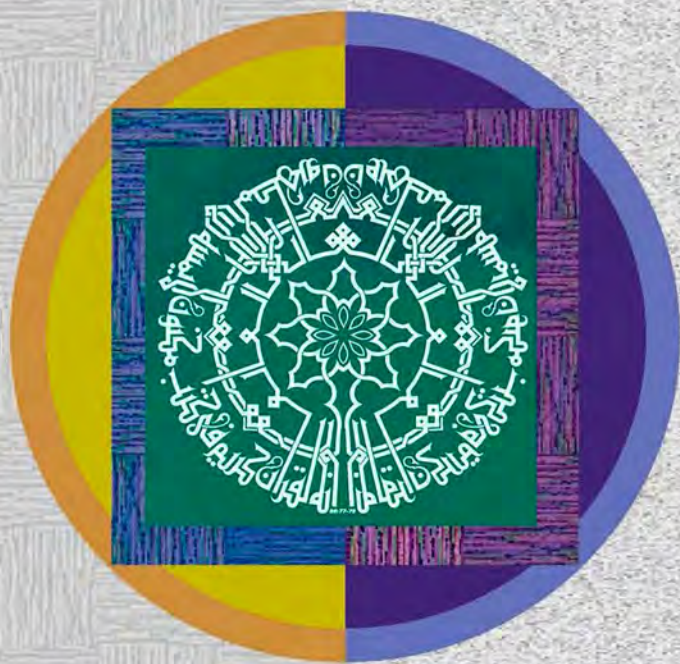


# An Introduction to

ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai's

# "The Recognition of Qā'im"



Dr. Faquir Muhammad Hunzai  
Rashida Noormohamed Hunzai

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*by*

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## “*The Recognition of Qā’im*”

by Dr. Faquir M. Hunzai

After completing his revolutionary book “*The Wise Qur’ān and the World of Humanity, Vols. 1 & 2*”, ‘Allamāh Naṣīr al-Dīn Naṣīr Hunzai, may his contribution to spiritual and intellectual upliftment continue for ever, has written this equally epoch-making three volume work, entitled “*The Recognition of Qā’im*”. The uniqueness of this book lies in the fact that the author, in the light of his arduous and luminous experience of *qiyāmat*, has unravelled the fundamental secrets that earlier Ismaili *hujjats*, *pīrs* and *dā’īs* had discussed in parables and allusions according to the requirements of their own times.

The culmination of *qiyāmat* is related to the end of cycles. The scriptures therefore state that it is a future event (15:85; 20:15; 22:7; 40:59). Our present time, however, is different. The signs mentioned in the Qur’ān and their *ta’wīlī* interpretation indicate that our current era is experiencing the conditions and states of resurrection or *qiyāmat*. To appreciate the contribution of the present book to understanding this subject, it would be appropriate to do a cursory historical survey of the doctrine of the *qā’im* and *qiyāmat*.

The doctrine of the *qā'im* and *qiyāmat*, or resurrector and resurrection, is found in almost all the religions of the world, couched in various terms such as Messiah<sup>1</sup>, *Kalki*<sup>2</sup> or *Nakalank*, *Saoshyant*<sup>3</sup>, etc. This is because all the Prophets and Messengers have invited people to the resurrector and the resurrection. In Islamic schools of thought, this concept is widely known by the term *Mahdi*<sup>4</sup> generally and by '*qā'im-i āl-i Muḥammad*<sup>(s)</sup>' or simply *qā'im* in Shi'ah Islam. Generally, the term *qā'im* means a personality in whose time the realities hidden in the *sharā'ic* (sing. *sharī'at*, law) or laws of the Prophets will be revealed. Injustice and oppression will be abolished, justice and equity will prevail and every individual will be compensated justly according to his or her deeds, as mentioned in a Prophetic Tradition: "Even if there remains of time but a single day, God will prolong it until there emerges a man, a descendant of mine, who will fill the earth with equity and justice as it is filled with oppression and injustice."<sup>5</sup>

