

40 Wisdoms of Jihad



By

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Forty Wisdoms of *Jihād*

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**Spiritual Wisdom
and
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Silent Service

In one of the cities of Canada, lives a very fortunate family, which at present consists of four *imani* members (parents, son and daughter-in-law). Their reverence and love for their faith are quite wonderful. There is an abundance of *dhikr* in their blessed house. Their eyes remain constantly wet in the love of their Imam. They love knowledge and wisdom. They are at the fore-front of service of knowledge. Their personalities are an embodiment of ethical virtues. They are courageous in performing pious deeds and they possess many virtuous qualities. Yet they perform their services in silence, hence we cannot mention their names here.

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and
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Foreword



1. It is an immensely attractive reality that a good deed of a *mu'min* can neither be started nor accomplished without the grace and help of the Lord of the world. How great a secret is hidden in the wisdom of Allah that He always wants to keep the attention of the faithful towards His luminous presence, so that according to "there is no strength and power except by Allah", they continue to seek heavenly help all the time.

2. It is my sincere suggestion to all the righteous people and dear friends who want to advance in knowledge and other good deeds, that they should never forget Islamic prayers and *adhkar* (pl. of *dhikr* = remembrance). If a *mu'min* wishes to advance spiritually on *sirat-i mustaqim* and experience the light of the Qur'an and Islam and its spiritual and intellectual miracles, he has to seek the help of additional prayers, about which it is said in a *Hadith-i Qudsi*:

"And My servant always gets closer to me through additional prayers, so much so that I begin to love him. When I love him I become his ear through

which he hears. I become his eye through which he sees. I become his hand through which he holds. And I become his foot through which he walks".

3. Glory be to Allah! Look at the dignity of the Divine favours of additional prayers (*nawafil* sing. *nafl* = additional prayer). Such fortunate servants can only be the special friends of Allah. It becomes clear here that nothing is impossible concerning knowledge and *ma'rifat* (recognition) if Allah becomes light in someone's personal world (*batin*), and through this light he hears, sees, holds and walks. This *Hadith-i Qudsi* is the most clear proof of the principle of merging in and surviving with Allah (*fana fi'llah* and *baqa bi'llah*) Thus, surviving in Allah and discovering the hidden treasure is one and the same and it is replete with the secrets of knowledge and *ma'rifat*.

4. I emphatically invite everybody generally and knowledge-loving people particularly to reflect on the above mentioned *Hadith-i Qudsi* because this *Hadith* alone, apart from being an explanation and an elaboration of several verses, provides adequate answers to many difficult questions. The main reason (for the comprehensive nature of the above *Hadith*) is that the perfect personality in which Divine light shines and is centred in, is the entire universe

of knowledge and wisdom. And this is the subject of this *Hadith*.

5. My dear friends and myself were extremely delighted as a result of writing this article on the "Forty Wisdoms of *Jihad*". There are several reasons for this happiness. Now, we are even happier, as due to its extreme significance, we are publishing it separately so that (God willing), it may become available to all our dear friends. This article is very important, pleasant and useful and the overflowing of perennial happiness lies in the great bounty that it has been soundly and beautifully rendered into English. And this favour has been done by Ghulam Abbas Hunzai Sahib. One of the countless virtues of Abbas Sahib is that his lectures, which are full of knowledge and wisdom enrapture huge gatherings. Not only the masses, but the learned too are greatly amazed by his insight and sagacity.

6. Our exalted Imam Sultan Muhammad Shah was prominent among those leaders of Islam who struggled politically and intellectually for the creation of Pakistan. That is clearly reflected in the first wisdom. For an Ismaili, the question whether fighting to defend Pakistan and Islam is *jihad* or not, automatically becomes invalid after this wise action of the noble Imam.

7. Ignorance is also a forceful enemy of the country and nation. Therefore, *insha'llah*, we shall, in our own way, keep on waging a fierce *jihad* against it. Since any major external war cannot be fought without an army, therefore we have, by the grace of God, not only an army but also many officers.

8. Tomorrow on the Day of Resurrection, those who are virtuous, possessors of good will and true servants of faith throughout the world of Islam, will be masters and kings in Paradise. If service to the Qur'an and Islam is according to Divine will, then this service can be the head or the king of all forms of service whose reward in Paradise is certainly the great kingdom (76:20), because in this world there is no greater worship and service than the former and in the hereafter no greater reward than the latter.

