



**Gems of Ma`rifat**  
(Jawāhir-i Ma`ārif)

By



**`Allāmah  
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Hunzā'ī**



**Khānah-i Hikmat  
Idārah-i `Ārif**



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*Knowledge for a united humanity*

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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...  
*Inshallah.*  
*We may find ourselves".*

*Sakar P Karim  
Vancouver*

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## Preface



*In the name of Allah, 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 Imamat, 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 *didar* (vision), the light of love (*mahabbat*), the light of ardent love (*'ishq*), the light of remembrance (*dhikr*), 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 *Ptrs* and in its illumination they were able to compose meaningful and wisdom-filled *gināns*, *qasā'id*, etc. and to guide their respective *murtids*. Today their extremely useful and magnificent work is alive and continues within our fortunate *jamā'at* and God willing, will remain so forever.

*Ginān*, *qasā'idah* 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 hubban lillah*, i.e. they are most staunch in *mahabbat* for God" (2:165), certainly this *mahabbat* is nothing but *'ishq-i ilāhi* (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'it*) and in the praise of the Prophet, the praise of God (*hamd*). What greater bliss than this is possible!

In the light of the Qur'ān and the *Hadith*, 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 *jihad*. For such poets it is possible to receive the help (*ta'yid*) 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 *sirat-i mustaqim*, 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 *ma'rifat*, 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 'o know that such poetry acts as the paradisiacal wine for the true *mu'mins*, male and female.

*"Gems of Ma'rifat"* or *"Jawahir-i Ma'arif"* 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 *mu'mins* in every good deed! *Āmīn!*

Nasīr al-Dīn Nasīr Hunzai,  
Karachi,  
18 Rabi' 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 *Shah!* 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 *Shah* 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 *Shah* of *didar* 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 Dawūdian miracle.

I sit in the path of love like a beggar;

O full moon! by this path come each time.

So that Nasīr may scatter his life at your feet;

Come with a new beauty, O *Shah* and soul of the world!

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



Recognise God from Murtazā, or seek Murtazā 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 Mustafā 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 word 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 Mustafā and the successor of Murtazā.

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

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## Shāh Sultān



Shāh Sultān is the *mazhar* of the light of God,  
In reality, he is both Mustafā and Murtazā.

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 'Alī is the solver of difficulties.

O my Imam Hazrat Sultān Muhammad 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 Nasīr! 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'llah* and the gate of Ahmad's city of knowledge

Is none other than 'Alī according to the sayings of Mustafā and Murtazā.

He is the door to the treasures of knowledge of the Qur'ān and Hadīth

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  
Mustafā.

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-  
Kartm*"

Count "*shaghf*" according to *hijrah* calendar of the Holy  
Prophet.

May the soul-enlivening good news reach every *Fida'r*,  
who

Is able to serve religion and works without ostentation.

\* Note: This beautiful *qit'ah* (piece of poetry) was written on the auspicious occasion of the visit of Mawlānā Shāh Karīm al-Husaynī, *salawātu'llāhi 'alayhi*, 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. *shfn* (300), *ghayn* (1000) and *fā'* (80). Another characteristic of this *qit'ah* is that each verse of it (in original Persian) begins with the letters of *Bāb al-Karīm*, i.e. *bā'*, *alif*, *bā'*, *alif*, *lām*, *kāf*, *rā'*, *yā'* and *mīm*, respectively. *Bāb al-Karīm* (Gate of Karīm) is an arched gate of hewed stones constructed by the Fidā'īs of Haydarabad (Hunza) as a memorial of the auspicious visit of Mawlānā Hāzīr Imām to that area. The significative allusion of it is to the wisdom that Imamāt is the gate of Prophethood, as it appears from the subject of the poem.

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## Praise (*Na't*) of the Holy Prophet



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

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

God, the High, conferred him with  
The honour of "*law laka*"<sup>1</sup> as desired by Muhammad.

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

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

May innumerable and countless  
*Salawat* of God be on the name of Muhammad.

---

<sup>1</sup>"*law laka* ... (if it were not for you, I would not have created the heavens)". (*Hadith-i Qudsi*)

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

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

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

The present Maw'lā is the Prophet and 'Alī's progeny,  
In both the worlds is the permanence of Muhammad.

Muhammad's message is the message of Imāmat  
Imāmat's message is the message of Muhammad.

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

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

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

**How pleasantly his light recited in Nasīr's ear  
The speech of God, also the speech of Muhammad.**



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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'rifat* of lovers' souls  
The fragrance of *nafakhtu fihī*<sup>2</sup> from the beloved's  
graceful lips has arrived.

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<sup>2</sup>"So when I complete him and breathe My Spirit into him you  
should fall down in prostration before him." (15:29; 38:72)



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.

