



Pir
Nāsir-i Khusraw
and
Spirituality

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Pīr Nāsir-i Khusraw and Spirituality

(Pīr Nāsir-i Khusraw awr Rūhāniyyat)

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Introduction



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

This booklet "*Pīr Nāsir-i Khusraw and Rūhāniyyat* (Pīr Nāsir-i Khusraw and Spirituality)" comprises an important lecture which was prepared in connection with the monthly lectures of the Ismaili Association for Pakistan and was delivered on 1st August, 1970 in a special gathering of the learned. Some of those who attended it expressed their desire that, in view of its importance and usefulness, it should be published immediately.

Although it was extremely difficult, rather impossible, to accommodate a difficult and vast subject like that of "*Pīr Nāsir-i Khusraw and Spirituality*" in a concise and short paper, nonetheless, it was attempted as much as possible, to bring to light those guiding principles of spirituality which accord with the theory and experience of Pīr Nāsir-i Khusraw, the *Hujjat* of Khurāsān, may his secret be sanctified. By reflecting in the light of these principles the reader will find, not only the path to the treasures of Pīr Nāsir's sciences and recognitions (*ma'ārif*), but also the door to the hidden sciences of Ismailism and to the recognition of the Imam.

Those who have studied the history of the world carefully, know that the different sciences and arts appeared on this earth, one after the other, long after primordial man

descended upon it. However, the science of spirituality is such that it is older than the very history of humanity. It has always been specifically important and necessary for mankind, and has remained in every time, but it is going to be particularly so in the present and the future. For, according to the allusion of verse (41:53): "We will show them Our signs in the external world and the internal world until it becomes manifest to them that He is the truth", the miracles of material progress have appeared and those of the spiritual ones are yet to appear.

In this revolutionary age, the greatest proof for Ismailis of the importance and necessity of spiritual teaching lies in the special *farmān* of the Imam of the time, our Lord, Shāh Karīm al-Husaynī, in which he has emphasized that considerable time and effort should be spent in studying the spiritual aspects of Ismailism.

I pray that may the Lord, the Blessed, the Exalted, grant success and high ambition to all, in understanding and attaining spirituality and recognition. Āmīn! O the Lord of the worlds.

The most humble servant,
Nasīr Hunzai
18th September, 1970

Hakīm Pīr Nāsir-i Khusraw and Spirituality



Spirituality:

There is a lot of difference and perplexity in the way the secular philosophers have defined and presented spirituality, the only reason for this being that practical and real spirituality is beyond and above the access of the secular sciences. But, since the fundamental principles of Ismailism are based on and well-grounded in the esoteric and spiritual teachings, the means and opportunities for practical spirituality and *maʿrifat* are always available in it. Thus, in the light of the practical and real spirituality, it can certainly be said that its real name is *maʿrifat*.

Thus, here by the spirituality of Pīr Nāsir-i Khusraw is meant that *maʿrifat* which he achieved through the recognition of the light of *imāmat*. In this connection, it is necessary to know that it is the spirit of the Perfect Man - Prophet and Imam - which is the absolute light. This spirit which is called *rūhu'l-quḍus* (Holy Spirit) or *rūhu'l-amīn* (Trustworthy Spirit) is loftier and higher than the ordinary human soul. According to Pīr Nāsir, it is undoubtedly this spirit whose spirituality is the real and true spirituality and it is through this spirituality that Divine *maʿrifat* can be attained. He has mentioned this spirituality in his works and writings, particularly on several pages of his most valuable and important book "*Zādu'l-Musāfirīn*". In this book he says that, in addition to the ordinary human soul

there is a great and exalted soul also, in the Prophet and the Imam. This soul has several names, such as: Holy Spirit, Trustworthy Spirit, Spirit of God, Supreme Spirit, Spirit of Revelation, Spirit of Spirits, Spirit of Faith, Spirit of Spirit, Divine Spirit, Universal Soul, Angelic Spirit, Muhammadan Spirit, Spirit of the Qur'ān, Light, Word, Messenger, Remembrance (*dhikr*), etc.

In the same book, Pīr Nāsir says that by obeying the Prophet and the Imam, true *mu'mins* can also be revived in the Holy Spirit and he substantiates this with verse (8:24): "O you who believe! accept the *da'wat* (call) of Allah and the messenger when he calls you to that which revives you".

It should be known that the *da'wat* which is mentioned here is the *da'wat-i haqq*, i. e. the exoteric and esoteric *da'wat* of the progeny of the Prophet and children of °Alī, and that which revives the *mu'mins* in the life of the Holy Spirit is the *walāyat* and *imāmat* of the pure Imams from this line. Thus, it is evident that it is the Holy Spirit which is the real spirit, in whose spirituality are hidden the recognition of God and the eternal salvation of man.

The Divine Spirit in Hazrat Ādam



The discussion of spirit and spirituality, apparently begins with the creation of Hazrat Ādam. Therefore, we would also like to begin our paper with Hazrat Ādam, so that it will facilitate the explanation and understanding, not only of spirituality as such, but also the spiritual depths of the teachings of Pīr Nāsir-i Khusraw, regarding the stories of the Prophets. It will facilitate the understanding of how he differs from the literalist scholars regarding the explanation of prophetic stories and with what a profound depth he explains their *ta'wīlī* wisdoms.

Now let us discuss in the light of Pīr Nāsir's teachings: How did God breathe His Spirit into Hazrat Ādam? This question is based on the following Qur'ānic verse: "(Before the creation of Ādam, God said to the angels): And when I will perfect him and breathe into him My Spirit, then fall down before him prostrating" (38:72; 15:29).

The detailed answer to the above question is that by the creation of Ādam which is mentioned in this verse, is meant not his physical creation, rather his spiritual perfection. Spiritual creation and perfection have two stages: The first is the capability to receive the Divine Spirit (i. e. the Holy Spirit) which should be called the spiritual purification or the general spiritual progress and the second is that of breathing the Divine Spirit. The above verse reveals the same that, first, Hazrat Ādam made

general spiritual progress and then he attained the Holy Spirit.

As for the question: "How did God breathe His Spirit into Ādam, while the spirit is a non-material thing which, like air, cannot be breathed from one person into another?" It means that the breathing of the Divine Soul into Ādam is related to *ta'wīl*, which is as follows:

Spirit or soul is a subtle and simple substance. It is such an all-embracing and ever-reaching reality that, even if we use all existing things in the universe as examples to explain its different modes, they will not be able to fulfil that need. It is like a vast ocean which not only stands at its centre, but has also embraced a vast universe in the form of its different branches, such as cloud, rain, snow, ice, spring, stream, brook, river, moisture in the air, vegetables, animals, etc., which exist because of water, or in fact, they are its different branches.

This is why where it is appropriate and suitable, spirit and spirituality are compared to material things in order to facilitate the understanding of spiritual realities and recognitions as much as possible. For example, in the above-mentioned verse, the Holy Spirit is compared to air (*rīh*). Incidentally, the root of the words "*rīh* (spirit) and *rīh* (air)" is also the same, and there is no doubt for the people of knowledge that the means of blowing is breathing and that of breathing is air. In other words, breathing is nothing except air.

Now by the grace of God and His help, in the light of Pīr Nāsir's teachings, we have to see that when God gave Hazrat Ādam a most exalted Spirit, that is, the Holy Spirit, on what grounds was it compared to breathing? The detailed answer to this question is that Hazrat Ādam before receiving the Holy Spirit, contrary to the exoteric aspect of traditions, was not a life-less statue of dust, rather he was a chosen and fully alive human being. His heart and mind were full of Divine knowledge through the physical and spiritual speech of Mawlānā Hunayd (the then Imam of the time). For, the best way of breathing the Holy Spirit into a person is to make voice from air and breath and then through voice teach him knowledge and wisdom, because without the nourishment of knowledge and wisdom, the Holy Spirit cannot be granted to someone, just as the animal soul cannot be completed without physical food.

Another example of breathing is that the tiny spark of the Divine light which was in Hazrat Ādam, which is innately in every human being, was developed into a complete light through the power of the Holy Spirit, just as in the case of material light, a tiny spark can be developed into a huge fire through blowing and adding fuel.

The third meaning of this example is that Hazrat Ādam's heart was purified through the Holy Spirit, just as the entire purification of the surface of the earth is done by water and of water by air, which is done in many ways: When air lifts vapour off the saltish water of the ocean and transforms it into clouds, then the water which pours from it is pure and clean, neither saltish nor unclean, as the Qur'ān alludes to

this: "And We sent pure water down from the heaven."
(25:48).