9. The main objective, in both minor and major *jihads* is to support knowledge and wisdom and oppose ignorance. Accordingly, the significance, appreciation and admiration of intellect, knowledge and wisdom can hardly be over emphasized.

10. In reality, the physical *jihad*, material *jihad*, spiritual *jihad* and *jihad* through knowledge, are different parts of one great feat. Thus, one part alone without the other parts,

is incomplete. This is the reason that the Prophet once told his companions, may God be pleased with them, that they were returning to a major *jihad* from a minor *jihad*. (i.e. fighting against the carnal soul which is the major *jihad*).

11. Those who are aware of Qur'anic wisdom and spirituality, can tell you that there are numerous subtle armies of Allah, the Exalted, to protect and support true religion. They can neither be seen nor stopped because they are spirits and angels. As it is stated in the holy Qur'an: "All the armies of the earth and the heavens are under Allah's control" (48:4).

12. Although Allah, the Blessed and the Exalted, is absolutely Powerful and Independent of everything, but He, the Generous Noble, has made amazing laws of mercy in order to bestow His great favours only on His servants. Accordingly, Allah, the Pure and Exalted, says: "O those who believe, if you help Allah He will help you and make your foothold firm" (47:7). He says too: "And lend unto Allah a goodly loan" (73:20). Again it is stated: "Strive with your wealth and with your lives in the way of Allah" (9:41). Thus, all this is for the sake of the spiritual progress of the faithful and to award them a kingdom in Paradise.

13. The virtue of physical *jihad* (i.e. *jihad* through sacrifice of life) and material *jihad* is in the same *ayat* which reads: "Lo! Allah has bought from the believers their lives and their wealth because the Garden will be theirs: They shall fight in the way of Allah and shall slay and be slain" (9:111). The bond of this deal which has already taken place between Allah and His servants is so important that *bay'at* (oath of allegiance) is repeatedly taken to renew it. The term *bay'at* stems from the root word "*bay'a*" which means both to buy and to sell. Thus, the secret of *jihad* through life and property is hidden in the act of *bay'at*. You can enquire why the Holy Prophet Muhammad (s.a.s.) conducted the *bay'at-i rizwan* - *bay'at* of Divine pleasure (48:18)?

14. It is a contemporary matter that if you cannot participate in a physical *jihad* with professional skill because you are not a part of an Islamic army, you should not despair. Because, after all, there are golden opportunities for other forms of *jihad* also, such as *jihad* through property, *jihad* through knowledge and spiritual *jihad*.

15. How can the sacrifice of property acquire the status of *jihad*? One of the answers to this question is that according to *shari'at*, property in the form of legal blood money can be compensation for a life (*sūrah-i nisā'*(92)). The same is

true in a worldly sense, that if a family suffers the loss of life in the protection of the government, it is given an appropriate sum of money as compensation. This provides the proof of the fact that apparently, material sacrifice is inferior to the sacrifice of life, however, when material sacrifice is necessary it can be as useful as the *jihad* through the sacrifice of life. This is only a partial example.

16. Within our limited circle of access, *Insha'llah*, we will continue to wage *jihad* through knowledge. In this *jihad*, all our dear students, both from the east and the west, participate. In this collective act (of *jihad*) there is not a single activity, rather hundreds of activities are undertaken by our friends. All of us who are within this circle of action are extremely happy and satisfied. The reason for this happiness is the mercy of the Holy Lord and the success due to which, we love each other like our own souls and sincerely address each other saying "this success has been possible due to your sincere efforts". This is the way the principle of Monoreality operates. All praise is due to Allah, Who is the Sustainer of all the worlds.

N. N. Hunzai,
Karachi,
2 Rajab al-Murajjab, 1414
Thursday, 16th December, 1993.



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Forty Wisdoms of *Jihād* (Struggle i.e. Holy War)

Wisdom 1



Leaders and scholars of all Muslim schools of thought, actively participated in the political and intellectual battle which was fought for the creation of Pakistan. Lives and property were sacrificed for the sort of great *jihād* that was waged then. Therefore, it is important and a source of pride for us to join the Pakistan army to help protect and guard our country and nation.

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Wisdom 2



A dire need for unity among Muslims is felt after the bitter experiences of sectarianism and disunity. This movement (for unity), first of all, can be helped to success through (the efforts of) the Pakistan army, provided all kinds of prejudice are eliminated for the sake of the strength of the country and nation.

