

Gems of Ma'rifat

Jawāhir-i Ma'ārif

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(*Jawāhir-i Maʿārif*)

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*For the family of Monoreality,
Especially for those in Afghanistan & Tadjikistan in Central Asia.*

*“May your hearts be filled with the sweet smelling bounties of
paradise...”*

*May you discover the pearls & rubies within the pages of this
book...*

May you enjoy the fruits of paradise in every written word...

In-shā’a’llāh.

“We may find ourselves”.

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Knowledge for a united humanity

Sakar P Karim

Vancouver

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Preface

In the name of Allāh, the Beneficent, the Merciful

Study the “Lamp-verse” (24:35) and the two following verses carefully, and reflect on each of their words, particularly the phrases “light upon light”, “in houses” and “men”. There will then remain no doubt in the fact that light is always one and the greatest proof of this is “light upon light”. The allusion of “in houses” means that the *mazhar* of light is present on the earth and the word “men” clearly means that this luminous lamp of the Divine light continues in the personal world of the Prophets and Imams.

Light is first ascribed to God, then to the Prophet, then to the Imam and then to the *mu'mins* (male and female). Thus the light has many attributes and miracles, such as Divine light or the light of the Godhead, the light of Prophethood, the light of Imāmat, the light of pre-eternity (*azal*), the light of the Throne, the light of the Qur'ān, the light of guidance, the light of recognition, the light of certainty, the light of knowledge, the light of *didār* (vision), the light of love (*muḥabbat*), the light of ardent love (*'ishq*), the light of remembrance (*zīkr*), etc.

It should be known that light is one only and it is the collection of all lights. Or, we can say that the same one light has numerous manifestations. Here we want to explain that manifestation of light which is known by the name of manifestation of love. That is, the absolute light manifested itself in the form of the light of ardent love in the hearts of our illustrious *Pirs* and in its illumination they were able to compose meaningful and wisdom-filled *gināns*, *qaṣā'id*, etc. and to guide their respective *murīds*. Today their extremely useful

and magnificent work is alive and continues within our fortunate *jamā'at* and God willing, will remain so forever.

Ginān, *qaṣīdah* and *manqabat*, in reality, are the same thing. They have the same purpose, in which are included several precious gems, such as the pure life of the soul of faith, paradisiacal wine of the love of Mawlā, effacement and annihilation, cure of the germs of negligence and insinuation by the fire of love, knowledge for the intellect and *'ibādat* for the soul (as the Imam is the supreme Name of God), spiritual progress, the vision of the beloved in the form of love, precious pearls of tears, satisfaction of the heart, and many, many more. What is called by God “*ashaddu ḥubban lillāh*, i.e. they are most staunch in *muḥabbat* for God” (2:165), certainly this *muḥabbat* is nothing but *'ishq-i ilāhī* (ardent Divine love). And it is also known that Divine love is through the Prophet and love for the Prophet is through the Imam, and there is no other way to it. Thus the love for the exalted Imam has three great virtues. First of all, it is the love for the Imam himself, secondly the love for the Prophet and thirdly, the love for God. Thus it becomes known with certainty that in the praise of the Imam (*manqabat*) is hidden the praise of the Prophet (*na'at*) and in the praise of the Prophet, the praise of God (*ḥamd*). What greater bliss than this is possible!

In the light of the Qur'ān and the *Ḥadis*, it is realised that poets and poetry are of two kinds. One kind of poets are those who, due to their being linked to Divine guidance, defend the truth and their poetry amounts to the rank of *jihād*. For such poets it is possible to receive the help (*ta'yīd*) of the Holy Spirit and their poetry contains wisdom to a greater or lesser degree. The poets of the other kind have deviated from the *ṣirāt-i mustaqīm*, the straight path, and therefore, their poetry is nothing but a cause of deviation and going astray. (See verses: 26:224-27).

The wisdom-filled poetry which is in defence of the truth is both the literature of *maʿrifat*, Divine recognition, as well as the teaching of sacrifice and zeal of devotion and also the practical love for the holy *Ahl al-bayt*. Thus this humble servant of the Imam of the time has experienced the numerous blessings of poetry, in which are mentioned the true spirituality and manifestations of the light of the Imam of the time, not only within himself, but also has come to know that such poetry acts as the paradisiacal wine for the true *muʿmins*, male and female.

“*Gems of Maʿrifat*” or “*Jawāhir-i Maʿārif*” is a collection of my Persian poems which are based on the praise and glorification of the pure *Ahl al-bayt*. Now it has been translated into the universal language (English)! O my Lord! Though it is not a new favour, the chain of Your great favours has ever continued, why should I not offer a gift of tears of gratitude! Or why should I not die buried under Your favours! O Allāh! sacrifice me for my friends of knowledge, for they are rendering unprecedented services in order to spread the light of knowledge of the pure *Ahl al-bayt*. O the Lord of honour! Grant help to *muʿmins* in every good deed! Āmin!

