

Flowers of Paradise

Bihishte Asquring

©Allāmah Naṣīr al-Dīn Naṣīr Hunzai

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(Bihishte Asquring)

By

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INTRODUCTION

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

1. The verse (2:30) in which God pronounces the vicegerency of Ādam (a.s.), the verse (3:33) which is related to the selection (by God), the verse (4:54) according to which God granted the Book, wisdom and the great kingdom to the progeny of Ibrāhīm (a.s.) (and the progeny of Muḥammad s.a.), and the verse (35:32), in which it is clearly mentioned that every Prophet and Book has an heir, the verses (5:15, 7:157, 9:32, 4:174, 57:28) in which the 'Revealed Light (*nūr-i munazzal*)', which is always with the Wise Qur'ān, is mentioned and the verses which are related to the Imām, Imāmat and guidance (whose brief explanation can be found in my book "Recognition of Imām"), these and other such verses hold the position of the fundamental and permanent laws of religion. All these verses necessitate that we should attain the bliss of the friendship and love of God and the Prophet through the Imām of the time.

Knowledge for a united humanity

2. Does the fact that in the Wise Qur'ān, there is not only knowledge but also wisdom, which is more noble and higher than knowledge, need any proof? Thus he who is given wisdom is given abundant goodness (2:269). In that state, knowledge also appears in its best form. And in order to attain this magnificent Divine gift of knowledge and wisdom, it is necessary to enter the city of knowledge and wisdom of the Holy Prophet through his living and spiritual door, which is present in every age and which is the Imām

of the time, *ṣalawātu 'llahi °alayhi*.

3. The love of God and His beloved Prophet is possible through the intermediary and that great and exalted intermediary and means is the exalted Imām. For, God, the Knowing, the Wise, has encompassed all things (of religion, soul, intellect and knowledge) in the Manifest Imām (36:12) and among them, the love of God and the Prophet takes precedence over the others. This love is the most powerful revolutionary miracle. However, it should be noted that the teachings of the Prophet are by degrees. Among the Prophetic Traditions, you may find a special collection related to the recognition and love of Mawlā °Alī. But how is it possible that such important Prophetic Traditions, which contain the permanent and lasting interpretation of the Qur'ānic verses, be confined only to the personality of Ḥaẓrat Murtaẓā °Alī (a.s.)? Therefore, whatever has been said about the Commander of the faithful, °Alī in the Qur'ān and Ḥadīṣ, has also been said about the Imām of every time. For Murtaẓā °Alī is the title of Imāmat, or in other words, by °Alī is meant the light of Imāmat.
4. Ḥaẓrat Mawlā °Alī (a.s.) says: “*Ana 'l-asmā' u 'l-ḥusna 'llati amara 'llāhu an yud°ā bihā* (I am the most beautiful names of God, by which Allāh has commanded to invoke Him)” (*Kawkab-i Durri*, p. 200). Similarly, Ḥaẓrat Imām Ja°far as-Sādiq says: “*Wa 'llāhi naḥnu 'l-asmā' u 'l-ḥusnā* (By God! We (i.e Imāms) are the most beautiful names of God)”. Interpreting this supreme guidance, Ḥakīm Pīr Nāṣir-i Khusraw (may God sanctify his secret), says:

*Bar jān-i man chu nūr-i Imām-i zamān bi-tāft
Laylu's-sarār būdam-ū shamsu'z-zuḥā shudam
Nām-i buzurg Imām-i zamāna'st zīn qibal
Man az zamīn chu zuhrah badu bar samā shudam*

“When the light of the Imām of the time shone on my soul; (even though) I, who was the dark night (of negligence and ignorance before this) became the bright sun (because of this light).

Since the ‘Supreme Name’ (of God) is the Imām of the time, therefore because of (his spiritual power) I (flew and) reached the heaven (of spirituality) like Venus”.

5. See also *Wajh-i Dīn* (Guftār 14) by Ḥakīm Pīr Nāṣir-i Khusraw, in which he says: ‘Supreme Name (*ism-i buzurg*)’ first and foremost is the Holy Prophet and then the pure Imāms. It is because of this that the *wilāyat* of the Imāms of guidance is incumbent and obligatory and the means of *wilāyat* is the Imām of the time.

Knowledge for a united humanity

6. When and where it is an established fact that the love of God is possible through the Prophet and that of the Prophet, through the Imām of the time, then with firm conviction and certitude, we must progress in the blessed and wisdom-filled love and friendship of the pure and holy Imām(s), so that we may be enriched with the spiritual and the other-worldly wealth of the pleasure of God. Praise be to God, Who has bestowed very great favours upon the lovers of ʿAlī of the time.

7. This book '*Bihishte Asquring*' or 'Flowers of Paradise' consists of sixteen Burushaski, one Persian, two Urdu and four Turkish poems. In addition, it also consists of four important articles. You may be surprised that this and some other books of mine are published in my own handwriting, without being written by a calligrapher, despite the fact that my handwriting is completely devoid of the beauties of calligraphy. Nonetheless, it was an old desire of both respected President Fatah Ali Habib and President Muḥammad Abdul Aziz that, in order to keep an historical record, some books should be published in the original handwriting as a specimen. Another special reason for this was that the research scholars give extreme importance to the original copy of an important book which is written in the author's own hand. For, sometimes in calligraphy, some words may be altered wittingly or unwittingly and despite proof reading, it is possible for some mistakes to remain. The original, however, is free from such mistakes and remains intact.

Knowledge for a united humanity

8. It has always been the fundamental and firm belief of the Ismā'īlī Ṭarīqah that the exalted Imām has two doors, one external and the other internal. Thus, every *murīd* of the holy Mawlā always yearns that both of them may always remain open for him. This bliss and greatest mercy perhaps may be possible for some, but it is extremely difficult for all. Nonetheless, it is my firm faith that the luminous prayer of the Imām of the time is such a universal, ever-reaching and ever-embracing power that it can always miraculously help

in all good deeds.

9. Think well about this blessed Farman of Ḥaẓrat Mawlānā Imām Sultān Muḥammad Shāh (a.s.), which he had made on 10th March, 1940, from the radio of undivided India: “I pray for all friends and devotees of the Jamā’ats of the Northern Frontiers of India, such as Chitral, Hunza, Gilgit and Badakhshan. Be sure that the light of my love and kindness will shine on the entire Jamā’at of Hunza. Men, women, small, big, young and old, all are my spiritual children. I never forget and will never forget you, both in this world and in the next. Try to give education to your children and try to learn European languages and English. Obey the ruler of the time and be kind to children and subordinates.”

10. In this exalted Farman, the holy Imām with his luminous prayer has blessed all the Jamā’ats of the Northern Areas. We should reflect on this blessed Farman: What does it mean that the holy Imām always prays? And what would be the colour and form of the light of love and kindness of Mawlā when and where it shines? Or what would be its sign? Is it the same pure love which is mentioned in the Qur’ān and the Ḥadīṣ? And what does the light mean? Does not it imply the prophecy of the blessing of the holy visit of the Imām of the time? Is it not the mention of the establishment of the holy institutions? Is there not also an allusion to the worldly and spiritual knowledge? Certainly.... Is there not in it the mention of the light of praise and glorification of the true Imām? Why not?

11. This book is named “Flowers of Paradise”, because here there is an everlasting Paradise of the recognition of the pure and wisdom-filled love of God, the Prophet and the Imām, in which the ever-fresh flowers of love and devotion undoubtedly emit the sweet smell for the lovers of light. Thus, those mu’mins who smell the fragrances of such flowers are greatly blessed and fortunate.
12. It was the desire and request of our dearest friends and associates, particularly, President Fatah Ali Habib, President Muhammad Abdul Aziz, Noor Ali and his begum, Yasmin, Coordinator of Houston, that the Burushaski *manāqib* should be translated into Urdu and other languages. Praise be to Allāh, now some of them are going to be published with a translation. Further, in order to make this book more interesting and useful, four important articles are also included, which are: One of Our Wonderful Traditions, Gift of the Qur’ānic Gems, Three Amazing Questions and A Luminous Dream.
13. O *mu’mins*, let us with firm conviction, utmost humility, indigence and sincere intention, pray always and every moment that, may we be blessed with the exalted prayer of the holy Imām which embraces the pleasure of God and the Prophet and in which is hidden everything.

Nāṣir al-Dīn Nāṣir Hunzai

Karachi,

8 Rajabu ’l-murajjab, 1408/27th February, 1988.

One of Our Wonderful Traditions

Several fortunate and faithful friends gathered in an auspicious spiritual assembly on a blessed night for the sake of the acquisition of religious knowledge and *'ibādat*. This sacred and pleasant assembly of our *Ṭarīqah*, which was unforgettable and of historical importance, began on the evening of the 23rd September, 1989 and continued for approximately four hours. The assembly which was held in the hall of the office of Khānah-yi Ḥikmat, was completely packed. Gathered in this assembly were the well-known reciters of *manqabat* (the praise of the Prophet and the Imāms) of the Northern Areas. In the Northern Areas, indeed it was the first time that a video of this sacred traditional assembly was officially taken, for the sake of centralised research of the Ismā'īlī Ṭarīqah. I was requested to shed some light on the sacred tradition of the recitation of *manqabat* in this memorable assembly. The following is the text of the speech (with the variation of some words), in which I have tried to comply with the request:

All of us who have gathered here today and at this time, are trying to revive some of the sacred traditions of this area in the light of science. As the respected Secretary, Mr. Ghulam Qadir, according to whose desire and request, I stand here to say a few words about this sacred tradition, has said in his introductory speech, that today's blessed assembly is the assembly of the recitation of *ginān* or *manqabat* or *qaṣīdah*. For, all these words have the same meaning.

I would like to tell you sincerely what a great role this sacred tradition has been playing in our history. I would like to say without any hesitation and reluctance, that this sacred tradition of the

recitation of *ginān* or *manqabat*, has enriched our fathers and forefathers with the luminous wealth of the soul of faith (*rūḥu'l-īmān*). That is to say, all those Ismā'īlīs who have entered the circle of the *da'wat* of Pīr Nāṣir-i Khusraw (may God sanctify his soul) have received a greater part of their religious life from this wisdom-filled tradition. As you know, the light of knowledge has come to this area after long ages. Therefore, the question arises that in those ages when there was no light of knowledge, how was this great vacuum filled and what (took the place of knowledge)? The answer is that it is this tradition of the recitation of *qaṣīdah* or *manqabat* which played the initial and essential role of *da'wat* and *tablīgh* and knowledge and wisdom. This is the least which can be said about this tradition.

Indeed, this tradition has kept us all alive and unwavering in religious spirit. Had there not been the reciters and the recitation of *manqabat*, then perhaps we would not have remained alive in the soul of faith. Further, having once attained the soul of faith, if we did not have this tradition, we would have gradually perished. This, however, does not mean that we would have perished physically. Not at all. Rather, we would have perished with respect to the faith. Therefore, we admit that it is the recitation of *manqabat*, through which the soul of faith is breathed in us. This soul of faith can also progress and turn into the soul of love (*rūḥu'l-īshq*). You know that the recitation of *manqabat* includes every kind of praise and glorification of the exalted Imām, and hence it is the best means of his sacred love. Thus, this sacred tradition undoubtedly is the fountainhead of all religious powers from which the soul of faith and the soul of love of *mu'mins* always attain nourishment, strength and light. Therefore, we should always respect this tradition and record

and preserve it with the help of the present day scientific instruments.

The assembly of the recitation of *manqabat* is a religious school in which the *mu'mins* of every level find the strength of faith and soul. Further, I would like to say that in every *mu'min*, there are three great things: the soul of faith, the love of Mawlā and the intellect. All the three are higher than the body. The foundation of the soul of faith is on the belief and all the things related to the faith; the soul of love depends and subsists on the teachings which are contained in the exoteric and esoteric aspects of the poems in praise of the Imām of the time, i.e. the practical *qaṣā'id*, *manāqib* and *gināns* and the intellect depends and subsists on the knowledge of the realities and gnosés contained in the praise of the Imām of the time. The praise of the Imām is such an important and magnificent subject, that it can embrace the discussion of all the realities and gnosés which are the bounties of the world of intellect.

The Imām of the time, *ṣalawātu'llāhi 'alayhi*, is the Supreme Name of God. It is because of this that, when a true lover of the holy Mawlā recites or hears a *manqabat* about him (the holy Mawlā), the shivering and shaking takes place in his fortunate soul, which is the sign of receiving the effect of the rays of the light of love. For, to come to the extreme proximity of the beauties of the living Supreme Name of God and to bear the heavy burden of the manifestations of the light of his love, means to bear the individual Resurrection partially. It is extremely astonishing that the Resurrection is also in instalments, big and small.