**O weak Nasīr! 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 *Shah* 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, Nasīruddīn, 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 Sultān 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 Muhammad's progeny and 'Ali's children;  
The most perfect and the most noble of mankind, is Nūr  
Mawlānā Karīm.

Leader of Islām, 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 Mustafā and Murtazā,

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 *Rizwān*, Nūr Mawlānā Karīm!

Source of the river of mercy, spring of knowledge and letters,

Bountiful cloud of *Ntsān*, is Nūr Mawlānā Karīm.



Defender of the religion of Muhammad (s.a.s.) in the attire of Murtazā;

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 *murtids*, Nūr Mawlānā Karīm!

Feeble Nasīr 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?"<sup>3</sup>, 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...

---

<sup>3</sup>Reference to Surah 7:172 of the Holy Qur'an

**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 *hajj* and *salat* of mu'mins, the spiritual *qiblah* of  
lovers,  
The living *Ka'bah* of the people of recognition, O the  
Soul...**

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

**The *sadr* 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 Nasir 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 *Kawthar* and *Tasnim*, the king of *hūrts* 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 Nasīr! what you have said epitomises in one hemistich, "Imagination and opinion never reach you, O spiritual eye!"



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## 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 Dhu'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 Muhammad  
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.

## 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 Nasīr's verse is from you  
Nasīr'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 'arifs,

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'-i mathānt*, 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...

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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 Naṣīr 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 *Walt* 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 *murtd* 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 *wazifah* 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 Nasīr calls  
By the exalted Shāh's kindness all his wishes are fulfilled.**



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## Glossary



<i>'Ārif</i>	He who has recognition of God
<i>'Ibādat</i>	Bandagī, slavery, worship
<i>'Ishq</i>	Ardent love
<i>Ahl al-bayt</i>	People of the house of the Prophet
<i>Akram</i>	Nobler
<i>Awliyā'</i>	(sing. Walī), Friends of God
<i>Azal</i>	Pre-eternity
<i>Bismi'llah</i>	In or with the name of God
<i>Dhikr</i>	Remembrance of Allāh
<i>Dīdār</i>	Vision
<i>Farmān</i>	Command
<i>Fidā'r</i>	One who risks his life for voluntary service, devoted
<i>Ghilmān</i>	(sing. Ghulām) Youths
<i>Ginān</i>	Devotional poetry
<i>Ḥadīth</i>	Tradition of the Holy Prophet
<i>Ḥajj</i>	Pilgrimage
<i>Ḥamd</i>	Praise of God
<i>Ḥāzir</i>	Present
<i>Hijrah</i>	Migration of the Prophet from Makkah to Madīnah
<i>Ḥūrīs</i>	Maidens of Paradise

<i>Jalāl</i>	Majestic, awe-inspiring, spiritual
<i>Jamā'at</i>	Community
<i>Jawāhir</i>	(sing. Jawhar) Gems
<i>Jihād</i>	Struggle
<i>Jinn</i>	Invisible creature
<i>Kawthar</i>	A title of Mawlā 'Alī, name of a river in Paradise
<i>Ma'rifat</i>	Recognition
<i>Maḥabbat</i>	Love
<i>Manqabat</i>	(pl. Manāqib) Praises of the holy Imams
<i>Mawlānā</i>	Our lord
<i>Mazhar</i>	The person or place of manifestation
<i>Mi'raj</i>	Ascent, ladder
<i>Mukram</i>	Noble
<i>Mu'min</i>	Faithful
<i>Mubīn</i>	Manifest, speaking
<i>Murīd</i>	Follower
<i>Muṣḥaf</i>	The Holy Qur'ān
<i>Mushkil-kushā</i>	Resolver of difficulties
<i>Mustaqīm</i>	Straight
<i>Na't</i>	Praise of the Holy Prophet
<i>Nabi</i>	Prophet
<i>Nisān</i>	A Syrian month which corresponds to April
<i>Nūr</i>	Light

<i>Ptr</i>	Spiritual mentor
<i>Qaşdah</i>	(pl. <i>Qaşd'id</i> ) Devotional poetry
<i>Qiblah</i>	Direction of the Holy Ka'bah
<i>Qiṭ'ah</i>	A piece of poetry
<i>Rizwān</i>	Pleasure, a great angel who is the gate-keeper of paradise
<i>Sab'-i mathānt</i>	Seven repeated <i>āyats</i>
<i>Ṣalāt</i>	(pl. <i>Ṣalawāt</i> ) Prayer, blessing
<i>Sāqī</i>	Cup-bearer
<i>Shāh</i>	King
<i>Ṣirāṭ-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>Wālī</i>	Guardian, protector, friend
<i>Waṣī</i>	Legatee
<i>Wazīfah</i>	A <i>tasbīh</i> which is recited daily
<i>Wazīr</i>	Minister, one who takes the burden
<i>Wilāyat</i>	Guardianship, authority
<i>Zamān</i>	Time

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