Naṣīr al-Dīn Naṣīr Hunzai,
Karachi,

18 Rabīʿ I, 1414/6th September, 1993.

With a New Beauty

O my beloved! wear a new attire and with a new beauty come;
Mingle with the world and come skilfully according to the time.

Making a royal palace of the body like the paradisiacal palace;
O *Shāh*! it befits you to enter this palace soon.

Do not be late like the sun behind the terrestrial globe,
Like lightning come quickly from the horizon of the east of religion.

It does not befit you to sit on the ground
Come and sit in the eye, O the light of the eye of our hearts.

Friends and aliens all await your cycle,
O you, the eternal teacher! come in a new mode.

I have seen the eye of the heart, you are the pupil of the eye
With the same splendour appear once again to me.

This bitterness of the soul vanishes only by your *didār*;
O sweetness of the soul, come with overflowing sweetness.

Though I am a beggar and you are the sovereign of both worlds,
Show kindness and affection and care for me like a father.

So that all beauties (lit. moon-faced) may fall in love with your face,
Come and show the light of your face, O giver of light to the moon
and the sun.

Since you are the king, sit on the throne with majesty;
Come with royal grandeur, splendour and power.

From eternity you have the experience of the battle of spheres;
O king of the valiant! come without a mail-coat, sword or shield.

With these wings and feathers how will you be able to follow him;
O you who desires to reach him, return with different wings and feathers.

Make a search and find the key to bliss,
Enter the treasure of secrets and return with a profusion of pearls.

Before the *Shāh* who reads the tablet of your heart,
Be aware of yourself and with courtesy and knowledge come.

If you have any complaint against misfortune's oppression;
Come in front of the just king with truth and purity.

From the tree which is pure and always full of fruit
Eat well the fruit of wisdom and seek shelter under it.

How pleasant and excellent O heart! the *Shāh* of *didār* has arrived,
O grief of separation, cease and vex me no more.

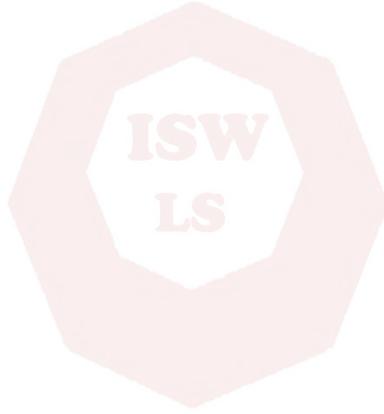
Without your protection I have lost the kingdom of my heart,
With the spiritual army come again with total victory and triumph.

You are subtle and have innumerable skills,
If you do not reach me externally, become light and appear to my vision.

Without your grace my heart has become rusty iron
Come most effectively with the same Dāwūdian miracle.

I sit in the path of love like a beggar;
O full moon! by this path come each time.

So that Naṣīr may scatter his life at your feet;
Come with a new beauty, O *Shāh* and soul of the world!



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Gate of the Holy Prophet (*Bāb-i Nabī*)

Recognise God from Murtaẓā, or seek Murtaẓā from God,
Seek the sun from the light, or the light from the sun.

Recognise well the beginning dot of the Qur'ān, then receive
Given knowledge and wisdom from A to Z.

If a Light and a Book are openly revealed from God,
Recognise the Light from His Book or the Book from His Light.

The gate of Ahmad's city of knowledge is none but °Alī,
Say! will you enter it by the wall or by the gate? (2:189)

The real successor of Muṣṭafā is °Alī,
On the basis of the text of the Qur'ān and also by election.

The Divine command to mankind is in three forms,
By a special sign, from behind a veil or by a gracious messenger.

Thus the lord of God's command is present (in this world),
Recognise him so that you may find the path to God from the veil.

Know! the veil of the secret of oneness is Karīm of this time,
He is the light of Muṣṭafā and the successor of Murtaẓā.

Why would God have called the ignorant blind and deaf,
If there had not been the *mazhar* of God or a speaking veil?

Shāh Sulṭān

Shāh Sulṭān is the *mazhar* of the light of God,
In reality, he is both Muṣṭafā and Murtaẓā.

In generosity, miracles and sciences
Who is there in this world like my king?

The bestower of favours to humanity secretly
Is the guide to travellers on the path of true religion.

Remembering and thinking about him is the comfort of my heart and
soul,
His sacred love is the light of my spiritual eye.

He is the one from whom the lights of mercy rise,
He is the one whose light lasts forever in this world.

If you know him, he is the hidden treasure,
Truly speaking he is the light of God.

Enslaved in his love, not only am I
Like my soul, there are many souls being sacrificed for him.