You might have heard that in the event of the Resurrection, the *ṣūr*

of Isrāfil plays a very great role. In fact, the very event of the Resurrection depends on the sounding of the *ṣūr*. Similarly, when the strings of the sacred *rubāb*, with the stroke of the plectrum, start to modulate the Dāwūdian melody and the tambourine, with its alluring and captivating voice harmonizes with it perfectly and together with them is recited a profound and meaningful poem in the praise of Imāmat with a sweet voice, then who is the lover whose heart does not kindle or at least melt like a candle? It is in such meanings that the sacred tradition of the recitation of *manqabat* has played a very great historical role.

In short, in many countries and in many languages, the Ismā'īlī reciters of *ginān* have accomplished the work of the army of Isrāfil. That is, they, by the *nāqūr* (trumpet) of love have enabled the lovers to reach the destination of annihilation and have resurrected the dead hearts. Indeed, the plaintive and sweet voice of the reciter of *ginān* acts as the *ṣūr* of Isrāfil and thereby a bearable individual Resurrection takes place in the fortunate souls of the lovers. Isrāfil, who is an archangel, is the guardian of music and love. There is a great wisdom-filled secret hidden in this fact that the dead resurrect from the grave by nothing but the voice of the *ṣūr* of Isrāfil. It is a profound allusion for the wise people that, unless a mu'min seeks the help of the music and ardour of love, his real soul (i.e. the soul of *ma'rifat*) remains buried in the grave of the body. Now, if it has to be revived by personal and voluntary Resurrection, it has two ways: to pass through the continuous and intense Resurrection; if it is difficult, then to bear it in small instalments. The latter is the exercise and practice of the recitation of *ginān* and other religious acts. Reflect well and try to understand!

Regarding music there is a difference of opinion among the ‘*ulamā*’ of Islam. I personally agree with the view of those who maintain it to be permissible to persuade to do good and meaningful deeds. For instance, see a comprehensive book “*Islām awr Musiqī* (Islam and Music)” by Mawlānā Shāh Muḥammad Jaʿfar Phulwārwi, and also Ghazali’s *Kimiyā’-yi Saʿādat* (Alchemy of Happiness), chapter 8. In support of this view, there were and still there are many examples in the Psalms of Ḥaẓrat Dāwūd, may peace be on him. It must be known that the original Psalms is a heavenly Book (4:163). Prophetic prayer is the essence of *giryah-u zārī*, supplication, poetry, heavenly song, melody of effacement and annihilation, secret of Isrāfil, instrument of love, ardour of ardent love, spiritual healing, spiritual nourishment, the soul of sitar and flute and music.

Everything has a guardian angel, and the guardian angel of the true love is Isrāfil (*Jadd*), who likes music very much. For God, the Knowing, the Wise, has given him an instrument which is unique in causing the souls to reach the destination of annihilation and to resurrect them. Although it is given the name of *nāqūr* or *ṣūr*, i.e. trumpet, bugle, clarion, horn, but those who have heard it, know that it is in reality, the essence and fountainhead of all the musical instruments of the world. Undoubtedly, it is a great miracle of God, which is a prerogative of the lovers of God, as is mentioned in the Glorious Qur’ān: “*Wa annahu taʿālā jaddu rabbinā* (And that the favour or bounty (*jadd*) of our Lord is exalted)” (72:3). That is to say that, in order to attain the Divine favour through the angel of love, the exaltedness of knowledge and deeds is necessary.

Diagram of Spiritual Hudūd

Spiritual Hudūd

<i>‘Aql-i Kull</i>	<i>Pen</i>
<i>Nafs-i Kull</i>	<i>Tablet</i>
<i>Jadd</i>	<i>Isrāfil</i>
<i>Fath</i>	<i>Mikā’il</i>
<i>Khayāl</i>	<i>Jibrā’il</i>

Truly speaking, in the beginning I was nothing more than a shepherd. However, I was blessed with the favour of composing poetry in my mother tongue (Burushaski), despite the fact that no such tradition was established before me. The greatest bliss of this poetry was hidden in the praise and glorification of the Imām of the time, *ṣalawātu’llāhi ‘alayhi*. Gradually, not only this humble servant of the Imām, but others were also blessed with the luminous guidance of composing religious poetry. Similarly, the light of *wilāyat* shone upon all those mu’mins who recite the poems with sacred *rubāb* and *daf*, in the praise of the Imām of the time with abounding love. Thus, in such assemblies, the luminous particles of the Holy Spirit enter the ears of all those lovers who recite these psalms of Resurrection and those who listen to them with heart and soul.

Nāṣir al-Dīn Nāṣir Hunzai,
Karachi,
10 Sha‘bān, 1410/8th March, 1990.

YOU ARE THE MURTAZĀ OF THE TIME (i.e. THE LIVING AND PRESENT IMĀM)

1. The Murtaẓā of the time are you, O *Amīra'l-mu'minīn!*
The successor to Muṣṭafā are you, O *Amīra'l-mu'minīn!*
2. Master of the command, Sovereign of religion and King of
the realm of intellect,
The Maẓhar of the light of God are you, O *Amīra'l-
mu'minīn!*
3. The light of the Qur'ān, the secret of the Furqān, the soul of
religion, the spirit of faith,
The true guide are you, O *Amīra'l-mu'minīn!*
4. The secret of God, the hidden treasure, the confidante of the
Prophets,
The king of *Awliyā'* are you, O *Amīra'l-mu'minīn!*
5. The sword of knowledge is your *Zu'l-Faqār* and the army of
intellect your followers,
The diadem of "*Lā fatā'*" you wear, O *Amīra'l-mu'minīn!*
6. The dot under the "Bā'" of *Bismi'llāh*, I have seen as your
example,
Dot by dot till the end of knowledge are you, O *Amīra'l-
mu'minīn!*

7. The luminous, affectionate physician of intellect and soul in every age,
The medicine, the healing are you, O *Amīra 'l-mu 'minīn!*
8. The soul and the beloved, everywhere, all the time,
The cherished object of the lovers are you, O *Amīra 'l-mu 'minīn!*
9. The thought of you sways over my entire imagination and thinking,
The witness of this reality are you, O *Amīra 'l-mu 'minīn!*
10. Though far away from me in the external world, I do not grieve,
In the personal world with me are you, O *Amīra 'l-mu 'minīn!*
11. The light of love is a wealth and *maʿrifat* a treasure,
The guide to the treasure of *wahdat* (oneness) are you, O *Amīra 'l-mu 'minīn!*
12. Granting us the inner eye, illumine a spiritual world in our heart,
The generous one in both the worlds are you, O *Amīra 'l-mu 'minīn!*
13. The solver of difficulties are you, O the Lord of the time,
The resolver of difficulties always are you, O *Amīra 'l-mu 'minīn!*

14. In need am I! In great need am I! Come to my relief! Come to my relief!
The provider of needs in every time are you, O *Amīra'l-mu'minīn!*
15. The light of Muṣṭafā, the soul of Murtaẓā and the mirror of the Supreme Lord,
The fountainhead of the light of guidance are you, O *Amīra'l-mu'minīn!*
16. The rope of the light of God has come down from heaven for us,
The sovereign of knowledge and wisdom are you, O *Amīra'l-mu'minīn!*
17. With yearning of heart and soul and rapture of love,
May I be sacrificed for the place of your arrival, O *Amīra'l-mu'minīn!*
18. Naṣīr is an indigent and having come to your gate cries for help,
The sovereign of the generous are you, O *Amīra'l-mu'minīn!*

2nd June, 1985.

NA'Ṭ (PRAISE) OF THE HOLY PROPHET

1. The leader of the Prophets
Muḥammad Muṣṭafā
He is very generous of luminous wealth,
He is the Chosen Messenger,
He is the Maẓhar of the light of God,
Ṣallū ʿalayhi wa ālihi
(Recite ṣalawāt upon him and his progeny).
2. The pride of the Arabs and the king of the non-Arabs,
The revered in both the worlds,
His love is the greatest thing,
The world and religion are prosperous because of him,
The Tablet and the Pen are to send him the revelation,
Ṣallū...
3. The king of *Shariʿat* is Muṣṭafā,
The light of guidance is Muṣṭafā,
The honour of Islam is Muṣṭafā,
The mercy for the worlds is Muṣṭafā,
The wisdom of the Qurʾān is Muṣṭafā,
Ṣallū...
4. Jibrāʾīl's service is for him,
The eminence of the Ascent is for him,
The wealth of the secrets is for him,
The *khilʿat* of "Law lā-ka" is for him,
The ardent love and devotion is for him,

Şallū...

5. The iconoclast king of Madinah,
Has kept the sword of *tawhīd* with him,
He is the possessor of the proofs and the Qur'ān,
He has shown us the path of Islam.

Recite *şalawāt* on his name,

Şallū...

6. The people of faith being the army,
Himself being the chief of the army of religion,
The sword destroying disbelief,
The Messenger for all people,
Their guide on the right path.

Şallū...

7. He is the king of the world and the religion,
The protector and helper of the people of Islam,
The witness of the oneness of the One God,
The beloved and the desired object of God,
Highly exalted is his court.

Şallū...

8. Wake up, O indigent Naşīr!
Why are you intoxicated in the sleep of negligence?
You remember the Seal of the Prophets,
Recite a *na'at* of him, the sun of light,
See he is mentioned throughout the Qur'ān,

Şallū...

Note:

In original Burushaski this *na^ct* is composed on the metre of the following quatrain of Sa^cdī:

Balagha 'l-^culā bi-kamālihi
Kashafa 'd-dujā bi-jamālihi
Ḥasunat jamī^cu khiṣālihi
Ṣallū ^calayhi wa-ālihi

He reached the sublimity by his perfection,
He dispelled the darkness by his beauty,
Excellent are all his qualities,
Recite *ṣalawāt* upon him and his progeny.

Khānah-yi Ḥikmat/Idārah-yi ^cĀrif,
5th June, 1985.

Institute for
Spiritual Wisdom
and
Luminous Science
Knowledge for a united humanity

COME AND ASK FOR THE INNER EYE

1. Come, ask (God) for the inner eye and see the *Şūrat-i Raḥmān*,
Go to the higher world and see the original copy of the Qur'ān.
2. Having drunk the wine of luminosity be intoxicated with delight and happiness;
Come to the assembly of the friends and see the splendour of the Beloved.
3. Open the inner eye, see the world in your heart;
God has kept for you the personal world, see its heaven and earth.
4. If you recognise yourself spiritually the kingdom of Sulayman is in your own soul;
Come to the inner world and see the throne of Ḥaḏrat Sulayman.
5. Shedding tears worship Him so that you may experience the life of real love;
When the spring of luminosity comes, see the garden of Paradise.
6. See the people of the world (how) thirsty (they are) for the water of wisdom;
But with us, surges a river of wisdom from God (as the Imām

of the time).

7. The house of the Prophet is the house of light and those who obey him are *ahl-i bayt*;
See Kan[°]ān left this house, see Salmān entered it.
8. In body, he is on the earth, but in intellect, he is in the heaven;
See he is the mine of the Divine gems, producing pearls of wisdom.
9. As the light of guidance he is manifest in the human attire;
See his holy *farmān*, the water of life for our soul.
10. Subtle body is a horse like the air, °Alī of the age is the rider on it;
His *Zul-Fiqār* is the sword of knowledge, see my *Shāh-i mardān*.
11. Being the meaning of *malakūt* in the form of *nāsūt*;
See the glory of our spiritual father, the sovereign of the souls.
12. As knowledge he is the soul of the Qur'ān and the book of the secrets of oneness;
See the Mazhar of the light of God, with respect to body he is a human being.
13. The king of the time is shining on the Throne as the brilliant moon;

See my smiling flower emitting the fragrance of paradise.

14. The deluge of souls will come for there is a similar raining;
See the *Ahl-i bayt* of the Prophet like Nūḥ's ark, the protection from the deluge.
15. Who holds the key of the Qur'ān? It is with the Imām of the time;
To know the wisdom of secrets, see the *Sūrah-yi Raḥmān*.
16. God is the treasure of secrets hidden in the soul;
To attain the eternal treasure look to the means of *ma'rifat*.
17. The people of love are intoxicated without touching the wine with their lips;
But he has made them drink the wine of union, see the *Sāqī* of the intoxicated.
18. Wherever he has gone he has fascinated the wise people;
See Yūsuf of Kan'ān, the paragon beauty of intellectual perfections.
19. My Lord! May my soul be sacrificed to you! What a good fortune to be the slave of your sacred gate;
See! this has been the cherished desire of my heart for a long time.
20. O insignificant Naṣīr! listen! to open the inner eye,
Read the *zāhir* of the Qur'ān, see the *bāṭin* of it.

