the heart, affirmation by the tongue and action with the limbs". (*Al-Mizan fi Tafsiiri'l-Qur'an*, vol. 18, p. 335).

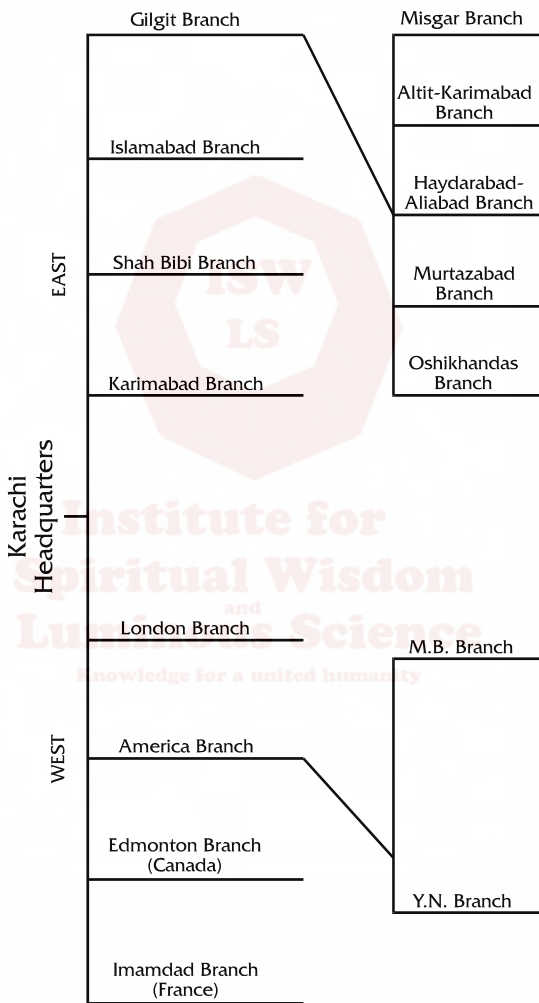
9. From the above-mentioned *Hadith*, it is clear that, without recognition, it is impossible for faith to become perfect and complete, and recognition is directly related to light, in whose illumination are seen and recognised faith and all its accessories. Therefore, the Wise Qur'an has commanded us to believe in God, the Prophet and the Light: "So believe in Allah and His Messenger and the Light which We have revealed" (64:8).

Nasir al-Din Nasir Hunzai,

Karachi,

Thursday, 15 Sha'ban 1412/20th February, 1992.

Work Tree of Khānah-i Hikmat and Idārah-i Ārif



Lasting Good Deeds (*al-baqiyatu's-salihat*)



1. Lasting good deeds are praised in verses (18:46; 19:76). By this is meant the virtuous deeds whose reward is received continuously. For instance, if a *mu'min* gives a piece of land for the construction of a school, then this continuing charity is among the lasting good deeds whose reward continues forever.

2. Although one might ask what good deeds can be considered to be lasting good deeds, it is not very difficult to understand the answer, because such deeds can be determined according to the needs of time and space. Based upon our own past experience, the following are examples of lasting good deeds:

To construct: (a) an ordinary bridge over a canal; (b) a platform on the side of an important path; (c) a well for drinking water; (d) a *Thawab* house, consisting of one room; (e) a canopy where necessary; (f) a footpath in a village or on a mountain and (g) to dedicate a fruitful tree in the name of God, etc.

3. All the above-mentioned good deeds were continuing charity and lasting good deeds according to the needs of the past, and God willing their reward will continue. But today time has totally changed, and therefore, we have to

think what kinds of good deeds can be the source of greater reward according to the present needs.

4. The indelible marks which our great Pirs have left in connection with the *da'wat-i haqq* (spreading of True Religion), all those fortunate souls whom they tied to the holy hem of the True Imam, and the invaluable heritage of knowledge and wisdom which they bequeathed (in the form of books and *ginans*), all these in true sense are among continuing charity and lasting good deeds. Similarly, even now some wisdom-filled books can be compiled by the luminous spiritual help of the exalted Imam and the continuing charity of knowledge of the Pirs. But in order to execute this extremely difficult work all kinds of encouragement and help is needed.

5. Every book in which there is the light of recognition of God, the Prophet and the Imam is indeed continuing charity and lasting good deeds. Because it is like an all-reaching mobile school and a useful library, capable of reaching every home in the world. It contains prescriptions for Divine cure and therefore, it is also a spiritual hospital. A successful book is like a mountain full of gem mines. It is like an ever-green garden and meadows of Paradise free from the influence of autumn and sceneries such that the beholders cannot be satiated by them.

6. If a book is linked to the Qur'an, the *Hadith* and the knowledge of Imamat, then it should be known that it is like an ocean and you should try to obtain precious pearls from its depths. Another example of such a book is like a

jeweller's shop, in which there are numerous kinds of jewels, of which you can take a carbuncle free of charge, the bezel of red ruby of this shop is extremely beautiful; the elegance and attraction of its emerald inexplicable, its cornelian is so lustrous that it makes a Yamanite cornelian bashful; its lapis lazuli is extremely beautiful. In this shop there are bored and unbored pearls, but little do kings know where the original and real pearl can be obtained from!

7. Praise of a book is in fact the praise of knowledge and knowledge is on such heights of honour that only God transcends it, and all else is under it. Since this is the case, it is impossible to duly praise knowledge and this book. Thus those who participate in the service of knowledge are truly fortunate.

8. I write these historic sentences with great pleasure and happiness, for Mr. Nazir Sabir, the renowned mountaineer, has recently been appointed President of Khanah-i Hikmat, Islamabad Branch. Mr. Nazir Sabir is an exemplary *mu'min* by heredity and is endowed with numerous virtues. The way he converses with due seriousness, skill and politeness causes one to be amazed by how the Divine light does its work silently. Nazir has made his esteemed father Sa[°]adat Shah, son of Rajab [°]Ali, a life member of Khanah-i Hikmat and has helped fully in the publication of "*Rubies and Pearls*". Sa[°]adat Shah is among the *mu'mins* of the first rank and is one of the devoted lovers of the [°]Ali of the time. He is honoured by twelve years of silent service and his membership dates from 1980. He belongs to the

Diramiting tribe and lives in the lovely town of Aliabad, Hunza.

9. Although I have known Mr. Sa^oadat Shah since 1939, when I was a new recruit in the Gilgit Scouts, he was already there before me, but it took me quite a long time to observe him closely. Once on a tour of the valley of Chipursan, I was a guest in his house in Raminji. Excellent hospitality is the tradition of that area, but their noble manners were outstanding. It is true that I was highly impressed by the attributes of Mr. Sa^oadat Shah as a *mu'min*, and we became cordial friends. The following verse is related to such fortunate human beings:

Īn sa^o ādat ba-zūr-i bāzū nīst
Tā na-bakhshad khudāy-i bakhshandah

Not by force of arms can this bliss be acquired;
Not, until by God, in His mercy, is it granted.

10. Although my dear and esteemed friend Sa^oadat Shah, is older than me, when he meets me his face blossoms with true happiness like a red rose. Praise be to Allah! although there are beautiful gardens for recreation in this world, one greater than the other, when we are fortunate enough to meet pure *mu'mins* and friends of God, the happiness of such a meeting strengthens faith and we feel as though we are experiencing Paradise for a while.

N.N. Hunzai,
Karachi,

Saturday, 21 Shawwal 1412/25th April, 1992.



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The Importance of Intellect and Knowledge



1. It is mentioned in verse (39:9): "Say (O Muhammad)! Can those who know and those who do not know, be equal? Verily only the men of intellect take warning". In this Divine and Qur'anic teaching those people of knowledge whose excellence and eminence is mentioned are in reality the Imams. For, the knowledge which is praised in the entire Qur'an is undoubtedly spiritual knowledge, the treasure of which is with the Imam of the time, so that people may enter his treasure of knowledge, through the path of obedience and then this verse may be applicable to them too.

2. It is transmitted from Imam Muhammad al-Baqir that the Holy Prophet said: "When God created the Intellect, He interrogated him and said to him: Come forward. He came forward. Then He said: Go back. He went back. Then He said: By My honour and majesty! I did not create a creature more loved by Me than you. And I will not perfect you except in him whom I love. But you alone I will command and you alone I will prohibit, and you alone I will punish and you alone I will reward".

3. Is this not a description of the Perfect Intellect and the Universal Intellect, which appears in the Prophets and the Imams? Can this be a story of something outside of the personal world? Is there any change possible in the law

18(*sunnat*) of Allah that He created the First Intellect (Universal Intellect) and the intellects after him in different ways? Or should we accept that, on the whole, the chain of creation continues without any beginning and end, but that it is true that the beginning can be applicable to the personal world.

4. The Holy Prophet said: "He who walks on a path seeking knowledge, Allah makes him walk on the path of Paradise and indeed the angels being pleased with him spread their wings for the seeker of knowledge, and those who are in the heaven and those in the earth, including the fish, seek forgiveness for him."

5. Imam Ja'far as-Sadiq said: "There are three kinds of people: the learned, the student and the vile".

6. The same Imam also said: "Be in the morning a learned (one), or a student, or a lover of the people of knowledge and do not be the fourth one, otherwise you will perish because of their hatred".

7. The Wise Qur'an repeatedly says that the main fountainhead of knowledge is one, which is the one whom God and the Prophet have made the light of knowledge and the teacher of the Book and wisdom, namely the True Imam. It is he who in reality is the *'alim* (possessor of knowledge) of given knowledge, with whose mention, allusions and similitudes the Qur'an abounds. It is he who is the Embodied Light, Rope of God, Speaking Book, Straight Path, Tree of Knowledge (Holy Tree), Kawthar,

19 Progeny of Ibrahim (Progeny of Muhammad), *Rasikhun fi'l-ilm* (those who are well-grounded in knowledge), *Imam-i Mubin* (Manifest Imam), *Shahid* (Witness), *Mu'awwil-i Qur'an* (the one who gives the *ta'wil* of the Qur'an), Guide, Heir of the Prophet, Gate of knowledge and wisdom, Supreme Name, Light of ^cAli, *Waliyy-i amr* (Custodian of Command), Firm Handle, *Shah-i Wilayat* (King of *wilayat*), Subtle World, *Ibda^ci* Body, Hidden Book, Perfect Man, Embodied Paradise, Means of Salvation, Nuh's Ark, Soul of the World, Single Soul, Last Day, Face of Allah, Mountain of *Qaf*, Honoured Rock, Sound Heart, Sun of *Azal* (Pre-eternity), Ladder of Heaven, *Sur* (Trumpet) of love and annihilation, Lamp of Recognition, Treasure of Secrets, etc.

Nasir al-Din Nasir Hunzai,
Karachi, 27 Shawwal 1412/1st May, 1992.

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Paradise of Secrets



1. It is necessary for a wise *mu'min* to study carefully the way in which the essential characteristic of the Torah, the Gospel and the Qur'an is mentioned in verses (5:44-48), so that it can be understood that in *zahir* (exoteric aspect) of the original Torah, there was guidance and in its *batin* (esoteric aspect) there was light. Here by *batin* is meant spirit and spirituality. The Gospel before the interpolations also had the same position, i.e. there was guidance in its *zahir* and light in its *batin*. The key wisdom must be remembered always that the spirit, light and *batin* (*ta'wil*) of every heavenly Book is hidden in the Divine teacher. For instance, the Book of Hazrat Musa (Torah) from a *ta'wili* point of view was hidden in the blessed personality of Hazrat Harun and it is in this sense that the Book of Musa (a.s.) was an Imam and mercy (11:17).

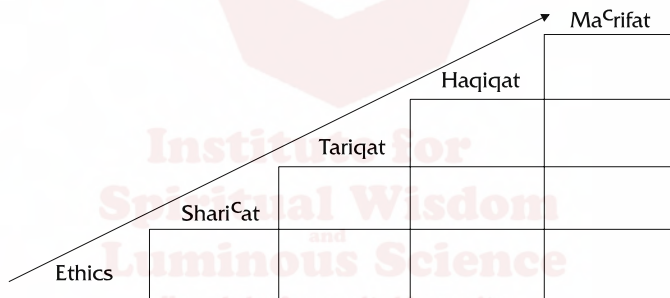
2. It is said in verse (25:35): "Verily We gave Musa the book and We appointed his brother Harun as his *wazir*". The primary meaning of *wazir* (in Arabic) is "the one who carries a burden". Thus according to this verse, both in the time of Hazrat Musa and after him, it was Hazrat Harun who was carrying the heavy burden of spirit and spirituality and light and luminosity. And there is no doubt that God has appointed for every *Natiq* such a *wazir* who, in the position of *wilayat* and *wasayat*, is the bearer of the light of the heavenly Book.

3. The Holy Qur'an is not only the verifier of previous heavenly Books, but also their guardian (5:48), because just as the Qur'an in spirituality was in the previous Books (26:196), the previous Books also are in the treasure of the spirit of the Qur'an. It is because of this fact that the Books of all Prophets together are called the Book (*al-Kitab*), because the light of Prophethood in *batin* is one, even though in *zahir* the Prophets are separate.

4. Although Paradise, due to its being equal to the length and breadth of heaven and earth (57:21; 3:133) and due to its vastness is far, it is brought close in spirituality and in the secrets of knowledge and wisdom (26:90; 50:31; 81:13). Are the Light and the Book (Qur'an) not the Paradise of secrets (5:15)? Does this Paradise not exist in the personal world of those who have attained recognition and perfection (*'arifin* and *kamilin*)? There is no doubt that the light and the Qur'an are the Paradise in which every kind of intellectual and spiritual favour is available and by the recognition of it tomorrow in the hereafter, the *mu'min* men and women can attain the eternal Paradise (47:6).

5. How high and difficult the place of secrets is, can be estimated from this *Hadith*: "The *shari'at* is my words, the *tariqat* is my actions, the *haqiqat* is my (inner) states and the *ma'rifat* is my secret." These are the four destinations of the path of Islam.

6. Good manners started to appear first from the personality of the Holy Prophet, then God conferred on him the rank of Prophethood and Messengership. He, by the command of God, presented a perfect and complete religion to the people, which was the compendium of *shari'at*, *tariqat*, *haqiqat* and *ma'rifat*. It is this religion which is the religion of nature and Islam, and these destinations are ordained so that the *mu'mins* may be able to reach God's presence by degrees, for as God says: "They



are (of diverse) ranks with Allah." (3:163).

7. *Shari'at*, *tariqat*, *haqiqat* and *ma'rifat* each have many sub-destinations, and therefore, it cannot be strange if these ranks are the same rungs, in order to climb which, the angels and souls need fifty thousand years of time (70:3-4), but God through His perfect power can also fold up this immense vastness of time and space.

8. One of the great secrets of *ma'rifat* is the "circle of *salawat*", which can only rotate by the command of God. Its rotation is like this: Allah and His angels send *salawat* on the Prophet (and his progeny) (33:56), so that through this holy and pure means, the *mu'mins* (men and women) may receive this heavenly *salawat*, and the *mu'mins* are commanded that they should always humbly seek *salawat* from God with absolute submission. That is, they should say: "*Allāhumma salli °alā Muhammadin wa-āli Muhammad*", so that God and His angels may send *salawat* upon the *mu'mins* through and by means of the light of Prophethood and the light of Imamāt (33:56).

9. The above-mentioned law of *salawat* is also mentioned in verse (33:43), which is: "He it is Who sends His *salawat* on you, and His angels also, (through Muhammad and his progeny), that He may bring you forth from the darkneses (of ignorance) into light (of knowledge)." The same reality is evident in verse (9:103): "(O Prophet!) Take *sadaqah* out of their wealth; thereby you will cleanse them and purify them; and make a special prayer for them (i.e. send them the heavenly gift, the *salawat*). Verily your *salawat* (in which is the *salawat* of God and angels, 33:43) is a source of satisfaction for them."(9:103).

10. The word "*salat* (pl. *salawat*)" is used in the sense of *durud* (blessings), mercy, prayer and *namaz* (ritual prayer). In addition to the above-mentioned verses, in verse (2:157) also, it is used in the sense of *durud* or blessings for the *mu'mins*, which is: "Those are they on whom are *salawat*

and mercy from their Lord, and they are those who are (rightly) guided."

11. According to the lexicographers *salat* has other meanings as well, such as seeking forgiveness, glorification, purification, a place of worship, to follow, etc., but the way *salawat* is defined here in the sense of *durud* (blessing), is a heavenly definition. That is, the higher "I" of the *mu'mins* is in *Illiyin* where there is the Supreme Paradise of secrets in the fountainhead of the intellect and soul and the Perfect Word of command. And it is the unprecedented power of God that He, the Everlasting King, has kept everything in the eternal treasure. Thus, it is this treasure which is the source of both worlds and the praise of which can never be exhausted.