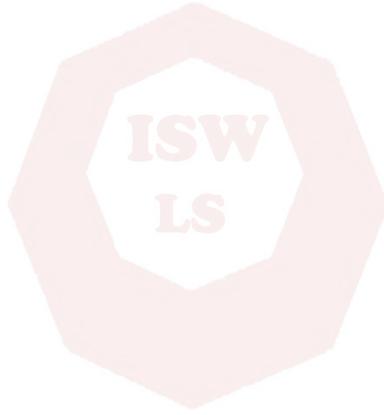
The arrival of the guide of Muslims
Intoxicates everyone from the goblet of “welcome”.

Although the path of love is dangerous
I do not worry for ʿAlī is the solver of difficulties.

O my Imam Ḥaẓrat Sulṭān Muḥammad Shāh!
Your face is the mirror which reveals God.

You are the lamp of the gathering of pure lovers,
You are the elegant flower of the garden of affection.

O indigent Naşır! sacrifice your soul
The Soul of your soul is the Prince of both the worlds.



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Bāb al-Karīm

The *Bā'* of *Bismi'llāh* and the gate of Ahmad's city of knowledge
Is none other than ʿAlī according to the sayings of Muṣṭafā and
Murtaẓā.

He is the door to the treasures of knowledge of the Qur'ān and Ḥadīs
Whoever enters through this door is successful and wealthy.

No house or garden in this world is without a wall and a door,
It is erroneous to think of religion without a wall and a door.

God says that He has sent a Light and a Book
The Light of God is hidden in a Perfect Man, but His Book is open.

Who is the mirror now that reflects the radiance of His Light?
The most perfect and noblest from the holy progeny of Muṣṭafā.

Such a king of religion and the desired *Ka'bah* of the world
Is now truly Nūr Mawlānā Shāh Karīm, the Light of God.

The guide of the world and religion and protector of Muslims
He shows the path externally and internally by the light of the
Living, the Lasting.

May his auspicious arrival be remembered by “*Bāb al-Karīm*”
Count “*shaghf*”^{*} according to *hijrah* calendar of the Holy Prophet.

May the soul-enlivening good news reach every *Fidā'i*, who
Is able to serve religion and works without ostentation.

* Note: This beautiful *qiṭʿah* (piece of poetry) was written on the auspicious occasion of the visit of Mawlānā Shāh Karīm al-Ḥusaynī, *ṣalawātu'llahi ʿalayhi*, to the areas of Gilgit and Hunza in the year 1380 A.H., which is shown in the numerical values of the three letters of “*shaghf*”, i.e. *shīn* (300), *ghayn* (1000) and *fāʾ* (80). Another characteristic of this *qiṭʿah* is that each verse of it (in original Persian) begins with the letters of *Bāb al-Karīm*, i.e. *bāʾ*, *alif*, *bāʾ*, *alif*, *lām*, *kāf*, *rāʾ*, *yāʾ* and *mīm*, respectively. *Bāb al-Karīm* (Gate of Karīm) is an arched gate of hewed stones constructed by the Fidāʾīs of Haydarabad (Hunza) as a memorial of the auspicious visit of Mawlānā Ḥāzīr Imām to that area. The significative allusion of it is to the wisdom that Imāmat is the gate of Prophethood, as it appears from the subject of the poem.

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Praise (*Naʿt*) of the Holy Prophet

God's speech is through the speech of Muḥammad,
Because God has spoken with the tongue of Muḥammad.

The Book of God is a unique miracle,
A witness of the perfection of the speech of Muḥammad.

God, the High, conferred him with
The honour of "*law lāka*"¹ as desired by Muḥammad.

God placed him on the Throne of honour,
A praised position is the position of Muḥammad.

The true pearls of Legatees and Apostles,
God has strung in the thread of Muḥammad.

May innumerable and countless
Ṣalawāt of God be on the name of Muḥammad.

A whole world entered the religion of God
By the rule of law and sword of Muḥammad.

The Compassionate's fragrance, the spiritual (*jalāli*) nourishment,
From the direction of Yemen is inhaled by Muḥammad.

He whom good fortune helps,
Falls with devotion at the feet of Muḥammad.

¹"*law lāka* ... (if it were not for you, I would not have created the heavens)". (*Hadīṣ-i Qudsi*)

The present Mawlā is the Prophet and ʿAlī’s progeny,
In both the worlds is the permanence of Muḥammad.

Muḥammad’s message is the message of Imāmat
Imāmat’s message is the message of Muḥammad.

Know! Today Shāh Karīm is the Prophet’s pure progeny
Therefore, I pay homage to him the homage due to Muḥammad.

The Divine secrets were revealed to my heart
When my soul became intoxicated with the goblet of Muḥammad.

Sacrificed to the Imam from his progeny be,
The body and soul of the humble slave of Muḥammad.