The fourth meaning of this example is that Hazrat Ādam was the father of mankind, therefore, it was not strange to find the lamp of human desires in him, a lamp whose light is little but the smoke plentiful. Thus, God extinguished it with the blows of His mercy and instead lit the luminous lamp of angelicity.

Now arises another question: What is the meaning of God commanding the angels to fall down prostrating to Ādam, because in prostration one bows down with the forehead touching the ground, but it does not mean falling down, hence it would have sufficed to say "prostrate yourselves" to Ādam?

The answer is that Hazrat Ādam was the Perfect Man of his time and when the Holy Spirit enters him, he becomes the best model of unity and multiplicity. That is, it is one as well as many. This means that the Holy Spirit, despite being one in its essence, brings with itself the patterns of all angels and all human souls of the universe in the form of miraculous living particles, and these miraculous particles fall down in the entire body of the Perfect Man through his nostrils. This is the meaning of the falling down and prostrating of the angels before Ādam.

As for the proof of how the living patterns of all angels and all human souls of the universe exist in the Holy Spirit, it is: In the process of the creation of man, when the

vegetative soul starts to create his body, it has all the faculties of growth and development; then when the animal soul enters his body and becomes complete, it represents all the faculties of the animals of the world and when the human soul enters, it gradually becomes the compendium of all human qualities and within itself represents the people of the entire world. This position of the human soul is clear from the state of man's dreams, in which the great world and the innumerable creatures in it which he sees, do not belong to the external world, rather they are a small demonstration of the innumerable capacities of the human soul itself.

From the above discussion, we can conclude that in every ordinary human being there are three souls and each soul is a world of its own kind. That is, the vegetative soul is the world of vegetables which controls the mineral kingdom; the animal soul is the world of animals which controls the vegetative kingdom and the human soul is the world of human beings which controls the animal kingdom. However, in addition to these souls, every Perfect Man (the Prophet and Imam) also has the Holy Spirit or the Trustworthy Spirit, which is the highest spirit. The Holy Spirit also, is a world of its own, which is called the angelic world or the world of angels, which controls the world of human beings. Thus when the Holy Spirit enters the Perfect Man, it enters with the living and conscious pictures or patterns of the world of angels and human beings, and hence they exist in him.

The Children (dhurriyyat) of Ādam's Children



It is said in the Qur'ān that Allah brought forth from the loins of the children of Ādam, their children and made them testify of themselves, and asked them: "Am I not your Lord? They said: Yes, verily we testify." (7:172).

There arise some important questions regarding this verse. Did this event take place before or after the creation of Ādam? If it happened before Ādam's creation, where were Ādam, his children and their loins? If it happened after Ādam's creation, what is meant by his children, all human beings or some of them? If by this is meant all of them, where and when did God take this covenant from the children of Ādam's children, etc.?

The answers to the above questions are that this event of the covenant of "*alast*, Am I not?" took place after Ādam's creation. By the children of Ādam, in a specific sense, are meant only the Prophets, Imams and their true followers and in general, the entire humanity. Their children from their loins are brought forth on every occasion when the Holy Spirit is breathed into every Prophet or Imam-to-be, namely, when the light is spiritually transferred to a Prophet or Imam, in whom, as said earlier, the Holy Spirit enters with the patterns of the angels and souls of the entire universe, in the form of living particles, so that, all the angels and spirits may observe the light of the Prophet or

the Imam of their time, because it is this observation in which are hidden the secrets of the recognition of God. And through the mediation of the Prophets and Imams, this great resurrection-causing event is experienced by the perfect *pīrs* and the true *mu'mins* too.

A further elaboration of the preceding statement is as mentioned in connection with Hazrat Ādam's spirituality, that when the Holy Spirit enters the Perfect Man, it does not come alone, but together with all the angels and souls. They first enter his body, then they rise, gather and centre in his forehead by the remembrance of the *ism-i a'zam*, Jibrīl's *ta'līm* (teaching), Mīkā'il's *tafhīm* (to make one understand), Isrāfīl's music and 'Izrā'īl's *tasbīh* (purification of God), and there in the light of the Holy Spirit, find themselves alive and in the presence of God and observing the luminosity of His attributes, testify to His power and providence.

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Human Souls with Hazrat Ādam



It is said in the Qur'ān: "And indeed We created you, then made your form, then told the angels: Fall you prostrate before Ādam! And they fell prostrate, all save Iblīs, who was not of those who make prostration." (7:11).

From the wisdom of this verse it becomes evident that when the angels were prostrating to Ādam, all human beings were spiritually present in his forehead. For, in this verse first is mentioned the creation of all human beings, then their spiritual creation and finally the prostration of angels to Ādam.

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Hazrat Ādam's Creation



In a sacred *Hadīth*, God has said: "I kneaded the clay of Ādam's creation with both My hands every morning (constantly) for forty days".

It is obvious that by this creation of Ādam is meant his spiritual creation which was the result of his constant *‘ibādat*, particularly that which he did during the last part of the night and early morning, in which the two hands of God, the Universal Intellect and the Universal Soul, were working for his spiritual creation. The spiritual clay of Ādam was thus kneaded for forty days, for the number forty is not only the prelude of the spiritual revolution in the holy life of Prophets, but also a sign of great changes in the life of ordinary human beings. One example of the importance of the number forty in the lives of Prophets is found in that of Hazrat Mūsā and the Holy Prophet. Hazrat Mūsā went to Mount Sinai for forty nights to do *‘itikāf* (constant *‘ibādat*) and the Holy Prophet succeeded to the rank of prophethood and apostleship in the fortieth year of his noble life.

This discussion leads to the conclusion that the creation of Ādam for which the Divine hands had kneaded the clay, was his spiritual creation. For, in the language of *ta'wīl*, clay stands for *īmān* and *mu'min*. That is, Hazrat Ādam was one of the *mu'mins*, whom God selected and made His vicegerent on earth. This is why the angels had earlier

objected to the succession of a *mu'min* to the lofty and exalted office of prophethood and *imāmat*. Further, Iblis' refusal to prostrate to him was also because of this.

Extremely deep Divine secrets are hidden in this Qur'ānic story of Hazrat Ādam. The reason for this is that God, in His expedience, wanted to make Ādam such an example that in one respect, he may be the first man of the new cycle and in the other, he may represent the endless and perpetual ascent and descent of human survival. Thus, whatever is said in the Qur'ān regarding the life of Ādam has double meaning, which can be understood only by the people of Divine favour.

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Rūhu'l-Qudus (The Holy Spirit)



The Holy Spirit literally means the sacred soul. It is the *mazhar* (locus of manifestation) of the Divine name *quddus* (the Holy). Therefore, the Holy Spirit itself is pure and keeps pure from all kinds of uncleanness all those from whom, according to the Divine command, it manifests in the form of knowledge, wisdom, rectitude and guidance. This is the purport of the verse which is revealed about the pure *ahl al-bayt* (the Family of the Holy Prophet): "Indeed Allah wishes to remove (all kinds of) uncleanness from you, O *ahl al-bayt*, and purify you as ought to be purified." (33:33). Thus the *ahl al-bayt* are called "Five Holy Persons (*panj tan-i pāk*)" because of this Holy Spirit. The purpose of God in keeping them away from all kinds of uncleanness is to grant them the lofty ranks of heavenly revelation and Divine knowledge and make them the model of mercy and means of guidance for the people of the world.

Another Qur'ānic proof that God, in addition to the Prophet and Imam, also purifies the chosen members of their *ahl al-bayt* through the Holy Spirit, is regarding Hazrat Maryam, about whom God says: "And (that time is worth remembering) when the angels said: O Mary! Verily, Allah has chosen you and purified you and has chosen you above (all) the women of the worlds" (43:42). Further, most of the verses which are revealed about Hazrat ʿĪsā are

addressed as "°Īsā ibn Maryam (Jesus, the son of Mary)". This maternal relationship of Hazrat °Īsā has been made prominent only as a commendation that both mother and son used to live purely with the Holy Spirit, through which they were receiving all spiritual bounties from God. As the Qur'ān says: "When Allah said: O °Īsā, son of Maryam! remember My favour unto you and unto your mother; when I aided you with the Holy Spirit." (5:110).

Wise people know the general Divine rule that the breathing of His Spirit, the Holy Spirit, was not confined to Hazrat Ādam alone, rather this rule, in addition to the Prophets and Imams, also embraces the true *mu'mins*, as in verses (21:91;66:12), God says about Hazrat Maryam, who was in some rank below the Prophet and Imam, that He also breathed His Spirit into her.