12. All the examples and words of the Wise Qur'an are full of the essence of wisdom, such as the command to the Children of Israel: "Enter this village, and eat as much as you wish wherever you like, and enter the gate prostrating yourselves and say: Pardon (*hittatun*). We shall forgive your sins and give more to those who do good." (2:58). "Enter this village" in *ta'wil* means "Enter the village of existence, namely, the personal world", and "Eat as much as you wish wherever you like" is obviously related to the inner and spiritual bounties. Similarly, the *ta'wil* of "Enter the gate prostrating yourselves" is that one can enter spirituality through obedience to the Custodian of the command (Imam). And the *ta'wil* of "*hittatun*" is the Supreme Name (*ism-i a'zam*) which a *mu'min* can receive only from the Imam of the time and in practising upon

which there are numerous benefits for him. An example of saying "*hintatun* (wheat)" instead of "*hittatun*" is like that of a weak *mu'min* who does not have enough knowledge, who under the influence of disturbing thoughts (*waswasah*) cannot properly pronounce the Supreme Name at the special time and therefore is not successful in this supreme task. Between "*hittah*" and "*hintah*" there is a difference, very little in pronunciation, but very great in meaning. There is a world of difference between asking for pardon and asking for wheat! See also verses (4:154; 7:161).

13. Reflect also on the wisdoms of verses (5:20-23): "When He made in (each one of) you Prophets (in potentiality)." That is, He made it possible for every *mu'min* to observe the renewal of similitudes of the manifestation of the Prophet in his personal world, through knowledge and good deeds and to become enriched with the everlasting wealth of realities and recognition. Also He says: "And He made (each one of) you a king (in the personal world)." (5:20). Then it is said: "Enter the holy land (personal world)" (5:21) so that you may actually attain all spiritual and intellectual bounties. By the "formidable people" (5:22) are meant the adversary souls and by "two men" are meant the Jibrili power and the Mika'ili power, who say: "Enter upon them by the gate; for if you enter by it, verily, you shall be victorious." (5:23). That is, the gate of spirituality, knowledge and wisdom is the Imam of the time, therefore, the great kingdom of the personal world can be attained only through him.

Wa's-salam!

Nasir al-Din Nasir Hunzai,

Karachi,

Monday, 19 Rabi^c II, 1412/28th October, 1991.



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The Falling of Stars



1. Just as with respect to unity and integrity the human soul is one, but consists of innumerable subtle and living particles, similarly the Universal Soul is one but has innumerable parts and among them the major parts are the souls of stars. Every star is a world, therefore a world of countless particular souls is hidden in it. For instance, the planet earth has a separate soul, in which there are spiritual pictures (souls) of the inhabitants from the beginning to the end.

2. When the individual and spiritual Resurrection of a *mu'min*, who walks on the path of spirituality, takes place, the souls of stars in the form of subtle particles fall in his personality. Why? Because God wants to enfold the universe in the personality of the *arif* (21:104). Also, this is the renewal of the event of how the angels prostrated to Hazrat Adam, since the souls of stars are angels. Thus this means the falling of the stars. But it should be remembered that this renewal also happens at the place of intellect, so that the perfect recognition of the Adam of the time may be attained which is the supreme event and about which God says: "But nay! I swear by the falling of stars; and most surely it is a very great oath if you only knew; most surely it is an honoured Qur'an in a hidden Book; which none touches save the purified ones (i.e. the Imams)" (56:75-79).

3. The event by which God has sworn is very great, and therefore the oath is also extremely great. Simultaneously, the secret too is extremely great, to draw attention to which God has sworn and the secret is that where the Qur'an is in the hidden Book (light of Imamah), it is extremely honoured and miraculous and is the fountainhead of the living miracles, which no one can take in his hand except the pure Imams. This means that the spirit and spirituality of the Qur'an is hidden in the sacred *batin* (personal world) of the Imam of the time, while the light of the Qur'an and the light of the Imamah, according to "light upon light" are one. It is in this sense that the True Imam is called the Speaking Qur'an or the Speaking Book (23:62; 45:29).

4. Another aspect of the great event by which God has sworn, is that which has already been mentioned, that the souls of stars are in the position of angels, and their falling on a *mu'min* who passes through his personal Resurrection is on the one hand the falling of stars and on the other, the example or the renewal of similitudes of the falling down of angels in prostration to Hazrat Adam, about which God says: "So when I have made him complete and breathed into him My spirit, fall down in prostration to him." (15:29; 38:72).

5. Real recognition is not possible except when the *arif*s observe every spiritual event of the Prophets, as is clear from this verse of the Qur'an: "And certainly We created you (physically), then We made your (spiritual) form, then We said to the angels: Prostrate yourselves to Adam." (7:11). No wise person can deny that, the physical creation

of a *mu'min* travelling on the spiritual path is completed first, then the special form of the soul through *dhikr* and *'ibadat* and knowledge and good deeds comes into being, and this spirituality is the beginning of Resurrection and the events of the Prophets.

6. To sum up, in *ta'wil* the falling of stars and prostration of angels to Hazrat Adam, both at the place of the soul and at the rank of the intellect, is the same event, which is extremely exalted and by which God has sworn. The *ta'wil* of prostration is obedience, by which is meant the subjugation of the universe. That is, the great souls of the stars (which are cosmic angels) enter the *'arifis* with a world of spirituality within themselves, about which it is said: "Excel to a special forgiveness from your Lord and to a Paradise the vastness of which is like the vastness of heaven and the earth." (57:21). Thus it should be known that by the heaven and the earth are meant stars and Paradise is in their spirit and spirituality and thus there is a spiritual kingdom in the spirit of every star.

Knowledge for a united humanity

Nasir Hunzai,
14th August, 1980.

Rewritten: 26th January, 1992.

°Abdu'l-Ahad's Indication



1. This is the story of a wonderful and amazing time when this humble servant went through a spiritual revolution in Yarqand (China). Whether revolution is in a physical (*zahir*) sense or in a spiritual (*batin*) sense or in both, its root lies in "*qāf, lām, bā'*" (i.e. *qalb*). *Qalb* (in Arabic) means the heart and the centre. Since everything has a heart, the heart of the Qur'an is the *Surah* of *Ya-sin* (36) and the heart of the universe is the Perfect Man. See the diagram in "Qur'anic Healing" (2nd Edition, p. 90). But is it necessary to understand the special relationship of the *Surah* of *Ya-sin* and the Perfect Man (Imam)? You will find the answer to this in verse (12) of the same *Surah* (36:12).

2. Why the name "*qalb*" is given to the human heart can also be seen in "Qur'anic Healing" (p. 30ff), so that you may be aware of the external and internal "*qalb*" and "*inqilab*" (revolution). The external *inqilab* for *mu'mins* was and is that mentioned in verse (2:155). Undoubtedly, not only °Abdu'l-Ahad, but also many other *mu'mins*, both before and after °*ibadat* and sometimes during °*ibadat* used to do *giryah-u zari*. How great Divine mercy was in this state from a spiritual point of view! One day in a state between luminous imagination and a luminous dream I saw °Abdu'l-Ahad. He was standing delighted, happy and contented, but he was silent. He made some signs with his hand towards the heaven and the stars in such a way that I automatically understood the meaning. In symbolic

language, he was saying that why should we weep on earth because of being deprived of our land and property, when our Lord has created countless worlds of stars and great kingdoms of Paradise in the immense vastnesses of the universe?

3. °Abdu'l-Ahad was a *mu'min* and like others he too used to shed tears when he was also deprived of land or property, but he was weeping in the form of supplication (*munajat*) in the Divine court and as a result, God in His infinite mercy had made him an angel. Such mercy is for other *mu'mins* too, for on occasions, all or some can be represented by one person and one individual as an example is enough.

4. °Abdu'l-Ahad is mentioned in "Qur'anic Minarets" (p.91) and also in a letter written to Jan-i °Aziz. He has also been mentioned with reference to other spiritual wonders and miracles in the circle of friends, so that the priceless gems of spiritual knowledge and wisdom may remain preserved in their hearts and note books. At the same time the purpose of such discussions is to recount Divine favours so that we may continue our efforts to express gratitude and appreciation for the bounties and favours of the Qur'an and its Teacher.

5. Whatever may be the nomenclature of "Yarqand" according to others, it is not a point of contention here. According to me, its ultimate meaning proved to be "*dūst-i shīrīn* (Sweet Friend)", "*ma^cshūq-i haqīqī* (Real Beloved)", namely the True Imam, *salawātu'llāhi °alayhi wa-salāmu*,

because it was this blessed city where I had the sublime experience of the pleasures and sweetness of his pure love and spiritual *didar* (vision). For me the country of China was indeed the China from which, according to the *Hadith*: "Seek knowledge, even if you have to go to China (for its sake)", it was possible to obtain spiritual knowledge.

6. I have already mentioned my (late) esteemed brother °Aziz Muhammad Khan Bay in an article. He was among the *mu'mins* of the first rank and one of the dedicated friends of the °Ali of the time. You can estimate the progress of his faith and spirituality from this incident: One night as it happened I had been doing *dhikr* for some time standing on one foot. In the morning when I met him, he told me exactly how I had done *dhikr* at night. At that time he had seen the first light. He was a great patron of knowledge and a learned man. He used to spend the greater part of the night in *dhikr*, °*ibadat* and *giryah-u zari*.

7. One of the staunch and dedicated *mu'mins* of that area was Qabul Akhun. If I do not mention him in my writings, it will be an ingratitude on my part. At the time when some people dragged me out of the house of God (*Jama'at-khanah*) and with great cruelty arrested me, the late Qabul Akhun, jeopardised his own life and protested in my favour. I will tell you the real story and its background in detail later on.

8. One night as always, a *majlis* of *dhikr* and supplication had been arranged and every such *majlis* used to be always in *Jama'at-khanah*. Every member of the *jama'at* was in

the state of remembering God, effacing himself and if I recall the state of that *giryah-u zari* in the world of imagination, it appears as if pearls were raining down from the cloud of Nisan. This was the time of the great spiritual revolution. In this *majlis* of *giryah-u zari* the movement of my dear Qabul Akhun's body and particularly of his head and neck was very intense. Since I was leading the *dhikr*, it was my responsibility to teach and train them in its manners. I had noticed the self-inflicted severity and excessiveness of Qabul Akhun during the *dhikr*, but I did not get a chance to teach him.

9. At dawn when I went home, and was alone, the *mu'akkal* (guardian angel) came to me as usual but complained to me in favour of Qabul Akhun and said: You did not teach Qabul Akhun the rules and manners of *dhikr* and put him through severe hardship. You therefore have to pay him a ransom. He said: You have some new quilts in your home. Give one of them to Qabul Akhun. I acted upon this order immediately and also gave him a packet of sugar.

10. According to me this and other such matters which are related to spirituality are of extraordinary importance. Thus from the example of my dear Qabul Akhun, it became clear that the most useful *dhikr* is that which is done with serenity, humility and inner ardent love. Because if someone tortures his body and cries as a result, how can this be pure Divine love? The illumination and spirit of pure and ardent love of God is an extremely delicate and difficult thing, and in this connection you will find all my suggestions in the book "Divine Remembrance (*Dhikr-i Ilahi*)".

Nasir al-Din Nasir Hunzai,
Karachi
6th February, 1992.



**Institute for
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Law of Treasures



(In answer to some questions)

1. The law of Divine Treasures is: "And there is not a thing but its treasures are with Us, and We do not send it down but according to a known measure (by man)" (15:21). Its spiritual wisdom (*ta'wil*) in Burushaski is: *Oo manasan api* (that is, nothing is impossible). Everything is possible and that is in the Divine treasures. For instance, take the example of man, his intellect is in the treasure of intellect, his soul in the treasure of soul, his dense body is in the treasure of elements and his subtle body is in the treasure of the abode of *ibda^c*. Thus to attain those things which are related to intellect and awareness, the pre-requisite is knowledge and the higher the knowledge, the higher the things which will reveal. Thus if someone has true knowledge, then everything in his view is possible. (*Oo manasan api*).

2. Among the teachings of Hakim Pir Nasir (q.s.), one important point is that we should see every "whole" with the eye of insight and recognise it and we should solve all problems related to knowledge in the light of this universal law. For instance, when we look at the heavens, we see less than half or only a part of it, and this is also true of the earth. So this is a part, and not the whole. If we want to see the whole, we should see it in the light of knowledge, or for the sake of observation or experiment we should go

around the world in an aeroplane. This is an example of the certainty of knowledge and the certainty of the eye.

3. Now, in the light of this universal law and the law of treasures, we have to consider whether the law of "And We bring these days to men by turns", (3:140) is confined to the people of our planet or is it applicable to the stars of the entire universe? Certainly, its correct answer is that this is an universal law, and therefore, it is related to all the dense as well as to all the subtle people who are on each and every star of the universe, whether you call them spirits, angels or *jinnns*. They are, in reality, people among whom the change of days, namely, the great cycles is necessary, so that on the one side the constant chain of ranks continues and on the other, the Throne of equality (*musawat*) is established.

4. In ancient times *jinnns*, i.e. subtle men, used to live on the planet earth. If this is said in the context of majority and predominance, then it can also be said that some in dense body used to live there too, but in a minority. Today there is a predominance of men in a dense body on the earth, but it would be wrong to say that there is no trace of *jinnns* in our world, for according to the Qur'an, *jinnns* also exist in this world (46:29). It is also possible that all people may have been transformed from dense body into subtle body (55:26). In such a case, specimens of dense bodies would remain on another planet, because for material things Divine treasures are on other planets. Thus, it is necessary for dense bodies to be on some of them. The most clear proof of this is that God, the Knowing, the Wise, never

completely destroys a thing, rather He enfolds and unfolds it, as has been mentioned many times.

5. Four examples of the descent of Adam and human beings:

1. To appear on the planet earth or on any other planet from the invisible world or the supreme Paradise (*Firdaws*) through *ibda*^c.

2. To descend from a highly progressed and advanced planet to a new planet.

3. The descent of every *Natiq* and every Imam who is the Adam of his time (in the personal world), who comes with innumerable blessings of spiritual and intellectual elevation.

4. Hazrat Imam is like the supreme Paradise and most prosperous planet, and therefore when his luminous copy enters a true lover, then from a *ta'wili* point of view, it is true to say that Adam and his numerous companions descended from the Paradise of *Firdaws* or the luminous planet to this world. For, the wisdom-filled copy of the manifest Imam comes bringing an entire universe with it.

6. As has been mentioned in the second example, Adam and human beings can be transferred from one planet to another, for which material science can be a means or spiritual science may be commonly used. For example, the use of Flying Saucers or the Flying Shirts, etc. If certain people, who did not believe in God, were to go to a planet with the help of material science, even in such cases, God through His wisdom would send with them a person who

is best among them, then after reformation and purification, God would reveal a luminous copy of the exalted Imam to his personal world, as mentioned in the fourth example. Thus, that fortunate person, by the blessing of the light of Imam, would become the Adam of that planet.

7. The *ibda'i* body (*juththah-i ibda'iyyah*) is related to the *daru's-salam* (abode of peace), therefore, it is always alive and safe and has nothing to do with physical death, because it is from the invisible world which is the world of command. Therefore, it can be both present and absent, just as lightning in the sky flashes and disappears, (or) just as the world-illuminating sun always does its work with its rising and setting. Just as lightning and the sun are free from any danger from any other creature, so is the *ibda'i* shirt, in which there are the miracles of "*kun fa-yakun* (Be and it is)". It should be noted here that, in physical death a person dies either because of illness, or by an accident or by a weapon, etc., but for the *ibda'i* shirt or Paradisiacal attire (subtle body) there is neither illness nor accident, nor can any weapon harm it. Because it is to protect from every kind of harm or injury (16:81).

8. The subtle body is of two kinds at least. One is related to good and the other to evil. The first belongs to the True Guide and the second to the misleading one (Satan/Satans). Thus Divine justice necessitates that just as Satans, through their subtle body, can reach the heart of a person in the world to mislead him who is ready to be misled, similarly the physical *hudud* (*hujjats*, *da'is*, etc.) of the True Guide

(the Imam of the time) should also have a subtle body so that they may spread among the nations of the world and converse in the ear of he who is capable of receiving guidance. And this is a fact.

9. From the above-mentioned explanation of the two main ranks and their sub-ranks of good and evil, it can be appreciated that subtle bodies are not alike, and that there is a great difference among them. Thus the blessed subtle body of Hazrat Qa'imu'l-Qiyamat, *'alayhi afdalu't-tahiyyati wa's-salām*, which is called the subtle universal body, comprises the vastnesses of the universe. It is the same living Paradise whose vastness is equal to that of the heaven and the earth (3:133; 57:21) and whose soul is the Universal Soul and whose intellect is the Universal Intellect. After him there are the subtle bodies of the exalted Imam, *Bab*, *Hujjat*, and *Da'i*, according to their respective ranks. However, it depends on the courage, hard work, knowledge and deeds of a *mu'min* as to what rank of subtle body he can reach. So long as man is imprisoned in the dense body, it is extremely difficult to fully benefit from the subtle body. Nevertheless, let us see what revolution is to happen in the cycle of spirituality. However, it is quite certain that the subtle bodies (or Flying Saucers) are to be subjugated fully after physical death and in this state, no matter what kind of subtle body it is, there will be no hindrance in its use.

10. According to verse (23:17) the seven paths which are above all human beings, are the subtle bodies of the six *Natiqs* and the *Qa'im*, but all of them according to "light

upon light" have become one and that is the *juththah-i ibda^ciyah* of Hazrat Qa'imul-Qiyamat. From another aspect, the *ta'wil* of the seven paths above all human beings is the subtle bodies of the six Imams and the Qa'im of every minor cycle. They also are unified in Hazrat Qa'im. The same is true of the *ta'wil* of the "*sab^ca samāwātin tibāqā* (seven heavens corresponding to one another, 67:3) and the "*sab^can shidādā* (seven strong ones, 78:12) also. Thus at the end of the stages of spirituality when Hazrat Qa'im appears in the subtle or astral body, all are included in it.