19th June, 1985.

Important note:

All concerned with Burushaski literature are requested to study everything related to it minutely and meticulously, so that this may help in the research work.



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CALL TO PEN

1. If he (the real beloved) calls to my pen, it will walk on its head;
However long the path may be, it will never get tired.
2. He has brought a sapling of Paradise and planted it in my heart;
With the tears of love, I water it daily and now it will blossom.
3. The lovers have been waiting eagerly for the Resurrection;
Call my angel of love to blow the *ṣūr*.
4. When the intellect is consulted, a good deed always happens,
When the carnal soul is consulted, you know it becomes more selfish.
5. O beloved! you are the walking-cypress strolling in our hearts;
Otherwise, how is it possible for a cypress of a worldly garden to stroll?
6. The rose gardens are weeping, why? because the sun is far;
The flowers will never blossom until the sun travels north to us.
7. The slavery of your love for us is the eternal kingdom;
We will obey your love both in this world and the next.

8. O companion! Why do you say: “This dark night of injustice is a heavy burden of the heart”;
Where is the rise of a pleasant morning without a preceding dark night?
9. I am a chronic invalid of his love, he never came to visit me;
Why should the Prince of delights care for a pauper like me?
10. He is the sun of luminosity, the heart of the lover is the sunflower;
If my heart (a bud of a sunflower) blossoms in his love, will turn towards the luminous sun.
11. If I give the mirror of my heart to his hand, he will throw and smash it;
And if I take my soul out for him, he will accept it without any ado.
12. It is amazing that the people of love themselves are cultivation for Paradise;
Our spiritual farms flourish under the rain of his love.
13. O you who become a martyr in his love, congratulations!
When he will come as ʿĪsā and say “*qum* (rise)”, the martyr will rise.
14. Even though he may strike me with the dagger of love, I have no complaint;
If I utter even a small wrong word, he will continue to remind

me of it.

15. What an amazing intellectual kernel is hidden in the skin of the human body;
At the time of the ripening of the walnut of the soul, its rind will tear away everywhere.
16. Before now the treasure of secrets was in the veil of the universe;
Now to reveal the secrets our Lord will peel the heaven (81:11).
17. It is amazing that in the world of dream, I find myself surrounded by the army of infidels;
It occurs to me that my *Ḥaydar-i Karrār* himself will come and strike them with his *Zu 'l-Faqār*.
18. The indigent Naṣīr, the slave of your love, looks always to you;
If you speak in his heart, he will speak, otherwise, not.

Note: This work has been done by Khānah-yi Ḥikmat and Idārah-yi °Ārif for the Burushaski Academy.

Naṣīr al-Dīn Naṣīr Hunzai

1 Zu 'l-qa°dah, 1405 A.H./20th July, 1985 A.D.

NECKLACE OF PEARLS

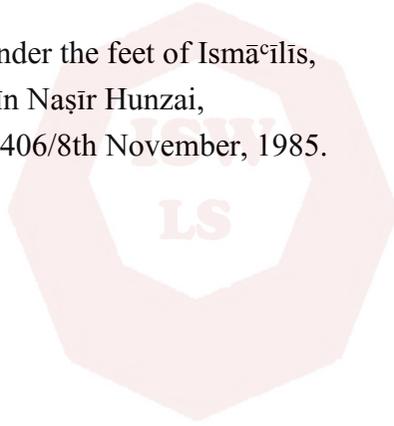
(On the auspicious occasion of the arrival of Mawlānā Hāzīr
Imām, ṣalawātu'llāhi ʿalyahi wa-salāmuh).

1. He the holy, the pure Imām;
The exalted successor of Muṣṭafā.
2. See! By the command of God;
The world of angels salutes him.
3. He the progeny of ʿAlī, is the Divine light;
He is revered by the whole world.
4. He who is called the king of religion;
Is extremely glorious and famous in the world.
5. He is a theophany in the eye of love;
He is the full moon in the firmament of beauty.
6. He is the physician, the *Masiḥ* of the time;
Whose *didār* (vision) heals the wound of the heart.
7. He is the living house of God, the Holy;
He is the Sacred House of the pilgrims of love.
8. The heir to the Prophet's knowledge, the sovereign of
religion;
He is the best of the creatures after Aḥmad.

9. With beauty, grace and dignity;
Undoubtedly he is the Face of God.
10. He is the treasurer of the Qur'ān;
He is the guide to the abode of peace.
11. He who is praised in the Holy Qur'ān;
Why should I not remember him morning and evening?
12. His *farmān* is full of wisdom;
His work is absolutely praiseworthy.
13. Knowledge is gold and I am purchased with his gold;
He is my Lord and I his slave.
14. The assembly of lovers is full of rejoicing;
His remembrance is the red coloured wine.
15. O Mawlā! I am also a beggar; glance at me!
O generous to the chosen and the common.
16. Stroll and smile! Come to the garden of my heart;
O the one who walks elegantly!
17. Is this a smile or a miracle?
Are these flowers or the goblets of Paradise?
18. What an effective elixir is your love;
By which we became pure gold and are happy.

19. The desired destination has come closer;
O companions let us take a few more steps.
20. O Naṣīr, the luminous morning has dawned;
Wake up now, it is the time to rise.

The dust under the feet of Ismāʿīlīs,
Naṣīr al-Dīn Naṣīr Hunzai,
24 Ṣafar, 1406/8th November, 1985.



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FLOWERS OF THE REMEMBRANCE OF GOD

1. Friends! come rise, let us plant flowers of Divine remembrance,
For the flowers of praise and glorification of God are from the luminous Paradise.
2. Take some flowers from the garden of our spiritual father and plant them in your own heart,
You will see that the flowers of our spiritual father blossom in every season.
3. The embodied spring is coming soon, set right the orchard of your heart,
Thank God the buds of our prayers of love will now smile.
4. O the sun of lights! rise with the ocean of knowledge,
Now we, the “sun-flowers” will turn to you, O the sun of lights.
5. Are not the examples of light numerous? It is a garden of manifestations also,
Look into your heart, you will see the flowers of the luminous *didār*.
6. The world of the spiritual particles of soul is verdant and lush because of the trees of wisdom,
Due to the rain of light there are flowers in the entire world of religion.

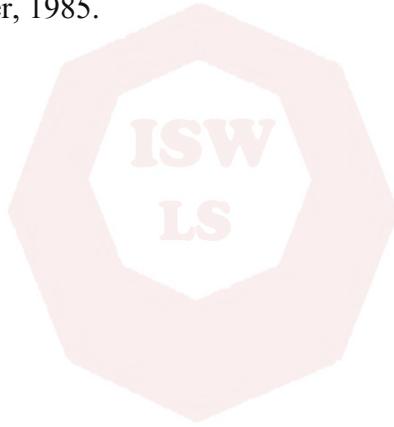
7. See the attire of the luminous *Shāhinshāh* in the form of the subtle body,
The miracles of knowledge are (as) the flowers in the luminous turban.
8. Has the paradisaical garden come with the flowers of every hue?
His smiles scatter flowers, his speech and manner are flowers.
9. Many kinds of flowers are there, which ones would you like to take?
Knowledge and skill are flowers, truth and purity are flowers.
10. Religious deeds are flowers, national services are flowers,
Good habits are flowers, decency and modesty are flowers.
11. The discourses of his love are flowers, his praise and glorification are flowers,
His remembrance and thought are flowers, his love and fidelity are flowers.
12. The sacrifices of lives in the love of the Lord of light are flowers,
Having been to the garden of his love, you have already plucked the flowers.
13. The spirituality of the lover is Paradise of his love,

Open the inner eye you will see the luminous flowers of the Divine garden.

14. See the simile of a flower is the secret of the manifestation of the beloved,
He is the qiblah of the people of love and the flowers are the “indicator of *qiblah*”.
15. O the unique rose of my heart, blossom with the colour of God (2:138),
O the world of elegance and beauty! May all other flowers be sacrificed for you!
16. See the miracle of the light! Even in the winter there is the spring of flowers,
The flowers of guidance of light always blossom afresh.
17. He has sent us flowers in the form of knowledge and guidance,
The flowers of the spiritual generous one are indeed from the Paradise of the intellect.
18. I had irrigated the garden of my heart with the water of tears,
thus have the flowers grown,
These are the flowers of the invisible remedy for my grief-stricken heart.
19. Get up early in the morning and see the inner garden,
You will see there the flowers of different colours of annihilation of love.

20. From Naṣīr’s poetry, I smell the fragrance of the flowers of his love,
O lovers, come! here are the flowers of spiritual nutrition.

9th October, 1985.



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INTOXICATED WITH HAPPINESS

1. Some are intoxicated with the happiness of the *didār* of the Lord of the light,
Some are intoxicated with the wisdom-filled grief of love of not being able to see him.
2. He had indeed come as a luminous thought in the colour of love,
The people of love are thus intoxicated with the secrets of love.
3. How wonderful that there is a perfumery in the spiritual city!
Though the perfumes are there, we are intoxicated with the perfumer.
4. Even though my miraculous king has not stepped into the court,
The courtiers are intoxicated with the luminous court.
5. His beauty and grace are the *bāzār* of the gems of Paradise,
See the lovers, they are intoxicated with the *bāzār* of his love.
6. Some spiritual armies have returned having conquered the whole world,
Obeying their chief, they are intoxicated with (the love of) their chief.

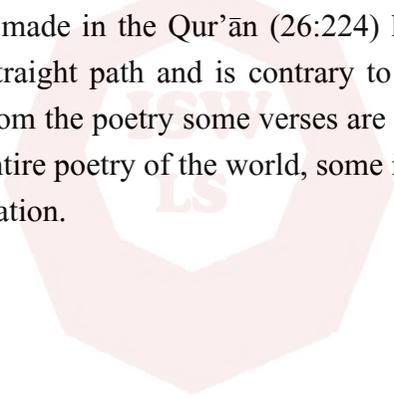
7. What do the small children know of the sweetness of thinking,
It is the dignitaries of Islam who are intoxicated with the thoughts of true love.
8. A luminous world is hidden in his luminous *didār*,
The people of insight are thus intoxicated with his *didār*.
9. How wondrous that though we do not possess our heart, yet we are happy,
Our hearts have been won by our beloved and we are intoxicated with the beloved.
10. He is our wise carer in the religion and in the world,
We are intoxicated with our carer both in this world and on the Day of Resurrection.
11. We are sacrificed to his love and beggars in his (blessed) alleyway,
We are intoxicated by Ḥaydar-i Karrār, the master of the secret of love.
12. What happiness can wealth and the dinar give which is not sacrificed,
Thus all wise people are intoxicated by (the love of) our spiritual beloved.
13. Do not say there is no spiritual song and no paradisaical baja,
Those consumed in the fire of love are intoxicated by his du-tar.

14. You will never see people in the entire world without intoxication,
They are intoxicated either by the affirmation or by the negation.
15. It is pleasant for us both the comfort as well as the hardship of his love,
Intoxicated are we with the difficulty and hardship of the journey of his love.
16. What have we to do with the tavern, we are enraptured with the *didār*,
We are not at all intoxicated by the wine, we are intoxicated only with the vendor of the wine.
17. Enter the veil of *zīkr* and listen to the *ṣūr* of Isrāfīl,
By God! he himself is the luminous flute and the lovers are intoxicated with this flute.
18. How excellent is the manifestation of him, the *Ṣūrat-i Raḥmān*, the world of beauty,
This is why all lovers are intoxicated with the generous of the world.
19. He is the progeny of the Prophet, the light of ʿAlī and *Sāqī-yi kawṣar*,
Even though *kawṣar* is there, yet the people are intoxicated with the Lord of love.

20. People had come to this world as a single soul, intoxicated with the wine of eternity,
Again they are intoxicated with the wine of the overpowering (40:16).
21. The effect of his sacred attributes on our hearts creates the luminous gardens for us,
His lovers are always intoxicated with the flower-scattering season.
22. Under his luminous rain now we will be spiritually prosperous,
Due to the luminous spring we are intoxicated by the rose-garden.
23. Mawlā-yi Karīm is the Lord of light and the sovereign of the world,
Those who recognise him are intoxicated with the happiness of his love.
24. He is the rope of light of God having descended from the extreme height of the heaven,
Those who are attached to him are intoxicated with the lights.
25. Indigent Naşir is the beggar of the cascade of the pearls of our love,
All lovers are therefore intoxicated with the pearl-like verses of love.