Many *āyāts* (verses) in the wise Qur'ān and many Prophetic Traditions talk about *qā'im* and *qiyāmat* in a symbolic or allegorical way. For this reason, all schools of thought have tried to interpret these terms according to their individual beliefs and doctrines, the details of which are beyond the scope of this short article. Since the book under discussion has been

written by an Ismaili savant and <sup>°</sup>*arīf* and the aim and objective of this paper is to elaborate the Ismaili doctrine of *qā'im* and *qiyāmat*, it will focus only on the works of the Ismaili dignitaries of religion (i.e. *ḥujjats*, *pīrs*, *dā'is* and other scholars), and try to give a concise description of what they have said. Ismaili writers agree with other Muslim writers in using terms such as *Mahdī* and *qā'im-i āl-i Muḥammad*<sup>(s)</sup>. However, they have their own specific approach in the interpretation of these terms. According to them, the *qā'im* does not refer to a personality who is suddenly going to emerge from somewhere; rather, he is one of the Imams in the chain of Imamate from the progeny of the holy Prophet Muhammad, may God's blessing and peace be upon him and his progeny, i.e. he is from the direct descendants of Mawlānā <sup>°</sup>Alī and Ḥazrat-i Fāṭimah, peace be upon them both, which continues in this world. Thus, in his *Wajh-i dīn*, when Pīr Nāṣir-i Khusraw explains the *ta'wil* of the precedence of the *rukū'* over the *qunūt* and that of *Laylatu'l-qadr*, he writes that both the *qā'im* and his *ḥujjat* are from the descendants of Mawlā <sup>°</sup>Alī, peace be upon him.<sup>6</sup>

Similarly, in the light of the *ta'wilī* teachings of the holy Imams, the concept of *qiyāmat* or resurrection is not the name of a sudden event it is rather a culmination of a continuous process. It is, in a sense, retribution for an act that passes

through a process. In order to understand the Ismaili concept of resurrection, it is essential to reflect upon what Ḥaḏrat-i Mawlānā Sulṭān Muḥammad Shāh, *ṣalawātu'llāh c'alayhi*, says about creation. He writes:

“The creation according to Islam is not a unique act in a given time, but a perpetual and constant event ...”<sup>7</sup>

Since resurrection is linked with creation and creation is a perpetual and constant event, therefore resurrection too, has to be a perpetual and constant event. However, in this perpetuity, it obviously passes through numerous phases, just like the seasons of the year, each of which has its beginning and end. These events are referred to as greater and lesser resurrections. The concept of resurrection is eloquently expressed in Pir Nāṣir Khusraw's *Diwān*:

*“Huwa'l-awwal, huwa'l-ākhir, huwa'z-zāhir, huwa'l-bāṭin,  
Munazzah māliku'l-mulki ki bi-pāyān ḥashr dārad*

He is the first, He is the last, He is the manifest, He is the hidden

He, the Sovereign of the Kingdom, free from all attributes, has endless resurrections.”<sup>8</sup>

Thus, temporal resurrections have many dimensions. These include the constant, occasional and cyclical resurrections. Similarly, in the *ta'wili* teachings of the Ismaili *da'wat*, every Imam is a *qā'im* and the duration of his Imamate is a *qiyāmat*. In a cyclical sense, resurrection has two further dimensions: the minor cycle (*dawr-i ṣaghīr/dawr-i kihīn*) and the major cycle (*dawr-i kabīr/dawr-i mihīn*). The minor cycle consists of six Imams and a *qā'im*, who is the seventh Imam.<sup>9</sup> The major cycle consists of six *nātiqs* and the *qā'im*. There is also the concept of the resurrection of resurrections (*qiyāmat-i qiyāmāt*), which consists of seven major cycles, at the end of which there will be not only great spiritual changes, but also physical changes.

The continuation and culmination of the resurrection or *qiyāmat* can be elucidated by the example of a year, during which the duration of night and day change relative to each other, as the movement of the earth around the sun creates a gradual change in their respective lengths. In the northern hemisphere, the 21<sup>st</sup> of June is the longest day and the shortest night, whereas in the southern hemisphere it is the reverse. Similarly on 22<sup>nd</sup> December, the change culminates in the southern hemisphere in the form of the longest day and the shortest night. These natural phenomena are known as the summer and the winter solstices. It is obvious that this change

in the light and the heat of the sun is not in the essence of the sun itself, but has to do with the movement of the planet earth. In the same way, during the course of human history, the blessings of Divine light, known as *nubuwwat*, Imamāt and *qiyāmat*, are experienced differently by people within a cycle or from one cycle to another, particularly when God says that He is going to perfect His light (9:32; 61:8). The change from imperfection to perfection certainly does not apply to His light itself (which is inconceivable at any time), but to human beings and their gradual spiritual and intellectual development.