11. The Wise Qur'an says that for the people of Paradise, there is no death, except the one experienced in this world (44:56). Here one can also ask: What were the attires of Adam and Eve which Satan stripped from them (7:27), the physical ones or the Paradisiacal ones (i.e. astral body)? If the answer is that they were the living attires of Paradise (*ibda^ci* shirts), then this most wonderful and key question arises: Is it that great secret in which is hidden the wisdom of man's meeting and then separating from his higher "I"? Yes, it is this secret. But one should not think that the spiritual attire is like the physical attire which is on the surface of the body. It is not so, but is related to the soul, and therefore, it mingles with the soul like sugar and milk. Because it is both the subtle body as well as the higher soul. If one is pressed to provide an example, then it can be likened to or compared with a *jinn*, which can both control and leave the human mind and heart.

12. I received an esteemed letter from London, written on 11th January, 1992. May I be sacrificed for the blessed hands whose powerful pen has written it! In this letter some learned questions have been posed and their answers sincerely requested. I have tried to answer them and pray that I may be spiritually sacrificed for these earthly angels.

Gar qabūl uftad zahī^cizz-u sharaf!
(How great an honour it would be if accepted!)

Nasir Hunzai,
Karachi,
Tuesday, 29 Rajab 1412/4th February, 1992.

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Secrets of Death



1. Why should we not discuss first the most wonderful secret that death is a creature (*makhluq*) just as life is a creature? This is undeniable because it is a Qur'anic fact, as is said in verse (67:2): "(And He has power over all things) Who created death and life that He may try you, which of you is best in deeds."

2. In the above verse, we should note carefully the fact that "*khalafa'l-mawta*" clearly means: "He created death". In other words, He made death a *makhluq* (creature). Then without any doubt death became one of the creatures and a creature is an existent (*mawjud*). It should also be remembered that creature or existent is opposite to non-existent. Another great wisdom in the above-mentioned verse is, why is death first in order followed by life? The reason for this is that death is created first and then life. Some examples of this fact are given below:

3. (a) At the time of Prophethood all those who accepted Islam, knew that they were dead because of ignorance first, then they were given (spiritual) life, i.e. Islam. This shows that death is before life.
- (b) If someone is ignorant, his ignorance is like death, but when the spirit of true knowledge is breathed into him, he becomes alive.
- (c) The *mu'min* travelling on the spiritual path first passes through the stages of physical life, which is like

death, then he begins to traverse the stages of spiritual life, which is the true life.

(d) Among created things, first come minerals, but they are dead. In comparison to them vegetables can be said to be alive, because they have the vegetative soul. But in comparison to the animals they are dead, and animals are alive. But in comparison to the human beings, animals are helpless, as though they are dead. A similar difference is found among the many ranks of human beings, until there comes the rank of the Perfect Man whom God has given true life and a light through which he can walk within, i.e. the personal worlds of people (6:122).

4. A life which is physically life but spiritually death, can be called life-like death, for as has been said in verse (7:179): "And certainly We have created for Hell many of the *jinn* and men; they have hearts with which they do not understand, and they have eyes with which they do not see, and they have ears with which they do not hear; they are as cattle, nay, they are worse; these are the heedless ones."

5. Since in "He created death" is included all kinds of death, therefore, we must accept that every kind of death is a creature and that every creature is included in the world of creation. It follows that death is only in the world of creation and not in the world of command. Thus in the world of command there is no death, because there is only eternal life.

6. One should reflect with an inquiring spirit on the heavenly teaching of verse (2:28), and not accept blindly (what others say about it). "How can you deny Allah when you were dead and He gave you life? Again He will cause you to die and again bring you to life; then you shall be brought back to Him." Here in "You were dead" there is a great secret. This does not mean that man was nothing. He did exist, but his state in comparison to the present life was like death, of which there are many examples, such as the particle of existence which continues to pass from generation to generation from the time of Adam.

7. Look at the word "*amwatan*" in the Noble Qur'an (2:28; 3:169; 77:26), which is used for the dead and about the martyrs it is said in verse (3:169): "And do not reckon those who are slain in the way of Allah as dead, nay, they are alive (and) are provided sustenance (of every kind) from their Lord". Since *amwatun* and *amwatan* are the two forms of the same word, note also *amwatun* in the Wise Qur'an (2:154; 16:21; 35:22).

Knowledge for a united humanity

8. Martyrdom in the path of God is of two kinds: physical martyrdom and spiritual martyrdom, but the slaying or the death of the body or animal soul of a *mu'min* does not mean that his real soul dies, because in the world of command it exists in the luminous sun and here in the body it is only like a reflection (17:85) in a mirror, just as the bright picture of the sun is in a mirror. Thus if someone wants to destroy this small sun which appears in the mirror, he cannot do so even though he can certainly break

the mirror. This is the best answer to the question: Is death applicable to the body or to the soul?

9. The Holy Prophet said: "Every *mu'min* man is a *shahid* and every *mu'min* woman is a *hawra*". The words and phrases of the Qur'an and the *Hadith* are at the zenith of perfection in the comprehensiveness of their meaning and wisdom. One of the meanings of "*shahid*" is "present". Therefore the question arises: Where is every *mu'min* present? The answer is found in the last part of the *Hadith* by an allusion to the wisdom that both today and tomorrow (i.e. forever), every *mu'min* is present in Paradise, because the main subject of this *Hadith* is related to Paradise as *hawra'* is mentioned in it. And the other meanings of *shahid* are also related to this purpose. From this discussion it can be seen that the *mu'min* men and women who are in this world, are already present in Paradise before their death. Then the question arises: What is death? An answer to this question will be given at the end of this article.

Knowledge for a united humanity

10. It is said in verse (29:57): "Every soul has to taste death, then to Us you shall be brought back." The wisdom-filled allusion of this verse is that it is not physical death, but only spiritual death which has an extremely wonderful taste and a comprehensive experience and returning back to God also is a result of this death. In reality this event happens to the Single Soul (31:28) and all the rest of the people are in his personal world in the form of particles so that they may represent the world of particles in all the examples of spirituality and Resurrection. Thus to a perfect

^c*arif*, spiritual death is like a practical book of miracles, observations, realities and recognitions.

11. As has already been mentioned, ignorance is a form of death. Here it has also to be mentioned that senselessness and self-forgetfulness are also included in death or annihilation (*fana'*), the examples of which can be given from sperm in the loins of the father, foetus in the mother's womb and a suckling infant in the mother's lap. Another example is that of man's sleep in which he forgets the states of his wakefulness, and a third example is that of successful *dhikr* and ^c*ibadat* in which he becomes effaced and annihilated for a while, i.e. he forgets his essence and existence. These examples show that a kind of death and annihilation is created in the form of forgetting also. Because if these are the parts of forgetfulness, then their whole has to definitely exist somewhere.

12. Even though man passes through several kinds of death and annihilation, none of them should be called pure non-existence, and the state which is called non-existence, is not really pure non-existence, but is a name for the invisible world or the world of command. Thus the question of man's non-existence or extinction by death never arises. But one should not forget that the circle of life of man is extremely great, on which he moves without any beginning or end. At times on this circle there are places of knowledge and remembrance and at others, ignorance and forgetfulness. When the period of ignorance comes, then it is not possible for an angel or human being to remember or describe him with a name or an attribute. And if he

himself does not have knowledge or recognition, then it is not possible for him to recognise and remember himself. He therefore becomes like a forgotten thing, as mentioned in verse (76:1).

13. "Has a period (*hin*) from the *dahr* (immovable time) come over man (again) in which he was not a thing-mentioned (*shay'an madhkūrā*). Verily We created man from mingled sperm." (76:1-2). The wisdom of the first verse has been explained above and that of the second is that, every human being, including Adam (a.s.) and 'Isa (a.s.), has been created from the mingled sperm of his parents. It is the greatest good fortune of *mu'mins* that after physical creation and perfection, they are created from their spiritual parents, the *Natiq* and the *Asas*, an example of whose *tanzil* and *ta'wil* is the mingled sperm of man and woman. Then after great progress on the path of spirituality, in the final destination is the intellectual (luminous) birth of the true *mu'min* from his intellectual parents who are the Universal Intellect and the Universal Soul, whose *ta'yid* (spiritual help) and *tarkib* (*takhliq*=creation) are like mingled sperm. Thus he who is born at this last stage, finds himself everliving in the light of pre-eternity (*azal*) and post-eternity (*abad*).

14. It is mentioned in verse (19:23): "She said: Oh, would that I had died before this, and had been a thing quite forgotten! Then Jibril called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you." (19:24). A special *ta'wil* of this wisdom-filled Qur'anic teaching relating to the personal world is

that in this Qur'anic story Hazrat Maryam is the example of a *Hujjat*, an *ʿarif* and a *mu'min-i salik*, because in their personal world each one of them is like Hazrat Maryam, and gives birth to a luminous child. This child is a living and speaking Word (4:171), which is the light of the Supreme Name. When the time of the luminous birth of this intellectual child comes, then according to natural law, the Maryam of soul (*Maryam-i ruh*) of the *ʿarif* passes through severe pain caused by intense shaking (2:214). At this time, yearning for complete annihilation (*fana'-i kulli*) he says: "I wish I had been annihilated in Allah (*fana' fi'llah*)" before this so that I would not have remembered myself or others.

15. On the whole when we see the people of this world, we see the chain of both life and death continue simultaneously, just as on a great bridge the passage back and forth of people continues day and night. By this partial or gradual death the population of the world does not decrease, but continues to increase. The same process of continuous birth and death also continues in an individual's personality, in the sense that the human body is a compendium of cells in which not only does creation and construction continue, but it also embodies the law of dilapidation and dispersion. It is said that by this process the human body dies and is revived once every forty days. We can call this the system of renewal or the renewal of similitudes.

16. Mawlana ʿAli (a.s.) said: "I am Allah's face (*wajhu'llah*) in the heavens and the earth. Everything is

perishable except His face." (28:88) (See *Kawkab-i Durri*, p. 232, *Manqabat*, 69). The remaining part of this saying is: "His is the sovereignty and to Him you will be made to return" (28:88). God has created the universe and everything in it for an extremely great purpose, and the annihilation of things is not possible without meaning and purpose. Everybody knows that minerals gradually perish and annihilate into vegetables, the vegetables into animals and the progress of animals lies in that they perish and annihilate for the sake of human beings. All the ranks of the world of humanity eventually either willingly or unwillingly are annihilated in the exalted personality of the True Guide, whom God has made the centre of guidance and the recourse for people. Here is completed one exegesis or *ta'wil* of the above-mentioned verse that everything perishes and becomes annihilated in the sense of changing from one state into another. But the Embodied Light whose name is "*Wajhu'llah*" or "Allah's face" in the sense of his eternal light is imperishable and everlasting.

17. "Secrets of Death" is an extremely important subject. I know that this subject has been discussed in several of my books, so I do not know why I discuss it again at length here? Death in its numerous forms has influenced this humble *darwish* greatly, and in reality among the various kinds of death, with the exception of one (which is soon going to come), they have all attacked me vehemently. I tell the truth when I say that I have been ground in the mill of all kinds of death. But now thanks to God every kind of death has, by His grace, turned into life. Therefore, as an expression of gratitude, I must explain these experiences

and my knowledge of death, so that God willing, readers may benefit from such knowledge and recognition.

18. Questions: What is death? Where does it come from? And how many kinds of death are there?

Answers: Death is the name of the separation of the soul from the body by whatever means. Death is always with man, because the angel of death (*‘Izra’il*) as a *mu’akkal* is always with him (32:11). Death can be divided into three major categories: physical, spiritual and intellectual, because death is related to creatures, who are in three ranks. Yet, the special relationship of death is with the body, and therefore, we call spiritual death that act of the soul in which, except for the head, it leaves the rest of the body repeatedly and makes it dead repeatedly. Intellectual death is forgetfulness, negligence, unconsciousness and ignorance of the living human being. As for physical death, it has already been mentioned that there are several sub-deaths. For further information on death see: *The Great Wisdom of Death (Fruit of Paradise)*, *Ibda^c-u Inbi^cath (Ganj-i Giran-mayah)*, *Miscellaneous Questions (What is Soul?)*, *Germes and the Power of ‘Izra’il (Qur’anic Healing)*, *Death before Death*, *Renewal of Similitudes (Healing through Knowledge)*, *‘Izra’ili Wisdom*, *Allusions of the Renewal of Similitudes*, *Minor Resurrection (Spiritual Healing)*, *Return to Allah (Haqa’iq-i ‘Aliyah)*, etc.

Nasir al-Din Nasir Hunzai,
Karachi,

Sunday, 11 Sha^cban 1412/16th February, 1992.

Symbolic Language



The fundamental and paramount importance of symbol (*ramz*) and sign (*isharah*) in the Qur'an and the religion of nature (Islam) is from the fact that "*wahy*", which is the most sublime and supreme heavenly reality on which the foundation of true religion is laid, means "sign (*isharah*)", as it has been said in the Mighty Qur'an: "*Fa-awhā ilayhim* (Then he (Zakariyya) made a sign to them)" (19:11).

Every wise person knows that a wisdom-filled sign is the language of wisdom, or symbolic language. It is prominently mentioned in the *Surah* of Maryam, where it is said: "If you see any human being (and he asks you something), then (by sign) say: Verily I have vowed a fast (of silence) to the Beneficent, and I shall not speak to anyone today ... Then she (Maryam) made a sign to him (Hazrat 'Isa)." (19:26-29).

It is established from the sacred *Sunnah* of the Holy Prophet, who during *salat*, made a sign to people if necessary. Moreover, the most perfect Book (Qur'an) which was revealed to him as well as his personal word and deed are also full of signs and symbols of knowledge and wisdom. In view of this reality the Holy Prophet had said: "I have been sent with the most comprehensive words". That is, the Prophet was not sent without reason, but with a unique Book and with the most pleasant words and deeds, to interpret the Book and they are extremely

comprehensive in their meaning. The gist of what has been said is that, not only the Wise Qur'an, but all the sound *Ahadith* (pl. *Hadith*) also are full of signs and symbols of wisdom.

Signs relate not only to eye or ear, but also to each of the external and internal senses. Had it not been so, God would not have invited people to reflect upon the signs (*ayat*) which are in the *zahir* and *batin* of the Qur'an and in the external and internal worlds (38:29; 41:53; 51:20-21). Thus given that numerous Qur'anic verses shed light on the special importance of reflection, it clearly follows that everything in the universe and existents, in its special symbolic language, has something to say to man. Thus, symbolic language is an irrefutable fact, which no wise person can deny.

Some examples of the external world related to symbolic language are presented below, so that *mu'mins* may understand the law of religion and know the principle of reflecting upon the universe.

What does the sun say?

This question is very interesting and extremely useful. In this world with respect to material importance and utility, the world-illuminating sun has an eminent and unique position which is analogous to the heart in the human body and the True Guide in the world of religion, and therefore, the answer to this question begins as follows:

The sun, with its language of numerous signs, speaks many wisdoms, for the description of which even a voluminous book let alone this short article, would not be enough. Nonetheless, we will mention some symbols of it as examples:

Example 1: The sun by the sign and symbol of its permanent existence and constant action says that, just as all things of the external world exist and survive because of the material blessings of the sun, all the things in the world of religion exist by the favours and blessings of the sun of the light of guidance. This is verified by many verses on light. Thus, had that Embodied Light not been there, the world of religion would have drowned completely in the darkness of ignorance.

Example 2: If one tries to observe the fountainhead of the sun, to analyse and experiment on what and how it is, the intense rays of the sun dazzle the eyes and endanger their sight. Contrary to this, there are innumerable benefits in seeing in the light of the rays emitted from the sun and there is no danger of losing one's eye sight. This implies that in the past those people who tried to see the corporeality and humanity of the Prophets with their physical sight, were in a way blinded. Had they seen the blessed personality of the True Guide with the eye of devotion and love, they would not have been blinded, nor would they have suffered some of the consequences mentioned in the Qur'an.

Example 3: The sun has always been here in the same state in the centre of the planetary system and it spreads its light unsparingly to all its corners. However, it is due to its movement and closeness and remoteness of the sun that sometimes there is light and sometimes darkness (on its different parts), sometimes there is the fresh season of spring and flowering and sometimes autumn which robs the beauty and lustre of the garden and impoverishes it. In this example, the sun says that to turn the face to the light of guidance and to become close to it, is the source of innumerable mercies and blessings and to turn one's back on it is the cause of the darkness of ignorance and spiritual poverty and indigence.

Example 4: At night if the sky is not clouded, the moon and stars represent the sun and through them a limited amount of the light of the sun is reflected to the people of the earth. This indicates that in a time or in a country when Muslims and *mu'mins* are not able to access the light of guidance, then it is incumbent upon them to have recourse to the *hudud-i din*, so that they will be illumined and blessed with the light of religious knowledge from them. If because of black clouds in the sky, no light is seen at all, this is the example of a difficult period, in which people are unable to see the means of guidance and which occurs as a result of their negligence of the Divine command.