Wisdom 3



Some of the companions (of the Holy Prophet), may God be pleased with them, witnessed wonders of spirituality at the battle front and progressed spiritually, because in such a state, God is remembered abundantly and the angels descend.

Wisdom 4



The best (of all forms of) death is martyrdom, which is both physical and spiritual. In reality, this martyrdom is called "the good and pure life (16:97)". As the Holy Qurʾān says, "Think not of those who are slain in the way of God as dead. Nay, they are alive and awake, finding their (spiritual and intellectual) sustenance in the presence of their Lord" (3:169).

Wisdom 5



In verse (3:146) there is the Divine teaching: "How many of the Prophets fought (in God's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in God's way, nor did they weaken (in will), nor give in (to the enemies). And God loves those who are firm and steadfast".



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Wisdom 6



It is mentioned in the Qur'ānic story of *Hazrat Tālūt*, "How often, through God's will, has a small force vanquished a big one? God is with those who steadfastly persevere" (2:249).

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Wisdom 7



It is also mentioned in the same story, "And *Dāwūd* killed *Jālūt*" (2:251). In every holy *āyat* of the noble Qur'ān there are many lessons for the people of faith. Accordingly, it is well known that during the time of

Hazrat Tālūt, the greatest unbeliever was a wrestler called *Jālūt*, whom *Hazrat Dāwūd* killed from a distance using a sling. The stone hit the forehead of *Jālūt* like a bullet and pierced his brain.

Wisdom 8



If *mujāhidīn* have been able to create glorious qualities such as the fear of God and patience within themselves, then, according to the Divine promise the angels will help them in the battlefield, and they will witness spiritual lights and miracles because, through perfect faith and zeal for *jihād*, the door of spirituality opens.

Luminous Science

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Wisdom 9



Whoever wages successful *Sūfic* (spiritual) *jihād*, can, by the grace of Allah, discuss the spiritual secrets of the external *jihād* as well, because the outcome of both kinds of *jihād* is one and the same. (This also proves)

that everything of knowledge and gnosis (*maʿrifat*) exists in the personal world.

Wisdom 10



The Prophetic period is considered to be the best period of Islamic history. Unlike today, in that period, the Islamic army did not exist as a separate institution, rather all the people of faith (both men and women) were soldiers of the Islamic army. Several luminous realities appear to the inner eye from this; (a) *Jihād* is a significant obligation, and it is important that every able-bodied Muslim should participate in it; (b) This has been the most fundamental *sunnah* (way, law, custom or principle) of God that all Muslims should always remain united; (c) Apart from the Pakistan army, there is a dire need to give military training to all Muslims, particularly to the youth, because during the time of the Prophet of Allah (s.a.s.) every Muslim was able to use properly the prevalent weapons of war in the *jihād*.

Wisdom 11



Apart from the obligatory prayer, the wise *mujāhid*, occupies himself with the blessed remembrance of Allah, the Exalted, lest the devil succeed in creating fear in his heart through insinuations. If the wisdom-filled remembrance of God is continuous and complete, it is a fountainhead of light emitting numerous rays, some of which are of happiness, of grace and guidance, of knowledge and wisdom, of fervour of worship, of love for religion, of yearning for martyrdom, etc.

Wisdom 12



The (battle) front and the battlefield are a source of (Divine) mercy for *mujāhidīn*, because the carnal soul of man does not abstain from waywardness except in the conditions of the field of *jihād*. This was the reason that the Noble Prophet once, returning from a battle, told the respected companions, may God be pleased with them, "We are returning from the minor *jihad* (having accomplished it) to the major *jihād* (i.e. to fight

against one's carnal soul is the major *jihād*)". This means that spiritual *jihād* can become easy immediately after the physical *jihād*. It becomes difficult if the opportunity is not taken and time elapses.

Wisdom 13



In this book, Islamic instructions concerning *jihād*, *mujāhid* and the battlefield have been discussed properly and deserve commendation. Why not, when every point has been made in the light of the wise Qur'ān and noble Hadīth, and when *jihād* is an important pillar of Islam.

Wisdom 14



It is not within the capacity of every individual to simultaneously attain perfect skill with both sword and pen, the two chief weapons of the world. However, Major General Fadhl-i Ghafūr and his fellow officers deserve congratulations and honour that, by the mercy

and grace of Allah, they have accomplished such a scholarly feat that it can prove to become a guiding light for the renowned army of our beloved Pakistan.