Prior to surveying Ismaili works, it is important to note that according to their interpretation, Islam consists of two fundamental components: *tanzil* and *ta'wil* as the word and meaning, or as the body and soul. Together, the two make the religion complete. That is to say, the *tanzilī* accounts of the Qur'ān and the Prophetic Traditions are not sufficient in themselves. The *tanzil* becomes meaningful only with the *ta'wil* upon which the wise Qur'ān places great emphasis. The task of conveying the *tanzil* to the *ummah* was completed by the Prophet but that of imparting *ta'wil* was left for his *asās*, Mawlānā ʿAlī and the Imams from his descendants as the *rāsikhūn fi'l-ʿilm* (those well-grounded in knowledge, 3:7). Since *ta'wil* is a continuing process (7:52-53; 10:39), the Imams continue to impart it till the day of resurrection (in its



specific sense). Thus, in the light of the *ta'wili* teachings of their Imams, Ismaili *dā'is* have expounded the subject of *qiyāmat* and the *qā'im* according to different exigencies and needs in different languages and idioms to facilitate the understanding of the *Jamā'ats* at various times and places, but keeping intact the central concept of the continuity of the Divine light in all of them.

The following is a list of some of the books in which *qiyāmat* and the *qā'im* are mentioned:

Sayyidnā Abū Ḥātim Rāzī,

*al-Iṣlāḥ, az-Zinah, A'tāmu'n-Nubuwwah*

Sayyidnā Abū Ya'qūb Sijistānī,

*al-Bāhirah, Ithbātu'n-Nubuwwāt, al-Maqālid,*

*al-Yanābi'*

Sayyidnā Qāzī Nu'mān,

*Sharḥu'l-Akḥbār, Asāsu't-Ta'wil, Ta'wilu'd-Da'ā'im,*

*Iftitahu'd-Da'wah*

Sayyidnā Ja'far bin Manṣūru'l-Yaman,

*Sarā'ir wa-asrāru'n-Nuṭaqā', Ta'wilu'z-Zakāt,*

*al-Kashf*

Sayyidnā Hamīdu'd-Dīn Kirmānī,

*Rāḥatu'l-'Aql, ar-Riyāz*

Sayyidnā al-Mu'ayyad fi'd-Dīn Shirāzī,

*al-Majālis al-Mu'ayyadiyyah*

Sayyidnā Nāṣir Khusraw,

*Shish Faṣl, Wajhu'd-Dīn, Khwān al-Ikhwān, Gushāyish  
wa-Rahāyish, Jāmi<sup>c</sup> al-Ḥikmatayn, Zādu'l-Musāfirin,  
Dīwān-i Ash<sup>c</sup>ār*

Sayyidnā Khwajah Naṣīru'd-Dīn Ṭūsī,

*Rawḏah-yi taslim*

Sayyidnā Ra'is Ḥasan,

*Dīwān-i Qā'imīyyāt*

Sayyidnā Abū Ishāq Quhistānī.

*Haft Bāb*

Sayyid Suhrāb Walī,

*Tuhfātu'n-Nāzirin*

Similarly, our *Pirs* in the Indo-Pak subcontinent, such as Sayyidnā Pīr Sadru'd-Dīn, Sayyidnā Pīr Ḥasan Kabīru'd-Dīn, Sayyidnā Pīr Shams have written about *qiyāmat* and the *qā'im* in their ginans.<sup>10</sup>

The gist of their teachings is that whatever has been mentioned about the *qiyāmat* and the *qā'im* in the Qur'ān and the Prophetic Traditions is true, but, as has already been mentioned, not in its *tanzīlī* or allegorical form, but in its *ta'wīl*, the esoteric meaning contained in the parables and

allegories. Explaining this position, Sayyidnā al-Mu'ayyad fi'd-Dīn Shirāzī quotes a *Ḥadīth* about *Laylatu'l-qadr* and shows the incongruity of its meaning if taken literally. The *Ḥadīth* states: “On this night the devils are in fetters and in prison and every harmful thing is prevented”.<sup>11</sup> He says: “If this is understood in a literal sense, as people tend to do, it has no meaning (*ḥaqīqah*), because on that night the infidels, who are the followers of the devils, neither refrain from their disbelief, nor do they abandon their harm, just as the vicious and poisonous beasts and reptiles do not cease their stinging, nor do they stop their. Thus, the reality of this is with respect to its meaning or *ta'wīl*, not with respect to its exoteric words, because it is only those who are attached to that noble *ḥadd* [i.e. *Laylatu'l-qadr* who is a spiritual rank] who are secure and protected from the insinuations of the devils who slander and harm the souls, just as the poisonous animals harm the bodies”.<sup>12</sup>