In the light of the above-mentioned verses, when we try to know the wisdom hidden in the verse of "*Tathīr* (Purification)", of why God addressing the "*panj tan-i pāk*" as *ahl al-bayt* emphasizes the relationship with the house, we come to the conclusion that, by house is meant the house of prophethood and not the physical house. Therefore, *ahl al-bayt* means the people of the house of prophethood, namely, *panj tan-i pāk*. Here by the house is meant the Holy Prophet's spiritual place and rank where he always used to receive revelation. Thus the real meaning of *ahl al-bayt* is the *panj tan-i pāk*, who were the companions of the Prophet in the house of spirituality and his confidants in Divine knowledge; they were purified and unified by the Holy Spirit. The example of the unity of

their heart and soul is evident from the meaning of "*āl-i ʿabā* (the people of the cloak)". This is the title of the *panj tan-i pāk*. The reason for this title is that on the revelation of the verse of "*Tathīr*" (33:33), according to the Divine command, the Prophet made the *ahl al-bayt* sit under the same cloak with him. This signifies that although physically the *ahl al-bayt* are five, but with respect to the spirit, they are one, and the spirit with respect to which they are one is the Holy Spirit. Thus the *ta'wīl* of the sitting of the *panj tan-i pāk* under one cloak and the revelation of the verse "*Tathīr* (Purification)" about them is that they are immersed in the spirituality of the Holy Spirit and are purified from every kind of uncleanness.

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The Holy Spirit and the Party of Allah (Hizbu'llāh)



There are two places in the Wise Qur'ān (5:56; 58:22) where a *mu'min* with insight can come to know what kind of virtues *mu'mins* should have in order to attain the grace of spirituality and the light of Divine help and what kind of great sacrifices *mu'mins* of the past had offered in order to attain this supreme purpose. These two places make one subject matter which is related to the "Party of Allah (*Hizbu'llāh*)". In it the party of Allah is considered only those true *mu'mins* who love and have friendship only with God, the Prophet, the *sāhib-i amr* (the Lord of command) and true *mu'mins*. Such *mu'mins* eventually receive the spirituality and luminosity of the Holy Spirit, as mentioned in verse (58:22): "These are (the people) upon their hearts He has written faith and has aided them with His Spirit". The meaning of writing faith upon their hearts and aiding them with His Spirit is that God, through His wisdom, has completed the light of faith and the grace of the Holy Spirit in the hearts of *mu'mins* in the form of a living and speaking book, due to the blessing of which, they become dominant, victorious and successful both in religion and the world. As Khwājah Hāfiz of Shiraz says:

Fayz-i rūhu'l-quḍus ar bāz madad farmāyad
Dīgarān ham bikunand ānchih Masīhā mīkard

"If the Holy Spirit helps again then the others also will be able to do what Hazrat ʿĪsā was able to do".

That is, they will be able to perform the miracles which he used to perform.



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Rūhu'l-amīn (The Trustworthy Spirit)



The Trustworthy Spirit, the Holy Spirit and Jibrīl mean the same Divine Spirit. The Divine Spirit is called the Trustworthy Spirit in the sense that it is the trustee of the unlimited treasures of the knowledge and wisdom of God, as this meaning is clear from the verses (12:54-55): "And when the king said: Bring him (Yūsuf) unto me that I may attach him to my person. And when he had talked with him he said: Lo! you are today in our presence established and trusted (*amīn*). He said: Set me over the treasures of the country. Verily, I am a skilled custodian".

Now it certainly becomes easy to understand the meaning of *rūhu'l-amīn*, that this Holy Spirit is entrusted with the entire treasures of spiritual knowledge and Divine secrets, so that the people of the world may have access to this spiritual knowledge through the Prophet or the Imam of their own time. This is why each of the Prophets, whose mission and messengership is mentioned in the Qur'ān, has addressed his community: "I am a trustworthy messenger unto you" (26:107, 125, 143, 162, 178, 193; 44:18), as they were the trustee and treasurer of the Divine knowledge and secrets with respect to their spirit or light.

As for the proof that God has different treasures of different things, He Himself says: "And there is not a thing

but with Us are the treasures thereof. And We send it not down save in known measure" (15:21).

In verse (33:72) God says: "Verily We offered the trust (*amānah*) unto the heaven and the earth and the hills, but they shrank from bearing it and were afraid of it. And man assumed it. Verily he was very dark and ignorant" (33:72). In this verse the entire humanity, including the Prophets, Imams and the common people of the entire world and time are considered one man (*insān*). However, since the word "man" is applicable to all individuals of mankind, does this mean that the burden of trust was assumed by all of them? No, not at all. It was only the Perfect Man who assumed the burden of trust through his light, namely, the Trustworthy Spirit, so that he, by the command of God, may remove the darkness and ignorance of the world of humanity.

The pre-requisite of benefitting from the light of the Prophet and Imam or the spirituality of the Trustworthy Spirit is absolute devotion and obedience to it, as the Qur'ān says: "(One) to be obeyed (*mutā*) and then Trustworthy (*amīn*)" (81:21). In this verse the pre-requisite of benefitting from the treasure of trust of knowledge, wisdom, rectitude and guidance is absolute obedience which has to be fulfilled for the Prophet and Imam, because it is they who are the *mazhar* of the Trustworthy Spirit.

Rūhu'l-amīn also means the spirit of *amn* as the word *amīn* is used in this sense in verses: "By this city of *amn*" (95:3);

"Indeed the righteous ones will be in a peaceful place of *amn*" (44:51). The last verse is in praise of Paradise. Here by *amn* is meant fearlessness, satisfaction (*itmānān*) and hence *rūhu'l-amān* means the satisfied or the satisfying spirit. Thus, in addition to what the authorities in religion have said, the Qur'ān also indicates that when the carnal soul is rectified and purified, it turns into the censoring soul and when that is purified and dissolved, it transforms into the satisfied or satisfying *mutma'innah* soul and it is this soul which can enter Paradise. This means that the satisfaction which the soul attains at this level is the state of union with the Trustworthy Spirit, because it is this Spirit which is the source of peace and tranquillity.

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Jibrīl-i Amīn (The Trustworthy Jibrīl)



Jibrīl or Jibrīl-i Amīn is an archangel of God. He is also known by the names of *rūhu'l-quḍus* (the Holy Spirit) and *rūhu'l-amīn* (the Trustworthy Spirit) in the Qur'ān, as already mentioned. Jibrīl is a Hebrew word which means the servant of God. One wonderful attribute of Jibrīl is that he is most affectionate and the kindest of all the archangels. To cite an example of his affection and kindness: when a true *mu'min* walks on the path of spirituality, then first of all it is he who accompanies that *mu'min*, then Mīkā'īl, then Isrāfīl and finally 'Izrā'īl. These four archangels, using their miraculous powers, become engaged in making the *mu'min* reach the ascent of certitude (*mi'ṛāḡ-i yaqīn*) with ease. In this process Jibrīl uses the power of teaching, Mīkā'īl uses the power of *ta'wīl*, Isrāfīl causes the effacement (of self) through miraculous music and 'Izrā'īl, using the means of annihilation, centres the soul in the forehead. Thus the true *mu'min*, according to the guidance of the Prophet and the living and present Imam, continues to pass through the stages of spirituality towards the ascent (*mi'ṛāḡ*), in the footsteps of *pīrs* and *dā'īs*. In this journey, first of all it is 'Izrā'īl who remains behind, then Isrāfīl, then Mīkā'īl and finally Jibrīl. Jibrīl accompanies him till the world of Divine glory (*Jabarūt*) and helps him with extreme kindness and affection. But when he advances towards the world of divinity (*lāhūt*) then even Jibrīl stays behind. This is the story of a *mu'min's* first

ascent only, and it is possible for him to have several such ascents.

According to the divine sage Hazrat Pīr Nāsir-i Khusraw, the human intellect itself is that natural capacity which, after receiving spiritual knowledge and upbringing according to the guidance of the true Imam, can act as the Trustworthy Jibrīl and bring the revelation from the Divine presence. Thus, in his famous book *Zādu'l-Musāfirīn* and other works, in the light of the clear proofs of the Qur'ān and those of the external world and the internal world, he has established that the very spirit of the Prophet and Imam itself is Jibrīl which, as mentioned earlier, is also called *rūhu'l-quḍus* and *rūhu'l-amīn*. And this, their Spirit, is the Light which God has considered His own Light and Spirit, due to which they are distinguished from the rest of the human beings. This is why Imam Ja'far as-Sādiq has said that ever since God had sent the Spirit (Jibrīl) to the Prophet it has never gone back, rather it dwells in them (the Imams).