What do the clouds say?

Example 5: People of knowledge are aware of the fact that when the hot rays of the sun reach the surface of the ocean, a part of the water turns into vapour, which in the form of

clouds ascends into the atmosphere. It would not be wrong to express this fact by saying that the light of the sun enables the water, to attain the wings of subtlety and purity and to fly towards the heights of the atmosphere. Thus, the clouds in the language of signs and wisdom say that those who obey the light of guidance, their fortunate souls are purified and liberated from the physical and spiritual densities and fly to the heights of the higher world.

Example 6: Water, on the surface of the earth, is clean and pure in some cases and it is muddy and dirty in others, but when the rain pours from the clouds, then according to the Qur'an (25:48), it is always pure and clean. In this example, in the language of wisdom it is said that those teachings of religion which come through traditions, some may be sound and others fabricated, but the knowledge which flows from the fountainhead of guidance of the Qur'an and the Teacher of the Qur'an, is extremely pure and clean.

Example 7: High mountains are granted the capacity to attain greater moisture from the clouds, and therefore, they always have reservoirs of water due to the abundance of snow and rain, from which water can be provided to towns. In the symbols and allusions of this process, the clouds say that great souls are like the lofty mountains of the spiritual world, from whose treasures of knowledge people always benefit.

What does the Water say?

Example 8: Like other great things of this world, water too is adorned with and full of the signs of wisdom. It is like a great, moving and wisdom-filled book on the subject of soul and also a superb pattern and representative of knowledge, for in reality, soul and the light of knowledge which is living are the same reality. One Qur'anic proof of this fact is: "And We made all living things from water" (21:30). The *ta'wil* of the verse is: And We (at the place of spirituality) have made alive everything with the water (of knowledge). This shows that water is a symbol and spiritual knowledge, which is the source of real life is its meaning (*mamthul*). You see that in this verse making everything alive is mentioned, therefore, its actuality and reality are hidden in *ta'wil*. In short, water is a symbol for spiritual knowledge and all its movements and characteristics, are allusions to this knowledge.

Example 9: Water by the example of its centre (i.e. ocean) indicates that there is a great centre of soul or knowledge, which in the true sense is the main fountainhead of spiritual knowledge. Thus the Noble Qur'an says: "Indeed, the *mu'mins* (of all the Prophets) are brothers." (49:10), but the unity of the Prophets is greater than that of the *mu'mins*. They are the proof of the Single Soul or *nafs-i wahidah* (31:28) and "light upon light" (24:35), and the pure Imams are not separate from them. Then *mu'mins* are attached to them with the thread of obedience and adversaries are brought into their presence for their hostility to them. Thus there is a centre and ocean of souls. Then the light and radiation of the absolute light touches this ocean, as a result of which the spiritual clouds rise and cause the rain

of knowledge and wisdom. That is, under the influence of this light, which has many names, from the centre of souls the clouds of *‘ibadat* (pl. of *‘ibadat*), *adhkar* (pl. of *dhikr*), prayers, supplications (*munajat*) and sighs rise up towards the higher world and the rain of mercy and knowledge pours from there.

Example 10: The archangels do not in fact have any personal occupation, except *dhikr* and *tasbih* and to accomplish the command, but it is true to say that by the command of God, they shed the light of luminous knowledge on the words and deeds of the people of the world and discuss them. In luminous knowledge are the teachings of the Lord of the world and from this starts to appear true knowledge. This is like the fact that the clouds rise up from the lowness of the earth and they cause water to pour from the heights. An example of this is found in the Qur'an itself, in that many Qur'anic verses are such that they were revealed in the form of answers to questions, or in the form of the acceptance of a prayer or as a decision to a dispute. This means that until some clouds rise up to the sky from the earth, i.e. the ocean, by the command of God, no rain pours from the sky.

Example 11: In the language of wisdom water always says to the people that just as you wash and purify your bodies in physical water, you wash and purify your souls in the water of true knowledge. And this is absolutely true, because according to the law of mercy how can it be possible that for the cleanliness of the physical body all

means are available, but there is nothing for the purity of the sublime soul which is in the body.

What does Everything say?

Example 12: In this connection, it should be known that by everything (*kullu shay'in*) is meant intellect, soul and body or matter, and that the subject of "everything" is among the most exalted and wisdom-filled subjects of the Wise Qur'an. We can also call this most comprehensive subject the "universal law (*qanun-i kull*)". Because whatever is said under "everything" is all-inclusive and is applicable to all things. How excellent it would be if you were to understand some wisdoms of the "universal law" by studying the Qur'an and by observing the universe!

The question was: What does everything say? If one wishes to answer this question from the Holy Qur'an, one has to have the universal law in front of him, and if as an experiment, the answer has to be given from the universe, one has to use examples which are common to all things. Yet, it would be better to provide its answer from both sources, so that the benefit of its knowledge may be wider. Thus in the universal law (i.e. universal subject) of the Wise Qur'an, it is said: "All (of them) swim in an orbit" (21:33). This means that everything is orbiting and rotating. This decree is not confined only to the sun, the moon, the stars, day and night and change of seasons, but is applicable to everything.

Example 13: If we reflect on everything in the universe and existents, we come to know that there is nothing which

does not rotate on a circle of its own kind. Heaven and all it contains, the earth, water, air, day and night, winter, summer, etc. all rotate on their respective circles. Some of them appear apparently to be fixed, but in reality, they also rotate in some way. For instance, take a tree which is fixed in its place, but if you think for a while, it also rotates on the circle of its existence in the sense that a circle does not have an end, and we can say that the tree is first in the seed of the fruit, then it is in the soil, then it advances on its journey and takes the form of a tree, fruit and seed again and completes one rotation. And if we look at its past and its future, then the tree always appears to rotate on its circle.

Example 14: According to the law of nature every human being is born from parents and then in one of the stages of his life he has children, who in turn become parents. In this sense we see that human beings too, move on their own circle. This is not about a single individual, but relates to the collective case of the world of humanity, because in order to attain real recognition we have to recognise universal things after having recognised particular things.

Example 15: Does the time of God's kingdom have any beginning or end? No, it does not. What proof is there? There are many proofs, but the most clear and easiest to understand is that everything is drawn in a wisdom-filled circle on the page of existence with the Pen of Divine power. There is a world of difference between a circle: ○ and a line: . The circle by its shape shows

beginninglessness and endlessness, whereas a line starts from one end and finishes at the other end, which gives a beginning and an end. Thus everything rotating on its circle is doing Allah's *tasbih* (17:44) and says that God is free from the attributes of creatures and is the Owner of the eternal kingdom. And this is the answer to the question: "What does everything say?"

Example 16: According to the Wise Qur'an (18:31; 22:23; 35:33; 43:53; 76:21) the people of Paradise will be adorned with armlets of gold and silver, which is an allusion to knowing the secrets of the Perfect Word, as a result of which it becomes clear that there is an extremely great circle based on this world and the next, which has neither a beginning nor an end. But at the same time it is possible to determine a beginning from the point where a discussion starts and an end where it ends. That is, human life is of two kinds: infinite which is universal, and finite which is particular. Thus the universal life is *dahr* (immovable time) and particular life is *hin* (moveable time) (76:1).

Knowledge for a united humanity

Nasir al-Din Nasir Hunzai,
Karachi,
Written: 5th December, 1982.
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Living Shahid



The Holy Prophet said: "Every *mu'min* man is a *shahid* and every *mu'min* woman is an *hawra'* (*Da'at'imu'l-Islam*, pp. 217-18); *Risalah-i Tajhiz-u Takfin*, p. 2). This *Hadith* is an explanation of the verse: "Those who believe in Allah and His Messengers are *siddiqs* and *shahids* with their Lord; they will have their reward and their light" (57:19). The key wisdom to be noted here is that *siddiq* (the one who verifies and confirms) is the *Asas* of every *Natiq* and *shahid* or *shahid* (witness) is the Imam of every time.

An historical letter relating to knowledge:

To my dear Noor Ali Mamji, Yasmin Noor Ali and Sadruddin Mamji:

Ya ^oAli Madad! May the Holy Lord protect the ^o*azizan* of my soul in both the worlds! May He grant you success and eminence and may all the members of your family be included in His favours. Amin! O the Lord of the worlds!

My ^o*azizan*! If not impossible, it is definitely difficult to fully express the joy and happiness which I have when I look at you, meet you and recognise you and keep all your services and favours in view. Looking at the way the Exalted Lord has enriched you with the everlasting wealth of humanity, nobility and faith, my heart vehemently yearns to constantly express my gratitude to Him for this immense bounty that angelic *mu'mins* like you are among

my chosen students. You have rendered sincere services to our cherished organisation.

A unique service of my *‘aziz* Sadruddin Mamji is that on 18th September, 1981, he invited approximately fifty members of Khanah-i Hikmat from Karachi to Haydrabad and provided superb hospitality not only at his residence but also at a magnificent hotel. That joyous day on which there was a faith-illuminating *majlis* as well as a delightful picnic, is still fondly remembered by our *‘azizan*. I am absolutely certain that in the depths of such lovely recollections, prayers also continue automatically for you in return for your favours. Because you were the main source of happiness and joy of our *‘azizan* on that day. In reality we saw a wisdom-filled miracle based on the heavenly allusion that: "See how abundantly God blesses the good deeds of *mu'mins* and due to one well-wishing programme, how much good is spread and how many *mu'mins* attained delight and happiness in respect to both body and soul."

Knowledge for a united humanity

These feelings are shared by our *‘aziz* President of Khanah-i Hikmat, Fath *‘Ali* Habib and *‘aziz* President of Idarah-i *‘Arif*, Muhammad *‘Abdu'l-‘Aziz* and all their members. Indeed, it was our unanimous wish to write a letter of gratitude to you three *‘azizan*. *Al-hamdu lillah*, it has now been accomplished, and it is a practical proof of the fact that no matter how much time elapses, it cannot erase your useful services from our memories. Khanah-i Hikmat is like a mountain and the services which have entered it like

the soul, by the command of God, take the form of precious gems.

My *‘azizan!* as has been mentioned in the beginning, the Wise Qur'an has given true *mu'mins* the rank of living *shahids*, and this means that when, by the command of God, *bay‘at* is taken from *mu'mins* (48:10), it is in the sense that God has bought their souls and their wealth in return for Paradise (9:111). If they are happy with this contract and have the zeal to sacrifice their souls, then they are given the rank of *shahids*. Thus every *mu'min* should know that the virtue of sacrificing life and wealth in the service of religion is the same *shahadat* of the *shahids* and the rank of *shahid* is conspicuous and clear in the Qur'an.

If it is accepted that the *ta'wili jihad* continues from the time of the Custodian of *ta'wil*, namely, Mawla *‘Ali*, until today and will continue until *qiyamatu'l-qiyāmāt*, the Resurrection of Resurrections, then as a result it should be accepted that the great rank of the living *shahids*, is first of all, granted to those true devotees who participate in the war of spiritual knowledge, as is clear from a *farman* of Hazrat Imam Sultan Muhammad Shah (a.s.): "Now I fight with the *Dhu'l-Faqar* of knowledge (not with the *Dhu'l-Faqar* of steel)".

It is not difficult for *mu'mins* to understand that the *da‘wat-i haqq* becomes complete in two stages. At the first stage, there is the war of *tanzil* which was fought according to the guidance of the Holy Prophet, and at the second stage comes the war of *ta'wil*, which continues in the light of the

exoteric and esoteric guidance of the holy and pure Imam. Thus those *murids* of the living and present Imam, who fight against ignorance with the sword of the knowledge of certainty, or make weapons of knowledge, or help in this connection, all have the rank of living *shahids*.

If we reflect on Divine mercy, there should not be any surprise at the fact that *mu'mins* attain the rank of *shahadat* long before their physical death. An extremely beautiful and pleasant example of this reality can be found in the pure life of Hazrat Isma'īl, worthy son of Hazrat Ibrahim, for he is remembered by the title of *Dhabihu'llah* (the one sacrificed in the path of God). This is because of the fact that, although not actually physically sacrificed, he had the zeal of devotion, determination for sacrifice and yearning for *shahadat*, and therefore, today everyone in the world of Islam remembers him by the blessed name of *Dhabihu'llah*. Thus in the light of this great event, the *shahadat* of the living *shahids* and its wisdom become clear.

Nasir al-Din Nasir Hunzai,
Karachi,

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Signs of Science in the Qur'an and Islam



One of the blessed names of God is "*Fātiru's-samāwāti wa'l-ard*" (6:14; 12:101; 14:10; 35:1; 39:46; 42:11), which means the Creator of the heavens and the earth. The creation of the Creator is called "*fitrat*". This means God is the *Fatir* and the universe is the *fitrat*. *Fitrat* is also the name of the religion of Islam, for as the Holy Prophet says: "Every child is born according to *fitrat* (i.e. Islam), then it is his parents who make him a Jew, or a Christian or a Magian". From this *Hadith* it becomes clear that a wisdom-filled name of Islam is "*fitrat*" and this is a complete name, and to say "*din-i fitrat*" or religion of *fitrat* is only as an explanation, just as "Islam" is a complete name, yet it is also called "*din-i Islam*", or the religion of Islam.

1. **The Qur'an and Fitrat:** The link between the Qur'an and *fitrat* (i.e. the universe and religion) is that the Qur'an is the speech of God and *fitrat* is the act of God. Accordingly, there is in reality, complete harmony and absolute correspondence in all the laws of the Holy Qur'an, the universe and Islam. In this case how can it be true to say that science as the study of the universe is confined only to it and it does not exist in the Qur'an and Islam, whereas the Qur'an is the speech of God, and the universe and Islam His act? There cannot be any contradiction between God's speech and act. Thus the real science which

is hidden in the secrets of the universe, is also hidden in the wisdom of the Qur'an and Islam.

2. **Fitrat and Man:** The Supreme Creator has created human beings according to the real law of the universe and Islam, for as God says: "And set your face of soul as a true *muwahhid* (one who believes in one God) for God's creation (universe and religion). Creation (*fitrat*) of God is that upon which He has created people. There is no change in God's creation (*khalq*)." This heavenly teaching clearly shows that, in the sense of *fitrat*, the external world, the world of religion and the personal world are all one and the secrets of science lie in all of them.

3. **Explanation of Everything in the Qur'an:** The Wise Qur'an is the most perfect and unique Book of God, and no necessary thing is left unmentioned in it (16:89). This explanation increases the importance of reflecting on the exoteric and esoteric aspects of it, because from this Divine fountainhead of knowledge and wisdom the chain of gradual guidance continues according to the requirements of time and place. In this case, it is utterly impossible to assume that there is no fundamental solution to the many problems which have been thrown up as a result of the scientific revolution in an universal and most comprehensive Book, such as the Wise Qur'an. How can we emerge from the rigorous siege of these problems unless we become self-sufficient in scientific inventions and manufactures?

4. Blessings of the Divine Treasures: We should always remember verse (15:21) by the name of the Law of Treasures, because in it exists the law of all the Divine treasures. It is: "And there is nothing but We have its treasures and We do not reveal it except according to a known (*ma'lum*) measure (of the people)" (15:21). In this blessed verse, the key to wisdom is in the word "known (*ma'lum*)", which is the passive participle from "*ilm*", i.e. known. This means that intellectual, spiritual and material bounties come from God's treasures, but the prerequisite to obtain them is knowledge and action. Thus in the present age, the reason for the advancement of some nations in science and technology is their struggle for knowledge and God's approval of this. Otherwise, no blessing reveals from the Divine treasures.

5. The External and Internal Bounties: See verse (31:20) to know how God has made the material and spiritual subjugation of everything possible for man. The prerequisite of which, as mentioned above, is knowledge and action. And in this kind of subjugation are completed the external and internal bounties: "And He has completed His bounties externally and internally". Are these conditional bounties, which are related to this world and the next, not for Muslims, while it is they whom the Holy Qur'an addresses? Of course they are, but we have to put an end to ignorance and lethargy and adopt the way of knowledge and action to obtain them.

6. Knowledge of the Universe or Knowledge of Science: It is said that there are 750 verses related to the various

aspects of science in the Holy Qur'an. I would like to say that this refers to only those verses in which a conspicuous allusion is made to science, for, there is not a single verse, in whose depth of meaning and inner wisdom some aspect of science is not hidden. The miraculous nature of the connected wisdom of the verses of the Qur'an and the harmony of its subjects is such that, whatever the 750 verses say, its confirmation, testimony, proof and explanation are found in the rest of the verses also, for there is no dichotomy between the religion of nature (Islam) and science. There is, indeed, correspondence and resemblance between the two, because their origin and foundation is based on the *fitrat* (creation), or in other words, in the sense of *fitrat* these two are one. That is, Islam is the religion of creation, namely, the law of creation and science is the study and experiment of this creation.