Wisdom 15



No promise of Allah, the Exalted, exists in the Qurān which suggests that we will continue to be dominant and victorious in the world despite our ignorance, inaction and disunity. The fact is that every promise of Allah is on the basis of knowledge and action. And what has been said in this connection, is not unusual or new. For example, the condition to receive heavenly help in the battle field is righteousness and patience, which is not a new condition. In fact, it is the soul of every acceptable word and deed of a *mu'min*.

Wisdom 16



The existence of every whole continues to survive and last only if it remains perfect, complete, unified, intact, undivided and unbroken, and its parts do not disintegrate. Accordingly, although Muslims have divided themselves into sects, nonetheless, a way out is that we should be united like a huge tree which has numerous branches. Although, the branches of the tree are separate, they are not disconnected. This glory of the tree of Islam is very great.

Wisdom 17



What a great act of negligence and ignorance has been committed by us that we did not reflect and deliberate on the unique wisdoms of the heavenly Book of guidance (the Qurʾān) in time. As a consequence, we have lagged far behind others in science, technology and material progress, despite the fact that there is everything in the symbolism of the wisdom-filled Book of Allah, for as it is said in the Qurʾān, "And We have revealed the Book to you wherein everything has been described" (16:89).

Wisdom 18



One might wonder at the fact that, along with many other sciences, the science of symbolism also exists in the noble Qurʾān. Allah the Knowing, the Wise, likes symbols. The term "symbol" is synonymous with revelation. As an example let us refer to verse (8:60); "And prepare against them (unbelievers) what force you can and horses tied at the frontier". Thus, here the term "force (power)" is an indeterminate symbol in which all the forces of war of all times have been mentioned.

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Wisdom 19



Is the subject of the "subjugation of the universe" not in the noble Qurʾān (22:65, 31:29, 45:13)? If it is, to which people does it relate? Which community is the great Qurʾān addressing? Does not this subject describe that Allah, in His infinite grace, and for the sake of His beloved Prophet, has potentially subjugated every thing

in the universe to Muslims? What then is the reason that other nations possess all these material bounties whereas we are dependent on them?

Wisdom 20

The ultimate purpose of complying with the Divine injunctions is to attain the pleasure of the Lord of the worlds, wherein lies the well-being and success of both religion and the world. In addition to the Divine pleasure, there are many subsidiary and collateral benefits in complying with every Divine injunction. For example, if someone performs the prayer in its true spirit, its immediate fruit is that, he is protected from indecency and evil (29:45). Fasting with its spirit creates the quality of righteousness in a *mu'min* (2:183). If such a *mujāhid mu'min* goes to the battlefield it is certain that, by the command of God, the angels will help him. If Divine expediency is in his becoming a martyr, the angels will continue to remain with him (in the life hereafter, 41:30).

Wisdom 21



Time is changing with great rapidity. Big nations of the world are becoming one by merging with one another, although they do not have an intact heavenly scripture as we have the noble Qurʾān. It is a matter of deep sorrow that we waste countless bounties of national unity and solidarity and create sectarian disturbances. It is a very great collective disobedience.

Wisdom 22



The substance of all verbal and practical *ʿibadat* (prayers) in Islam is called *taqwa* (righteousness). The meaning of *taqwa* is fear of God, piety, purity and abstaining from sin. And the wise Qurʾān has declared *taqwa* as the standard of nobility (49:13), by connecting it with a special knowledge (35:28). There is no doubt in the fact that there is mention of the substance of qualities and perfection of the Prophets and friends of God in the meaning of *taqwa* because, in reality,

(*taqwa*) is their specific quality, and the people of faith receive its benefit from them.

Wisdom 23



Just as every successful and renowned army completes its military exercises before actual war takes place, and continues to repeat them (all the time), not depending on their completion just once, similarly it is extremely important for the lions of God i.e. the *mujāhidīn* to always perform all their *‘ibādat* in accordance with the spirit of Islam, so that their supplications may be accepted in the battlefield and heavenly help and victory should remain with them.

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Wisdom 24



God says: "O, believers, seek (God's help) through patience and prayer" (2:153). However, it is extremely important to note that a noble quality such as patience can neither be developed in one day nor can the above mentioned prayer be the prayer of negligent people, about whom it is stated: "And woe unto those praying ones, who are heedless of their prayers (i.e. although they perform prayer it does not enter the depth of their hearts, because they lack humility and fear of God)" (107:4-6).