How pleasantly his light recited in Naṣīr’s ear
The speech of God, also the speech of Muḥammad.

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Hundreds of Spiritual Glad Tidings

May hundreds of glad tidings be to the soul, the Imam of the time has arrived;

The light of theophany and the divine splendour has arrived.

There are troops of angels before and after him, as with the Prophet; And like Bu'l-Hasan with honour and elegance he has arrived.

The casket of pearls is from the five treasures of religion, He who comprises all the virtues of those five has arrived.

His breath fills the garden of existence with colour and fragrance, Like the season of new spring to the meadows he has arrived.

The hearts of lovers in reality are the beloved's abode, Congratulations O heart, for my Lord to his abode has arrived.

Revived by the fragrance of the beloved, my soul said:
The giver of substance to the navel of the musk-deer of Tartary has arrived.

The star by whose influence the stone has turned into a ruby, And the heaven which causes the pearl of Eden to come into being has arrived.

To teach the soul in the school of the realities of religion, The teacher who is aware of everything has arrived.

The sun-light of the essence of his beauty rose, The radiance of his countenance on the souls of his lovers, has arrived.

Fall not in love with the spring-sprouts of this world's garden,
For the grower of cypress and jasmine in the spirit's garden has
arrived.

In the banquet of the secret of *ma^crifat* of lovers' souls
The fragrance of *nafakhtu fihi*² from the beloved's graceful lips has
arrived.

The Universal Intellect for the betterment of the world and religion,
The master of every skill, knowledge and art has arrived.

The bird of my soul had flown from this body's cage,
But when you came to my body it too has arrived.

Upon the dust of his path I sacrifice the drop of my soul,
Since to this assembly the all-inclusive ocean of soul has arrived.

The countenance and colour of lovers have blossomed like a rose,
For the giver of colour to the cornelian of Yemen has arrived.

The affectionate spiritual physician has cured me secretly,
The redeemer of every affliction with his affection has arrived.

The disturbing thoughts of my heart have entirely vanished,
For the soul of repose, peace and security has arrived.

Abandon the love of this idol-temple of existence!
For the light of the Creator of every beauty has arrived.

²“So when I complete him and breathe My Spirit into him you should fall
down in prostration before him” (15:29; 38:72)

O weak Naşir! convey to the lovers of his beauty,
Hundreds of glad tidings to the soul, the Imam of the time has
arrived.



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Nūr Mawlānā Karīm (1)

O the *Shāh* of the cycle of Resurrection, Nūr Mawlānā Karīm!
O the moon of the sphere of Imāmat, Nūr Mawlānā Karīm!

You are the light of God, the Majestic, on the earth and the heaven,
The source of excellence and magnanimity, Nūr Mawlānā Karīm!

When you give the inner eye (to your followers), they become kings
of the kingdom of the heart,
Kingdoms are under your feet, Nūr Mawlānā Karīm!

How wonderful! the devil of ignorance will flee this world,
From the awe of your perfect cycle, Nūr Mawlānā Karīm!

My soul is with you and this body is the shadow of that pleasant
soul,
You are the world of peace and security, Nūr Mawlānā Karīm!

With thousands of names you are one light, manifest in every cycle,
May your presence over us continue in this world, Nūr Mawlānā
Karīm!

Your name is comprehensive of all names, you are *akram* and
mukram,
May I sacrifice my life in your name, Nūr Mawlānā Karīm!

The lover has attained from you the desired treasure of both worlds,
From the pearls of your *farmān*, Nūr Mawlānā Karīm!

Nothing except union with you want I in this world and the next

The one who has become intoxicated by your goblet, Nūr Mawlānā Karīm!

O bountiful and illuminating sphere of the intellect and the soul
May your ever-spreading grace never decrease, Nūr Mawlānā Karīm!

The centre of realities and the ever-present soul of both worlds
The religion continues by your command, Nūr Mawlānā Karīm!

Your light is the light of vision for the spiritual eye of lovers,
Your message for them works as the ear of understanding, Nūr Mawlānā Karīm!

Love has seen hundreds of Resurrections before the Resurrection
There are hundreds of Resurrections every moment, Nūr Mawlānā Karīm!

The intractable horse of the cycle is not tamed by great kings,
So ride it gently with your reins, Nūr Mawlānā Karīm!

The lovers in their hearts see various manifestations
From your full-moon-like countenance, Nūr Mawlānā Karīm!

Graciously accept this trivial present as something of value
From your slave, Naṣīruddīn, Nūr Mawlānā Karīm!

Nūr Mawlānā Karīm (2)

The place where Divine lights shine, is Nūr Mawlānā Karīm
The place where the secrets of recognition reveal, is Nūr Mawlānā Karīm.

The eternal beloved who wears a new attire
Showing his manifestations in the soul, is Nūr Mawlānā Karīm.