14 Shawwāl, 1406 A.H./22nd June, 1986.

Note: According to the allusion of the Qur'ān and the *Ḥadis*, there are two kinds of poetry. The one which is linked with the True Guide and his light of *ma'rifat* sheds the light of true guidance and profound wisdom. The other kind to which allusion is made in the Qur'ān (26:224) leads to deviation from the straight path and is contrary to the noble *Ḥadis*: “Indeed, from the poetry some verses are wisdom”. That is, from the entire poetry of the world, some is wisdom and the rest is deviation.



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NAWRĪZ-NĀMAH - GLAD NEWS OF NAWRĪZ

1. Here it is the light of God.
This is the glad news of *Nawrīz*.
It is the spirit of the Qur'ān.
This is the glad news of *Nawrīz*.
2. This is the *Nawrīz* in which,
Has God, the Exalted,
Erected this green tent.
This...
3. The day the earth was created,
Was the earthly *Nawrīz*.
And is created every star likewise.
This...
4. *Azal* is the intellectual *Nawrīz*,
Alast is the spiritual *Nawrīz*.
To be born is the individual *Nawrīz*.
This...
5. By the will of God this day;
The Prophet gave to ʿAlī,
Imāmat and *Khilāfat* as well.
This...
6. ʿAlī is the light of *Imāmat*;

He is the sovereign of *wilāyat*.
He is the gate of knowledge and wisdom.
This...

7. He is the king of *Nawrīz*;
He is the soul and the beloved,
He is the foundation of faith.
This...

8. He is the splendour of the true morning;
He is the spring of the soul of lover,
He is the Qur'ān which speaks.
This...

9. He is the Imām of man and jinn;
He is the light of the spiritual world,
He is the lord of the time and space.
This...

10. He is the manifestation of the world of *malakūt*;
He is the light of the world of *jabarūt*,
He is the treasure of the pearl of *lāhūt*.
This...

11. The mantle of “*Innamā*” is his;
The cloak of “*hal atā*” is his,
The gift of Imāmat is his.
This...

12. He is the pearl-producing ocean;

He is the world of beauty and elegance,
He is the Book of the higher world.
This...

13. Where the spiritual beloved comes;
He comes as a whole world,
And brings the spiritual world within himself.
This...

14. When your heart is illumined;
And shines like the sun,
And becomes the abode of Mazhar.
This...

15. When imagination and thinking are illumined;
When the pleasure and beauty are in sight,
When there is search and success together.
This...

16. The animating glad news has come;
The blessing of the Imām of the time has come,
The breeze of happiness and joy has come.
This...

17. He is a shining sun;
He is the paragon of beauty,
He is manifest and hidden.
This...

18. If you have love for Mawlā;

If you are honoured with his service,
This is grace and high ambition.
This...

19. Obey him and be his servant!
Serve his threshold!
And you must love him!
This...

20. If he grants you the service;
With high hope and ambition,
And love and insight.
This...

21. There is wisdom in this service;
There is honour in his service,
And there is an ever-living wealth in his service.
This...

22. O Naṣīr! it is not only you;
The beggar of the alleyway of Mawlā,
The whole world is fascinated by him.
This...

13th January, 1986.

COME THE SUN OF LIGHT I AM SHIVERING WITH COLD

1. O the sun of light! come I am shivering with cold, your rays are very pleasant,
O the summer of soul! come, I have been enervated by hunger, you have very sweet fruits.
2. All secrets are gathered in the Wise Qur'ān,
O the Key to the Qur'ān! Enter my heart! Your secrets are very sweet.
3. You came in the luminous attire and saw my shivering,
May there not be any other disease, but the fever of love is very sweet.
4. To fight the devil needs the sword of knowledge and the shield of *zikr*,
It is true that jihad is very bitter, but the victory and triumph are very sweet.
5. Though it is very difficult to live a pious life and *bandagi* is not easy,
The stations of true love are very wondrous and the journey of knowledge very sweet.
6. O spiritual beloved, come to the assembly of lovers and scatter the gems and the pearls,
All your manifestations are unique and your luminous voice

very sweet.

7. O the gardener of the luminous gardens! Kindly plant some trees in the garden of my heart;
The fresh fruit of the garden of your perfect attributes is very sweet.
8. O people, the Resurrection has taken place, gather to the place of *zīkr*!
In the ear of the *zākir* the inspiring melody of the *sūr* of Isrāfil is very sweet.
9. He brings down the food and drink from the heaven of knowledge and wisdom;
The food of light is very wondrous and the intellectual sugar very sweet.
10. The Yūsuf of the time has spiritual shirts to send;
Experience their sweet smell! The spiritual perfume is very sweet.
11. He has a miraculous telescope by which can be seen both the worlds;
Go to him and see for a while; the skill of my friend is very sweet.
12. Now rises a sun of love, his eyes are the fountainhead of light;
The affectionate glance of the generous king of religion is very sweet.

13. Let the people ridicule me, I do not care, I will be mad in his love,
In the desert of love even a *nakar* is very sweet.
14. See the true knowledge, it is the manifestation of the beloved;
Leave other thoughts for a while, the thought of knowledge is very sweet.
15. The sun of intellect rises for you, leave the shadow, come to the sun;
See the rays of knowledge, the effect of knowledge is very sweet.
16. I am shivering due to the happiness of the birthday of the ʿAlī of the time;
The shivering of the miraculous love of my beloved is very sweet.
17. I have seen a pleasant place where all people are equal,
Like the equality of the pre-eternity, the equality of the post-eternity is very sweet.
18. In the Luminous Qurʾān are the keys of the secrets,
The treasure of the pearls which I have received in the personal world is very sweet.
19. There are many glad news in the external world,
But the news of “the arrival of our *Shāh-i dīdār*” is very

sweet.

20. In the world of *didār* there are various kinds of lights (2:138),
In the law of manifestation the renewal of manifestation is very sweet.
21. Why do you seek pleasure; progress in the path of obedience;
One day you will find yourself full of sweetness.
22. O Naṣīr, sleep a little and get up very early so that a door may open for you;
For the remembrance of God, the morning time is very sweet.

12 Jumada I, 1407 A.H./13th January, 1987.

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YOUR BLESSED LOVE

1. Your blessed love is like your ever-presence in our heart,
Presence like a remedy for pain and an ointment for wounds.
2. O Imām, you are the peerless Perfect Man of the time!
A spiritual physician like ʿĪsā and like Ādam in knowledge.
3. You are the successor to the five lights and the luminous gate
of Prophethood,
O heir of the progeny of the Prophet! You are like the
confidante of Muṣṭafā.
4. You are the light of God, the secret of the Qurʾān, the
fountainhead of knowledge and the city of peace,
And like the shining sun in the firmament of religion.
5. The secrets of your Imāmat are a luminous world,
How amazingly you descended from the spiritual heaven
like the flash of lightning.
6. O Mawlā! when I forget you my heart shrinks and becomes
dark,
When I remember you in my heart, it feels as though a
luminous world is contained in it.
7. How is it possible for the Divine light of the time to become
extinguished,
What, can the Divine light be extinguished like the lantern

of a traveller in a dark night in the very path?

8. The city of religion once being prosperous from the pure water of the spring of knowledge,
Then is it possible for it to dry up suddenly without any reason?
9. Do not move backward, the door of the mercy of the light is ever open,
Even though due to your negligence it may appear to you to be closed.
10. Their lot is the external world and ours is the love of light,
O Mawlā! who can mete out justice the way you have?
11. Life is like an extremely sweet melody of a *sitār*,
The comforts are like the treble and the sorrow and grief like the bass.
12. However much you may walk on foot, the path of religion never ends,
Learn to love him, you will reach the destination as fast as flying in an aeroplane.
13. To serve the nation and to help the religion is like an even path for success,
Otherwise, God forbid, it is like the dunes and *wādīs* of a desert.
14. When I saw the flag of the love of my Shāhinshāh, my heart

melted with overwhelming happiness,
O Allāh! make our hearts flourish and prosper like the green flag.

15. The wisdom of few and many is very deep, see here in the Qur'ān,
A few people are like many and many people are like few.
16. If you are a lover of the light then there is no need to yearn for any other greatness,
Tomorrow in Paradise, you will see that your own soul was like a king.
17. I will audaciously state my story to my luminous beloved,
In the fire of your love my heart is always roasted like kabāb.
18. Knowledge is like an immeasurable chain (*hūr*) of provision and sustenance,
See the condition of ignorance, it is like the hunger of the year of famine.
19. Your prayers are like the subjects and Mawlā's prayer is the king,
Like a victorious army and an invincible fortress.
20. The crop of religion suffers from the calamities of your mutual discord,
Enmity is like the brown rust (*mathel*) and jealousy like the mildew (*tam*).

21. The external world is like a tree and you are its fruit,
If you are both the tree and the stone, then definitely you are
like the whole world.
22. You are the child of Ādam and you are the child of the world,
O son of Ādam! be like Ādam, O the son of the world! be
like the world.
23. May you have the luminous *ta'yīd* of Mawlā, may you also
recognise him!
Like our Naṣīr got the treasure of knowledge at the gate of
the Sulṭān of religion.

19 Jumada I, 1407/20th January, 1987.

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OPEN YOUR EYE OF INTELLECT

1. Open the eye of intellect and observe the colour of the luminous garden of Mawlā,
Under the trees of knowledge, see the scattering of the fragrant petals of the flowers which blossom before the fruits.
2. A sun of the knowledge of Resurrection has risen for us from the west of the light,
The entire world from the east to the west, has been illuminated by it.
3. A rain of love will pour for us, how auspicious is the spiritual spring,
See the thick clouds are gathered and the sky of yearning is overcast.
4. His lovers get up early at night and obtain the ever-lasting wealth of his true *didar*,
What causes in you this intoxication, this negligence! See your rabbit-like sleep.
5. He had given you the heart as the mirror of eternity to see His manifestations,
Neglecting the remembrance of Mawlā see your mirror has become completely rusty.
6. The lustre of the soul and the happiness of the intellect are

due to the blessing of *zīkr*,
But your oblivion of His name, see the soul has become dark
and the heart narrow.

7. If you are a child of the °Alī of the time, then you are not in
vain,
See how the animals defend their children though they do
not have reason.
8. If you truly recognise the Imām with the heart, O the lion,
guard one of his gates!
Gird up the loins of your soul and watch the gate of religious
service.
9. You kindle the candle of *zīkr* and immediately extinguish it,
See his generosity and his protection and his care for your
soul.
10. The Holy Prophet had brought from God a luminous wealth
for them,
See how the disbelievers pushed away this fortune and
wealth.
11. Their disobedience of him to construct the canal of religion
and their refusal to use the water of knowledge,
See on the one hand there is incomplete irrigation and on the
other, a huge wild uncultivated desert.
12. No one sees my *Shāhinshāh*, he travels throughout the
world,

If you have not recognised my Sulayman, then see the stables of his air-like horse.

13. In the spiritual jihad, the Mawlā of the time is always the chief of the army,
As an example of the spiritual battle see the battle of the external world.
14. One rides a fine horse and travels like a *Khāqān* in splendour,
The other rides a hack, which suffers from the wound on its back, see its misbehaviour and uneven speed.
15. The left-over food of Muṣṭafā and Murtaẓā was kept,
Just now it is brought in front of us, see it is still steaming and fresh.
16. The hunger for knowledge made me wander in the desert of reflection and I was thirsty for the water of intellect,
See my fortune descended from a luminous tree with plenty of sweet fruits wrapped in its hem.
17. What is the fault of the fire of his love, many are made of stone and very few of gold,
See those made of gold melted, but those of stone are still unmoved.
18. I have sacrificed my pen, my heart and soul and the entire existence,
See now my eyes dim having always wept in your sweet

love.

19. You are a miraculous king and I am an extremely poor beggar,
How is it possible for friendship between us, see my intellect, see my manner!
20. My wound aches, I weep, who has brought me to this world separated from the whole?
My beloved is a part of my soul, see my whole, see my higher “I”.
21. On the occasion of his luminous visit I was sleeping neglectfully,
But the angel of love himself came, see how he shakes me and says: “get up, get up”.
22. The gate of the world of *malakūt* is opened, there is an amazing splendour,
See the luminous creatures and see their precious attire.
23. O Naṣīr! Why do you always praise the wonders and beauty, elegance, attraction and fragrance of the garden,
Now open the eye of intellect and see the modes of the colour of God.