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It is worth mentioning here that, although Jibrīl is in the position of the Spirit of the Prophet and the Imam, yet through their special guidance, they can also actualize this faculty (of Jibrīl) in the true *mu'mins* according to their endeavours. This fact is also evident from the external world: that the vegetative soul, by adopting the minerals, makes them capable of growing and developing; and animals, by adopting the vegetables, grant them the life of the animal soul and man using the animals as food, makes them participate in the life of the human soul. Exactly in

the same way, the Prophet and the Imam, unite the obedient *mu'mins* with themselves through *'ibādat*, knowledge and practice and make them observe and spiritually experience the Trustworthy Jibrīl, namely their own Spirit and Light.



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Kalīmu'llāh (God's Interlocutor)



"*Kalīmu'llāh*" means God's interlocutor or the one who converses with God. Apparently this is the title of Hazrat Mūsā, who used to go to Mount Sinai and converse with God. However, this does not mean that the other Prophets did not achieve this eminence and bliss. For, there have been many other Prophets who had also conversed with God. In fact, in addition to the Prophets, the Imams, *pīrs* and true *mu'mins* have also achieved this honour. This fact is quite clear from what is said regarding the speech of God in the verses (42:51-2). The gist of which is that God does not speak to those who are left far behind in spirituality, but He speaks to those who are progressing spiritually in His way. Some time after the luminous world of spirituality appears to them clearly, God sends them an angel (spirit) as messenger, who speaks to them or brings revelation to them from God; then the Divine Light itself speaks to them from behind the veil and in the final stages the Divine Light appears in front of them in its real form and makes an allusion (*wahy = ishārah*) in a specific way, which is full of perfect wisdom and secrets of *ma'rifat*.

Thereafter, in verse (42:52) it is said about the Holy Prophet: "And thus We revealed to you a Spirit from Our command. You knew not what the Scripture was, nor what the (final stage of) faith. But We made it (Spirit) a Light

whereby We guide whom We will of Our servants. And verily you guide unto a right path."

This Divine command means that God says to the Prophet: 'O messenger, just as God speaks to His selected servants by sending a Spirit from the world of command, He has also sent a special Spirit (i. e. the Holy Spirit) to you from the world of command. Before this you neither knew the book of the Universe nor the stages of faith. But He made this Holy Spirit, which is always with you, into a Light. And it is the Light whereby He always spiritually guides those of His servants whom He wills and they guide people by His permission in the form of Prophet, Imam, *pīr*, etc. Similarly, you personally and through your legatee and his chain of progeny, guide people unto the right path.'

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Rūhu'llāh (The Spirit of Allah)



Rūhu'llāh means the Spirit of God, namely, the special Spirit which is from the Divine Command (*amr-i bārī*). For, according to Pīr Nāsir, it is the Command which is the concept of God and His oneness and it is the Command which is the cause of all spiritual and physical existents. Further, the Command in itself is a world of its own which is called the world of Command or the world of oneness. Thus, the Spirit of God means that Spirit which is the highest or the most special Spirit which has come from the world of Command.

In the Wise Qur'ān, where the question regarding the nature and reality of the spirit is mentioned, there is also a concise and comprehensive answer, as it is said: "They ask you concerning the Spirit. Say: The Spirit is from the Command of my Lord, and of knowledge you have been vouchsafed but little" (17:85). In this answer, by saying the Spirit is from the Command of my Lord, it is said that if someone wants to understand the reality of the Spirit, he should carefully study all the verses revealed concerning the Command, for the meanings of the word "Command" which are in the Qur'ān are contained in the spirituality of the Spirit.

Rūhu'llāh is also the title of Hazrat ʿĪsā, but the fact is that all other great Prophets also have the same status, as the

Qur'ān says: "The Exalter of ranks, the Lord of the Throne. He casts the Spirit from His command upon whom He wills of His slaves, that He may warn of the Day of Meeting (i.e. Resurrection) (40:15)". It is evident that this verse stands as an essential principle and as a necessary law regarding all the Prophets, which is that God, by casting the Spirit (*rūh*) upon whom He wills of His servants, exalts his rank and makes him a Prophet so that he may warn his community of the Day of Resurrection.

Thus, the very same purport is contained in the verse which is revealed specifically concerning Hazrat ʿĪsā: "The Messiah, ʿĪsā, son of Maryam, was only a messenger of Allah, and His word which He cast unto Maryam, and a Spirit from Him"(4:171).

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Sharh-i Sadr (The Expansion of the Heart)



Sharh-i Sadr literally means to open the chest, that is, the expansion of the heart, which in turn means the expansion of the human soul, because the centre of the soul is the heart and mind. Although expansion and contraction are the characteristics of the body and not that of the soul, yet the world of similitude (*mithāl*), which is subtle and spiritual, is like this world in expansion and breadth, as God says: "And vie one with another for forgiveness from your Lord, and for a Paradise as wide as are the heavens and the earth, prepared for those who are righteous"(3:133).

This verse reveals the wisdom that the above-mentioned Paradise is the spiritual form of this Universe, or it is in the form of the soul of this huge universe, namely, the Universal Soul. It should be understood that, just as every physical thing has a subtle spiritual form, this huge universe also has a subtle, spiritual form, which is the world of similitude, the Paradise mentioned above, as well as the extremely great expansion of the spiritual kind.

When the concept of spiritual expansion is established, we want to explain further the expansion of the heart. God says: "Is he whose heart Allah has expanded for Islam and follows (the guidance of) a Light from His Lord (equal to the one who has gone astray)? Then woe unto those whose

hearts are hardened against the remembrance of Allah. Such are in plain error" (39:22).

This verse shows that when a *mu'min*, melting in the fire of true love, is engrossed in the remembrance of God in such a way that he forgets everything, save the remembrance of God, to the extent that he does not know whether he is awake or in the world of dream, his soul expands and then the Light starts to appear.

Regarding the Holy Prophet, the Qur'ān says: "Did not We open your heart" (94:1). This means that the blessed heart of the Prophet, i. e. his pure soul was expanded to the ultimate and as a result he could see the spiritual form of the entire universe in his own pure soul.

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Kalimah (The Word)



The Gospel of John begins with: "In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God: all things were made through him, and without him was not anything made that was made. In him was life, and the life was the light of men". (John:1-4)

The Word is described and praised in this verse of the holy Gospel. It is said that before the creation of the world was the Word, which in Qur'ānic terminology is called "*Kalimah*". This verse of the Gospel means that the Word in one regard was with God and in the other, the Word itself, was God, for this is the nature of light. In the Light Verse in the Qur'ān, it is said that: "Allah is the light of the heavens and the earth". Then from the "similitude of His light" it appears that the light is attributed to God, while in the preceding part of the verse, it is said that "God Himself is light". This shows that the Word contains the observation and recognition of the Divine attributes. In other words, the Word is the *mazhar* of the light of God or it is the treasure which contains the precious pearls of the beauty and glory of God.

The Word is mentioned in various Qur'ānic verses, such as (14:24-25): "See you not how Allah has explained the similitude of a pure word that, it is like a pure tree whose

root is set firm and whose branch has reached into the heaven. It gives fruit always by the permission of its Lord". (14:24-25)

From the verses of both the Gospel and the Qur'ān, it is established that the fountainhead of the spirituality and luminosity of the Prophets, Imams and the true *mu'mins* is a Word which stands as the key to the treasures of Divine knowledge. It was this Word which was given to Hazrat Ādam and is compared to the breathing of the Spirit of God into him.

It was the same Word which was given to the Prophets, and it contained the light of guidance and the secrets of succour and victory for them, as God says: "And verily Our Word has already gone forth for Our servants, the Messengers" (37:171). The Word of God for the Prophets is the same one which is being discussed here.

The Holy Qur'ān mentions, not only that God gave the Word to all the Prophets, but in the case of some, such as Hazrat Ibrāhīm, it is prominently mentioned, as He says: "And (remember) when his Lord tried Ibrāhīm with some Words and he fulfilled them". (2:124) Those Words were the supreme Names of Allah.

Also concerning Hazrat Maryam, God says: "And We breathed into it Our spirit and she testified to the words of her Lord and His books and she was of the obedient" (66:12). This holy verse reveals that the words of God are other than His books. It is clear here that first, the Spirit of

God was breathed into her, that is to say, she was given the Word. She completed the correct *‘ibādat* of certain Words and attained the Light as a result of that, then in the light of those Words, she understood the reality of the scriptures. This is the meaning of testifying to the Words of God and His Books and to be obedient to Him. For, according to God, attestation does not mean to utter something verbally without knowing its meaning and reality, rather, according to Him, real attestation is to know the reality of that thing. This shows that, in order to benefit from the Divine knowledge spiritually and to know the reality of the scripture, one has to first do the real *‘ibādat* of the Word.