You are the same Sulṭān of religion, do not test us
Present in every age and cycle, is Nūr Mawlānā Karīm!

The treasure of the knowledge of realities, the mine of light and purity;
The knower of the secrets of the Qur'ān, is Nūr Mawlānā Karīm.

Open the eye of the heart and see the lightning of his lustrous face;
And recognise the soul and the beloved, Nūr Mawlānā Karīm.

Physically of Muḥammad's progeny and ʿAlī's children;
The most perfect and the most noble of mankind, is Nūr Mawlānā Karīm.

Leader of Islam, our Imam, the king of religion, the light of God,
King of the valiant, moon of beauties, is Nūr Mawlānā Karīm.

The Hatam of the spirit, generous of soul and heart, the light of intellect,
The source of generosity and favour, is Nūr Mawlānā Karīm.

The essence of the Holy Spirit, the Pearl of Divine command,
The successor and the son of Salmān, is Nūr Mawlānā Karīm.

The firm handle, the Book of God and the true rope of God;
The *Mazhar* of the signs of the Compassionate, is Nūr Mawlānā Karīm.

King of the world of religion, ruler of the world of heart,
Sovereign of the kingdom of faith, is Nūr Mawlānā Karīm.

Star of the constellation of beauty, moon of the sphere of
imagination,
Sun of the luminous world, is Nūr Mawlānā Karīm.

O the animating breeze of the garden of the supreme Paradise,
The light of the face of *hūr* and *ghilmān*, is Nūr Mawlānā Karīm!

Pearl-producing ocean of souls and the bountiful heaven,
Fountainhead of the water of life, is Nūr Mawlānā Karīm.

The Universal Intellect, the Universal Soul, also Muṣṭafā and
Murtaẓā,
Compriser of the manifest and the hidden, is Nūr Mawlānā Karīm.

O king of the beauties of the world, Yūsuf of beauty of the time,
O spring of the garden of *Riẓwān*, Nūr Mawlānā Karīm!

Source of the river of mercy, spring of knowledge and letters,
Bountiful cloud of *Nisān*, is Nūr Mawlānā Karīm.

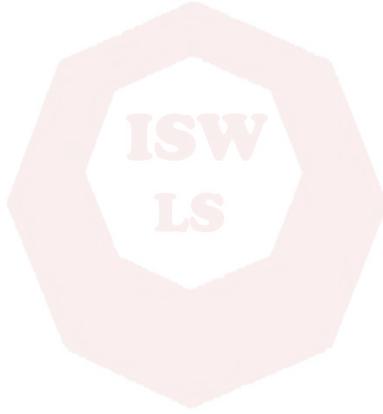
Defender of the religion of Muḥammad (s.a.s.) in the attire of
Murtaẓā;
The trenchant sword for the infidels, is Nūr Mawlānā Karīm.

O Five Persons in one, O the aim and object of everyone;

O the faith and religion of *murīds*, Nūr Mawlānā Karīm!

Feeble Naṣīr has come to your court with hope;

O the helper, the solver of difficulties, Nūr Mawlānā Karīm!



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Soul of the World

The king of religion, the Divine majesty, O the Soul of the world,
the World of soul!

The mirror of Divine beauty, O the Soul of the world, the World of
soul!

The light of the last Prophet, the essence and successor of [°]Alī,
The king on the throne of the kingdom of religion, O the Soul...

The purpose of the question of “Am I not?”³, the light of the high
and the low,
The origin of all that exists, O the Soul...

The sun of the firmament of grace and generosity, the luminous
moon of every existence,
The constellation of the star of manifestation, O the Soul...

The soul’s object, the heart’s desire and pleasant fruit,
The conqueror of the heart’s countries, O the Soul...

The speaking Book of God, the guide on the right path,
The solver of knots of our intellect, O the Soul...

The king of the world of recognition, the lord of generosity and gift,
The salvation in the hereafter is from you, O the Soul...

The *ḥajj* and *ṣalāt* of *mu’mins*, the spiritual *qiblah* of lovers,
The living *Ka’bah* of the people of recognition, O the Soul...

³ Reference to Surah 7:172 of the Holy Qur’ān.

O you the *Wazir* of the Prophet, the helping friend of *Walīs*,
The luminous soul of *Waṣīs*, O the Soul...

The *sāqī* of the assembly of spiritual light, the hearts' beloved, the
manifest King,
The helper in the spiritual way, O the Soul...

The cause of the fire of love, the moon of the non-Arab, the king of
the Arab,
The most excellent and noble of progeny, O the Soul...

Sometime young, sometime old, sometime king, sometime *Wazir*,
The forgiver and helper, O the Soul...

The colour and spring of heart's garden, the soul's torch, the heart's
lamp.
From you is the cure of the heart's pain, O the Soul...