25 Jumada I, 1407 A.H./26th January, 1987

PLACE OF REWARD

1. Where is the place of reward and peace of God? (2:125)
It is the blessed Ka^cbah, the House of God.
2. Do you know what is the example of the magnificent Ka^cbah?
It is this noble House (*Jamā^cat Khānah*), in front of us.
3. Which is the living House of God?
It is the present Mawlā, who is His light.
4. Whom has God called *Waliyy-i amr* in the Qur'ān?
The one who is the Imām of the time and guide.
5. Show us who, according to the *Ḥadis*, was the gate of the Prophet?
By God, the gate of knowledge of the Prophet was Murtaẓā^cAlī.
6. Who is the Mawlā of the mu'mins after the Prophet?
That successor of the Prophet who is the sovereign of "*halatā*" (76:1-31).
7. Which is the Ark of salvation in this world?
The possessor of Imāmat from the progeny of Muṣṭafā.
8. Where is the light of God which continues to shine?
In the person of the true Imām, the king of *Awliyā'*.

9. Is he also the Rope of Allāh or is it someone else?
It is he who is the Perfect Man and the Guide in the world.
10. Which is the mirror showing God on the earth?
It is the sovereign of “*lā fatā*” and the *shāhinshāh* of “*innamā*”(5:55).
11. Who is the Shāh of the time and chief of religion?
He is Mawlā Karīm of the time, the fountainhead of guidance.
12. Where is the light with the Heavenly Book?
It is in the blessed forehead of the Imām and Guide.
13. Who is the Maḥzar of God and the Imām of the time?
He is our august Lord, pure and holy in every respect.
14. Who is himself the treasurer, the treasure, the key and the door?
He is the light of God, the Manifest Imām and the Commander of both the worlds.

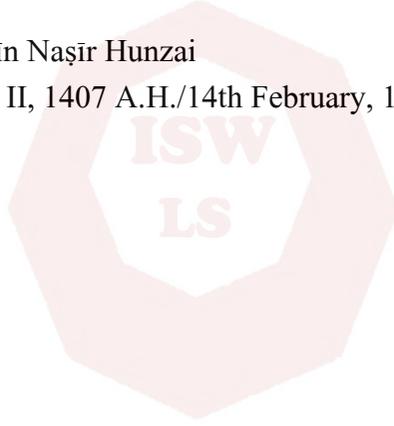
The foundation stone of the *Jamā'at Khānah* of Sunikot was laid on Wednesday, 17 Jumada II, 1404/21st March, 1984, Year of Rat.

Note: It was a wish, rather an emphatic request of the celebrated *Jamā'at* of Sunikot that a profound poem be written for the plaque of their new *Jamā'at*

Khānah. Thus, by Divine help, this magnificent poem is prepared and I was greatly amazed at their luck. This poem due to its superb beauties is included in the Persian course (of Khānah-yi Ḥikmat and Idārah-yi ʿĀrif).

Naṣīr al-Dīn Naṣīr Hunzai

15 Jumada II, 1407 A.H./14th February, 1987 A.D.



**Institute for
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ĀB-I SHIFĀ

(Six-lined stanza poem)

1. Mazhar of the light of God,
Remember! is the spiritual physician,
The medicine for our pains,
Has sent *āb-i shifā*,
He, has had mercy on us,
O Allāh! what a miracle is this!
2. Mawlā has sent it with blessing,
He has sent it as a spiritual medicine,
He has sent it as healing for the intellect,
He has sent it as the luminous nourishment,
All this is sent by our spiritual father,
O Allāh!...
3. Now the rust of our heart will vanish,
We were asleep, now we will awaken,
The colour of others' will vanish,
The unaware will be aware,
The light will come for us, the darkness will disappear,
O Allāh!...
4. Now we will drink *āb-i shifā*,
We will be clean and pure in his eyes,
By obeying him we will be dear to him,
The Lord of the time is manifest,
He is very compassionate to us,

O Allāh!...

5. See a water of life,
See the sugar of the intellect
See salvation of eternity,
See a fountainhead of light,
See a Shāh of the glorious attributes,
O Allāh!...

6. Salutations to the Khizr of the time,
Salutations to the glory of his love,
Salutations to the jar of his wine,
Salutations to the soul of his water,
Salutations to the mine of gems,
O Allāh!...

7. *Āb-i shifā* is pure,
The water of life, the water of light,
The house of light is our Mount Sinai,
The manifestation of Mawlā is forever,
He is always present in our heart,
O Allāh!...

8. Read the Wise Qur'ān,
Read the blessed *fārmān*,
Read a verse of secrets,
Recite a song of love (of Mawlā),
Read the praise of the Sulṭān,
O Allāh!...

9. May we have the crescent of light,
May the *āb-i shifā* have its effect,
May it be the key to the difficulties!
May the rancour and enmity burn to ashes,
May it be an ambush to fight the *nafs*,
O Allāh!...

10. We will learn the knowledge of Imāmat,
We will know the secrets of Resurrection,
We will learn the wisdom of his love,
We will recognise the light of guidance,
We will recognise the treasure of peace,
O Allāh!...

11. He is in the personal world,
He is on the balcony of our heart,
He is on the wings of *zīkr*,
He is in the heaven and earth,
He is in the body and the soul,
O Allāh!...

Knowledge for a united humanity

12. Imām is the progeny of the Prophet,
Imām is the light of ^cAlī,
Imām of the open *zīkr*,
Imām is the generous of the time,
He is very rich in knowledge,
O Allāh!...

13. The book of light for us,
The expression of intellect for us,

The answer of knowledge for us,
The practical Day of Reckoning for us,
The wine of love for us,
O Allāh!...

14. O *āb-i shifā*, o water of light!
O guide to the pool of *Kawṣar*!
O the water of *salsabīl* of Paradise!
O the *sāqī* of beautiful remembrance!
O the soul of medicine for the ill!
O Allāh!...

15. O indigent Naṣīr, come drink!
The *āb-i shifā* of wisdom,
With the love for the Lord of light,
Bravo! to your pen,
I have seen it prostrating,
O Allāh!...

4 Rajabū 'l-murajjab, 1407 A.H./5th March, 1987 A.D.

NA'ĪT OF THE HOLY PROPHET

1. There came the fragrance of Muḥammad's love,
Say a *durūd*, say a *salām*,
There came his prayer, his blessing,
Say a *durūd*, say a *salām*.
2. If you want to be happy,
If you want to adorn your soul,
If you want the expansion of your heart,
Say...
3. I saw Muḥammad's love very sweet,
I saw him in my heart as a thought,
I saw his religion always thriving,
Say...
4. He is the beloved of God,
He is the Imām of the Prophets,
He is the guide of the *Awliyā'* humanity
Say...
5. He is the chosen friend of God,
He is the noble of nobles,
See he is within the Qur'ān,
Say...
6. He is called the king of the Arabs,
His miracles are extremely wondrous,

He is indeed called the light of God,
Say...

7. He is the unseen mercy of God,
He is the limitless wealth of light,
He is Paradise of love of the lovers,
Say...
8. A ladder was made for him through the heaven,
He, the King, was the guest of God,
All people are in need of him,
Say...
9. Learn the love of Muḥammad Muṣṭafā,
Know the sun of the light of Prophethood,
Know the antimony for the eye of insight,
Say...
10. Muḥammad is the leader of religion,
He is the Maḥzar of the light of God,
He is the just chief of Prophets,
Say...
11. Even though in form he was a man,
But he was a sun of the light,
He was a unique world of intellect,
Say...
12. The glory of his messengership is great,
The Wise Qur'ān is unfathomable,

A wonderful world of miracles,
Say...

13. Such a Perfect Book in the entire world,
Have you seen anywhere?
O wise one, come read it carefully,
Say...
14. God has sent him as a treasure,
He has sent him as a wonderful mountain of gems,
He has sent him as a breeze of fragrances,
Say...
15. Muḥammad was the pride of creatures,
He was the Supreme Name of God,
He was the Seal after the Prophets,
Say...
16. It is the ardent yearning of Naṣīr,
To be sacrificed to him,
But bewildered not being worthy to do so,
Say...

27th June, 1987

RISING OF THE SUN OF LIGHT

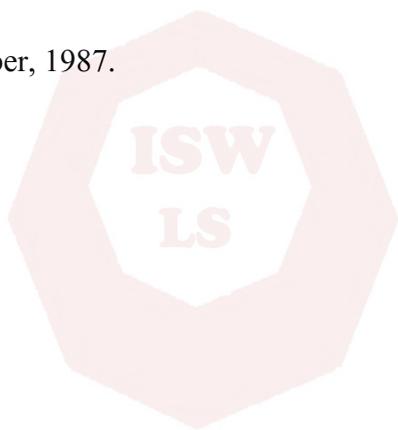
1. Wake up! get up early in the morning, our spiritual father has come,
Why do you sleep so long, get up, get up, the sun of light has risen.
2. He, the secret of God, the bearer of light externally and internally,
Has come as the resplendent lamp for our narrow and dark hearts.
3. He the living Book, the fountainhead of wisdom and ocean of intellects,
Has come for us as the Ka^cbah, the House of God.
4. He the progeny of the Prophet, the light of [°]Alī and the treasurer of the Qur'ān,
Has come with the religious bliss for our souls.
5. He is the Maẓhar of God, the Throne of God and the *Shāhinshāh* of religion,
When I saw his first manifestation, the earth was shaking.
6. He is the flag of Islam, the pillar of religion and the crest of honour,
The rose of happiness, the luminous attire and the turban of soul, has come.

7. Seeing, yearning and sighing for his *didār* in my dream,
See that my kind and generous *Mawlā* has come to give
didār in wakeful state.
8. O God we are grateful for Your bounty that although the
lovers were poor previously,
Now Your fountainhead of mercy, the mine of blessing and
bounty of love has come.
9. When I recited “*Nūr-i ʿAlī Sāqī-yi Kawṣar*”,
I felt great pleasure as if I was receiving the fragrance of
Kawṣar.
10. When I said “*ʿAlī ʿAlī*” entering the depth of my heart,
My goblet became full of the wine of Paradise.
11. He was in my heart, perhaps I became negligent, he at once
went away!
Then when I remembered him, he instantly came like
lightning.
12. Congratulations to those who have melted in love and are
consumed,
Now you should be extremely happy your spiritual father has
come.
13. The Lord of *didār* has come but where are the people of
love?
You did not tell all of them, they will certainly complain to
you.

14. What will you attain by untimely weeping, it is like untimely rain,
How wonderful! I have had a timely rain for a long time.
15. Seeing my worn out clothes his gate-keeper had not allowed me to go to him,
Now I have received a spiritual *chughah* from him with several medals.
16. My heart was lost having gone to a distant city of knowledge to buy goods,
Now thank God it has indeed come back, with provision for the soul.
17. None was there to open for me the doors of the Qur'ān
Now the miracle of the light of the Prophet, has come with the miraculous keys.
18. The sun has descended from the heaven of light, we are very happy now,
Although it is not the New Year, there has come a wonderful luminous spring.
19. At the end of the arduous journey now has appeared the desired destination,
Friends rejoice greatly, now the destination of the beloved has come.
20. The supreme Paradise, the manifest light and the chief of the

world,
O Naşır! see here, your spiritual beloved has come.

Naşır al-Dīn Naşır Hunzai
Karachi,
25th October, 1987.



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LOVE OF MUḤAMMAD

(*ṣalla 'llāhu 'alayhi wa-ālihi wa-sallam*)

1. I feel sick, what is the cure? Muḥammad's love,
Muḥammad's love.
What will illumine the house of my dark heart?
Muḥammad's love, Muḥammad's love.
2. How would God's love be granted? How would His
pleasure be attained?
Which light would lead us to Him? Muḥammad's love...
3. Why is the Qur'an so sweet for us? Why does the *Furqān*
appear so beautiful?
What wisdom makes the religion easy? Muḥammad's love...
4. Which garden do you see protected? Which tree do you see
ever green?
Which fruit do you see ever sweet? Muḥammad's love...
5. Once I saw it like an ocean, once I saw it like a world,
Once I saw it like the heaven. Muḥammad's love...
6. See it is a wonderful pure spring, see it is a fragrance (*gulgul*)
of Paradise,
See it is a heavenly hyacinth. Muḥammad's love...
7. Which wisdom do you wish to attain? Which ambition and
which power?

Which treasure and which wealth? Muḥammad's love...

8. A wonderful world, a wonderful city, see a shop of gems only,
There are delights of the perfume of Paradise. Muḥammad's love...
9. From God has come down a rope, a branch of the tree of Paradise touches the ground,
From the heaven has descended a ladder, Muḥammad's love...
10. Of which spring of love are we prosperous? In which world are we free?
Which joy makes us happy? Muḥammad's love...
11. Which royal attire would you wear? Which nosegay of hyacinths would you have?
Which flowers would you like to smell? Muḥammad's love...
12. Which ocean's depth would you like? Which court's greatness would you like?
Which dagger's sharpness would you like? Muḥammad's love...
13. How beautiful is this lamp? How splendid is this garden of flowers?
How sweet is this burning of love? Muḥammad's love...