The Word which is full of wonders and miracles of knowledge bears the light of Prophethood and *imāmat*, i. e. the Holy Spirit, as the Qur’ān says regarding Hazrat ‘Īsā: "The Messiah, ‘Īsā, son of Maryam, was only a messenger of Allah and His Word which He conveyed unto Maryam and a Spirit from Him." (4:171)

If a person of insight will reflect on the wisdom of this verse, he will certainly come to know that Hazrat ‘Īsā existed in a spiritual and luminous form in the great miraculous Word which was given to Hazrat Maryam. This further reveals many essential realities. First, when it is accepted that the real existence of Hazrat ‘Īsā was hidden in a miraculous Word, then it would be utterly wrong to say that Hazrat ‘Īsā was killed or crucified later on, for he was secured in a holy Word with all his miracles, as the Qur’ān says: "They slew him not nor crucified, but it appeared so unto them." (4:157). This means that Hazrat

‘Īsā in reality, was the Word and the Holy Spirit, therefore, it was not possible for them to slay him. However, they crucified his body, therefore, it appeared to them that they slew him, just as the common people think that martyrs are slain, but the Qur’ān forbids them to think so, saying: "Think not of those who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision" (3:169).

Secondly, just like Hazrat ‘Īsā, all other Prophets and Imams are also hidden in the Word (*ism-i a‘zam, bol*, etc.) and manifest themselves from it. That is, it is a Divine law that the Light or the Holy Spirit of every Prophet and every Imam, which is the source of spiritual knowledge and wisdom for the *mu'mins* is so through this miraculous Word, as it is evident from the above-mentioned verse that Hazrat ‘Īsā was a Prophet even when he was cast into Hazrat Maryam in the form of a pure and special Word and Spirit.

Another proof of how the Light, the real existence of the Prophets and Imams is hidden in the Word (*bol*), is mentioned in the Qur’ān regarding Hazrat Ibrāhīm: "And he (Ibrāhīm) made it (i. e. the Light of Prophethood and *imāmat*) a Word enduring among his children, that they may return (to Him)" (43:28). That is, Hazrat Ibrāhīm entrusted his children with all the attributes and characteristics of Prophethood and *imāmat* in the form of a pure and wisdom-filled Word, which continues in his progeny till the Resurrection.

Further, it should be known that the spiritual and luminous existence of the Prophet also was hidden in the pure Word, as God says: "So keep your duty to Allah, O men of understanding! O you who believe! Now Allah has sent down unto you a *dhikr* (remembrance) who is a messenger reciting unto you the clear verses of Allah, so that those who believe and do good deeds may be brought from darkness to light". (65:10:11)

This verse is addressed to the Imams of *ahl al-bayt*, for they only are on the perfect level of intellect and faith, and the Light of the Prophet in the form of *dhikr*, has descended upon them and by virtue of that, they are called *ahl al-dhikr*, the people of remembrance. This *dhikr* or Word is the Light of Prophethood and *imāmat* which contains the luminous and living realities of the Qur'ān. And the purpose of the revelation of this light in the form of *dhikr* to the pure Imams is that they may bring the *mu'mins*, who do good deeds, from darkness to light. This shows that the Holy Light of the Prophet, which continues to be transferred from one Imam to another Imam, is acting and manifesting in the form of *dhikr* or Word.

In connection with this Word, it is said about the *mu'mins* of the period of Prophethood: "Then Allah sent down His peace (*sakīnah*) upon His messenger and upon the believers and attached to them the word of righteousness (*kalimatu't-taqwā*), and they were worthy of it and entitled to it." (48:26). In this verse, it is said in the way of wisdom that when *mu'mins*, in addition to *ibādāt*, perform extremely great services for religion, God sends down to

them a special kind of spiritual peace, as a result of which, the miraculous Word which is attached to them, starts to speak in their mind and heart automatically, i. e. the Divine remembrance continues in their heart and mind day and night, and then starts a chain of innumerable miracles.



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Rūh or Nūr (Spirit or Light)



The Holy Spirit and Light are in fact two names of one reality. Therefore, spirituality can also be called luminosity. For the Spirit in its essence and substance is never dark, rather it is in itself a luminous world called the spiritual world. The existence of Spirit in the shape and form of a luminous world is so comprehensive that it has been compared to the vast universe and all the things in it. Thus man, with respect to this Holy Spirit, according to some is considered a microcosm and according to others he is a macrocosm. The difference between the two expressions should be understood in this way, that, man is a microcosm in the sense that although he has a cosmos within his essence or spirituality, physically he is in this world, and he is a macrocosm in the sense that although physically he is limited within this world, in reality or spiritually in his real spirit (i. e. the Universal Soul) he encompasses the entire cosmos.

In another example, the Spirit is compared to a book, for it is like a living luminous book, in which the moving pictures of all the actual events of this world and the next are observed. It is in this sense that the Holy Spirit is called the luminous book, as God says: "Yet of mankind is he who disputes concerning Allah, without knowledge or guidance or a luminous book" (31:20; 22:8).

In this verse three stages of certainty regarding the recognition of God are mentioned: *'ilmu'l-yaqīn* (knowledge of certainty), *'aynu'l-yaqīn* (eye of certainty) and *haqqu'l-yaqīn* (truth of certainty). That is, in this verse by knowledge is meant the knowledge of certainty; by guidance is meant the eye of certainty and by the luminous book, the truth of certainty, which is the ultimate stage of certainty. This shows that where the Holy Spirit is in the position of the luminous and living realities of both the worlds, it is even higher than the stages of knowledge and guidance. For, knowledge means to provide correct information about the path and destination, guidance means to walk on the path towards the destination and the luminous book itself is the intended destination.

The experience of the above-mentioned stages of spirituality is possible for and attainable by someone only if he duly obeys the Prophet and the Imam of the time. For, it is they who are the *mazhars* of the Holy Spirit or the embodied Light. It is absolutely impossible for one to duly attain the grace and blessings of the Holy Spirit, while turning their face away from its *mazhar*, as God has alluded to this reality in the glorious Qur'ān: "Who is an enemy to Allah, and His angels and His Prophets, and Jibrīl and Mīkā'īl? Then lo! Allah (Himself) is an enemy to the disbelievers." (2:98).

It should be known that in this world there is no such disbeliever, who despite believing in God, angels, Prophets, Jibrīl and Mīkā'īl, has enmity with them. It is impossible. Rather, he is a person who does not recognize

the *mazhars* of the above holy personalities and becomes their enemy due to his disobedience of them.



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Questions & Answers on the Qur'ān



Part I

In the name of Allah, the Beneficent, the Merciful

Q. Mr. Barkat °Alī, a resident of Garden East, Karachi, asks: In a letter which consists of religious teachings, you have written to us that there is not a single verse in the Wise Qur'ān which in its own special language of wisdom, does not praise the living and present Imam and give knowledge of Ismailism. If you are correct in your claim, would you kindly provide some bright proof of it and then explain verse (114:6): "Of the *jinn* and of mankind". What wisdom is hidden in it about the Imam of the time or Ismailism?

A. Proof 1: The Holy Qur'ān is revealed in four parts: one of them is exoterically and esoterically about Mawlānā Murtaza °Alī (a.s.), i.e. the light of *imāmat*; the second part is about the condemnation of the enemies of his light, in which fundamentally is implied the importance of his love and friendship; the third part consists of stories and parables and allegories, in which also is his mention in the way of wisdom, because although exoterically these stories are about Prophets, esoterically they are about the recognition of the light of °Alī (a.s.), as the Holy Prophet says: O °Alī! you were hidden with all Prophets, but with me you became manifest." Similarly, the parables and

allegories also mention the realities and recognition of the pearl of *imāmat*, thus the purport and purpose of the numerous parables and allegories, such as the rope of Allah, pure tree, the light of God, the straight path, Mother of the Book, etc. is his *walāyat* and recognition. The fourth part consists of obligations and rules, in which also is mentioned the light of *imāmat*, because fulfilling obligations and rules means obedience to God, the Prophet and the *ulu'l-amr*. Or, in other words, obedience to the *ulu'l-amr* (i.e. the rightful Imams) is enjoined, as God says: "O you who believe! Obey God and obey the Prophet and the *ulu'l-amr* from among you." (4:59. For details see my article "*Qur'ān awr Haqiqat-i ShFiyyat*" published by the Ismailia Association for Pakistan, on the occasion of Imam Day, 1969).