The lovers' effulgence on *Tūr*, the lovers' light of manifestation,
O you the lovers' happiness, O the Soul...

O you the pillar of heaven, due to you the world is stable,
All this is body, you are the intellect and soul, O the Soul...

The treasure of generosity, kindness, munificence, the desired mine
of benefit and profit,
The essence of what was and what is, O the Soul...

Rider as fast as lightning, Seer of everything front and back,
You are sufficient for me in both the worlds, O the Soul...

Attraction of the spiritual spring, the source of the spiritual tulip garden,
The graceful spiritual beloved, O the Soul...

May the soul of restless Naşir be sacrificed for you, O illustrious one!

Friend, beloved and king, O the Soul of the world, the World of soul!



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Spiritual Eye

O the lustre of both the worlds, the manifest light, the spiritual eye,
The substance of the mirror of the Unique Essence, the spiritual eye.

O the revealer of the secrets of realities from pre-eternity,
O king of the heart's world, spirit and soul, the spiritual eye.

O you who leads the souls to the *mi'raj* of certitude,
With honour, magnificence and glory, the spiritual eye.

O opener of the doors of the observation of existence,
The lovers are intoxicated by annihilation and you are their spiritual
eye.

O engraver of the specific forms of both the worlds,
You are the source of wealth of the people of the inner eye, the
spiritual eye.

The mine of munificence and generosity, the treasure of grace and
fortune,
The treasure of knowledge, wisdom and hidden secrets, the spiritual
eye.

The advocate of all people and present in every place and time,
The viewer of both the worlds in every state, the spiritual eye.

The *sāqī* of *Kawṣar* and *Tasnim*, the king of *hūrīs* and palaces,
The lord of the Fire and warden of the Garden, the spiritual eye.

The allusions of the subject headings of the Prophets' laws,
The meaning and purport of speech and expression, the spiritual eye.

Other than your existence everything else is perishable,
You alone live and last in every age and time, the spiritual eye.

In every respect you are the end of ends of both the worlds,
All-seeing and all-knowing of both the worlds, the spiritual eye.

You are the comprehensive dot of wisdom, knowledge and skill,
You are the centre of the circle of the universe, the spiritual eye.

All ignorance and fear is from this physical eye,
The cause of recognition, peace and protection, is the spiritual eye.

All alienation and multiplicity is from this physical eye,
Closeness and oneness of existence is in the spiritual eye.

The physical eye is the cause of the darkness of greed,
The lamp of solitude of all pious people, is the spiritual eye.

Mawlānā Karīm's light is our spiritual eye,
Manifesting, illumining the heart and soul, is the spiritual eye.

The scene of the garden of lights of the manifestation of attributes,
You are able to see with the spiritual eye.

O you whose beauty is the source of comfort of our heart and soul,
O the king of kings of all beauties, the spiritual eye.

O Naṣīr! what you have said epitomises in one hemistich,
“Imagination and opinion never reach you, O spiritual eye!”

Imām-i Zamān (Imam of the Time)

The *mazhar* of the Creator is the Imām-i Zamān
The successful guide is Imām-i Zamān.

The heir and progeny of the Prophet and `Ali
The lord of Zu'l-Faqār is Imām-i Zamān.

The *Qiblah* of Religion and the *Ka'bah* of faith
The purpose of the Creator is Imām-i Zamān.

The mine of knowledge, the treasure of recognition
The source of pride is Imām-i Zamān.

The speaking *Mushaf*, the manifest Book
The illustrious guide, is Imām-i Zamān.

For the friends of the truth
The close friend and carer is Imām-i Zamān.

The light of the Creator of the world
Always manifest, is Imām-i Zamān.

For the group of *mu'mins* of the world,
The remembrance of day and night, is Imām-i Zamān.

For the house of wisdom of Muḥammad
The magnificent and glorious door is Imām-i Zamān.

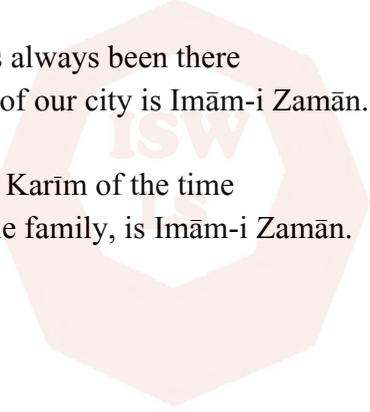
For the lovers of the beauty of meaning
The graceful rose-like beloved is Imām-i Zamān.

In the manifestations of light I see
One and a hundred thousand, Imām-i Zamān.

Like a nightingale I love him with heart and soul
The soul of the garden and spring is Imām-i Zamān.

Why fear, for he has always been there
The protecting wall of our city is Imām-i Zamān.