Wisdom 25

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Islam is a universal religion and therefore, it is called the religion of nature. In fact, the word "nature" (*fitrah*), is one of the names of this religion. As the Prophetic Hadīth reads, "Every child is born in the nature of (Islam)". In the eyes of wise people this is not an ordinary statement, rather it is very revolutionary to say that all newly born children of the world are Muslims by birth, but it is due to their parents that they adopt other religions. There are wondrous and amazing

wisdoms in this blessed saying of the noble Prophet (s.a.s.).

Wisdom 26



Another special and attention-drawing point for our valiant and renowned *mujāhidīn* is that by the infinite mercy and compassion of Allah, the Exalted, they are going to attain one of two virtues in the battlefield, that is, either victory or martyrdom. In the system of the holy Qurān (9:52) it is called "one of two virtues". Only the people of faith can attain this felicity.

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Wisdom 27



God, the Exalted, is the true King and we are all His servants. Service and slavery, in reality, are one and the same thing. Accordingly, in the religion of Islam, we are bound to serve Allah in connection with (our) intention, speech and action. Now, we pose a question: which service of His servants, does the true King like

the most? In the light of the Qur'ān and Hadīth, the answer to this question is very easy, that is, Allah likes most that service which is most difficult and the one in which there is collective benefit for all Muslims. From this example, it is clear that *mujāhidīm* are engaged in the highest *'ibādat*, and everyone who is a true servant of the community, is also engaged in similar worship.

Wisdom 28



Allah, the Blessed, the Exalted, is not in need of anything. However, how amazing and unique is the glory of His mercy and kindness that He bestows upon us our life and property, then bestowing another greater favour on us, He says: "Verily God has purchased from the faithful their selves and their properties, for theirs (in return) be the gardens (of Paradise)" (9:111). How can one describe His bounties, that Allah's bargain (life and property of a *mu'min*) remains with *mu'mins* as a trust till the day of *jihād* so that, they keep on benefitting from it. Here there is a very pleasing point that, had most of the Qur'anic virtues of *Jihād* not been

in symbols of wisdom, and if everybody had understood them then, no *mu'min* would have preferred to die on the death bed, rather he would have liked to have been dyed in the blood of his own martyrdom, considering it as the "colour of Allah" (2:138).

Wisdom 29



Watching the renowned athletes and famous wrestlers of the world, one might say to oneself in one's heart: I wish I were like them! But, (in reality) this worldly fame has no significance at all. If a *mu'min* soldier develops the habit of bearing the hardship in *jihād* by involving himself in various physical games of a manly nature, this (activity itself) is also worship. Otherwise, games and wrestling are only worldly amusements, and in the eyes of religion they are not acts of bravery. Bravery, boldness, valour and manliness are displayed in the field of *jihād*. That is the reason why among military honours the highest is "*Nishān-i Haydar*" (sign of *Haydar*)".

Wisdom 30



There are four (types of) souls in the Perfect Man. The name of the fourth (type of) soul is the Holy Spirit. The rest of the human beings possess three (types of) souls, the names of which are: vegetative soul, animal soul and human soul. Now, a very interesting and useful question must be posed. Please tell (us) which of these souls has the property of (experiencing) fear? And which soul has the property of anger? A convincing answer can be given thus; when we do research by examining a tree, an animal and an human being, we discover that fear and anger are not found in the tree. When we observe the animal (level), both these properties are found. This means the place of fear is neither in the vegetative soul nor in the human soul, but it exists in the animal soul. The answer to the above question is thus found, together with which, we have also discovered where the root of the disease is.

Wisdom 31



The total eradication of fear which exists in our animal soul is neither possible nor is there any expediency in doing so. Rather, it should be transformed under the influence of the heavenly prescriptions of the Qurʾān and Islam from false fear to the fear of God. And this is not impossible. About this cure it is stated in the Qurʾān: "Beware! Only with the remembrance of God do hearts attain satisfaction" (13:28). There are many moral and spiritual diseases in the human heart. The cure for all these is found in Divine remembrance. The process of this remembrance should continue uninterruptedly, and then only, the heart being cleansed of false fear and all other weaknesses, will illumine with Divine inspiration and guidance. Initiate the long process of *dhikr-i kathīr* (abundant remembrance) along with your religious and worldly obligations, and *insha'llah* you will have success beyond your expectations.