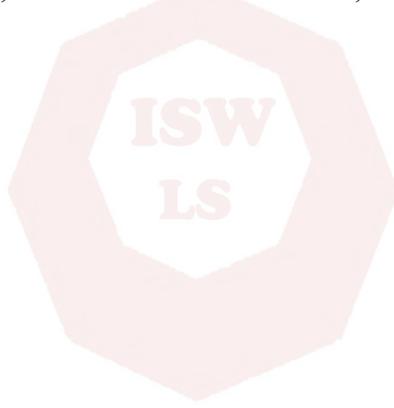
14. See a sun just to all, see a miracle of love,
See the glory of the light of Prophethood, Muḥammad's
love...
15. What is the support of my soul? What is the source of hope
for tomorrow?
What is the heat of fire of His love? Muḥammad's love...
16. Have you taken the provision of your *taqwā* or not? Say a
durūd, say a *salām*.
Learn to be a friend of God, Muḥammad's love...
17. I saw an amazingly acceptable prayer, I saw an astonishingly
effective medicine,
I saw a very great miracle, Muḥammad's love...
18. See a bright world of thoughts, see a mine of beautiful
rubies,
See a great sign of God's power, Muḥammad's love...
19. By the blessing of the light of Muḥammad, now is going to
come a different time,
See now this bud is going to smile, Muḥammad's love...
20. It is certain that there will be a heap of gold, surrounding
which a wall of silver,
Above us the ceiling of gems, Muḥammad's love...
21. O Naṣīr! The remedy of your pain, the soul of delights, the
mine of delights,

The repast of the heavenly knowledge, Muḥammad's love...

Naṣīr al-Dīn Naṣīr Hunzai,

Karachi,

28 Rabīʿ II, 1408 A.H./20th December, 1987 A.D.



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HONOURABLE MENTION

(Remembrance of Dīdār)

(O the beloved Jamā'at of the Imām of the time, you have attained the bliss of the holy dīdār as you wished, now in order to attain more reward refresh its pleasure and happiness)

1. Now let there be the honourable mention of the Lord of *dīdār*,
Now let there be the honourable mention of the happiness of your soul.
2. Of our affectionate father, the generous to the whole world,
The guide from God, let there be the sweet mention.
3. Had the Shāh of the time come in the attire of a physical angel?
With which eye did you see him? Let there be the...
4. You saw the light of the Prophet, you saw the progeny of ʿAlī,
You saw the rich in knowledge, Let there be the...
5. Of the luminous meetings, of the *munājāts* of love,
O the signs of mercy, Let there be the...
6. Of the yearnings for his love, of the *farmāns* of illumination,
Of his unprecedented favours, Let there be the...
7. Who is the guide of lights? Who is the ocean of knowledge?

- Who is the progeny of the Prophet? Let there be the...
8. The affections of the spiritual father! The wisdoms of his luminous *didār*!
The pleasures of the intellectual food! Let there be the...
 9. Is he the supreme king? Is he the quintessence of the world?
Is he the embodied light? Let there be the...
 10. Has the mine of gems come? Has the soul of the world come?
Has the soul of souls come? Let there be the...
 11. He scatters the pearls of his *farmāns*, he beautifully explains the wisdoms,
Is he the soul or the cherished beloved? Let there be the...
 12. We will be prosperous in our hearts, we will blossom in our souls,
We will all come to life again, Let there be the...
 13. The gardens in their hearts are enviable, the lands of intellect are thriving,
The fruits of light are very sweet, Let there be the...
 14. Had the full moon come? Had the Imām of the time come?
Had the Shāh of the people come? Let there be the...
 15. Had the secret of mankind come? Had the treasure of pearls come?

Had the amulet of our soul come? Let there be the...

16. His *didār* of love is very sweet; his pearl-scattering speech is very sweet;
His wisdom-filled work is very sweet. Let there be the...
17. Remember God abundantly; open the eye of insight,
Cut short the rest of the talk, Let there be the...
18. Which is the path of the Prophet? Which is the gate of knowledge?
Which is the door to the wisdom? Let there be the...
19. What a vast mercy! How great the wealth!
How great the honour! Let there be the...
20. He is in the body and in the soul; you will see in the Qur'ān,
His praise is in the heaven. Let there be the...
21. O Naṣīr, O the *faqīr* of the alleyway of his love! Sacrifice your life for him,
So that you may be closer to him. Let there be the...

Naṣīr al-Dīn Naṣīr Hunzai,

Karachi,

2 Jumada I, 1408/24th December, 1987.

THOUSANDS OF WISDOMS OF LOVE

1. With my king I saw thousands of wisdoms of love.
With my spiritual father I saw thousands of honours of soul.
2. The streams of tears will flow and fertilise the land of my heart,
In the farmer's fields appear thousands of blessings of water.
3. Lo! I have willingly fettered myself in his love,
The light of the Qur'ān has taught me thousands of verses of love.
4. If you see the miracle of Mawlā ʿAlī, you will see,
In the fruit of the garden of Paradise, there are thousands of spiritual pleasures.
5. The light of the Prophet is ʿAlī, the sovereign of the kingdom of faith,
With him, from God, there are thousands of inner mercies.
6. He is a living world, he is a non-spatial world of love,
He is an extremely miraculous Paradise, he has thousands of paradises.
7. He is the guide of the time, the treasure of the knowledge of the Qur'ān,
The same one light is always there, but there are thousands of attires.

8. Have you seen the hidden treasure? If yes, thousands of congratulations to you,
From the pre-eternity are kept for you thousands of spiritual riches.
9. If there is any injustice to you in this world, weep at the door of Mawlā,
If it is accepted, there will be thousands of affections for you.
10. Be intoxicated with abundant *zīkr* and forget the entire world,
From the light of the name you will have thousands of comforts.
11. O friend! see the reality that, everyday continue to come about,
Thousands of His mercies, and thousands of our negligences.
12. He himself had given you a key and also opened the doors of your heart,
The Qur'ān itself taught you thousands of his wisdoms.
13. It is a very distant path to the gate of his luminous palace,
Its ups and downs are in thousands also its plains are in thousands.
14. It is only God Who is in the same state, but man always changes,
As you see in one day, thousands of states (occur) in your heart.

15. But the secrets of God come to (the knowledge of) man,
Thus see with you there are thousands of His powers.
16. The religion of Islam is perfect because of the Light and the
Qur'ān (5:15),
By studying the Qur'ān, you see thousands of these proofs.
17. You must know the sensitivity and delicacy of the gardens
of your heart,
Otherwise there are thousands of heavenly and earthly
calamities.
18. O my beloved Mawlā! some people break the mirror of my
heart, what should I do?
You should seek from God thousands of high ambitions.
19. O my Lord! Your humble slave Naṣīr prays with humility,
May every mu'min have as his lot thousands of your
succours.

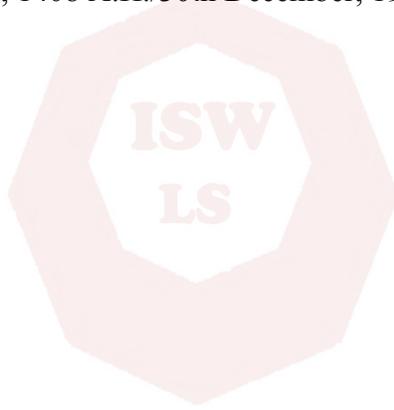
Knowledge for a united humanity

Note: This and other such poems are full of the pure essence of spirituality, knowledge and wisdom. But in reality, they do not belong to me. They belong to him whose love and affection worked in me miraculously. Further, this bounty is due to the lovers of Mawlā, who are too many and whose gratitude and appreciation is very great. Further, this is the heritage of the people who gave birth to the Burushaski language and nourished and preserved it. I am not the people, only an individual. But yes, being one of the thousands and

lacs of such fortunate people, I also share the fortune that today such treasures are found in Burushaski.

Naşır al-Dīn Naşır Hunzai,
Karachi

8 Jumada I, 1408 A.H./30th December, 1987 A.D.



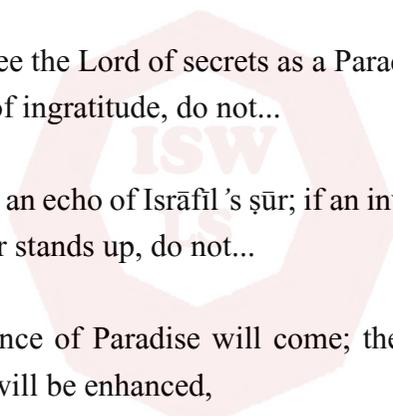
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DO NOT CONSIDER AN ORDINARY MATTER

1. The visit of the *Mazhar* of God, do not consider an ordinary matter,
The visit of the reality of the Qur'ān, do not consider an ordinary matter.
2. To have the assembly of Paradise, to have the *didār* of mercy,
To have the happiness of souls, do not...
3. To have the supplication of love, to have the luminous *mulāqāt*,
To have the rain of your eyes, do not...
4. Has honey and sugar come? Has knowledge and skill come?
Has the soul and heart come? Do not...
5. If the Imām appears in your heart; if the book of intellect starts to speak,
If the heart is satisfied with miracles, do not...
6. See the treasure of secrets; see the mountain of rubies and gems,
Progress spiritually and see all of them, do not...
7. See the *mi'raj* of the Prophet; see the kingdom of our luminous father,
See the flag, see the crown, do not...

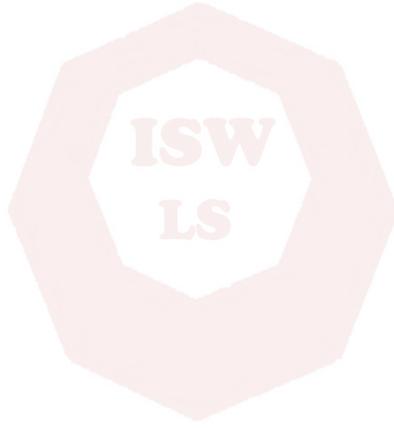
8. When the *Shāh* of the time comes; when the Lord of command comes,
When the person of the five lights comes, do not...
9. He himself is the *Shāh* of *Shari'at*; he is the *Pir* of *Tariqat*,
He is the treasure of *Haqīqat*, do not...
10. The arrival of the Mawlā of lights, the arrival of the Tuba of Paradise,
The arrival of the higher world, do not...
11. The *farmān* of the king of religion is always the light of guidance,
Be grateful to God morning and evening, do not...
12. You are in the Ark of Nūḥ, you are in the personal world,
You are in the shirt of wisdom, do not...
13. The body is in the *nāsūt*, the soul is in the *malakūt*,
The sun of intellect is in the *jabarūt*, do not...
14. You will see lights in your heart, you will see the gardens of Paradise,
You will see the canopies of lights, do not...
15. Excellence and perfection belong to him; elegance and beauty belong to him;
Glory and majesty belong to him, do not...

16. Ḥaẓrat Mawlā Imām is the exalted sun of light,
He is the meaning of the abode of peace, do not...
17. You have recognised ʿAlī of the time, then say “*Yā ʿAlī*”,
So that you will see that ʿAlī is with you, do not...
18. You will see the Lord of secrets as a Paradise in your heart,
Be afraid of ingratitude, do not...
19. If you hear an echo of Isrāfil’s šūr; if an invisible call occurs;
If your hair stands up, do not...
20. The fragrance of Paradise will come; the splendour of the
assembly will be enhanced,
I will be inspired to compose verse and to talk, do not...
21. O Naṣīr! speak in parables of the whereabouts of the full
moon,
He is nearer than the jugular vein, do not...


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Note: This is one of the best poems. You should try to penetrate its depth, observe its beauties and profit from them. These poems are certainly going to bring about a silent and exalted revolution. For they, in addition to, complete truthfulness, pain, ardour, perfect experience and firm conviction, contain humble supplication also. And above all, knowledge and wisdom in these poems have priority over any other thing.

Naşır al-Dīn Naşır Hunzai,
Karachi,
5 Jumada II, 1408 A.H./25th January, 1988.



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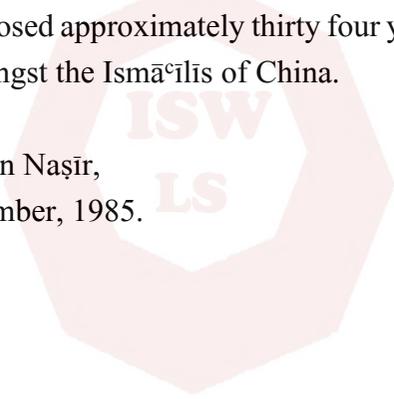
FRIEND OF MUṢṬAFĀ (s.a.)