Knowledge for a united humanity

Thus, whatever has been mentioned about the *qā'im* and the *qiyāmat* in the Qur'ān and *Ḥadīth*, such as the exchange of the heavens and the earth (14:48), the illumination of the earth by the light of its Lord (39:69), bringing forth of the *dābbatu'l-arḍ* and its speaking (27:82), unleashing of Gog and Magog (21:96), etc. their real meaning is to be found in *ta'wīl* and not

in *tanzil*, as the latter mostly consists of parables and allegories, which cannot be taken literally.

The wise Qur'ān links the *qiyāmat* with time; in fact they are both the same reality. Therefore the word *as-sā'ah* (watch, clock, time) is used as a synonym of *qiyāmat*. It is therefore important first to understand the temporal creation of six days and on the seventh day the establishing of equality on the Throne (10:3; 25:59; 32:4) in the light of *ta'wil*. In a *tanzili* sense such verses lead to insoluble questions and contradict those other verses in which God says that whenever He wills to create something, He only has to utter “*Kun*” (Be!). Moreover, if the earth, sun, moon, etc, did not exist in the beginning, how did God measure the days of creation? Measurement of days on our planet depends on the rotation and revolution of the earth around the sun. Thus, we have to search for their meaning in the *ta'wil*. From the *ta'wili* point of view, the days mentioned in the Qur'ānic verses about creation are not the customary days as usually understood, rather they are the parables of the major and minor cycles in which God continues to create the world of religion, called the week of religion, *usbū' al-dīn* (in Arabic) or *haftah-yi dīn* (in Persian).<sup>13</sup> In the case of a major cycle, the week of religion consists of six *nātiqs* (law-giving Prophets) and the *qā'im*. A minor cycle consists of six Imams and a *qā'im* within a major cycle, as in our own major cycle of

the holy Prophet, seven cycles or sets of seven *jāmahs* or persons of the Imams have taken place.

Thus, the seven days symbolise the seven days of the world of religion, which are the six *nātiqs* and the *qā'im*. Of these, the six days constitute the days of work and the seventh is the day of retribution or recompense. In our great cycle, these seven days are Ḥaẓrat Adam, Ḥaẓrat Noah, Ḥaẓrat Abraham, Ḥaẓrat Moses, Ḥaẓrat Jesus and Ḥaẓrat Muhammad and the *qā'im*, each having a duration of approximately one thousand years, as the Qur'ān (22:47) says: “Verily, a day with your Lord is as a thousand years of what you reckon.” The first six days belong to the *shari'at*, that is, in each of those cycles, a *nātiq* or great Prophet comes with a Book and promulgates a *shari'at* and every following *nātiq* modifies the previous *shari'at* according to the new conditions and circumstances. After the sixth *nātiq* the cycles of *shari'at* come to an end and no room is left for a new *nātiq*. The cycle of *qiyāmat* starts when the sixth *nātiq*'s cycle ends. The lord of *qiyāmat* is not a lord of a new *shari'at*, rather he is the lord of reckoning and therefore he will take account of all the deeds and actions and reward accordingly.<sup>14</sup>

It is necessary to note that *qiyāmat* is a spiritual act, therefore it cannot be perceived by the external senses and hence the noble Qur'ān uses the phrase “*lā yash'urūn* (they are not aware)”

(12:107; 43:66) in relation to the common people and the event of *qiyāmat*. That is, the ordinary people have no knowledge of resurrection, it is only the possessors of *ta'wīl* and the *ʿarīfs* who are aware of it. In Ismaili history, the *dāʿīs* in the light of *ta'wīl* of the Qurʾān have made many prophecies about *Ḥaẓrat-i qā'im* and *qiyāmat*. One of the differences between the *qā'im* and other Imams is that the *ḥujjat* of every Imam comes after him, but the *qā'im's ḥujjat* will come before him, that is his father will be his *ḥujjat*. This *ḥujjat*, because of his association (*muqāranah*) with the *qā'im*, will be like *Laylatu'l-qadr*, which is better than a thousand months, namely the *qā'im's ḥujjat* will be better than a thousand Imams. Sayyidnā al-Muʾayyad fi'd-Dīn Shirāzī says that the *qā'im's ḥujjat* will be the lord of universal *ta'wīl* (*al-bayānu'l-kullī*) and the real unveiling (*al-kashf al-ḥaqīqī*)<sup>15</sup> and the perfection of the Prophets and the *qiblah* of their souls and intellects.<sup>16</sup>