7. Resemblance of Creation and the True Religion: If we reflect carefully on this *Hadith*, we can find answers to many questions related to this subject: "Indeed Allah has based the foundation of His religion on the examples of His creation so that from His creation, may be inferred His religion and from His religion, His oneness." From this blessed Tradition, it is clear that there is total harmony between creation (i.e. the universe and existents) and religion and there is not the slightest disharmony between them. It is in this sense that the name of Islam is the religion of nature or creation. In fact, the word "*fitrat*" is used in the sense of Islam, as has already been mentioned

in the *Hadith*: "Every child is born according to the *fitrat* (Islam)"

8. External World (*afaq*), Internal World (*anfus*) and Science: When the Qur'an was being revealed to the Holy Prophet, among many other prophecies one extremely important prophecy which has become a reality, is: "Soon We shall show Our signs in the horizons (of the world, *afaq*), and in their souls (*anfus*) until it becomes manifest to them that He is the true". (41:53). There is no doubt that the external signs (*ayat*, miracles) have become manifest in the form of scientific inventions, but now the manifestation of spiritual signs and miracles remains. Note that if these Divine signs which have been revealed are called science, why should we not also call those signs which are going to appear in the human soul, science? There is one difference in that the former is material science and the latter, the spiritual one.

9. The Wonders and Marvels of Spiritual Science: In the different departments of material science it is seen that all work cannot be done by one single machine or instrument, and that according to the nature of the work, various kinds of machines and instruments are used so that material science can function. Contrary to this, the perfect miracle of spiritual science is that it works everything with the human heart and mind, because it is both spirit and spirituality as well as spiritual science. The work of spiritual science is a result of "Be and it is (*kun fa-yakun*)", whose wonders and marvels are countless and its final and

supreme purpose is that, through it, people will accept that God is True.

Questions: How can it be correct to call spirituality science? How can science be the means of recognition of God? Why do many people deny God's existence because of science?

Answers: The signs of Allah which are mentioned in the Qur'an as being manifest in the external and internal worlds, are equal in being His signs, and there is no difference between them. If their name is science (knowledge and wisdom based on observation and experiment), then this additional name can be applied to spirituality too and there is nothing wrong in doing this. Another reason for this is that the abstract realities reveal from heaven and people clothe them in different terms. And the third reason for this is that science is from God even though today it is in the hands of others, but when it will appear in the form of spirituality, the miracles of the true religion will appear from it and the planet earth will be illumined because of this.

How can science be the means of God's recognition? The answer is that the people of the world are extremely impressed by science, in fact, they are fond of it and they understand its practical examples very easily compared to any other form of knowledge. Thus it is necessary to teach them Allah's injunctions through science and this will be done by God Himself. As for the last question, of why many people deny Allah's existence because of science, the

answer is that this is not something new. From the very beginning, many people have continued to be ignorant of God and have denied His existence. This is because those people who are weak in the belief of God, think that a great power like science must be independent of Him, and their denial of Him becomes stronger, yet all the miracles of science are in fact, from God.

10. Jinn and Mankind and Science: "O assembly of *Jinn* and men, if you can penetrate the bounds of the heavens and the earth, do so, but you cannot do so without *sultan* (domination, power)." (55:33)

God willing, you will discover that in this verse there are extremely great wisdoms in the sense that in the beginning *jinns* (people of *batin*) are confined to the earth of the personal world and mankind (people of *zahir*) to the planet earth. Then God tells both the *jinn* and men that in order to advance to obtain His infinite bounties, they must use spiritual and material science (*sultan* = domination, power) and actually subjugate the external and internal universe, for God has potentially subjugated everything to them. Thus first it is the *jinns*, i.e. the people of *batin*, who struggle profoundly to follow this command and use the tremendous power of spiritual science (i.e. fast *dhikr*, revolutionary knowledge and ardent Divine love, etc.) and observe the higher world by freeing themselves and rising above the pull of the earth of animality.

11. Meanings of Sultan: This blessed word means control, domination, power, evidence, proof, argument and king.

Refer to the booklet "*Wisdom of Naming*" pp. 36-37 and "*Panj Maqalah*" V, p. 19. For further details on this subject, see also "The Miracles of Laylatu'l-Qadr" in the "*Qur'anic Minarets*" and "Qur'an and Flying Saucers" in "*Gulhā-i Bihishte*"(Urdu prose). In short, all those meanings appear from the wisdom-filled way in which the word "*sultan*" is mentioned in verse (55:33). Thus this wisdom-filled word, in the sense of proof and wisdom alludes to modern science, in the sense of power to atomic energy and in the sense of spirituality, to the hidden sciences and the act of annihilation.

12. "Act of Annihilation" - the Supreme Power: In the universe and exists the supreme power is the "act of annihilation". The example of it starts from the soil which is mineral. By the act of annihilation of soil, the vegetative world comes into existence, in which is progress not only for the soil but also countless benefits for the higher ranks. In the sense of ascension and benefits of progress, this continues in the annihilation of the vegetative world into the animal world and of the animal world into the human world. With respect to ethics and religion, there are countless ranks of human beings. In this order every lower rank should annihilate into the higher rank so that everyone may reach the ultimate rank (Perfect Man) and be annihilated in the angelic world.

13. Some Clear Examples of Annihilation: (Q) How does a lamp in a house diffuse light? (A) By the gradual annihilation of oil and the wick. Remember that burning is an example of annihilation. (Q) By what power does the

railway run? (A) By the power of annihilation of fuel. (Q) How does a motor car run and by what power does the aeroplane fly? (A) By the constant annihilation of petrol. (Q) What causes the power of firearms, etc.? (A) By the burning and annihilation of gun powder. Similarly, there is the sun which is the supreme fountainhead of material power in our solar system, in which there is a constant chain of explosions due to the constant falling of material into it. This is the greatest miracle of Divine power. Just as it is mentioned that at the end of the journey of the spirit, there is the destination of annihilation in which there is the light of Allah's face, the journey of matter ends in the sun and this is the place where matter is annihilated and becomes the universal power of light, just as a *mu'min-i salik* by becoming annihilated in God can become everything.

14. Wisdom of going out of the Universe: If the Holy Prophet is truly followed and obeyed, this is the successful power of love and annihilation (3:31), and carries the *mu'min* in the footsteps of the Holy Prophet, beyond the heavens to the treasures of non-spatial and non-temporal secrets. This is the esoteric aspect of the subjugation of the universe and spiritual science (knowledge and wisdom).

God has not left a time in which He has not erected a spiritual ladder from the ground to the Throne (52:38; 70:4), nor has there been a time in which He has not suspended the rope of the light of guidance (3:103). All this is so that whomever the Lord of the Throne wants, may elevate towards Him, step by step (12:76; 40:15).

You already know that the six days of God are the six *Natiqs* and the seventh is Hazrat Qa'im. You have heard the *ta'wil* of this with respect to the world of religion, so here we will discuss it with respect to the personal world where, every *'arif's* personal world becomes complete in six spiritual stages or six minor cycles. In all these stages or cycles, there is the complete spirituality and luminosity of the six great Prophets respectively. Thus in these six spiritual days, the *'arif* remains within the universe and on the seventh day, which can also be called the seventh stage or the seventh cycle, he is taken from the prison of the universe to a world which is beyond the universe and higher than the heavens, which is the world of *ibda*^c.

15. Some Examples of the World of *Ibda*^c: There are two worlds. One is called the world of creation which is this world and the other is the world of command (7:54), which due to its being beyond time and space, is also called the higher world and itself is the world of *ibda*^c, in which everything, every bounty and all knowledge appear by the Divine command "Be". In this material world every pleasant thing is not available, and even though it may be possible to attain some of these things, one has to spend a part of one's precious life in hardship and toil for it. On the contrary, in the world of command, nothing is impossible, nor is there a moment of delay in its appearance. There is no past or future in it, there is only the present, because in it there is immovable time which is called *dahr* (76:1). Therefore, pre-eternity (*azal*) and post-eternity (*abad*) are in one place there. These examples show that spiritual

science, in comparison to material science, is even more powerful and wondrous.

16. Prophetic Medicine - Confluence of the Two Oceans:

The science of names (*'ilmu'l-asma'*) which God had taught Hazrat Adam in the luminosity of the Supreme Name was in fact the "science of the realities of things", which is mentioned in verse (2:31). Because the real name of a thing is that which God has given it and which is its characteristic and reality and for which it is created separate from other things. There is no doubt that this knowledge of Hazrat Adam, comprising all the things of the universe, is the fountainhead of all sciences, from which came into being the branch of material science also. The brightest proof of this fact is Prophetic medicine, which as a branch of his "Universal knowledge", is in the form of medical science in which externally is the cure of body, but internally the cure of the soul and the intellect. Therefore, we can say that the Prophetic medicine is like the confluence of two oceans.

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The subject of lawful (*halal*) and unlawful (*haram*) is vast and one of the all-inclusive subjects of Islam. In this connection how can a distinction be made between those things which are lawful according to the Prophet of Islam and those which are unlawful, without medical analysis and research. Thus the spiritual physician with his inner eye saw the characteristic and efficacy of everything and in view of physical and spiritual health he ordained the useful things as lawful and harmful things as unlawful. As is mentioned in verse (7:157): "And he makes lawful for

them all good things, and he prohibits for them only the unclean things". And the purity and impurity of these things is more in a spiritual sense (*batin*) than in a physical sense.

Nasir al-din Nasir Hunzai,
Tuesday, 12 Ramadan 1412/17th March, 1992.



**Institute for
Spiritual Wisdom
and
Luminous Science**

Knowledge for a united humanity

Personal World and Hudud-i Din



1. There is no doubt or dispute that every successful *mu'min* recognises his Sustainer in his personal world. According to "He who recognises his soul, recognises his Sustainer", the recognition of the Sustainer lies in the recognition of one's soul. Thus it is necessary to reflect, on the most important secret of all secrets, not only individually, but also to discuss it in the form of questions and answers in a gathering of the people of knowledge. First, it should be asked: What is the nature of this recognition of God, which is attained from the recognition of one's own soul? Is it in the form of knowledge or in the form of action, or in both? Is it universal or particular? For the sake of this recognition, is Divine vision possible directly or indirectly? If not, in what sense can it be recognition? Is the recognition of God related to His Word and Act, or not?

2. If we do not reflect on the following *Hadith-i Qudsi* it would be a great ingratitude on our part. "I was a hidden treasure, then I wanted to be recognised, I created the creation". The explanation of this according to the personal world is: The Sustainer is always the hidden treasure of the personal world, and when a real *mu'min* wants to recognise Him in a true sense, God also wants to recognise him, so He completes the *mu'min's* spiritual and intellectual creation and thus he attains His recognition.

Question: This *Hadith-i Qudsi* can never be appreciated enough, because there is a wonderful secret in it that God has made Himself a hidden treasure for the sake of *‘arif*s. In this are hidden great secrets which contain glad tidings for *‘arif*s. However, we want to truly understand here what is meant by creation? Is it in a specific sense, or in a general sense? Why does everything and every individual not recognise God if by the creation which is for recognition is meant this universe and its existents?

Answer: Here by creation is meant the most perfect creation and is used in the special sense, because the burden of Divine recognition can only be borne by a creature who, by Divine *ta’yid* in the chain of creation within creation, has passed through spiritual and intellectual stages. Such creatures are only *‘arif*s.

3. ***Hudud-i Din:*** Just as the recognition of God is not possible outside the personal world of a *mu’min*, so also the recognition of the *hudud-i din* is not possible outside his personal world, as is said in verse (27:93): "And say: the *Hamd* (Praise) belongs to Allah. Soon He will show you His signs (*ayat*) and you will recognise them." In this blessed verse by the signs are meant the *hudud-i din* and the *Hamd* is the name of the Universal Intellect. In brief, this means that in the light of Intellect with the recognition of your soul, you will also see and recognise the *hudud-i din*.

4. **Importance of the *Hudud-i Din:*** The centre of the physical *hudud* is the Holy Prophet, who, with his *hudud* is

the perfect, complete and sound proof of God for people, for as God says: "Lest there (on the Day of Resurrection) people have an argument against Allah after the Messengers." (4:65). That is, since the Holy Prophet comprises the entire cycle through his representatives (*Asas, Imams, Babs, Hujjats, Da'is*, etc.) then on the Day of Resurrection no person can validly argue that in his time there was no one for the sake of Divine guidance, given that the system of Allah's proof is universal and ever-reaching. "Say: Then Allah's is the profound (ever-reaching) proof" (6:149).

5. A Clear Example of *Hudud-i Din*: It is said in verse (12:105): "And how many a sign there is in the heavens and the earth that they pass by, yet they turn away (their faces) from them!" This means that the testimonies of the realities and recognitions which are mentioned in the Qur'an are found in the book of the universe. Thus the most obvious and outstanding example of *hudud-i din* in the physical world is the sun, the moon and the stars. And in the Noble Qur'an there are Hazrat Musa, Hazrat Harun and twelve *Naqibs* (chieftains) (5:12), etc. That is, every *Natiq* in his own time is like the sun of the world of religion, the *Asas* is like the moon and the *hudud* under them are like the stars. After the *Natiq*, the *Asas* is the sun and the Imam is like the moon and after the *Asas*, the Imam of the time is like the sun and the *Bab* is like the moon. This unchangeable law (*sunnat*), which God has taught His Messengers (17:77) has continued (until today). God willing, we shall now describe *hudud-i din* in their respective order and explain their relationship with the

personal world and what wonders and marvels of their knowledge and recognition continue to appear in the personal world.

6. **Mustajib:** This word is derived from the root of *jām*, *wāw*, *bā'*. It literally means "the one who responds", "the one who accepts" and technically it means "the one who has accepted the Ismaili *da'wat*". That is, the one who belongs to the initial stage of the Ismaili *Tariqah*, whether born in this faith or has come into it from outside, for as the Holy Qur'an says: "O you who believe! Respond to Allah and to His Messenger when he calls you to that which will give you (spiritual) life." (8:24).

7. **Ma'dhun:** The word is derived from the root of *alif*, *dhal*, *nun*. It literally means "the one who has received permission" and technically "the one who is permitted to do *da'wat* under the *da'i*". There are two *ma'dhuns*: *ma'dhun-i asghar* (*ma'dhun-i makfuf*) and *ma'dhun-i akbar* (*ma'dhun-i mutlaq*), i.e. the minor or limited *ma'dhun* and the major or absolute *ma'dhun*, and the term is taken from the blessed verse of "Lamp", which is: "O Prophet, verily We have sent you as a witness and a bearer of glad tidings and a warner and as one who invites to Allah by His permission and as a luminous lamp" (33:45-46). The minor *ma'dhun* is also called *mukasir* (breaker, destroyer), because he (by his argument) breaks the idols of falsehood.

8. **Da'i:** The word is derived from the root of *dal*, *ayn*, *waw*. It literally means "the one who invites" and technically it means the one who invites to the true

religion. As mentioned in the verse above (33:46), the *da^ci* in reality was the Holy Prophet himself, but nevertheless, it is applicable to his representatives also. The *da^ci* is also called *janah*, because in the personal world, he is the Jibrili power which has the power of flight. Or it should be said clearly that in the personal world, the soul of the *da^ci* is the imagination (*khayal*), i.e. Jibril. The *da^cis* are also of two kinds: *da^ci-i mahdud* and *da^ci-i mutlaq*, i.e. restricted *da^ci* and absolute *da^ci*. There are thirty *da^cis* in every *jazirah* (region) who perform the duty of *da^cwat* and thus in the twelve *jazirahs* of the earth 360 *da^cis* are appointed to do the work of *da^cwat*.

9. **Hujjat:** The word is derived from the root of *ha'*, *jim*, *jim*. It literally means proof and technically, the best person whom the exalted Imam appoints so that the means of knowledge and wisdom may remain available and due to his presence, as mentioned in point (4), the proof of God, the Prophet and the Imam stands against the people. Another name of the *hujjat* is *naqib*, which means chief of the community, witness and one who is aware of the states. Twelve such exemplary *naqibs* are mentioned in verse (5:12) of the Qur'an: These *naqibs* are the *hujjats* of the twelve *jazirahs*. They are also called the *hujjats* of the day. Besides them there are twelve hidden *hujjats*, called the *hujjats* of the night and four close *hujjats* in the presence of the Imam, called *hujjatan-i huzuri* or *hujjatan-i muqarrab*. Thus in every *jazirah* there is a *hujjat* of the day and a *hujjat* of the night and two *hujjats* of the day and two *hujjats* of the night work in the presence of the Imam. Thus

altogether there are 28 *hujjats* in the world of religion, just as there are 28 phases of the moon in the physical world.

10. **Twelve Jazirahs:** The twelve *jazirahs* of the time of Prophethood were: Arabia, Byzantium, Slav, Nubia, Caspian, India, Sind, Zanj, Abyssinia, China, Daylam and Berber (*Ta'wilu'd-Dā'ā'im* II, p. 74). *Jazirah* literally means an island, or a piece of land surrounded by water. It is an allegory and in *ta'wil* it means the places where there are *hujjats* or *naqibs* or the institutions of spiritual knowledge of the True Imam. They are surrounded by the billowy ocean of knowledge and wisdom. The supreme and main fountainhead of all these spiritual oceans is the Imam of the time, as is said in this famous verse:

*Az dil-i hujjat ba-hazrat rah buwad
Ūba-ta'yīd-i dilash āgah buwad*

There is a path from the heart of the *hujjat* to the presence of the Imam, and he (Imam) is aware of the *ta'yid* (spiritual help) of his heart.