1. Who is the friend of the *Shāhinshāh* of the Prophets?
It is Murtaẓā °Alī who is the friend of Muṣṭafā.
2. Who is the illustrious chief of the army of every *jihād*?
It is Ṣāhib-i Zu 'l-Faqār, Mawlānā °Alī.
3. Which is the bounty, whose pleasure and joy never end?
It is the colourful *didār* of °Alī, the graceful beloved.
4. The Speaking Qur'ān is °Alī, manifest in the attire of every Imām.
The custodian of secrets is present every time and everywhere.
5. In space, in non-spatial state, on the Throne and on the ground;
There is Murtaẓā °Alī, for he is the possessor of wonders and miracles.
6. Manifestation of the beloved is astonishing, every moment it turns into thousands of forms;
He is an extremely amazingly ingenious beloved of the lovers.
7. I am not in need of the roses and rosarium of this world;
For there is always a rosarium of true love in my soul and heart.

8. Naṣīr is extremely restless for the blessed *didār* of the *Shāh*;
The rest for the restless lovers is in the *didār* of the *Shāh*.

Note: This and the following three *manqabats* are extremely important from an historical point of view also. For, they were composed approximately thirty four years ago, in 1951, living amongst the Ismāʿīlīs of China.

Naṣīr al-Dīn Naṣīr,
29th November, 1985.



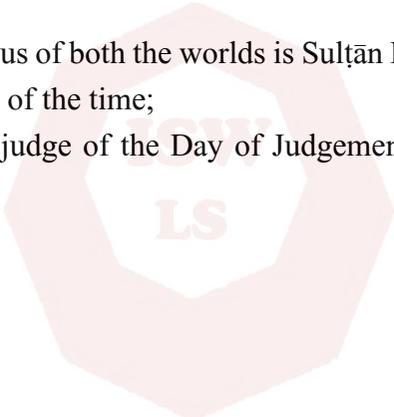
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Knowledge for a united humanity

SLAVE OF °ALĪ

1. I am the slave of Mawlā °Alī, my Shāh Sultān is °Alī;
My obedience, pilgrimage, prayer, religion and faith is °Alī.
2. By hearing “*kuntu kanzan*” when I searched for that treasure,
I did not find any other except °Alī, my hidden treasure is °Alī.
3. I do not weep for pain and grief, if I weep it is for the sake
of *didār*,
For my comfort, my light, my healing, my refuge and
remedy is °Alī.
4. By the grace of Mawlā °Alī, lacs of objectives are achieved
every day;
For, the refuge of my soul, my kind Lord and my *mushkil-
kushā* is °Alī.
5. In this time Sultān Muḥammad Shāh is °Alī;
The same °Alī for me is the light of God and the essence of
the Qur’ān.
6. The lion who breaks the enemy ranks is °Alī, the conqueror
of *Khaybar* is °Alī;
The *Shāh* of the time is °Alī, the *Shāh-i mardān* is °Alī.
7. There is no Ideal Man like °Alī, there is no sword like *Zu’l-
Faqār*;
O my protector °Alī, you are the protector from every

calamity.

8. The allusion of “Rope of God” is ʿAlī and the firm handle is ʿAlī;
The owner of ḥūrīs, palaces, Paradise and Riḏwān is ʿAlī.
9. The generous of both the worlds is Sulṭān Muḥammad Shāh,
who is ʿAlī of the time;
ʿAlī is the judge of the Day of Judgement and the king of
kings.



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SAYS “YĀ ʿALĪ”

1. My heart with conviction says: “Yā ʿAlī”.
The soul firmly believes Murtaẓā ʿAlī is true.
2. My head bowing on the ground says: “O ʿAlī!
My soul and head be sacrificed for you”.
3. Both my physical eyes seeing ʿAlī say: “O ʿAlī!
You are the bright sun of the forenoon”.
4. My ears hearing the speech of Shāh say:
“O ʿAlī! you are always pure”.
5. Remembrance of Mawlā is very pleasant for my tongue;
It says: “O ʿAlī! you are solver of difficulties”.
6. Whenever my hands rise for prayers, they say:
“O ʿAlī! you are the helper, you are the guide”.
7. My breath inhaling and exhaling says: “Yā-hū” and believes;
ʿAlī is on the earth as well as in the heaven.
8. All my organs internally and externally believe;
ʿAlī is true, ʿAlī is true in all his ranks.
9. Ādam, Nūḥ, Ibrāhīm, Mūsā, ʿĪsā and Muḥammad,
All praise ʿAlī and all glorify ʿAlī.

10. The heaven, the earth, trees, plants and animals;
And mankind all remember ʿAlī.
11. *Jinns, parīs* and angels also say:
The king of generosity and munificence is ʿAlī.
12. Prophets, *Awliyāʾ* and the righteous all believe:
ʿAlī is the guide and he is the Imām.
13. When a *muʾmin* faces a trial, he says:
“*Al-madad*” (help) O ʿAlī! the praised one in “*lā-fatā*”.
14. Nightingale, ringdove, flower and bud say:
Subhāna ʾllāh! How exalted and glorious is ʿAlī.
15. Naṣīruʾd-dīn, with extreme truthfulness and sincerity says:
O ʿAlī!
O the moon of luminosity, may I be sacrificed for you with
ardent yearning.

Knowledge for a united humanity

WE WILL SAY “ḤAQQ MAWLĀ MAWLĀ”

1. We will say in every grief and affliction: Ḥaqq Mawlā Mawlā.
In every difficulty and illness, we will say: Ḥaqq Mawlā Mawlā.
2. The blessed name of *Shāh* is an utter comfort, its (remembrance) is a supreme obedience, It is the honour of honours, we will say...
3. *Shāh's* holy name is the saviour, it gives wings to lovers to fly;
It gives eternal life to the dead, we will say...
4. Our *Shāh's* blessed name is Sultān, he is the Sultān of Sultāns,
He is the faith of the *mu'mins*, we will say...
5. Our *Shāh's* name is very revered, his love is very sweet;
His work is full of wisdom, we will say...
6. Our *Shāh's* names are one thousand and one; aḏ-Zāhir (manifest) refers to him;
He is Qayyūm (everlasting), he is Qādir (powerful), we will say...
7. We crave our *Shāh's didar*, we seek his light and beauty;
We long for his proximity and majesty, we will say...

8. Who is the guide of *mu'mins*? Who is the Qā'im? Who is the Mahdī?
Who is the judge of the Day of Judgement? We will say...
9. Who is the creator of the worlds? Who is the sustainer of the creatures?
Who is worthy of the kingdom? We will say...
10. Remember Mawlā always, obey him, the wise, always;
Continue to be his slave, we will say...
11. O my Mawlā! hold my hand! Naṣīr is one of your humble slaves;
O the Lord, the best helper! we will say...

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Gift of Qur'ānic Gems

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

How is it possible for me, an extremely indigent and poor person of the world of knowledge and literature, to praise and describe (the characteristics of) the Wise Qur'ān? Nonetheless, if according to the capacity of the particular intellect, I try to describe and say that the Glorious Qur'ān is a magnificent, unique mountain which abounds in manifold blessings of all kinds of precious gems and minerals, it will be a very trivial description of it. However, here it is attempted to mention some of the meanings of the vast wisdoms of the *Sūrah* of *Takwīr* (Folding Up - 81:1-29). Try to study this article together with this *sūrah*, again and again:

- V.1. When the personal Resurrection or the Resurrection of knowledge and gnosis takes place, the light of the personal world converges at the place of intellect, just as the universe is folded up in the Hand of God (21:104; 39:67). That is to say that, in this state, the absolute mu'min (*mu'min-i mutlaq*) will start to see the light directly at the fountainhead of intellect (57:12, 19; 66:8), as Ḥazrat Zu'l-Qarnayn had seen the sun of the light of intellect rise and set in front of him (18:86-90) in his personal world.
- V.2. See the example of the external world: when the sun rises, the light of the moon and the stars does not appear. Similarly, in spiritual Resurrection, when the lower ranks are gathered in the supreme rank, then as a result, the other *ḥudūd* do not appear.

- V.3. The inner mountains are of two kinds: the mountain of soul and the mountain of intellect. These mountains initially, in a way, are frozen and immobile, but when the Resurrection takes place, not only do they move but also smash into pieces.
- V.4. The entering of the camel through the eye of the needle is the example of the setting of the light of intellect in “d.m.” (7:40). By the pregnant she-camel of ten months, is meant the Universal Soul, for in the order of the physical *ḥudūd*, *Nāṭiq* is the spiritual pregnancy of the tenth month. Thus in personal Resurrection, such she-camels deliver the children in their wombs. That is to say that, during Resurrection, the mu'min crosses the physical *ḥudūd* and reaches the Universal Soul.
- V.5. In the physical world, the wild animals run away from human beings. But the event of Resurrection is such a powerful law of collectivity that, it gathers all of them spiritually in man.
- V.6. The overflowing of the seas in spiritual Resurrection means that the fountainheads of knowledge, which are the Supreme Names (*asmā'-yi 'iẓām*) and the Perfect Words (*Kalimāt-i tammāt*) start to speak automatically.
- V.7. The upper end of every soul is in the higher world and the lower end of it in the lower world, which during the Resurrection join together. This is the meaning of the

coupling of souls.

- V.8-9. As people, due to the zealotry of the Age of Ignorance, used to bury their daughters alive, some people bury their capacity of discipleship or learning (which is like a girl in spiritual marriage), due to an improper sense of shame and thinking that thus, they may remain safe from the indignity and humiliation of acquiring religious knowledge. But this is against the will of God. Therefore, on the Day of Resurrection, the capacity of discipleship or learning will be revived in the form of an innocent beautiful girl and will be asked for which crime she was buried alive?
- V.10. The record of deeds of every individual is not like a worldly book, rather it consists of scattered particles. This book will speak automatically.
- V.11. The peeling of the heaven means that there will be spiritual observation of the universe and everything in it. This universal principle alludes that there is nothing which does not have a skin or a husk. Thus the physical body of a human being is an husk and his subtle body is the kernel.
- V.12. At that time it is also necessary to observe Hell, therefore, it will be kindled with the fuel of the disobedient souls and shown the chastisement.
- V.13. Paradise is hidden in the length and width of the universe (3:133; 57:21), but on the Day of Resurrection, it will be brought nigh in the personal world.

V.14. Everyone will come to know the result and reward of his deeds.

V.15-16 God swears by the stars that go straight, go back and hide. These three attributes or characteristics belong to the Archangels. They also belong to the star of intellect: when it rises, it goes straight; when it sets, it hides and in order to rise again, it returns. Since it is the light of the world of oneness, therefore, the same one light is the sun, the moon as well as the stars; it is one as well as many.

V.17-18 God swears by that portion of the night of the world of command, which with respect to this world is the time of the luminous *bandagī*, so that every wise mu'min may realise very well the value of this time. Then swearing by the morning of Intellect and the manifestation of the Word “kun (Be)”, alludes to the result of *bandagī*.

V.19. The main purpose of swearing is to assure the fact that the Holy Qur'ān is undoubtedly the speech of God, which has revealed through the Pen, the Tablet, Isrāfil, Mikā'il and Jibrā'il. Here is mentioned specifically the great angel such as the Universal Soul, i.e. the Tablet, who is the most powerful and also has the extreme closeness of the Lord of the Throne.

V.20-21 The rank of the ultimate closeness of the Lord of the Throne is available to the extremely powerful angel called the Guarded Tablet and the Dais (*Kursī*), also called the

Universal Soul. The state of his immense power is such that he comprises the heavens and the earth (2:255). The Holy Prophet first accepted the message of this angel in every respect, then he was entrusted by him with the treasures of the secrets of pre-eternity (*azal*).

V.22. It is said: “Your (spiritual) companion (*sāhibu-kum*) i.e. the guide” Ḥaḏrat Muḥammad (s.a.) is not possessed. The bright proof of this is that in the light of the pure Imāms, you can follow his (Prophet’s) guidance and footsteps and traverse the stations of spirituality. This is the wisdom in the phrase “your companion”.

V.23. *Ufuq-i mubin* (manifest horizon) is both in the physical world and also in the spiritual world and the Holy Prophet saw that great angel in both places. For, manifestations are of two kinds: in front of the body and in front of the soul. In the soul is alluded the rank of the intellect also.

V.24. As the angel is not niggardly in telling the secrets of the unseen to the Prophet, similarly, the Prophet is not niggardly in informing the mu’mins of the Divine secrets.

V.25-26 The Holy Qur’ān is the Word of God alone, it is not the word of an accursed Satan; where then do you go?