In short, the works of earlier *dāʿīs* are full of such realities. However, their time was far away from the specific *qiyāmat* or the *qiyāmatu'l-qiyāmāt* and thus it did not demand a clear-cut exposition; therefore they mentioned the *qā'im* and *qiyāmat* only in allusions and metaphors. For instance, Sayyidnā Shirāzī in his *ta'wīl* of verses (12:47-49) with regard to shortage and abundance of knowledge, compares the *qā'im's* cycle to the

year of abundant water and prosperity and the previous cycles to the years of severe drought and hardship.<sup>17</sup>

Our time is the beginning of the cycle of *qiyāmat* in the light of its portents<sup>18</sup> mentioned in the Qur’ān and the *Ḥadīth*. Thanks to God, in our time, the way <sup>°</sup>Allāmah Naṣīr al-Dīn Naṣīr Hunzai, a perfect <sup>°</sup>*arīf* has explained the realities of its recognition are indeed the blessings of this auspicious time. In previous times, those *āyāt* (signs), which Allah had promised to show in the *āfāq*, or the external world, and *anfūs*, or the internal world, were not shown as they are being shown in our times (41:53). He writes in the introduction to his book *Balance of Realities*: “In this book, I have discussed the problems which our age encounters or is going to encounter. For, in solving such problems lies not only the proof of the veracity and eminence of religious sciences, but also goodwill for humankind. Most of the problems discussed here are such that they have not been explicitly solved by the authorities in religion (in the past), because their time did not demand their solution. Therefore, they kept such realities concealed in allegories and parables, so that they may be revealed at the right time.”<sup>19</sup>

<sup>°</sup>Allāmah Ṣāhib, in the light of his spiritual experiences, says that the *qiyāmat* in which God had promised to show His signs

in the *āfāq* and the *anfus* has already begun. According to him, all the unprecedented discoveries and inventions in material science of recent human history are those very signs of God, which He shows in the external world, and soon He is going to show His signs in the internal world, i.e. within the personal worlds. It is in this sense that the title of one of the subjects discussed in his abovementioned book is: “The atomic cycle is linked with the spiritual cycle”.<sup>20</sup> The subject of the *qā'im* and *qiyāmat* has been discussed in almost all his works over the past six decades, however he has discussed it most extensively in his *Balance of Realities*. In this book he says: *Qiyāmat* is the watch of God, for which the Qur'ānic term is *as-sā'ah* (hour). The foundation of *as-sā'ah* or hour is a second or *lamḥu'l-baṣar* in Qur'ānic terminology. However, seconds accumulate into minutes, hours, days, weeks, months, years, decades, centuries, millennia, cycles, etc. In other words, *sā'ah* or *qiyāmat* is a perpetual and constant process from which are created various kinds of minor and major *qiyāmat*s or resurrections, such as constant resurrection, occasional resurrection, personal voluntary resurrection, personal involuntary resurrection, collective resurrection and cosmic resurrection. In addition to these there are other great resurrections, such as a planet leaving its axis and going to the border of the universe, or a planet entering the universe from its border, or a planet falling into the sun and being consumed,



or the creation of a planet from the sun, or the dissolving of the entire universe into prime matter and its re-creation, etc.<sup>21</sup>

Similarly, in another of his works “*Kūzah-yi Kawthar*”, he has explained the continuation of the cyclical resurrection in the world of religion in a very wisdom-filled way with reference to verse (3:55), in which God says to Ḥazrat Jesus: “I will make those who follow you superior to those who disbelieve until the day of resurrection.” He argues that the wisdom in this verse is that according to the promise of Allah, with respect to religious (argumentation and demonstration) the Christians remained superior over their opponents until the end of the time of the six Imams of the cycle of Jesus. When the seventh Imam appeared the resurrection of Christianity took place, because the seventh Imam or the Prophet of Islam brought a new Book and a new *shari<sup>c</sup>at*. Thus, God fulfilled His promise to Jesus. If we refuse to interpret this blessed verse in this way and insist that a resurrection has not occurred in Christianity, one cannot accuse the Christians of not accepting the invitation of Islam, because according to the promise of God they have the right of superiority over their opponents. Would any thinking Muslim accept such an interpretation? Not at all.<sup>22</sup> [because in the same *sūrah* of the Qur’an, in verse 3:110 God addresses the Muslims and says: “You are the best community that has been brought forth for humankind.”] He concludes from the above

explanation that clearly, at the advent of the seventh Imam, a resurrection takes place in the *shari'at* of every *nātiq*. Further, the principle is that whenever a resurrection takes place, whether minor or major, voluntary or involuntary, individual or collective, it occurs unconsciously without any fanfare.<sup>23</sup>