Proof 2: When the Holy Prophet is the city of knowledge and house of wisdom and Mawlānā °Alī is the gate of the city and the door of the house, then this means that it is possible to understand the knowledge and wisdom of every verse and *Hadīth* only when a wise person reflects upon them in the light of the concept of *imāmat* with faith and certitude. Thus it is evident that the concept is the key to the knowledge and wisdom of the Qur'ān and the *Hadīth*.

Proof 3: We believe that according to verse (36:12), God has encompassed everything in the Manifest Imam, in the sense that his intellect, soul and luminous body respectively encompass all intellects, souls and bodies. Exactly in the same way all the subjects of the heavenly Books are contained in the subject of *imāmat*. It results

from this that the wisdom of every Qur'ānic verse is a link in the chain of teachings of the concept of *imāmat*.

Proof 4: Mawlānā °Alī (a.s.) says: "I am the dot under the *bā'* of *Bismillāh* (in which is hidden the knowledge and wisdom of the entire Qur'ān). On careful reflection it is the same one dot by extending which the different forms of all letters are made. For instance, see the structure of *alif*, in writing which first a dot is made with the tip of the pen, then by elongating it the letter *alif* is written and similarly all other letters are written by extending and elongating the initial dot.

Thus the *ta'wīl* of this *farmān* of Mawlānā °Alī is that just as the dot of *bā'* of *Bismillāh* is hidden in the shape and form of every letter, his mention is hidden in the wisdom of every verse. Also just as it is not permissible to read the Qur'ān and *Bismillāh* is not complete without *bā'*, it is not permissible and correct to do the *ta'wīl* of the Qur'ān without the concept of Mawlānā °Alī's *walāyat*.

Proof 5: According to the gist of verse (13:43), the knowledge of the heavenly Book is with the light of °Alī. This means that whoever wants to acquire knowledge and wisdom of the Qur'ān must have recourse to the Imam of the time with utmost devotion and willingness, so that the Imam through his special exoteric and esoteric guidance may open to him the door of Qur'ānic knowledge and wisdom. It follows that the key to the knowledge and wisdom of all Qur'ānic verses is Ismailism and the recognition of the Imam.

Proof 6: The Wise Qur'ān is the world of knowledge and wisdom and the light of *imāmat* is its sun (5:15). Just as without the light of the physical sun, nothing of the material world can be seen, without the light of the spiritual sun, it is not possible to see any reality and wisdom of the world of knowledge. This means that if the Qur'ān is seen with the eye of recognition of the Imam, it will come to be known that the light of *imāmat* is shedding light in the exoteric and esoteric aspects of every Qur'ānic verse, because the light of the physical sun is confined to the surface of the material things only, but the light of the spiritual sun illumines the exoteric and esoteric aspects of the world of knowledge and wisdom.

Proof 7: According to verse (35:32), the inheritance of the heavenly Book is confined to those chosen by God, and Mawlānā 'Alī says: "We (rightful Imams) are those chosen by God." Thus it is evident that the inheritor and owner of the heavenly Book is the Imam of the time and this means that without the help of the concept of *imāmat*, it is not possible to reach the deep wisdoms of Qur'ānic verses.

Now, as for the wisdom of verse (114:6): "Of *jinn*s and of mankind.", it means that Satan, who is also called "whisperer" (*khannās*), who whispers in the hearts of the people is both of *jinn*s and of mankind. The *ta'wīl* (wisdom) of this verse is that in religious Books you might have read the story that during the time of Hazrat Ādam (a.s.), the Vicegerent of God, there was a man by the name of Harith-i Murrah, who disobeyed Ādam and as a result became his enemy and became the Satan of that cycle. This

law of God continues in every age that, whoever becomes the enemy of the Vicegerent of God, i.e. the Imam of the time, becomes Satan, whether he is of the *jinns* or of mankind. It is this Satan who, through deception and cheating by false discourses, whispers in the hearts of the people and dissuades them from the recognition of the rightful Imam. A *mu'min* should seek refuge in the Lord of mankind, the King of mankind, the God of mankind from the evil of this Satan. For details see: *Pīr Pandiyāt-i jawān-mardī* (p. 38), *Wajh-i Dīn*, Part I (pp. 131-35), also *Risālah dar Haqīqat-i Dīn*, in which this subject is discussed everywhere.

Q2. Mr. °Abdu'l °Azīz, Karachi, is asking about "ALM" and wants to know some wisdom from the treasure of its *ta'wīl*, so that it may be clear to him how the perfect attributes of the living and present Imam are found in the Qur'ānic wisdom.

A2.1. "ALM" is one of the numerous names of the light of *imāmat* and it stands for the Book of certitude of truth (*haqqu'l-yaqīn*) as following it, God says: "That is the Book; there is no doubt in it" (2:2). It is obvious that the Book in which there is no doubt, there is only certitude, i.e. the knowledge of certitude, the eye of certitude and the truth of certitude, because in contrast to doubt is certitude, just as in contrast to darkness is light. This then, is not the attribute of the silent Book, but that of the speaking Book, i.e. the light of *imāmat*, through which doubts of ignorance can be removed, as Mawlānā °Alī says: "I am that Book in

which there is no doubt." That is, Mawlānā °Alī says that by "ALM" is alluded his essence (light).

2. Verbal expansion (*bast-i malfūzī*) of ALM

is: ALIF LĀM MYM

Literal expansion (*bast-i harfī*) of ALM

is: ALFLAMMYM

Sum of numerical values:

$$1+30+80+30+1+40+40+10+40=272.$$

Minor jumal = $2+7+2=11$.

Minor jumal of 11 = $1+1=2$.

Numerical value of the blessed name MHMD

(Muhammad): $40+8+40+4=92$.

Minor jumal of 92: $9+2=11$.

Minor jumal of 11 = $1+1=2$.

Numerical value of the blessed name "°Aly":

$$70+30+1=110.$$

Minor jumal of 110 = $1+1+0=11$

Minor jumal of 11 = $1+1=2$.

Thus, this means that it is the light of Muhammad and °Aly which is ALM and it is that Book in which there is no room for any kind of doubt or uncertainty.

3. By abstraction (*takhlīs*) of the letters of ALM (ALFLAMMYM) we get the basic letters ALFMY, which constitutes the word "*alfamī*". That is, ALM which is a Book free from any doubt, is not in a written form, but in oral form, and that is the living light of Muhammad (s.a.s.) and °Alī (a.s.).

4. The transposition (*taqlīb*) of ALM is: ALM-AML-LAM-LMA-MAL-MLA. The most comprehensive in meaning are *malā* and *mala'*. *Malā* means universe and *mala'* means chiefs, by which are meant the rightful Imams. Thus, in this respect the *ta'wīl* of ALM is the universe and the light of *imāmat*. That is, the universe is like a living Book in the illumination of the teachings and the light of the true Imams, whose realities and recognitions are so certain that there cannot be the slightest doubt. This is why God says: "Allah is the light of the heavens and the earth" (24:35). That is, it is through the illumination of the light of God that the realities and recognitions of the universe can be studied and observed exoterically and esoterically.

5. The numerical value of the letters ALM and their number and minor jumal are: $1+30+40=71$. Minor jumal of 71: $7+1=8$.

Now let us see the *hudūd-i dīn* and their symbolic numbers: *mustajib* 1, *ma'dhūn-i mahdūd* 2, *ma'dhūn-i mutlaq* 3, *dā'ī-i mahdūd* 4, *dā'ī-i mutlaq* 5, *hujjat-i jazirah* 6, *hujjat-i a'zam* 7, *imam* 8, *asās* 9, *nātiq* 10, *nafs-i kull* 100, *aqal-i kull* 1000. According to this system the number 8 is designated for the Imam. Thus its *ta'wīl* is that ALM alludes to the exalted Imam.

6. From the answer of No. 2, it is evident that the minor jumal of the sum of the numbers of ALM is 2. Similarly, that the minor jumal of the sum of the numerical value of the letters "AL-IMĀM AL-WAQT" also is 2, as illustrated in the following:

$$1+30+1+40+1+40+1+30+6+100+400=560,$$

$$5+6+0=56, \quad 5+6=11, \quad 1+1=2.$$

Thus it is evident that the meaning of ALM is *al-Imam al-waqt*, i.e. the present Imam or the Imam of the time.