V.27. This is naught else than a reminder unto the people of the entire world, for the Holy Prophet is a mercy for the worlds of humanity (21:107).

V.28-29 All these realities and gnoses are possible to him among you who wills to follow the right path. But how would you will until He wills? For it is He Who is the Sustainer of the worlds. Thus, through knowledge and good deeds, you should annihilate your will in the will of God.

In whose name is this present? It is in the name of the world of humanity, the world of Islam, every fortunate Muslim, all Ismā'īlīs, and particularly, in the name of those who take an interest in these teachings, namely my students, who are in different countries of the world. It is my special duty to encourage them so that they may give more and more attention to knowledge and gnosis and God willing, serve the Qur'ān and Islam.

If a *mu'min's* name is duly mentioned in the book, what is the harm in it? It is a very rewarding act. In this way, not only a person, his family and circle of relatives will be linked to the book, but also the future generations will remember it with pride. See how generously Ḥaẓrat Mawlānā Sultān Muḥammad Shāh, *ṣalawātu'llahi'alayhi*, in his “Memoirs” has immortalised the names of many people. In this act of the exalted Imām, there is great wisdom and a real practical guidance.

In connection with this service for knowledge, if I do not mention the name of the organisation and do not mention or allude to the names of the capable members of this organisation, time and again, this would mean that a hundred years from now, every member who has rendered numerous meritorious services, will be forgotten and all this work will be exclusively attributed to me. But this behaviour

is not approved of, in the presence of God.

I appeal to the office-bearers of every branch that they should encourage all good and dutiful workers in writing and in action. And when the service of my pen is needed, I should be informed.

This precious “Gift of the Qur’ānic Gems” I offer to you on behalf of my chief adviser, Mr. Khan Muḥammad, who till today has rendered extremely great services in promoting the cause of knowledge. He is as courteous, noble and wise as he is competent and experienced in many noble professions. He has, with great courage and high ambition, translated a difficult book, such as “*Imām-shināsi*” from Urdu into English. The appropriate vocabulary used in the translation of the book has been highly praised by two great scholars who have revised the translation. Let us pray that, may the Lord of the world be extremely kind to my esteemed and dear Khan Muḥammad and grant him eminence and success in both the worlds! and also to all mu ’mins.

Naṣīr al-Dīn Naṣīr Hunzai
Karachi

1st Rajabu ’l-murajjab, 1407 A.H./2nd March, 1987 A.D.

Three Amazing Questions

1. The teacher-student relationship is such an universal fact that no page of the book of humanity and the book of religion is devoid of its indelible print. Although this sacred relation and love is found in every profession, it becomes stronger in knowledge and literature and particularly in religious education. If you want to see many more bright realities, refer to the Qur'ān and Ḥadīṣ.
2. Every wise *mu'min* and every wise *darwīsh* does not like to have a frozen and solid "I", which never melts and remains hard like granite. Thus, I want an "I" which always and all the time remains humble, soft and gentle, so that I may sacrifice it time and again with extreme yearning and eagerness for the Imām of the time, so that I may attain abundant happiness and joy. For, the one who is selfish, self-complacent and self-conceited cannot in reality be a godly person and a *darwīsh*. And it is also true that he who does not mention the bounty (of God) (93:11) is ungrateful.
3. Among my chosen and dearest students, Nūr ʿAlī and his wife, Yasmin, coordinator of Houston, in one of their sincere and beautiful letters, have asked for the answers to three amazing questions. They live in Houston, North America. I applaud their high ambition with great pleasure, that, despite living in America (where there is a flood of material progress), they continue to attain the grace and blessings of religious knowledge, without laziness or negligence. They

study religious books with absolute attention and listen to the cassettes of religious knowledge with great yearning and eagerness. How arduously do these favourite and beloved spiritual children of Mawlā work for the acquisition of true knowledge and how lucky they are that they are granted such a high ambition and favour!

4. Their questions are:

Q.1. It is in one of your cassettes that the birth of Ḥaẓrat Ādam (a.s.) and Ḥaẓrat ʿĪsā (a.s.) was according to the law of nature, i.e. they were born of parents, while Pīr Nāṣir-i Khusraw says in his famous book “*Wajh-i Dīn*” (Urdu translation, *Kalām* 4 p. 40) that the fish and other animals of the ocean came into being without parents. Please kindly explain this.

5. Q.2. How is man transferred from the subtle body to the dense body and vice versa? Please explain this.

Q.3. When man will be transferred from the dense body to the subtle body on the advent of the spiritual cycle, then (with respect to time), will the spiritual cycle be exactly equal to the physical one, as the night and the day each is of twelve hours and they complete a circle?

6. A.1. Most of the events are such that, apparently they appear to be something to the people, but they are something else with God. When it is intended to describe such an event then among the various ways of narration, is to mention “*ʿinda’llāh* (with God)”. In this expression it is alluded in the language of wisdom, that this matter with God, the Knowing,

the Wise, is different from what the people understand. Think about this verse: “The similitude of Jesus with God is as that of Adam. He created him from dust, then said to him: Be! and he is “ (3:59). That is to say that, with respect to their physical creation and the spiritual perfection, there is no difference between them. This means that as there were the parents of Ḥaẓrat ʿĪsā (Ḥaẓrat Maryam and Ḥaẓrat Yūsuf-i Najjār), similarly, there were the parents of Ḥaẓrat Ādam.

7. Were Ḥaẓrat Ādam and Ḥaẓrat ʿĪsā according to the Qurʾān, the Ḥadīṣ and reason and logic, human beings or not? Indeed they were human beings. Then study this universal law of the Qurʾān: “And it is He Who created man from water (sperm)” (25:54). Further, if you investigate about the word sperm, you will find it in twelve places in the Qurʾān and this will lead to the conclusion that every human being is created of mingled sperm drop. See, for instance, the verse (76:2).
8. Now with respect to the creation of a living creature without parents, whether man or others, with respect to the *ibdāʿī* (instantaneous) manifestation, it is true. There are many examples of this. When we compare, in the light of the Qurʾān, this world with the silk worm and the hereafter with the moth, then in that case we have to accept the law that there is nothing without pair. And it should also be known that the silk worm and moth together make a beginningless and endless circle. This is the best example for the idea of creation. Study the article “Idea of Creation”.
9. When the planet earth came into existence, it is obvious that

there was no trace of water, vegetation, animals and human beings. The Holy Qur'ān alludes that the first thing which appeared on it was the water (21:30) and from water appeared vegetation, then the animals of every kind and finally the human being. But how did all this happen and whence did they come? They came from the Divine treasure (15:21), which is the subtle world called the Universal Soul. We should not forget that the wisdom-filled law of God always continues without change and alteration (33:62; 35:43; 40:85). The explanation of this is that God, in His succession of creation creates a world, i.e. planet, then He spreads the souls on it in the form of external (physical) creatures and then when the time comes, He enfolds all of them in His Hand (21:104; 39:67) and gathers in His treasures, from which everything had come to this world, namely, from subtle everything had become dense (15:21).

10. Now in the light of the above explanation, we can definitely say that the first pairs of the various kinds of living creatures of the planet earth were brought into existence by the way of *ibdā'*. In other words, they were revealed from the subtle (spiritual) treasures (15:21). Therefore, on the present earth, there was no need of their parents. But these first creatures, when they were on another planet in the dense state and the Hand of God had not yet enfolded them in the ranks of treasures, i.e. the Universal Soul, they had their parents. In this are mentioned not only those fish which had come into being without parents in the ocean of this world, but also other first animals and the first Ādam and Eve, who had descended to the earth after being entered into Paradise

(Divine treasures) from an old planet.

11. A.2. In many of the wisdom-filled verses of the Glorious Qur'ān, it is mentioned and alluded that everything constantly rotates in a circle, as it is mentioned in the verse (36:40). But it is a different question what events happen to these things during this endless rotation. But it is a fact that in this rotation, the things are transformed from dense into subtle and vice versa. For life is impossible without movement. If you want eternal life, it is possible only in the form of eternal movement, which may be intellectual, spiritual or physical. Thus the example of the transformation of man from the subtle body or the *jussah-yi ibdā'iyah* into dense body and vice versa is in spirituality, which is mentioned everywhere in the Qur'ān.
12. The exalted Imām wishes that the *mu'mins* should emancipate their souls from the prison of the body in this very life, through true knowledge and the abundant *'ibādat*. This is possible when someone reaches the stage of *'Izrā'īl* (*manzil-i 'Izrā'īlī*) in spiritual progress and the spiritual death and personal Resurrection happen to him, as the Prophet says: "He who dies (spiritually or physically) his Resurrection takes place". Then when he goes further ahead, he can see his *jussah-yi ibdā'iyah*. Thus, this *ibdā'i* body, namely, subtle body, is not only the example of the first Ādam, but also of the last creation (23:14), as when the hand of a watch comes to twelve at night, then the same place (i.e. twelve and the place of the cypher) is the end of the previous day and the beginning of the coming day. Thus in this way,

the miracle of *ibdāʿ* and *inbiʿāṣ* is the same thing.

13. A.3. On the one side there is this world, which is the dense world and on the other, the hereafter, which is the subtle world. The physical cycle is related to this world whose time is limited and the spiritual cycle to the hereafter, whose time is limitless, even though externally and from the worldly point of view, both are equal.

Wa's-salām (Peace!)

Naṣīr al-Dīn Naṣīr Hunzai

6th June, 1987.

Note: This profound article will be a permanent gift for all and my dear friends will have boundless happiness from it.

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A Luminous Dream

1. First of all, we have to ask of the mu'min who has seen this luminous dream: "What is his name and what are his attributes?" We have come to know that this dream has been seen by an earthly angel, such as Mr. R. A. Then due to the pleasant meaning of his noble name and his praiseworthy qualities and manners, it is a very blessed dream for himself, for you and for all of us, his friends.
2. The area in which he had the holy *didār* of the Imām, in the state of the dream, to it and to all the educated members of the *Jamā'at* also, there is a great glad tiding that all of them are getting the opportunity of the sacred service. The building which in design was old, but newly built, alludes that the old beliefs are extremely necessary, but they must be reconstructed in the light of knowledge and wisdom. For, Mawlā cannot be found without old beliefs and new sciences.
3. The struggle of the people in the holy presence of the Imām to present their reports is the example of the services of the different levels. And for Mr. R.A. to present a paper on which nothing was written is the sign that he has negated all his services out of love and annihilation. For according to him, it is Mawlā who has done and does everything.
4. The beautiful red file of Mr. Gh. Q. in which something was written shows that his own and his associates' unprecedented

services are like the meritorious deeds of the living martyrs (for file is the symbol of organisation). Why did he keep this file under the report of Mr. R. A.? Because he gives preference to the services of his esteemed friends over his own. Why did Mawlānā Ḥāẓir Imām attribute the file of Mr. Gh. Q. to Mr. R. A.? Because they are intimate friends in their soul and faith, therefore, they have become one soul and two bodies and thus in reality, there was no difference. And all mu'mins are like this.

5. For Mr. R. A. to say to Mawlānā Ḥāẓir Imām: “Yā Ḥāẓir Imām, this file and writing belong to Gh. Q.”, shows that certainly the main deeds belonged to Mr. Gh. Q. Ḥāẓir Imām awarded Mr. Gh. Q. a prize of a pen case or a strong, white note book through Mr. R. A. This means that the exalted Imām wants to give Gh. Q. the opportunity of his sacred service and in return to enrich him with the treasures of knowledge. It should be remembered that in this virtuous dream the pure soul of R. A. acts as an angel. Congratulations to all of you! Hundreds of congratulations! *Āmīn!*

Knowledge for a united humanity

6. Our esteemed President Mr. Fath °Alī Habib and esteemed Mrs. Gulshakar Fath °Alī, esteemed President Mr. Muḥammad °Abd al-°Azīz and esteemed Mrs. Yasmin Muḥammad congratulate all of you. They suggest that in our writings, in addition to other useful subjects, there are several articles on dreams, the collective study of which will be extremely useful. And we are fortunate that a good deal has been written on the important subject of dreams.

7. Had there been no mention of the dreams, no importance and no trace of their interpretation in the Qur'ān and Ḥadīṣ, then it would have been true to think that dream is a futile and a useless thing. But it is not so, for the dream is a part of the forty-six parts of Prophethood. Thus, it should be remembered that the world of dream is an example of the world of spirituality.
8. I know that like Dr. Faquir Muḥammad Hunzai, praise is unbearable for you. It is because of this that I have not disclosed your names completely, otherwise there was no harm in doing so. Anyhow you should not hide this interpretation from your friends. Show it to them and it is possible that it may be recorded in future history.

With many prayers,
Naṣīr Hunzai, 17th July, 1987.

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