I am a beggar of the Karīm of the time
The king of the noble family, is Imām-i Zamān.



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Manifestation of the Beloved

My beloved's manifestation is the light of my heart and soul
The light of my heart and soul is my beloved's manifestation.

The old sage of mine became young again
Became young again the old sage of mine.

The throne of my King is the lovers' heart and soul
The lovers' heart and soul is the throne of my King.

The source of my faith is the love of his attractive visage
The love of his attractive visage is the source of my faith.

My newly blossomed smiling flower dazzled the eyes of the world
Dazzled the eyes of the world my newly blossomed smiling flower.

My *sāqī* of the intoxicated ones arranged the assembly of joy
Arranged the assembly of joy my *sāqī* of the intoxicated ones.

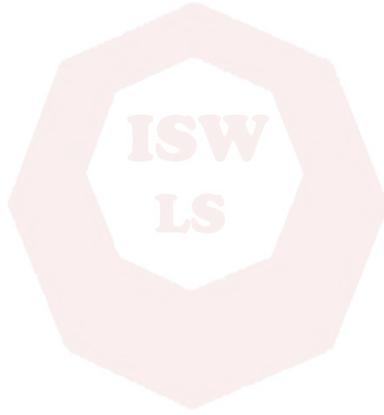
My Yūsuf of the time manifested himself in souls
Manifested himself in souls my Yūsuf of the time.

My melodious bird sang an enigmatic song
Sang an enigmatic song my melodious bird.

My essence of the Qur'ān showed the secret of realities
Showed the secret of realities my essence of the Qur'ān.

My *mazhar* of God is manifest in this world
Is manifest in this world my *mazhar* of God.

My melodious nightingale Naşır's verse is from you
Naşır's verse is from you my melodious nightingale.



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Imām-i Mubīn (Manifest Imam)

The light of the heaven and the earth is the Manifest Imam
The heart's eye which sees the light is the Manifest Imam.

The most excellent of the time, the most perfect in the universe
The greatest in the world and religion is...

The officer of the angelic army, the ruler of the heavenly creatures,
The king of the time and the space is...

The intellect of all intellects, the acceptable remembrance of all,
The soul of the universe and its inhabitants is...

In the oyster of this world hidden and apparent
The treasure of the precious pearls is...

You are the source of honour and eminence, and the king of all
Your strategy is the best strategy, O the...

The guide of the path of guidance, the king of the country of justice,
The judge of the last day, the...

The last of the last, the leader of the present,
The foremost of the first, is...

The spiritual beloved with a hundred colours, the *sāqī* of the
assembly of Paradise,
Attractive in every respect, is...

The knower of what is in the heart, the essence of the luminous Book,

The meaning of the supreme Throne is...

The school of the oneness of God, the temple of God's glorification,
The meaning of the supreme Throne is...

The *qiblah* of lovers, the place of prostration of *c̄arifs*,
The mosque and the protected city is...

Nothing changes from its state; day and night, month and year,
The major cycle and the minor cycle is...

You are *sab^c-i maṣānī*, you are the treasure of meanings,
You are the *mazhar* of the truth of certainty...

The world of majesty and beauty, the world of excellence and perfection,
O the cause of both the worlds, the...

The helper of Prophets, the sovereign of *Awliyā'*,
The choicest of all things, the...

Physically he is manifest, but his light's essence is hidden,
Externally and internally beautiful is he, the...

The crown of Imāmat is on his head, the cloak of *wilāyat* is on his body,
The light of God is on his forehead, the...

The guide of the path of salvation, *Khizr* of the path of life,
Sāqī of the goblet of pure water, the...

The hidden treasure of existence, the mine of goodness and munificence,

The comfort of the grieved soul, is...

The secret of the miraculous rod, the secret of the acceptable prayer,

The ring with the bezel of wisdom, is...

Thus Naşir praises the unprecedented king

Higher than everything is the Manifest Imam.



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Jamā'at-Khānah

Within the dot of oneness of the *Bā'* of *Bismi'llāh*
A reality is hidden of the maxims of the *Walī* of Allāh.

°Alī is the guide of the path of God and the Prophet
Hold on to his hem to reach the destination eminent.

Imam of *jinn* and mankind and holder of Resurrection's banner
The king of both worlds and the sovereign of the exalted court.

Munificent to all creatures and generous to both friend and foe
Is exalted °Alī, the forgiver of sin and fault.

By the command of the present and guardian Mawlā
A place of worship is established, how pleasant!

The true observers of the world of purity
Make the dust of it their eyes' antimony.

Why are you afraid of the roar of sorrows' army
Come to the house of *Mushkil-kushā*, where there is refuge for you.

Come, O *murīd* of the sovereign of religion, the Imam of the time
Seek whatever you want from the court of Imāmat.