7. ALM has three letters, of which 'A' alludes to the Imam's intellect, 'L' to his soul and 'M' to his body, because he is the *mazhar* of the Universal Intellect, the Universal Soul and the Universal Body. Thus, the Imam's physical aspect is the knowledge of certainty, his spiritual aspect is the eye of certainty and his intellectual aspect is the truth of certainty. Thus, the Imam is that book in which there is no room for any doubt or uncertainty.

Q3. Mr. Ghulām °Abbās, a resident of Upper Murtazabad, Hunza, now residing in Karachi is asking about the wisdom of verse (7:40): "Verily those who belie Our signs and turn away in haughtiness from them, the gates of heaven shall not be opened for them, nor shall they enter Paradise until the camel passes through the eye of the needle. Thus do We requite the guilty."

A3. It should be known that in the above-mentioned verse by the miracles or signs of Allah are meant the Imams from the progeny of Muhammad (s.a.s.). Thus it is these holy Imams who are the miracles and signs of God on the surface of the earth, as Mawlānā °Alī (a.s.) says: "I am Allah's miracles and His trustworthy (of knowledge and wisdom)." (*Manāqib-i Murtazawī*, p. 77). This is a *farmān*

of the light of *imāmat* which, at the time of Mawlānā °Alī, was in him and which continues in the chain of the Imams.

Now with regard to the fact that the gates of the spiritual heaven are the Divine light, Mawlānā °Alī says: "I am the gate of Allah about which He has said: Verily those who belie Our signs and turn away in haughtiness from them." (*Manāqib-i Murtaẓawī*, p. 76).

The other proof is the two famous *Ahādīth*, according to one of which the Holy Prophet is the city of Divine knowledge and Mawlānā °Alī is its gate and according to the other, the Holy Prophet is the house of everlasting wisdom and Mawlānā °Alī is its door. This shows that it is only by entering through the gate of the Imam that one attains knowledge and wisdom and the eternal light of God and the Prophet. Thus it is obvious that the Imams in their respective times are the doors of the heaven of spirituality, by opening which *mu'mins* enter Paradise and for the rest to enter Paradise is as impossible as it is for the camel to pass through the eye of a needle.

Q4. Mr. Amīn Mihārẓānī is asking about the wisdom of the *Sūratu'l-Falaq*.

A4. In the name of God, the Beneficent, the Merciful. "Say!" that is, O Prophet teach the people exoterically and esoterically, personally as well as through the *ulu'l-amr* (i.e. the rightful Imams).

"I seek refuge with the Lord of mankind". That is, I seek refuge in the Lord of light.

"From the evil of what He has created". That is, from every evil which exists and which is harmful and ruinous from the religious point of view.

"From the evil of darkness when it spreads." That is, I seek refuge in the Lord of light from the evil of the one who spreads the darkness of false traditions in religion, by claiming that it belongs to the Holy Prophet or to such and such Imam, and does not disclose his own identity. This is the darkness of ignorance and disobedience and by spreading this kind of spiritual darkness in religion hides himself. Thus refuge in the light of *imāmat* should be sought from the evil of such a person.

"From the evil of those (women) who blow on knots." The *ta'wīl* of this is that the Lord of command (*sāhib-i amr*), with respect to religion and imparting knowledge, is in the rank of man and the rest in the rank of woman (see *Wajh-i Dīn*, chapter 46). Just as in witchcraft women blow on knots and bewitch people, the '*ulama*' opponents of the Lord of command, who as women in religion, muddle the simple teachings of religion and make complicated issues out of them, and by doing so they intend that the people be compelled to believe that it is only they who know the solution of such knotty issues and thus they lead people astray from the recognition of the true Imam. Thus from the evil of these religious bewitchers also, refuge must be sought in the light of *imāmat*.

"And from the evil of the envier when he envies." That is, when the Prophet or the true Imam successfully guides *mu'mins* in the illumination of the light of guidance, then their enemies envy them and use every kind of deceit and trick. At such times which are extremely dangerous, *mu'mins* should also seek refuge in the guidance of the light of *imāmat* from its danger and evil.

Q5. A spiritual sister is asking about the wisdom of verse (4:116) through Mr. Fath °Alī Habib, Adam Colony, Lasbila House, Karachi 5. The verse: "Verily Allah does not forgive that partners should be associated with Him and He forgives all save that, to whom He wills; and whoso associates partners with Allah, has indeed strayed far, far away (from the right path)."

A5. This verse clearly shows that association with God (*shirk*) is such a mortal sin that it is unforgivable and it is a deviation from which man cannot return to the straight path. When it is clear from this verse that *shirk* results in deviation from the right path and deprivation from the forgiveness of God, then this means that *tawhīd* results in the guidance on the right path and God's forgiveness. Thus those who adhere to the *farmān* and *amr* (command) of the fountainhead of guidance, i.e. the present Imam, they are the people of *tawhīd* and far away from *shirk* and no *mu'min* doubts the Imam of the time as the fountainhead of guidance, as God says: "(O Prophet!) You are only a warner but there is a guide for every people." (13:7). It is established through reliable sources that this verse is revealed about the light of *imāmat*.

It should be known that *shirk* is of many kinds and the greatest of them is to associate someone with the vicegerent of God, the Imam of the time (see *Wajh-i Dīn*, chapter 43), as Iblīs himself did with Ādam (a.s.), the vicegerent of God, and said that he was better than Ādam (a.s.). This *shirk* was so grave that he was not forgiven. The same event happened in the time of Nūh (a.s.), that those who were destroyed by drowning were, in reality, *mushriks*, because they gave preference to their own intellect over the intellect of Allah's *Khalīfah* and did not accept his unique position among the people of the world. Thus they, by rejecting the guidance of the true Guide, were so far away from the right path that it was not possible for them to come back to it. This was the sign of the greatest *shirk*, after which no means of guidance and forgiveness was left.

In the time of Hazrat Ibrāhīm, the same was the cause of the destruction of Nimrod and his people, who were destroyed by a plague of mosquitoes, because they considered their own intellect and knowledge superior to that of Hazrat Ibrāhīm, Allah's *Khalīfah* of their time. This amounted to (God forbid) them considering their intellect to be superior to God's intellect. Consequently, they deviated from the centre of guidance and went very far away and committed the greatest mortal sin, *shirk*. Thus, these are the meanings of *shirk*. Such was the end of all those *ummats* in the times of other Prophets, who did not accept them as being unique and matchless in God's vicegerency and guidance and thus they became *mushriks*. Now, despite all these facts about the meanings of *shirk*, if

someone objects and says that this is not the meaning of *shirk*, rather it means to associate someone with God, as it is from the above-mentioned verse, then I would say:

From the stories of the Prophets it is clear that if idolatry started in a country or amongst a people or wherever a king raised the slogan of "I am God", then God in His mercy sent a Messenger there so that he may guide the idolaters and claimants of Godhead. Had this *shirk* been the ultimate *shirk* after which there is no forgiveness and had this deviation been the farthest deviation after which there is no means of Divine guidance, and they were to enter eternal chastisement without any respite, then God would not have sent them a Messenger for the sake of guidance and forgiveness. But it is known to all that when Nimrod claimed divinity, God sent to him Hazrat Ibrāhīm, and when the Pharaoh did the same, He sent Hazrat Mūsā and Hazrat Hārūn. Thus it is evident that idolatry or the claim to divinity is definitely *shirk*, but not the ultimate and greatest one. Those unbelievers who commit such kind of *shirk*, the final decision about them according to Divine law, depends on their obedience or disobedience to God's *Khalīfah*. If they obey him, then all their previous sins are forgiven and if they disobey him, then this is considered the farthest deviation and the ultimate and greatest *shirk* and they are thrown into Hell. Verse (17:15) shows that God does not chastise a people or an individual due to a sin until He sends a Messenger for their guidance. This means that even if a person denies God's existence, or commits idolatry or associates someone with God, still according to Divine law, this is not the greatest *shirk*, which entails the

eternal chastisement without any delay or respite, rather, he is guided through a Prophet, or an Imam or a *pīr* or a *dā'ī*. For, it is possible that through this guidance, he may abandon his sin, but if he rejects the *farmān* of the Prophet or the Imam, then he is considered a definite *mushrik* and is flung into Hell.

Q6. My spiritual sister, Miss Zarīna Muhammad Mihr °Alī of Karachi 5 writes: "Respected Nāsir Sāhib, Yā °Alī Madad! Kindly explain the wisdom of verse (113:4)."