In short, °Allāmah Ṣāhib has shed light on every aspect of *qiyāmat* or resurrection and has openly explained all those realities and secrets, particularly of the *hujjat-i qā'im*, *Ḥazrat-i qā'im* and *khalifah-yi qā'im*, which were only alluded to by the previous *hujjats* and *dā'is*. In another work “*Qur'ānī Minār*”, he elaborates on the present cycle and says that it is the last of the seven major cycles, in which great events and miracles will take place: there will be international unity and harmony, the planet earth will be an example of paradise, the light of Islam will spread throughout the world, spiritual sciences will be accessible to all and people will be able to use UFOs to travel to other planets. Also there will appear from staunch *mu'mins* miracles similar to those of the *awliyā'ullāh* (the friends of God) in previous times.<sup>24</sup> He continues: “It is imperative to know these wisdom-filled prophecies in their true sense, which are related to the great changes and progress of the cycle of resurrection.”<sup>25</sup>

*Al-ḥamdu li'llāh!* °Allāmah Ṣāḥib, as the supreme *naqīb* of the cycle of this grand resurrection, has sacrificed his pious and pure life in order to explain these wisdom-filled prophecies to his °*azizān* (students), the Ismaili *Jamā'at* and humanity at large through his prolific works and lectures. He also helps them to understand their spiritual experiences in the form of observations and luminous dreams, as he says:

*Mērē qā'im nē mujhē lōgōñ sē qurbān kar diyā*

*Is khalilī kām sē duniyā kō ḥayrān kar diyā*

My *qā'im* sacrificed me for the sake of people

He bewildered the people by this *khalil-like* (i.e. Ḥaḏrat Abraham<sup>(c)</sup>'s) sacrifice.<sup>26</sup>

His over a hundred books in prose and poetry testify to this fact. By a careful study of these works one comes to the conclusion that they contain the gist and essence of the works of the previous *ḥujjats*, *pīrs* and *dā'īs*, as well as the additional knowledge of resurrection, such as the sacred Sanctuary, the realities of the personal world, the importance of the forehead in the personal world, conscious and unconscious resurrection, higher “I” and lower “I”, etc. As mentioned already, all his works contain the explanation of one or more aspects of resurrection. However, in addition to the *Balance of Realities*, which he wrote in 1962, his two recent works “*The Wise*

*Qur'an and the World of Humanity, Vols 1 & 2*" and "*Recognition of Qā'im*" in three volumes are of paramount importance in recognising the position of the *qā'im* and the nature of the present cycle, since the wisdom-filled prophecies mentioned above are explained in these works. He further not only explains the meaning of terms such as *hujjat-i qā'im*, *ḥaẓrat-i qā'im* and *khalīfah-yi qā'im*, but also identifies them. The credit of divulging this supreme secret, which had continued in extreme confidentiality from tongue to ear from the time of Ḥaẓrat Adam till our time, redounds to ʿAllāmah Ṣāhib. To disclose such a secret and to impart such knowledge is only possible when someone merges in *ḥaẓrat-i qā'im* and attains the rank of *ḥaqqu'l-yaqīn* in *ḥaẓīrah-yi quds* or the sacred Sanctuary. His works show that he has all those sublime qualities and virtues of an exemplary *mu'min*, which our holy Imams and particularly Ḥaẓrat-i Mawlānā Sulṭān Muḥammad, *ṣalawātu'llāhi ʿalayhi*, mentioned in his *farmāns* and thus he has become the supreme living and speaking miracle (*āyat*) of *ḥaẓrat-i qā'im*.<sup>27</sup> Otherwise, how is it possible for his tongue and pen to scatter such lustrous and precious pearls of *qā'im-shināsī* or the recognition of *qā'im* when he hails from a place like Hunza, which was deprived of knowledge and learning, because prior to the Diamond Jubilee in 1946 of Ḥaẓrat-i Mawlānā Sulṭān Muḥammad, *ṣalawātu'llāhi ʿalayhi*, that brought the blessing of schools in most of the villages of

Hunza, there was only one primary school in the capital Baltit, and prior to 1913 even that did not exist?<sup>28</sup> His literary achievements have astonished the people of the world and dazzled their eyes with the resplendent light of his knowledge and wisdom.