Wash in the tears of repentance if you are wise
The garment of your dear soul which has become soiled.

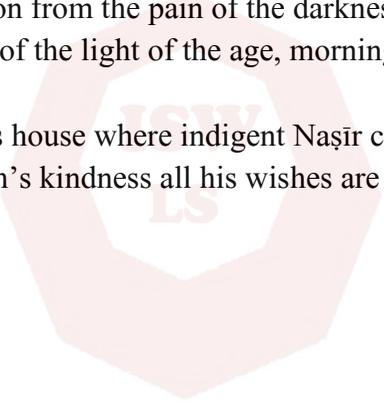
O beloved from now only my heart and the path of your love remain
If the heart strays kindly bring it back to the path.

I do not have any obedience in the Divine court
Except the *wazīfah* of love and prayer with yearning.

Remove the veil, O the light of the spiritual eye
So that we may glance at your glorious face.

If you want salvation from the pain of the darkness of grief
Come to the house of the light of the age, morning and evening.

It is the door of this house where indigent Naṣīr calls
By the exalted Shāh's kindness all his wishes are fulfilled.



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Glossary

<i>ʿArīf</i>	He who has recognition of God
<i>ʿIbādat</i>	<i>Bandagī</i> , slavery, worship
<i>ʿIshq</i>	Ardent Love
<i>Ahl al-bayt</i>	People of the house of the Prophet
<i>Akram</i>	Nobler
<i>Awliyāʾ</i>	(sing. <i>Walī</i>), Friends of God
<i>Azal</i>	Pre-eternity
<i>Bismiʾllāh</i>	In or with the name of God
<i>Zikr</i>	Remembrance of Allāh
<i>Didār</i>	Vision
<i>Farmān</i>	Command
<i>Fidāʾī</i>	One who risks his life for voluntary service, devoted
<i>Ghilmān</i>	(sing. <i>Ghulām</i>) Youths
<i>Ginān</i>	Devotional Poetry
<i>Ḥadis</i>	Tradition of the Holy Prophet
<i>Hajj</i>	Pilgrimage
<i>Ḥamd</i>	Praise of God
<i>Ḥāzīr</i>	Present
<i>Hijrah</i>	Migration of the Prophet from Makkah to Madinah
<i>Ḥūrīs</i>	Maidens of Paradise
<i>Jalālī</i>	Majestic, awe-inspiring, spiritual
<i>Jamāʿat</i>	Community
<i>Jawāhir</i>	(sing. <i>Jawhar</i>) Gems
<i>Jihād</i>	Struggle
<i>Jinn</i>	Invisible creature
<i>Kawṣar</i>	A title of Mawlā ʿAlī, name of a river in Paradise
<i>Maʿrifat</i>	Recognition
<i>Maḥabbat</i>	Love
<i>Manqabat</i>	(Pl. <i>Manāqib</i>) Praises of the holy Imams
<i>Mawlānā</i>	Our Lord
<i>Mazhar</i>	The person of place of manifestation
<i>Miʿrāj</i>	Ascent, ladder
<i>Mukram</i>	Noble
<i>Muʾmin</i>	Faithful

<i>Mubīn</i>	Manifest, speaking
<i>Murīd</i>	Follower
<i>Muṣḥaf</i>	The Holy Qur'an
<i>Muṣḥkil-kuṣḥā</i>	Resolver of difficulties
<i>Mustaqīm</i>	Straight
<i>Na'at</i>	Praise of the Holy Prophet
<i>Nabī</i>	Prophet
<i>Nisān</i>	A Syrian month which corresponds to April
<i>Nūr</i>	Light
<i>Pir</i>	Spiritual mentor
<i>Qaṣīdah</i>	(pl. <i>Qaṣā'id</i>) Devotional poetry
<i>Qiblah</i>	Direction of the Holy Kacbah
<i>Qiṭ'ah</i>	A piece of poetry
<i>Rizwān</i>	Pleasure, a great angel who is the gate-keeper of paradise
<i>Sab^c-i Maṣānī</i>	Seven repeated <i>āyats</i>
<i>Ṣalāt</i>	(pl. <i>Ṣalawāt</i>) Prayer, blessing
<i>Sāqī</i>	Cup-bearer
<i>Shah</i>	King
<i>Ṣirāt-i Mustaqīm</i>	Straight path
<i>Ta'yīd</i>	Spiritual help
<i>Tasnīm</i>	Name of a fountain in Paradise
<i>Ṭūr</i>	Mountain, Mount Sinai
<i>Wali</i>	Guardian, protector, friend
<i>Waṣī</i>	Legatee
<i>Wazīfah</i>	A <i>tasbīḥ</i> which is recited daily
<i>Wazīr</i>	Minister, one who takes the burden
<i>Wilāyat</i>	Guardianship, authority
<i>Zamān</i>	Time