11. **Sahib-i Juththah-i Ibda'iyyah:** You may find the term *juththah-i ibda'iyyah* (*ibda'i* body) in some of the works of the dignitaries of religion. In it lies the greatest wisdom and happiness because it is the astral body of the holy and pure Imam, and it has many names in the Mighty Qur'an, such as *tayr* (a bird, 3:49), *libas-i taqwa* (the raiment of piety, 7:26), *sarabil* (shirts, 16:81), *labus* (garments, 21:80), *maharib* (fortresses, 34:13), *hadid* (iron, 57:25),

etc. And in the personal world of every *hujjat* seventy thousand *sarabil* are made, by the permission of the Sulayman of the time, so that he may grant them to the subordinate *hudud*.

12. **Mihrab/Personal World:** A *mu'min's* own personal world is the school of *ma^crifat*. Thus if he succeeds in recognising it, he recognises not only himself and his Lord, but the *hudud-i din* also. It is because of this that the personal world and the *hudud-i din* are discussed together here. In this connection is discovered another *ta'wili* secret, which is that the subtle body just as it is the spiritual fortress (*mihrab*), it is the personal world also. Let us show you this extremely useful secret in the Wise Qur'an in verse (3:37): "Whenever Zakariyya came to see her (Maryam) in the *mihrab*, he found her provided with sustenance." Whenever Hazrat Zakariyya entered the *mihrab* or the personal world of Hazrat Maryam and shed the light of knowledge of Imamah in the form of questions and answers, the same used to reflect from her heart in an extraordinary manner. In such a state it was necessary for the teacher to ask the student: From where did you hear these marvellous things? It is necessary here to mention that Hazrat Maryam is the example of every *hujjat*, and therefore, the precious secret we came to know is how the exalted Imam, in his luminous attire, enters the *maharib* or the personal worlds of his *hujjats* of the *jazirahs*.

13. **Hidden (Internal) Hujjats or Jinns:** God has favoured the progeny of Hazrat Ibrahim by conferring upon them three extremely important things: the Book, wisdom and

the spiritual kingdom (4:54). The wisdom-filled allusion of this is that they are interrelated, therefore, as long as there is the heavenly Book (Qur'an) in this world, there have to be the fountainhead of wisdom and the spiritual kingdom as well. With the spiritual kingdom there necessarily has to be the spiritual king also, who is the Imam of the time, from the chain of the Imams of the progeny of Muhammad (s.a.s.), whose internal *hujjats*, due to being hidden are called *jinnns* (invisible beings). However, these *jinnns* should be considered angels, to avoid a grave error in the recognition of *hudud-i din*, for righteous *jinnns* are angels and only the wicked ones are devils.

If we study the Qur'anic story of Hazrat Sulayman in the illumination of the light of *ma^crifat*, we come to understand the spiritual power of the *hudud-i din* and their rank and status in knowledge and many secrets of religious law are also revealed. In this connection there is sufficient information in some of our works. I would like to mention an extremely important point here. The holy and pure personality, whom God makes a spiritual king, is served not only by the spiritual and physical *hudud* with their unique powers day and night, but all souls and angels of the heavens and the earth are also commanded to work for him and to be subjugated to him. Because a king is one by whose command work is done, for he himself does not work.

14. **Jinnns or Angels:** Regarding Hazrat Sulayman's *jinni hujjats*, it is said in verse (34:13): "They made for him whatever he wished, fortresses (*maharib*), statues

(*tamathil*), large basins (*jifan*) like reservoirs, and huge immovable cooking cauldrons". *Ta'wili* wisdom: In this magnificent Divine teaching, first is alluded the 'Izra'ili stage in which the flying living fortresses are made, then the bright thoughts and concepts and silent and speaking pictures of the personal world are mentioned in which everything is presented for the sake of example and pictorial knowledge and wisdom, then the basins, each of which in its capacity is like a huge reservoir, by which are meant the Perfect Words (*kalimat-i tammat*) are mentioned, which if spiritual food is placed in them, is sufficient for the people of the entire world. And finally are mentioned cauldrons which are immovable, by which are meant the fountainheads of knowledge and recognition of the rank of the Universal Intellect which are permanent and immovable and are the final destination for the spiritual traveller.

15. The *Jinni* Representatives of the Holy Prophet: In Qur'anic descriptions of the believing *jinn*s are hidden the great secrets of spirituality and recognition, and therefore all related verses should be studied, particularly, verses (46:29-32 and 72:1-15). Also study Appendix 1 of my book "Coolness of the Eye", so that you can be reassured that *jinn* are not what people commonly think. *Jinn* is the result and model of the physical and spiritual ascension and elevation of man and when the *jinn* is a *mu'min* and pious, then by being a subtle creature, it is the treasure of spiritual knowledge, and in fact is an angel. As the Qur'an says: "Behold, We turned a party of *jinn* towards you to listen to the Qur'an and, when they came to it (i.e.

spirituality of the Qur'an), they said: Listen in silence. When it (spiritual recitation and observation) was over they returned to their people, warning them (about the punishment)" (46:29).

Ta'wili wisdom: It is obvious that these *jinn*s had not come to the Holy Prophet of their own accord, but they had been guided and it is from God that the sun of guidance continues to rise from the *hudud-i din*. This means that they were made to rise step by step on the ladder and had become able to hear the spiritual recitation of the Holy Prophet and see the spiritual miracles of the Qur'an. They benefitted for a long time from these observations and teachings of knowledge and recognition and then returned to their community so that they could perform the duty of the *hujjats* of the night (hidden *hujjats*) on behalf of the Holy Prophet. A bright proof of this fact is their presence in the spirit and spirituality of the Qur'an (*hadarūhu*), in which is observed the renewal of similitudes of spiritual and intellectual miracles in detail.

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16. **Bab or Hujjat-i A^czam:** The word *bab* (pl. *abwab*) is derived from the root letters *bā'*, *wāw*, *bā'*, which literally means door, gate or entrance. In Ismaili terminology it means the dignitary, without whose knowledge it is impossible to enter the spirituality and luminosity of the Imam of the time. Such a dignitary is the *Hujjat-i A^czam* or the Supreme *hujjat* of the Imam. Also the Imam is the *bab* of the *Asas* and the *Asas* is the *bab* of the *Natiq*, to his knowledge and wisdom, for as God says: "And enter houses through their doors" (2:189).

The Holy Prophet said: "I am the city of (Divine) knowledge and °Ali is its gate". There is also the extremely important *Hadith*: "I am the house of wisdom and °Ali is its door". These two magnificent examples of the mutual link and unity between the light of Prophethood and the light of Imamat are extremely elegant and adorned with the beauty of meaning and are full of marvels and wonders of secrets to the people of insight. Because these two wisdom-filled *Hadiths* are an explanation of the blessed verse which is the universal law of Imamat (36:12) in the Heart of the Qur'an (*Surah-i Ya-sin*).

17. **Imam:** The root of this word is *alif, mim, mim*, which literally means guide, or he who is followed. But in Ismaili terminology, by the Imam is meant he whom God and the Prophet have commanded people to obey. Further, neither was the past nor will the future be devoid of such an Imam, for his exalted personality, as the Guarded Tablet, exists from *azal* (pre-eternity). As the Glorious Qur'an says: "And We have encompassed everything in the *Imam-i mubin*" (36:12). One of the meanings of *mubin* is speaking and explaining, or the one who makes *bayan* (an explanation) (43:19), and *bayan* is another name of *ta'wil* (75:19) as is alluded in verses (55:1-4) the *Rahman* (Beneficent), raising the Perfect Man in spiritual ranks, taught him the Qur'an and thereby made his spiritual creation and finally at the rank of *azal* (pre-eternity) taught him the *bayan* (*ta'wil*). Thus the *Imam-i mubin* is such an exalted personality that his recognition is not possible without (the help) of his own light.

18. **Ranks of the Light of Imam^{at}:** Although the light of Imam^{at} in its origin, namely, at the rank of pre-eternity, is the same and there is no difference in it, according to the Divine programme and the exigencies of different times, it performs its function in different ranks. Thus when the light of Imam^{at} functions as a teacher of a *Natiq*, it is called *Imam-i muqim*, when it becomes the disciple of a *Natiq*, it is called *Asas*. Since the Imam^{at} of the Imam lasts forever from one generation to another in his line, in this sense he is called the *Imam-i mustaqarr* (the Permanent Imam), sometimes there becomes an Imam whose Imam^{at} returns to the Permanent Imam after a generation or more, in this position he is known as the *Imam-i mustawda^c* or Entrusted Imam (6:98). And every seventh Imam of the chain of Imam^{at} is called *Imam-i mutimm* or the Completer Imam (61:8).

19. **Asas:** The root of this word is *alif, s̄n, s̄n*. Literally it means foundation or beginning of a thing and technically, the Imam from whom the chain of the Imams of a cycle of a *Natiq* starts, and he becomes the *Natiq's wasi* (legatee), heir and successor. He is also his *mu'awwil* (one who does *ta'wil*) of his Book and *Shari^cat* and in this respect he is called the *Sahib-i ta'wil* or the Custodian of *ta'wil*. This position of the *Asas* is evident from the *Hadith* of *Khasifu'n-na^cl*. According to this *Hadith* it is clear that just as the *Natiq* used an army in order to do *jihad* for the *tanzil* of the Qur'an, the Imam of every time uses his army of knowledge to do *jihad* for the sake of its *ta'wil*.

20. **Natiq:** The root of this word is *nūn, tā', qāf*. It literally means "speaking" and technically means every Messenger who speaks in the position of the custodian of a Book and *Shari'at* and his every word is influenced by heavenly revelation. As God says about the Holy Prophet: "Nor does he speak out of (his own desire), it is but a revelation revealed" (53:3-4). During the lifetime of the *Natiq*, on the whole, the *Asas* remains silent, therefore is called *samit* (silent). He is also apparently *samit* or silent in the sense that he does most of the work of his *da'wat* in a hidden manner and in spirituality.

21. **Imam-i Muqim or Murabbi:** The spiritual upbringing of every *Natiq* has been performed by an *Imam-i Muqim*, therefore, he is called *murabbi* (one who brings up). Thus Mawlana Hunayd was the *murabbi* of Hazrat Adam, Mawlana Hud of Hazrat Nuh, Mawlana Salih of Hazrat Ibrahim, Mawlana Udd of Hazrat Musa, Mawlana Khuzaymah of Hazrat 'Isa and Mawlana 'Imran (Abu Talib) of the Holy Prophet Muhammad.

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22. **Hudud-i Din and Individual Resurrection:** Regarding individual or personal Resurrection, there is enough information in our writings, I will therefore be content to quote a verse of Hakim Pir Nasir-i Khusraw from his *Diwan* as a token of blessing. In this verse, citing a Qur'anic verse God is praised in the sense that in His Godhead and kingdom there is not just a single Resurrection, but there are endless Resurrections. It is:

Huwa'l-awwal, huwa'l-ākhir, huwa'z-zāhir, huwa'l-bātin

Munazzah māliku'l-mulkīkih bī-pāyān hashar dārad.

He is the First, He is the Last, He is the Manifest,
He is the Hidden,

He is Pure and the Owner of the Kingdom, Who
has endless Resurrections.

That is, the chain of Resurrections always continues in the exalted ranks of the physical *hudud*, and is never going to cease, for how can it cease when in fact it is the spirit and spirituality, the life hereafter and the subtle world.

23. **Hujjat-i Qa'im:** Although *hujjat* has already been mentioned, the Qur'anic secrets about *hujjat-i Qa'im* are the most special, because he is the *mamthul* (meaning) of *Laylatu'l-Qadr* (Night of Power). That is, he is the *ta'wil* of *Laylatu'l-Qadr* and the way it has been praised exoterically in the Qur'an and the *Hadith* is applicable to him, because he is the *lahiq* or *hujjat* of Hazrat *Qa'imu'l-qiyamat*. It is in his personal world that the light of the *Qa'im* has been revealed (97:1). See also the last paragraph of Chapter 33 of *Wajh-i Din*, by Pir Nasir-i Khusraw (q.s.).

24. **Ism-i A'zam as a Person and Ism-i A'zam as a Word:** The supreme name of God is called *ism-i a'zam*, which is in a human form, not in a verbal form. However, it can also become verbal only if the living name of God (the Imam of the time) makes it his representative. That is, when the true Imam, who is the *ism-i a'zam* of God in the form of a person, grants a verbal name of God to a fortunate *mu'min*,

by the permission of God which lies in the *ulu'l-amr* (i.e. the Imam of the time), it also becomes a verbal *ism-i a'zam* and begins to do its miraculous work. Thus when the *mu'min-i salik* in his spiritual journey reaches the confluence of the two oceans, there the fish of *dhikr* revives and enters the ocean of spirituality and at this place there is Hazrat Khidr also. The word Khidr stems from *khadira* (to be green) by which is meant *ruhu'l-hayat* (the spirit with true life), namely, the Imam of the time, who is the spiritual teacher.

25. Grave and Munkar and Nakir: It is said in the *Hadith*: "When a dead person is placed in the grave, two angels, Nakir and Munkar come to him". You have already accepted the fact that in the personal world, there is everything, so definitely a graveyard of its kind must also be there. Thus the people of *ma'rifat* in the 'Izra'ili stage have observed that the soul is seized and cast back in the body again and again. This is an indication that the *salik* (spiritual traveller) has died or has become a martyr and is buried in the grave of his own personal world. At this time Nakir and Munkar, who have many names, come to him in the state of voice.

Munkar and Nakir are God's living balance of justice, in which the deeds of the people are weighed. Munkar is the scale of bad deeds and Nakir of good deeds. These two angels or living and speaking scales always discuss the new deeds of man. That is, according to Divine law, they represent evil and good exactly. If the scale of evil is heavier then Munkar gets a chance to speak in a hopeless

mode and starts to object severely, by which the human mind and heart are overcast by grief. Conversely, if the scale of good deeds is heavier, then Nakir by hopeful conversation gives glad tidings, by which a wave of happiness runs through the heart and mind.

26. *Nafs-i Wahidah* (Single Soul): According to the law of creation, the world of particles exists potentially in every individual and in it there are the particles of all people. Thus in the spiritual creation and personal Resurrection of the Perfect Man are hidden the spiritual creation and collective Resurrection of all. As is mentioned in verse (31:28): "Your creation and resurrection is but like (the creation and resurrection of) a Single Soul." But without knowledge and recognition, nobody can duly benefit from the exalted personality of the Perfect Man.

27. The Secrets of Allah's *Sunnat* (Law, Custom): Great secrets of wisdom are hidden in the depth of all those verses which are revealed about Allah's *sunnat*. Therefore, it is imperative to reflect upon them again and again. By Allah's *sunnat* is meant the law of religion which is the law of creation in which change and alteration are not possible in its roots or fundamentals, but change and variety are necessary in its branches or secondary things, just as in the heavens, the earth, the sun, the moon, the stars, day and night and seasons which are permanent things, there is no change, but in all other things which are transitory, change and variation are necessary. Thus Allah's *sunnat* can be explained from this collective condition of the universe and existents.

28. Renewal of Spirituality and Intellectuality: The light and the clear Book which were revealed from God to the Holy Prophet's blessed heart (5:15), are in reality one thing (42:52), whose external and written form became known as the Book (Qur'an). But what do you think about the way light was transferred from the Holy Prophet to the exalted Imam? Was there also the Book in its original form? If the answer is in the affirmative, what proof is there?

Answer: The proof is that it was possible for the physical writing of the Wise Qur'an to come into existence from light, but it is impossible to separate the spirit and spirituality and luminosity of the Qur'an from the light. Thus it is true to say that in light, which is in the Teacher of the Qur'an today, is also the complete luminous form of the Qur'an. In short, the point that there is everything in the personal world, should be remembered, because in it there is the renewal of the spirituality and intellectuality of the Qur'an and Imam. The exalted Imam is the king and the *hudud-i din* work as the pillars of the kingdom. Praise belongs to Allah, the Lord of the worlds!

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Nasir al-Din Nasir Hunzai,
Karachi,
3 Shawwal 1412/7th April, 1992.

Some Key Words and Terms



1. **Kalimah-i Bari:** By this term is meant the Divine command which is expressed by the word "Be (*kun*)". There are three forms of Divine command: Will (*iradah*), speech (*qawl*) or word (*kalimah*) and action (*fi'l*) or *mazhar* (person of manifestation). In other words, we should say command of will (*amr-i iradi*), command of speech (*amr-i qawli*) and command of action (*amr-i fi'li*). Command of will is in the world of *ibda^c*, command of speech is the Qur'an and the command of action is in the Imam of the time. It is in this third sense that the holy and pure Imam of the time is called *waliyy-i amr* or *sahib-i amr* (the custodian of command), as mentioned in the Qur'an: "*wa-kāna amru'llāhi maf'ūlā* (i.e. the command of God has already been brought into action)" (33:37). That is, the demonstration of the renewal of the Universal Command with all its results, exists in the personal world of the *Imam-i mubin*, therefore, he is called the *mazhar-i amr*, or *amr-i fi'li* or *waliyy-i amr*. He can also be called *amr-i mujassam* (Embodied Command). It should be remembered that where the command is a word, it is in the language which is spoken in the personal world of every person, because the conversation of spirituality and the record of deeds is in each person's own language.