Wisdom 32



A friend might think that I am discussing something irrelevant to the subject of *jihād*! That is not the case at all, rather it is an additional useful suggestion that (in this connection), my three books known as *Qur'ānic Healing*, *Healing through Knowledge* and *Spiritual Healing* should be studied. It is because, the extraordinary experiences of my life are recorded in these books, without specifying them. With the grace and generosity of God, these books are being read both in the East and in the West.

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If possible, you should read the wise Qur'ān with wisdom, because the Chief of the Prophets (s.a.s) had said: "Wisdom is the lost property of a *mu'min*". Therefore, the prudence of every *mu'min* lies in continuing to search for the wisdom of the Qur'ān, through reflection. In the holy Qur'ān wisdom has been praised thus: "And whoever has been bestowed with

wisdom (from Allah), there is no doubt he has found a wealth of virtues" (2:269).

Wisdom 34



Earlier the question: In which of the souls of man do fear and anger exist was asked. Now, let us pose another useful question: Which soul possesses the property of (experiencing) pain? (This question is asked) so that there should be no fear in battle, and if injury is suffered, it should cause the least or no pain. Accordingly, the answer to the above question is that the feeling of pain is also found in the animal soul. Therefore, its cure is also found in abundant (Divine) remembrance, that is, we should cultivate the habit of remembering God so abundantly that we may be able to attain a level of effacement and annihilation (in Allah), through the blessings of which, pain ceases or diminishes.

Wisdom 35



Among the *Sufis*, the concept of annihilation plays the role of a bridge to Reality. It is: (first) annihilation in the *shaykh*/annihilation in the *murshid*/annihilation in the *Imam*, then annihilation in the Prophet and finally annihilation in Allah and (attaining) eternal life in Him. I understand, that the traveller of the spiritual path who annihilates himself in his *shaykh* or *murshid* or *Imam* should have extraordinary spiritual experience and knowledge. Otherwise what else can be the meaning of such an annihilation?

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Can one only attain *fanā* in the life hereafter or is it possible to attain it in this life as well? In order to find the answer, reflect on the following *Hadīth-i Qudsī*: "And My servant always gets closer to Me through supererogatory prayers until I begin to love him. When I love him, I become his ear through which he hears; and I become his eye through which he sees; and I

become his hand through which he holds; and I become his foot through which he walks" (*Ṣahīh-i Bukhārī*, vol. 3, *Kitāb-i Riqāq*). In this *Hadīth-i Qudsī* there are answers to many key issues.

Wisdom 37



The Holy Prophet says: "Nobody who enters Paradise wishes to come back to the world except the martyr who, when he sees the grace of martyrdom, wishes to be sent back to the world and to be killed ten times more" (*Gulistān-i Hadīth*, p.28).

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Wisdom 38



A martyr is killed physically but not spiritually, because the souls of the martyrs of the major and minor *jihād* are already alive in the fountainhead of the light of the Lord of Honour. They receive the intellectual, spiritual and subtle physical bounties. They are extremely pleased with these unparalleled bounties.

They are also extremely happy with the way Allah has been kind to their survivors and others because of them.

Wisdom 39

Read thoughtfully the story of Cane and Abel in verse (5:27-32) and try to learn the wisdom that, whoever unjustly kills another human being, it is as if he has killed the entirety of humans, and whoever revives a human being, (saves his life or revives him intellectually), it is as if he has revived the entirety of humanity. Adam, may peace be upon him, in his time was one individual, but today, due to his progeny, has spread throughout the world. If Abel had not been killed, he also, would have become numerous like Adam (a.s.). Thus, Cane not only killed Abel but he killed an entire world of humanity which was going to issue subsequently from him. Accordingly, if our devoted *mujāhidīn* protect our country and territory from the attacks of the enemy, it is as if they are reviving numerous generations that are going to be

produced from the personal world of every Muslim. That is the reason why so many virtues of *jihād* have been described in the Qurʾān and Hadīth.

Wisdom 40



I supplicate with utmost humility that, may the All-Knowing and All-Seeing Lord, shower the eternal wealth of heavenly inspiration and open victories upon the world of Islam! May the Lord of Honour unite all Muslims of the world on the straight path! And may the Muslim army be blessed with heavenly help and support at every stage! Amin!!

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Allāmah Nasīr al-Dīn Nasīr Hunzāī

Thursday 27, Dhī al-Qaʿdah 1413/May 20, 1993.