Thanks to Allah for His favours and munificence!

O Mawlā! Bless us with his pure long life and illumine our intellects through his lights of *ma<sup>c</sup>rifat*. *Āmin!* O the Lord of the worlds!



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<sup>1</sup> J. R. Hinnels (ed.), *Dictionary of Religions* (Harmondsworth, 1994), p. 212.

<sup>2</sup> Mihr <sup>c</sup>Abdu'l-Ḥaqq, *Hindū Ṣanamiyyāt* (Multan, 1993), p. 254-56.

<sup>3</sup> *Dictionary of Religions*, p. 127.

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<sup>4</sup> Abū Dāwūd, *Sunan* (Riyād, 1992), p. 601, *Aḥādīth*, 4282-4290; Muḥammad Tayjānī, *Ḥukm-i Adhān* (Tehran, n.d.), pp. 306-16.

<sup>5</sup> Abū Ḥātim Aḥmad ibn Ḥamdān Rāzī, *Kitābu 'l-Iṣlāh*, ed. H. Mīnūchehr (Tehran, 1998), p. 61; Nāṣir-i Khusraw, *Shish Faṣḥ* or *Six Chapters*, ed. & trans. W. Ivanow (Leiden, 1949), p. 39.

<sup>6</sup> Nāṣir-i Khusraw, *Wajh-i Dīn*, ed. Gholam-Reza Aavani (Tehran, 1977), pp. 176, 253-54, 260-61; cf. Ḥamid al-Dīn Kirmānī, *Rāhatu 'l-<sup>c</sup>Aql*, ed. M.K. Ḥusayn and M.M. Ḥilmī (Cairo, 1952), p. 431.

<sup>7</sup> Sulṭān Muḥammad Shāh (Imām), *The Memoirs of Aga Khan* (London, 1954), p. 175.

<sup>8</sup> Nāṣir-i Khusraw, *Diwān-i Ash<sup>c</sup>ār*, ed. Nasr Allah Taqawī (Tehran, 1367 A.H. Solar), p. 134.

<sup>9</sup> Abū Ya<sup>c</sup>qūb Sijistānī, *Ithbāt al-nubū'āt*, ed. <sup>c</sup>Ārif Tāmīr (Beirut, 1982), pp. 181-82, 193.

<sup>10</sup> Pīr Sadru'd-Dīn, *Collection of Ginans*, Ismailia Association for India (Mumbai, 1960), p. 84: “*Qā'im Mahdi Shri Islamshah ne shrevo*”; p. 229: “*Eji Ginan maharas bhane Pir Sadardin, Naklanki agad hoyashe jire*”; Pīr Ḥasan Kabīru'd-Dīn, *Collection of Ginans*, Ismaili Printing Press (Mumbai, n.d.), p. 99: “*Eji tiyañ Qā'im qaji thai besashe, ane rupe Arabi jan; Qasam Shah namej rakhshhe, ane NarNaklankinu avtar*”. Other Ginans that speak of Qaim include: Pīr Sadru'd-Dīn: *Juthi re duniya, Pranido chhe matinu, Jitivar vaje vira, Namo te Shah nur, Hame umaya ne qayam paya, Sami rajo aave, Phirat neja tambal vaajashe, Dhandhukarma aape, Jirevala Pat mandavine* etc. Pīr Ḥasan Kabīru'd-Dīn: *Aash tamari shri ho, Jago jago bhaida em shah, Qayam Mahedi Ali raho hasedha* etc.

<sup>11</sup> Al-Mu'ayyad fi'l-Dīn Shirāzī, *al-Majālis al-Mu'ayyadiyyah*, ed. M. Ghālib (Beirut, 1984), III, 11.

<sup>12</sup> *al-Majālis al-Mu'ayyadiyyah*, III, 11; See also: Tirmidhī, *Jāmi<sup>c</sup>* (Riyād, 1999), p. 174, *Ḥadīth* 282.

<sup>13</sup> Shafique N. Virani, “The Days of Creation in the Thought of Nasir Khusraw” in *Nasir Khusraw: Yesterday, Today*,

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*Tomorrow*, ed. S. Niyozov and R. Nazariev (Khujand 2005), pp. 74-83.