2. **Ibda^c and Inbi^cath:** If you think of *ibda^c* and *inbi^cath* outside of the personal world, you will be entangled in an infinite chain of wrong concepts. Let us together prostrate

in His presence again and again, shedding tears of gratitude that He, through His earthly Light (Revealed Light, 5:15), has uncovered for us the secrets of the personal world. Thus we believe that *ibda^c* and *inbi^cath* happen in the same place simultaneously. That is, when the higher "I" manifests itself, the same manifestation with respect to pre-eternity (*azal*) is *ibda^c* and with respect to post-eternity (*abad*) is *inbi^cath*. It should also be remembered that in the personal world, *azal* and *abad* are at the same place, which is assigned these two names. This place can be compared to a watch, in which the place of 12 o'clock is not only the point of the end, but also the starting point. The question is that in such a state, what should be the concept of the *mubdi^c* (Originator) and the *mubda^c* (Originated)? It can be answered in two ways: (a) In one respect, this is the manifestation of the *mubda^c*, without the *mubdi^c* being visible. (b) In the other, this is both the *mubdi^c* and the *mubda^c*, because it is the place of monoreality and the state of oneness.

3. **°Aql-i Kull (Universal Intellect):** Universal Intellect is the first great angel and some of its names are: *Awwal*, *Sabiq*, *Qalam*, *°Arsh*, *Adam-i ma^cna*, *Mubda^c* which mean the First, Preceding, Pen, Throne, Spiritual Adam, and Originated respectively. See also my booklet "Pure Intellect" for further information. It has as many functions as it has names.

4. **Nafs-i Kull (Universal Soul):** This is the second great angel. Some of its famous names are: *Thani*, *Tali*, *Lawh*, *Kursi*, *Hawwa'-i ma^cna*, etc., which mean the Second,

Following, Tablet, Pedestal (Dais), Spiritual Eve, respectively.

5. **Five Spiritual Hudud:** Universal Intellect, Universal Soul, *Jadd*, *Fath* and *Khayal*, which in the language of *Shari'at* are *Qalam*, *Lawh*, Israfil, Mika'il and Jibril. These are the five intermediary angels through whom the Holy Prophet received the revelation, for as the Holy Prophet said: "Jibril reported to me from Mika'il, Israfil, the Tablet and the Pen".

6. **Five Physical Hudud:** *Natiq*, *Asas*, Imam, *Hujjat* and *Da'i*, who are the physical counterparts of the five spiritual *hudud*.

7. **Five Ulu'l-*azm*:** Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat 'Isa and Hazrat Muhammad (s.a.s.), but Hazrat Adam is not among the *ulu'l-azm*. See the verses (46:35; 20:115).

8. **Four Stages of the Path of Religion:** In some of the books on Sufism, is mention this *Hadith*: *Shari'at* is my words, *tariqat* is my actions, *haqiqat* is my states and *ma'rifat* is my secret.

9. **Three Levels of Certainty (*Yaqin*):** Knowledge of certainty (*ilmu'l-yaqin*), eye of certainty (*aynu'l-yaqin*) and truth of certainty (*haququl-yaqin*). The first is the level of knowledge of certainty, in which true and certain knowledge is needed. If such knowledge is acquired and acted upon, access to the level of the eye of certainty, in

which the inner eye opens is possible and the realities are observed in the personal world itself. If one succeeds in these levels, finally comes the place of the truth of certainty where there are the supreme secrets.

10. Wisdom of Forty Years: The Holy Prophet received Prophethood at the age of forty years. The *ta'wili* wisdom of this is that forty *hudud* had worked in the world of religion before him. They are the *Natiq*, *Asas* and six Imams of each of the five cycles and thus the time of forty *hudud* ($8 \times 5 = 40$) had elapsed (before he received Prophethood), for as the Holy Qur'an says: "When he attains his maturity and reaches forty years ..." (46:15).

11. Ta'wil-i Mahd-i Mujarrad (Absolutely Pure Ta'wil): It is the absolutely pure *ta'wil* or inner knowledge which is given to someone in the personal world. In the personal world the original spiritual and intellectual manifestations and miracles happen without allegorical attire and veil of parables. This knowledge was first given to Hazrat Adam.

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12. Harith bin Murrah: The *jinni* Satan who refused to prostrate to Hazrat Adam of Ceylon is known by the name of Harith bin Murrah. He was among the *hudud-i din* and the people of esoteric teachings, and is therefore called *jinn* or invisible. Since the esoteric or spiritual rank of the people of esoteric teachings is hidden from ordinary people, therefore, the Qur'an calls them *jinn* or invisible.

13. Words Shaytan and Iblis: The word *Shaytan* is derived from *shatana*, which means to be or become distant,

remote. *Shaytan* himself is remote from the truth and makes others remote from it, therefore, he is called *Shaytan*, According to some lexicographers, it is derived from *shāta yashītu*, which means to burn with anger, and the *nun* in it is augmentive. The point here is that in *Shaytan* are gathered many such bad meanings and therefore, both meanings can be correct. As for the word Iblis, it is in the sense of "*ablasa min rahmati'llāh*, i.e. he despaired of the mercy of God".

14. **The Word °Azazil:** It is a Hebrew word which means "dear to God". This was the title of Iblis before he became an outcast, because he was among the close ones of God. In Persian literature, this name is used for Satan. (*Farhang-i Fārsī, °Amīd*).

15. **Haziratu'l-Quds:** Literally it means the holy enclosure, and technically it means the domain of the First Intellect, the abode of *ibda*^c, the place of the secrets of pre-eternity and post-eternity, the treasure of realities and recognitions, the fountainhead of the light of lights, Paradise of the personal world and rank of the truth of certainty.

16. **Meeting Place of Space (Makan) and Non-Space (La-Makan):** Space (*makan*) is the name of the physical world and non-space (*la-makan*) in which there is no space, is that of the spiritual world, and their meeting place or conjunction is the heart and mind of the *mu'min* in which the state of non-spatial or spiritual world can be conceived and observed. Mawla °Ali has said:

"Do you think you are a small body;
Yet the great cosmos is contained in you".

Thus, for the sake of acquisition of knowledge, one should ask: Where is the mount *Tur* (Sinai) of the personal world, and where is its Throne? The answer is that mount *Tur* of the personal world is the forehead, which is not only *Tur* and the cave of *Hira*, but also the Throne. Although the heart is of very great importance, yet in many ways its higher meanings are centred in the forehead. For instance, during the spiritual journey, when the stage of 'Izra'ili miracle comes, because of the seizing of the soul, the heart which is a lump of flesh, becomes helplessly lifeless and dead repeatedly, but the forehead which is the centre of the human soul and intellect remains alive during this minor Resurrection and observes all the events and states.

17. ***Ta'wil of Qalb (Heart)***: The main reason for the importance of *qalb* is its *ta'wil*. The *ta'wil* of *qalb* is the Imam of the time, because the pure heart of the *mu'min*, which has the extremely great status of being the Rahman's Throne is the holy light of the Imam of the time, which if not actually, is potentially in the forehead of the *mu'min*. The proof of this is that during the *ta'wili* death, the earth of the personal world (including the heart) dies several times, but its heaven and the Throne upon which manifests the face of God, i.e. the Imam of the time, which are the head and the forehead, nothing happens to them and they remain intact. And this extremely great secret is among the secrets of the special treasure (55:26-27). Praise belongs to Allah, the Lord of the worlds!

Nasir al-Din Nasir Hunzai,

Karachi,

Tuesday, 10 Shawwal, 1412/14th April, 1992.



**Institute for
Spiritual Wisdom
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Sirat-i Mustaqim (The Straight Path)



In the name of Allah, the Beneficent, the Merciful. God says: "Say: (Even) if men and *jinn* get together to produce the like of the Qur'an, they will not (be able to) produce the like of it, though some of them become helpers of others." (17:88). This is a bright proof of the fact that the Wise Qur'an is the permanent miracle (*mu'jizah*) of knowledge and wisdom. And the definition of miracle is something which others are unable to imitate.

Ummu'l-Kitab - Keys of Miracles: One of the meanings of *ayat*, is "miracle". Thus to the people of insight every noble verse is a heavenly miracle full of the marvels and wonders of knowledge and wisdom, and *Ummu'l-Kitab*, i.e. *Suratu'l-Fatihah* and the Revealed Light, is the treasure of the keys of miracles. In this treasure, the phrase "*sirat-i mustaqim*" is a principal fundamental and luminous key, because every kind of exoteric and esoteric guidance depends on it.

Bewilderment of the Particular Intellect: The Divine teaching in which: "*Ihdina's-sirata'l-mustaqim* " (1:5) is mentioned causes bewilderment to the particular intellect. Because when a *mu'min* succeeds in praising Allah, the Lord of the worlds, and believes in His being the Beneficent, the Merciful and the Master and true King of the Day of Judgement and worships Him alone and seeks

help from Him alone, then is this not the *sirat-i mustaqim*, i.e. guidance of God's religion? What more is required?

Answer: One characteristic among many of *Suratu'l-Fatihah* is that all its words are from Allah to teach His servants and to favour them with knowledge and good deeds. The basic teaching of the Qur'an starts here and everybody knows that only the basic of a thing is not enough, and that more is necessary.

The Real Meaning of "*Ihdina* (Guide us)": This is the prayer not of those outside the religion of Islam, but of those fortunate ones who have entered Islam. Thus the real meaning of "*Ihdina's-sirata'l-mustaqim*" is: "(O Lord) make us walk on the straight path!" Because in this verse the simile and parable of the true religion is given by a straight path on which every Muslim has to walk and the provision of every such travelling Muslim can be *taqwa* only, i.e. God fearing (2:197). The Prophets and *Awliya'* have attained the special closeness of God by traversing the stages of this path in their life time (4:69). The purpose of the above mentioned prayer is obvious in that, the people of faith have to follow the path of the Prophets and *Awliya'* to attain success.

Purpose of the Light of Guidance: Study the verse (57:28) carefully: Is it not the same light of guidance which is permanent and everlasting and the purpose of which is that both the community and individuals have to walk on the straight path and advance in its light? Indeed, Islam is that straight path in whose stages of *shari'at*, *tariqat*, *haqiqat*

and *maʿrifat*, every travelling *mu'min* can progress to its ultimate limit.

Command of Excelling: God says: "And every one has a direction to which he turns. Excel then to do good works." (2:148). That is, avoid the debate of direction (*qiblah*) with the people of the Book and excel them in good deeds. It is obvious that "run" and "excel" are possible only on the straight path. Also see the phrases "*sāriʿū* (hasten), run!" (3:133) and "*sābiqū* (excel)" (57:21), how the Muslims are commanded to run on the straight path and to excel one another.

Sabiqun (Those who excel): In many Qur'anic verses, those fortunate *mu'mins* who excel in good deeds, i.e. they excel others on the straight path, are praised highly. Because this path is such that its stages can be traversed only by knowledge and good deeds. Thus today those who are *sabiqun* (foremost) on the straight path will also be *sabiqun* tomorrow on the Day of Resurrection and closest to God (56:10-11).

The Greatest Means of Excelling: As mentioned in the booklet "*Pure Intellect*", the fountainhead of good deeds is the intellect and he who does not have intellect and wisdom, does not have any goodness, because abundant good is linked to wisdom (2:269) and wisdom is one of the names of intellect. Thus the greatest means of excelling others is wisdom in which is hidden the treasure of abundant good.

Following the Prophets: There is great wisdom in this title also, because following the Prophets and Imams is not an ordinary matter as their path (straight path) and its stages are full of the pearls and diamonds of spirituality, luminosity, knowledge and recognition, and the duty of office of the True Guide cannot be fulfilled until he makes his followers reach the desired destination, i.e. annihilation or merging in God. However, if the followers lose courage and lag behind, then they are responsible for their own failures.

Straight Path and *Hadith-i Taqarrub* (Closeness): Whatever spiritual progress is possible, it is possible only on the straight path and outside it is deviation. Thus according to the sacred *Hadith* related to the closeness to God, the travelling *mu'min* advances and progresses on the straight path through *nawafil* (supererogatory prayers) and attains God's closeness to such a degree, that God starts to love him to the extent that He becomes his ear, eye, hand and foot, so that *mu'min* hears, sees, holds and walks with the Divine light. And this is a kind of explanation of the rank of annihilation in God.

The Paths of Peace: The way the light and the Book (Qur'an) are mentioned in verse (5:15), is the single sufficient and cogent answer to thousands of questions. The wisdoms of the following verse (5:16) are also wonderful, in which the guidance of the paths of peace is mentioned first and then the straight path. A question therefore arises here: Can there be more than one path of God? If not, what is the meaning of the paths of peace?

First Answer: By the paths of peace is meant *shari'at*, *tariqat*, *haqiqat* and *ma'rifat*, which are the four stages and four parts of the straight path. This shows that the path of God is one.

Second Answer: The paths of peace with respect to *ta'wili* wisdom are the four closest *Hujjats* and the straight path is the Imam of the time.

Lord on the Straight Path: In the verse (11:56) is mentioned: "Verily my Lord is on the straight path." This means that the guidance of the straight path always continues and that the Prophet is the representative of God and the Imam of the time is the representative of the Prophet.

Mundhir and Hadi (Warner and Guide): In verse (13:7) it is mentioned: "(O Prophet) verily you are a warner, and for every people there is a guide." That is, in every age there is an Imam. And this Imam, as he is the speaking Book of God is also His speaking path, namely that straight path of God which is living and speaking, for as God says: "And whoever holds fast to Allah is surely guided to the straight path." (3:101). This verse is among the equivocal verses, because there cannot be a literal meaning of holding fast to God. Therefore, it has to have a *ta'wil*, which is to act firmly and strictly upon the *farman* of the True Guide, namely, the Imam of the time. Because it is he who is the rope of God.

Imam - the Speaking Path: It is reported from Imam Ja^cfar as-Sadiq that he said: "The straight path is the Commander of the faithful, °Ali". Also it is reported from Imam Zayn al-°Abidin that he said: "We are the doors of God and we are the straight path (so that the people of faith are led to God)".

Examples of the Light of Guidance: Although the Revealed Light which is the light of guidance has countless examples, there are three basic examples: straight path, rope of God and ladder. There is a great wisdom for the people of intellect in the fact that the *ta'wil* of the rope of God is also that for the straight path and the ladder, because in reality the means of going to God is one, even though the examples are different. Thus the Holy Prophet in the time of Prophethood was the straight path, the rope of God and the heavenly ladder.

Perfect Man - Personal World: In the wisdom filled and blessed verse (33:21) in which the excellent example of the Holy Prophet is mentioned, the righteous servants are given the great hope of God's vision and annihilation in Him on the condition that they must perfectly follow the Holy Prophet by knowledge, good deeds and abundant remembrance of God (33:21). In the same verse the people of wisdom are invited to think that even before the revelation of the Qur'an and advent of Islam, the Holy Prophet's heart was illumined with the light of guidance by the command of God and that this light was the straight path and the heavenly rope and that this same light was later to be erected as the ladder to the Supreme Throne

(*mi^craj*). This means that in the holy light of the True Guide there is everything in a luminous form. Thus from the beginning to the end of the straight path (i.e. desired destination) there are the stages of the excellent example of the Holy Prophet. Therefore, let us pray that may every *mu'min* follow the light perfectly, both externally and internally!

Straight Path and Resurrection: The stages of spirituality and individual Resurrection are on the straight path which is in the personal world and this path leads to the Lord (53:42), because eventually everyone has to return to His presence.

True Religion itself is the Straight Path: God says: "And verily this is My path, straight, so follow it and do not follow (other) ways; for they will deviate you from His path." (6:154). From this exalted command, it is clear that Islam is a natural and dynamic religion and it has the capacity of external and internal progress and success, because it is the universal religion.

Da^cwat (Invitation) with Insight: The verse (12:108) sheds complete light on this subject, that the religion of Islam is the path of the Holy Prophet, whose spiritual stages he traversed and when he did so, the body of Islam came into existence. Then in accordance with the observation of the inner eye, and in view of the countless mercies and blessings, the Holy Prophet and his follower (i.e. Imam ^cAli), invited people to the path of Islam. That is, they invited people to the exoteric and esoteric aspects

of Islam, because the main centre of the true mission or *da'wat-i haqq* is the esoteric aspect and spirituality.

Shari'at and Tariqat: The Holy Qur'an says: "To each one of you We appointed a *shari'at* (*shir'ah*) and a *tariqat* (*minhaj*)."
(5:48). Among the religions of the world every revealed religion has a *shari'at* and a *tariqat* so that in addition to its exoteric aspect, people may also practise its esoteric aspect or *tariqat*. *Shir'ah* or *shari'at* means beginning, for as it is said: *shara'a'l-amra* (He started the work). *Tariqat* is the path, *haqiqat* is the light of guidance and *ma'rifat* is the desired destination of the *'arif*.