<sup>14</sup> *Wajh-i Dīn*, pp. 62-63; Nāṣir-i Khusraw, *Jāmi<sup>c</sup> al-Hikmatayn*, ed. M. Mu<sup>c</sup>in and H. Corbin (Tehran/Paris, 1953), pp. 163-65.

<sup>15</sup> Al-Mu'ayyad fi'l-Dīn Shirāzī, *al-Majālis al-Mu'ayyadiyyah*, ed. Ḥātim Ḥamīd al-Dīn (Oxford, 1407 A.H.), II, 612.

<sup>16</sup> *Ibid.*, III, 8.

<sup>17</sup> *Ibid.*, II, 589-90.

<sup>18</sup> For the portents of the great Resurrection or the Resurrection of resurrections see specifically the Qur'ānic verses 41:53 and the entire *Sūratu 'l-Qiyāmah* (75), particularly verses 8-9 in the light of Ismaili *ta'wil* or esoteric interpretation. See also Mawlānā Sulṭān Muḥammad Shāh's *Memoirs*, pp 1-2: "My life in many ways has been a bridge across vastly differing epochs. ... In my youth the internal combustion engine was in its early, experimental phase, and the first motor-cars were objects of ridicule; now we all take supersonic jet propulsion for granted, and interplanetary travel is far more seriously discussed today than was even the smallest flying venture at a time when I was quite grown up and had already lived a full and active life. I had the great honour of knowing Lord Kelvin, in his time the greatest physicist in the world; he assured me solemnly and deliberately that flying was a physical impossibility for human beings and quite unattainable."; Mawlānā Sulṭān Muḥammad Shāh's Reply to the Address given by The African Legion, Cairo, 20th February, 1955: "You referred to my seventy years Imamāt which, indeed, is unique in the history of the 48 Ismaili Imams by its long duration, but also it began in another world, the world of horse carriages and candle lights, and today we are in the world of nuclear power, physics, jet air travel and serious discussion amongst the most learned as to how and when we can visit the stars and the moon."

<sup>19</sup> Naṣīr al-Dīn Naṣīr Hunzai, *Balance of Realities* (Karachi, 2001), pp. 8-9.

<sup>20</sup> *Ibid.*, pp. 40-41.

<sup>21</sup> *Ibid.*, pp. 10-22.

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<sup>22</sup> Naşir al-Dīn Naşir Hunzai, *Kūzah-yi Kawthar* (Karachi, 1994), p. 18.

<sup>23</sup> *Ibid.*, pp. 18-19.

<sup>24</sup> Naşir al-Dīn Naşir Hunzai, *Qur'āni Minār* (Karachi, 1990), p. 220.

<sup>25</sup> *Ibid.*, pp. 221.

<sup>26</sup> Naşir al-Dīn Naşir Hunzai, *Diwān-i Naşiri* (Karachi, 2004), p. 84.

<sup>27</sup> On the real status of the human soul one has to reflect on the famous *farmān* of Mawlānā <sup>c</sup>Alī: *Man <sup>c</sup>arafa nafsahu faqad <sup>c</sup>arafa rabbah* (He who recognises his soul, recognises his Sustainer). For an elaboration of this *farmān* and much more, study the *farmān* on *uṣūl-i dīn* (fundamentals of religion) of Ḥaẓrat-i Mawlānā Sulṭān Muḥammad Shāh of Daressalam, 1899. Also study carefully his *Memoirs* pp. 176-77: “Islamic doctrine goes farther than the other great religions for it proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself. Every individual, every molecule, every atom has its own spiritual relationship with the All-Powerful Soul of God. But men and women, being more highly developed, are immensely more advanced than the infinite number of other beings known to us. Islam acknowledges the existence of angels, of great souls who have developed themselves to the highest possible places of the human soul and higher, and who are centres of forces which are scattered throughout the Universe.”, and the last sentence on the final page 335: “And in the highest realms of consciousness all who believe in a Higher Being are liberated from all the clogging and hampering bonds of the subjective self in prayer, in rapt meditation upon and in the face of the glorious radiance of eternity, in which all temporal and earthly consciousness is swallowed up and itself becomes the eternal (author’s emphasis)”.

<sup>28</sup> Riyāz Aḥmad Khān (Rājah), *Wādī-yi Hunzā* (Gilgit, 2003), p. 67.





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