A Question and its Answer: If someone asks: Where and how are *haqiqat* and *ma'rifat* mentioned in the Glorious Qur'an? The answer is that as mentioned above, *tariqat* is the path and the kind of light which is needed to walk on it is the light of guidance, another name of which is *haqiqat*, and this is in reference to the verse (57:28): "A light therewith you will walk". Two things are mentioned in this verse: one is the path to walk on and the other is the light which illumines the path. That is *tariqat* cannot advance without the light of *haqiqat*. This is with respect to meaning. From the literal aspect, the word "*haqq*" has been frequently mentioned in the Noble Qur'an and in many places it is used in the sense of *haqiqat*. As for *ma'rifat*, it is also prominently mentioned in the Qur'an, therefore it suffices to mention only a few references here: 2:246; 6:20; 7:46; 27:93; 47:6.

Hadith and Ma^ʿrifat: "He who among you recognises his soul more, recognises his Lord more". Also it has been said by Mawla ʿAli (a.s.): "He who recognises his soul, recognises his Lord". From the teaching of the Holy Prophet and the True Imam, it becomes evident that *shariʿat* is the root, *tariqat* is the tree, *haqiqat* is the sun, due to whose blessing are the seasons of spring and summer, and flowers and fruits are the *maʿrifat*.

Way to Ma^ʿrifat: Hazrat Imam Jaʿfar as-Sadiq says about it: "It is the path towards the recognition of God. And there are two ways: one in this world and one in the next world. The way in this world is the Imam whose obedience is obligatory. He who recognises him and follows his guidance, crosses the path which is the bridge over Hell in the Hereafter"

In the Mention of ʿIbadat is Allusion to Ma^ʿrifat: In the Noble Qur'an wherever it is commanded to do the ʿ*ibadat* of God, is also alluded His *maʿrifat*, for the goal and end of the straight path is *maʿrifat*, as implied in verses (36:60-61): If the ʿ*ibadat* of God is in the light of *maʿrifat*, it is the straight path, otherwise the ʿ*ibadat* based on ignorance can be the ʿ*ibadat* of Satan.

Nasir al-Din Nasir Hunzai,
Saturday, 27 Ramadan 1411/13th April, 1991.

I Saw A Sun In A Dream



1. I saw an amazing sun in a dream, was it the Divine light? How would I know!
There were signs (*ayat*) in the sun, was it my luminous Qur'an? How would I know!
2. Yesterday a king descended from heaven with an army,
He had a unique glory and splendour, was he our *Shah-i mardan*? How would I know!
3. All the people of the world with love had turned their hearts towards him,
Was he the *qiblah* of lovers of the world, the soul of souls? How would I know!
4. His friends were reaching the higher world climbing the rungs of love,
Was the luminous lamp of love shining in their hearts?
How would I know!
5. All those in the luminous assembly were intoxicated by the love of *Mawla*,
Was there the *Saqi* of *Kawthar* of light, the moon of beauties? How would I know!
6. Observing the wonders of his manifestations I am immersed in selflessness,

Was he the *mazhar* of the light of God and His secret?
How would I know!

7. Did you see my soul of souls, mine of rubies and pearl-producing ocean?
Was he my treasure of knowledge, fountain of light and hidden treasure? How would I know!
8. Before dawn I saw a secret in the state of the light of the heart,
Was *Hazrat-i shah-i wilayat* a guest in my heart? How would I know!
9. I saw the spiritual prosperity of my heart - attractive trees and flowers,
Was the soul-adorning gardener the cultivator of my heart? How would I know!
10. Union with him is my heart's medicine and separation from him my heart's illness,
Was the physician who descended for me from heaven, my cure? How would I know!
11. There was a world in the soul and there was a heaven of knowledge,
Was the magnificent king of religion himself the heaven of knowledge? How would I know!
12. Due to the abundance of the water of knowledge the land of friends has flourished,

Was the *Murtaza* of our time himself the river of knowledge? How would I know!

13. There was a Qur'an in the soul, itself speaking and living,
Was the king of our time himself the luminous Furqan? How would I know!
14. A horseman has come from the invisible way and patrolled throughout the earth,
Was he 'Ali, the *Haydar-i Safdar*, the man of the battlefield? How would I know!
15. Due to his arrival lovers' religion and faith have been illumined,
O Allah! What a miracle! Was he the light of faith? How would I know!
16. Yesterday he came bringing the spiritual kingdoms with him,
Was he the king of our religion, the most generous king? How would I know!
17. The friends have seen a Paradise in their hearts before his arrival,
Was he *Rizwan* himself, was it necessary to see with the intellect? How would I know!
18. I have seen on the lectern of my heart a luminous Qur'an,

Were you the soul of soul, the spiritual beloved! the light of recognition? How would I know!

19. Had an angel come bringing countless mercies for you?

Was he, who was seen by the people of assembly, our glorious king? How would I know!

20. O Nasir! slave of the palace of religion, it is a wonderful and wisdom-filled poem,

Was the Luqman of religion in China in a concealed way for you? How would I know?

Note: The above-mentioned poem was composed on 4 Jumada I 1409/15 December 1988. It was a Thursday and on Friday night a magnificent spiritual *majlis* was held by the Ismailis of the Northern Areas at Tekri. According to me, only such spiritual *majalis* can liberate *mu'mins* from the entanglements of worldly thoughts. Thus the fortunate *mu'min* is he who attaches great importance to religious assemblies. For it is a great trial for all of us whether we consider a religious thing great or trivial. If certain things of religion despite having great wisdoms appear to be small, they are like the small gate of Hazrat Musa (2:58) through which it was commanded to enter bending. This alludes that it is necessary to bow to God at some level of love or belief, and he who does not bow willingly, will be made to bow. *Wa's-salam*.

Nasir al-Din Nasir Hunzai,
Karachi,

9 Jumada I 1409/20th December, 1988.



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He has bequeathed Books for us as Treasures



1. He was the perfect *Pir* of his time, he left books for us as treasures,
He was merged in the light of guidance (Imam), he left books for us as treasures.
2. He was a universe of knowledge, he was an angel, a luminous person,
He was the water of life for the soul, he left...
3. He knew many sciences, he had acquired abundant wisdom,
Therefore he has written excellent books, he left...
4. He was a mine of the Imam's knowledge, he was a heaven of reality,
He was the soul of soul of many people, he left...
5. His books are bazaars of rubies, their light gives luminous delight to the soul,
They are the intellectual adornment of our hearts, he left...
6. By God's grace and mercy, by the blessing of the Prophet's light,

By the wisdom of the Imam's command, he left...

7. *Pir* for the *murid* is the ocean of knowledge, *Pir* indeed is (with) the science of names, *Pir* is unique in his time in intellect, he left...
8. He was a youth, he was an old man, he was very strong and brave, He was a lion in the path of God, he left...
9. They (books) are pearls from the Qur'an's treasure, they are an illumination from the light of recognition, They are an explanation of the Divine secret, he left...
10. He was the illumination of the Imam's light, he was aware of the Qur'anic knowledge, He was the door of the lasting religion, he left...
11. He carved paths upwards through impassable mountains, he lit lamps for us in the darkness, He made gardens in the deserts, he left...
12. We were neglectful, he made us aware, he has blown the trumpet of Resurrection for us, He has showered us with the fruits of Paradise, he left...
13. *Hujjat* having done tremendously hard work, attained the capital of wisdom, But having accumulated the spiritual wealth, he left...

14. Sometimes he was circumambulating the Ka^cbah,
sometimes he was sitting in *i'tikaf*,
Sometimes he was in the mount of *Qaf* of soul, he left...
15. There is a shower of words like rubies from his lips,
there is force of knowledge and wisdom from (his)
pen,
Come let us see the cave of miracles, he left...
16. He was the door of the light of Imam^{at}, he was a part
of religion indeed,
He was the edge of the sword of *jihad*, he left...
17. *Pir* lives on although he has passed away, *Pir* is like
the king of sages,
Pir is like Adam to tell the truth, he left...
18. We are pebbles, he is a mountain, he is the swan of the
river of reality,
For us *Pir* is the treasure of knowledge, he left...
19. See, he is the *Tur* of intellect! See, he is the
illumination of the light of Imam^{at}!
See he is the wonderful manifestation of soul, he left...
20. Salutations to him, the chief of knowledge! Salutations
to him, the treasure of secrets!
Salutations to our *Pir*, the comforter! He left...

21. Nasir is a disciple of our *Pir*, he always attends his door,
He is grateful to him a thousand times, he left...

16th September, 1991.

Note: The poem above has great historical significance, because it was read out at the magnificent seminar on Hakim Pir Nasir-i Khusraw, held by the Tariqah Board of Pakistan, on Tuesday, 17th September, 1991 in the village of Haydarabad, Hunza.



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O Allah, Thanks to You!



*(On the occasion of the auspicious arrival
of the Imam of the time)*

1. The king of peace comes, O Allah, Thanks to You!
The Resurrection of love comes, O Allah! Thanks to
You!
2. There will be the *didar* of the Imam, there will be the
happiness of lights,
There will be the *darbar* of mercies, O Allah!
3. A luminous spring is coming, a friend from Paradise
is coming,
A horseman from the invisible world is coming, O
Allah!
4. See a rose in my heart, see a wine of love,
See a book of intellect, O Allah!
5. The gardener of the luminous gardens, the soul of soul
for friends,
The heaven with the sun of intellect, O Allah!
6. Now the sun moves towards the north, the musk
willow becomes green,
The birds sing on the tree, O Allah!

7. Now the progeny of the Prophet comes, the lamp of our eyes and the light of °Ali,
The generous one of the time and age, O Allah!
8. The love of my beloved is sweet, the perfume of his fragrance is sweet,
The spring of his mountain is sweet, O Allah!
9. The ocean of knowledge is coming, the officer of the spiritual army is coming,
the *Saqi* of *Kawthar* is coming, O Allah!
10. The lovers were impatient, they have been waiting long,
Now comes the spiritual beloved, O Allah!
11. Now gardens will thrive in our hearts, the flower-beds of soul will flourish,
The lamps of intellect will illumine, O Allah!
12. Our father has opened the doors of light forever,
How can I forget him, the affectionate one, O Allah!
13. Mount *Tur* appeared in my heart, the meaning of the verse of light,
The psalms of the flute of love, O Allah!
14. Now will come a telegram for my heart, a *sitar* will come from the invisible world,
The spiritual beloved will come, O Allah!

15. Do not be displeased now (beloved) is coming, a turn of (our) honour is coming,
A rain of love is pouring, O Allah!
16. I have become a doormat for him, I have become embers burnt in the fire of love,
I have become the falcon of his mountain, O Allah!
17. He has fed me luminous food, he has made me drink the water of life,
He has invested me with the robe of honour, O Allah!
18. He has showed me the spiritual world, he has shown me the treasure of the Qur'an,
He has shown me the hidden secret, O Allah!
19. Imam is the lord of command, Imam is the luminous scaling ladder,
Imam is the five (holy) persons, O Allah!
20. Is there a king of kings in my heart? Is he soul? Is he the beloved?
Is he the king of beauties? O Allah!
21. O friends now let us remember (him), let us do *munajat* shedding tears,
Let us meet him in our heart, O Allah!
22. Has the luminous moon come? The *Pir Shah* who holds the hand?

Seeing him, Nasir sacrifices himself, O Allah! Thanks to You!



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Glossary



Abad	Azal
Abwāb (sing. Bāb)	°Azīz
Ādam-i ma°nā	°Azīzān (sing. °Azīz)
Adhkār (pl. of dhikr)	Bā'
Āfāq	Bāb
Ahādīth (sing. Hadīth)	al-Bāqiyātu's-sālihāt
Alif	Barzakh
°Ālim	Bātin
°Amal	Bayān
°Amīd	Bay°at
Amīn	Da°ā'imu'l-Islām
Amr-i fi°lī	Dā°ī (sing. Du°āt)
Amr-i qawālī	Dā°ī-i mahdūd
Amr-i mujasssam	Dā°ī-i mutlaq
Amr-i irādī	Da°wat
Amwāt	Da°wat-i haqq
Anfus	Dahr
°Aql-i Kull	Dāl
°Ārif	Darbār
°Ārifīn (pl. of °Ārif)	Dāru's-salām
°Arsh	Darwīsh
Asās	Dhabīhu'llāh
Awliyā'	Dhāl
Awwal	Dhikr
Āyāt (sing. Āyat)	Dhikr-i Ilāhī
°Ayn	Dhu'l-Faqār
°Aynu'l-yaqīn	Dīdār

Dīn-i fitrat	Hawrā'
Dīn-i Islām	Hawwā'-i ma ^c nā
Dīwān	Haydar-i Safdar
Durūd	Hazīratu'l-Quds
Dūst-i shīrīn	Hīn
Fanā'	Hintah
Fanā' fi'llāh	Hittah
Fanā'-i kullī	Hudūd
Farhang-i Fārsī	Hudūd-i Dīn
Farmān	Hujjat
Fath	Hujjat-i A ^c zam
Fātīr	Hujjat-i Qā'im
Fi'l	Hujjatan-i Muqarrab
Firdaws	Hujjatan-i Huzūrī
Fitrat	°Ibādat
Ganj-i Girān-māyah	Ibdā ^c
Ginān	Ibdā ^c i
Giryah-u zārī	°Illiyiyīn
Hā'	°Ilm
Hadīd	°Ilmu'l-asmā'
Hadīth	°Ilmu'l-yaqīn
Hadīth-i Qudsī	Imām
Halāl	Imām-i muqīm
Halqah-i dhikr	Imām-i mustaqarr
Hamd	Imām-i mustawda ^c
Haqā'iq-i °Āliyah	Imām-i mutīmm
Haqīqat	Imām-i mubīn
Haqq	Īmān
Haqqu'l-yaqīn	Inbi ^c āth
Harām	Inqilāb
Hārith bin Murrah	Iqrār

Irādah	Labūs (sing. Libās)
Ishārah	La ^l -ū Gawhar
Ism-i a ^o zam	Lāhiq
I ^o tikāf	Lām
°Izrā'īl	Lawh
°Izrā'īlī	Laylatu'l-Qadr
Jadd	Libās-i taqwā
Jamā ^o at	Ma'dhūn
Jamā ^o at-khānah	Ma'dhūn-i makfūf
Jāmi ^o atu'l-Jāmi ^o ah	Ma'dhūn-i mūtlaq
Janāh	Ma'dhūn-i akbar
Jazīrah (pl. Jazā'ir)	Ma'dhūn-i asghar
Jifān	Ma ^o lūm
Jihād	Ma ^o rifat
Jīm	Ma ^o shūq-i haqīqī
Jinn	Madhkūr
Juththah-i ibdā ^o iyyah	Mahārīb (sing. Mihrāb)
Kalimah	Majālis (sing. Majlis)
Kalimah-i Bārī	Makān
Kalimāt-i tāmmāt	Makhlūq
Kāmilīn (sing. Kāmil)	Mamthūl
Kawkab-i Durri	Manqabat
Kawthar	Maryam-i rūh
Khalq	Mawjūd
Khāsifu'n-na ^o l	Mawlā
Khayāl	Mazhar
al-Kitāb	Mazhar-i amr
Kull	Mi ^o rāj
Kun	Mihrāb
Kursī	Mīm
Lā-makān	Minhāj

al-Mīzān fī Tafsīri'l-	Qāf
Qur'ān	Qalam
Mu'akkal	Qalb
Mu'awwil	Qanūn-i kull
Mu'awwil-i Qur'ān	Qawl
Mu'mīn	Qayyimah
Mu'min-i sālik	Qiblah
Mubda ^c	Qiyāmatu'l-qiyāmāt
Mubdi ^c	Rahmān
Mubīn	Ramz
Mu ^c jizah	Rāsikhūn fī'l- ^c ilm
Mukāsir	Risālah-i Tajhīz-u Takfīn
Munājāt	Rizwān
Murabbī	Rūhu'l-hayāt
Murīd	Sābiq
Murtazā	Sabiqūn (sing. Sābiq)
Musāwāt	Sadaqah
Mustajīb	Sāhib-i juththah-i
Muwahhid	ibdā ^c iyyah
Nafs-i wāhidah	Sāhib-i amr
Nafs-i Kull	Sahib-i ta'wīl
Namāz	Salāt
Naqīb	Salawāt (sing. Salāt)
Nasir-i Khusraw (Pīr)	Sālik
Nātiq	Sāmit
Nawāfil	Sāqī
Nūn	Sarābīl
Oo manasan api	Shāh-i wilāyat
Panj Maqālah	Shāh-i mardān
Pīr Shāh	Shahādāt
Qā'imu'l-qiyāmat	Shahīd

Sharī'at	Ulu'l-'azm
Shay'	Ummu'l-Kitāb
Shaytān	Wa's-salām
Shir'ah	Wahy
Siddīq	Wajh-i Dīn
Sīn	Wajhu'llāh
Sirāt-i mustaqīm	Waliyy-i amr
Sitār	Wasāyat
Sultān	Wasī
Sunnah (or Sunnat)	Waswasah
Sūr	Wāw
Sūrah	Wazīr
Sūratu'l-Fātihah	Wilāyat
Tā'	Yā-Sin
Ta'wīl	Yaqīn
Ta'wil-i mhad-i mujarrad	Zāhir
Ta'wīlī	
Ta'wīlu'd-Dā'ā'im	
Ta'yīd	
Takhlīq	
Tālī	
Tamāthīl	
Tanzīl	
Tarīqah	
Tarkīb	
Tasdīq	
Tayr	
Thānī	
Thawāb	
Tūr	
Ulu'l-amr	