A6. My dear spiritual sister! Mawlā °Alī Madad!. Be it known that my dear Amīn Hājī Miharwānī has asked me about the entire *Sūratu'l-Falaq* and thus in answer to his question I have explained the *tafsīr* and *ta'wīl* of the whole *sūrah* in which is included the answer to your question too.

Spiritual Wisdom
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Knowledge for a united humanity

Some Questions



(By studying this book repeatedly, these and similar questions can be solved).

1. What is the name of the first man of the terrestrial planet?
2. What is the proof that the history of spirituality is older than that of humanity?
3. Will there be greater need of the knowledge of spirituality in the future? If so, why?
4. According to Ismailism, what is the definition of spirituality?
5. What is the absolute light (*nūr-i mutlaq*)?
6. Explain each of these terms: *rūhu'l-^ʿzam*, *rūhu'l-wahy*, *rūhu'l-arwāh*, *rūhu'l-īmān*, *rūhu'r-rūh*, *rūhu'l-^ʿālam*, *rūhu'l-Qur'ān*, *rūhu'dh-dhikr* (Spirit of Remembrance).
7. How did God illumine the essence of Hazrat Ādam with His pure Light?
8. What is meant by the spirit's being subtle and simple?

9. How many verses are there in the Qur'ān in which Spirit and spirituality are mentioned? Please give the references.
10. Explain some realities of the Spirit through the examples of water and ocean.
11. Do all human beings in reality, deserve to be called the children of Ādam, or is there any distinction?
12. How does Hazrat ʿIzrāʾīl seize the soul?
13. Did the five holy personalities (*panj tan-i pāk*) have one Spirit unitedly or were there five different Spirits?
14. Write a small article on the party of Allah (*hizbu'llāh*)?
15. Write five such questions regarding *rūhu'l-amīn* (the Trustworthy Spirit) which have arisen in studying this book.
16. What is the difference between Allah's speech and revelation? Also how many kinds of *wahy* are there?
17. There is no doubt that formally no lady has become a prophet. However, if someone asks this logical question that the prophet or the messenger means someone who brings a message from Allah, as God told Hazrat Maryam to tell people by indication: "I have vowed a fast unto the Beneficent, and may not speak this day to any mortal". (19:26), and she conveyed this message. What would be a

suitable and appropriate answer to a question about why a woman cannot be a Prophet or Imam?

18. How was the Prophet's heart dilated and cleansed?

19. God has said in the Light Verse, that He is the Light of the height (heavens) and the lowness (earth). Then in the same verse giving an example in the way of wisdom, He has said that such a Light is His Light. Do you understand this greatest wisdom? If not, then think about your own essence and tell us what is the difference between "I" and "my"? For instance, when you say "my intellect", "my soul" and "my body", what reality does "I" stand for?

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Address



Today we have gathered in this *majlis* to offer a token of our devotion and love to our special teacher in true knowledge and spirituality, °Allāmah Nasīr al-Dīn Nasīr Hunzai (who after living for a long time among us and enlightening us with the light of every kind of higher knowledge of spirituality, is returning home due to illness).

There must be very few among the possessors and lovers of knowledge who are not acquainted with °Allāmah Nasīr al-Dīn or have not benefitted from his knowledge. Thus in the past six to seven years, the way the *wāʿizīm* under training have successfully completed their training and are illumined with the light of true knowledge, the credit of this success specifically goes to °Allāmah Nasīr al-Dīn.

One living example of the excellent way in which °Allāmah Nasīr al-Dīn has imparted knowledge to the *wāʿizīm* under the supervision of the Ismailia Association, is those *wāʿizīm* who acquired knowledge from him three years ago and who are now ranked among the *wāʿizīm* of the first rank. That is, those students who came from Bombay, Madagascar, Dhaka and other areas of West Pakistan, progressed unprecedentedly in the acquisition of knowledge in the companionship of °Allāmah Sāhib and started to shine like bright stars in the firmament of knowledge.

It is not an exaggeration to express appreciation about the different facets of °Allāmah Nasīr al-Dīn Nasīr Hunzai's personality, just as it is not an exaggeration to say about a fragrant flower that it exudes fragrance, because it can be felt without saying so. Similarly, °Allāmah Sāhib who is like a fragrant flower of the rose garden of spirituality and ardent love for the Lord of space and time and who always exudes the fragrance of *ma'rifat*, such that whatever words of appreciation we express about him, do not do justice to his personality. Even those who have remained in his companionship for fifteen years or more, have not been able to plumb the depths of his knowledge.

The way °Allāmah Sāhib has understood the sciences and philosophy of Hujjat-i Khurāsān, Pīr Nāsir-i Khusraw (may God sanctify his secret), which are as the fundamental sciences and philosophy of Ismailism, can have been understood by hardly any other person. It is because of this that his way of teaching and writing resemble to a great extent that of Hakīm Nāsir-i Khusraw. It is no exaggeration to say that our present Ismaili Jamat, which lives in India, Pakistan and various areas of Africa are totally unacquainted with the teachings of Pīr Nāsir-i Khusraw, to the extent that most of them are not even familiar with his name. In this context, it is °Allāmah Sāhib's great feat to translate into Urdu the voluminous work of Pīr Nāsir, entitled "*Wajh-i Dīn*", by doing which he has rendered a great service to the Ismaili faith and community. In addition, his own works also help to understand Hakīm Nāsir-i Khusraw's philosophy. Also in some of his works, such as *Mīzānu'l-Haqā'iq* (Balance of Realities), *Silsilah-yi*

Nūr-i Imāmat (Chain of the Light of Imamat), *Miftāhu'l-Hikmat* (A Key to Wisdom), °Allāmah Sāhib has answered all those questions which have arisen as a result of the present scientific discoveries. The excellent way in which he has explained the philosophy and wisdom of our holy *Du'ā'* in his *Falsafah-i Du'ā'* (Philosophy of Prayer), a spontaneous statement can be made that no other Ismaili scholar's insight has as yet reached the same depth as his.

Sometimes some members of the Jamat express their perplexity and confusion by saying that they cannot understand °Allāmah Sāhib's teachings. The fact is that one can duly benefit from his teachings and works if one is acquainted with his way of teaching and writing and has spent sufficient time in his companionship. Otherwise, for someone who has just entered the field of true knowledge and *ta'wīl*, it is not immediately possible to duly benefit from his knowledge. The best way to benefit from his knowledge is to spend ample time in his companionship, read his books again and again, listen to all his lectures and to reflect upon them or spend some time with one of his students and understand the way of his teaching. It is after this procedure that one can grasp the true knowledge.

There is no doubt that °Allāmah Nasīr al-Dīn Nasīr Hunzai is a great scholar, but it would be a great injustice to his knowledge to say that his knowledge is bookish knowledge. That is, to say that he has acquired this knowledge after scrutinizing and examining thousands of books. His knowledge is not bookish. Those who have acquired knowledge from him for years will testify that

while teaching and explaining realities and recognitions, he has neither sought help from a book of a non-Ismaili author, nor has he referred to any book other than the Qur'ān, *Hadīth* and a few Ismaili works. His knowledge is "given knowledge" and this can be understood by a student who has acquired knowledge from him by the way he narrates those experiences which happen during *'ibādat* and *riyādat* (spiritual exercises) like a perfect *pīr* and a spiritual dignitary.

To say something about his excellent manners is tantamount to holding a lamp to the sun, because he is adorned with excellent manners from top to toe. Those students who have been in his companionship for a long time, have never seen him frown or become angry or show fatigue or boredom in his interaction with them during the imparting of knowledge to them. Regardless of his other occupations or physical fatigue due to age, whenever a student approached him, he would treat him with fatherly affection and teach him until he is satisfied and is ready to leave. He would never ask any of his students to leave.

As mentioned in the beginning of this address, he is leaving us for sometime because of ill health and physical difficulty. We assure our esteemed teacher that we will experience a great vacuum in terms of religious knowledge in his absence and our souls will remain restless in order to meet him again and benefit from his knowledge. During his absence we hope that he will graciously guide us through correspondence as he has done in the past.

Finally, from the core of our hearts, we pray in the court of the Lord of the time and space that may He grant him health as soon as possible! May He grant him a long and healthy life, success and courage to serve the faith and community more than in the past and grant us the opportunity of acquiring knowledge from him till our last breath! Āmīn!.

Address presented by:

Wā'iz̄n Class,

Ismailia Association for Pakistan,

August, 1970.



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Allamah Nasir al-Din Nasir Hunzai

is the author of over a hundred books related to the esoteric interpretation of the holy Qur'an. He writes both prose as well as poetry. He is the first person to have composed a Diwan of poetry in Burushaski, his mother tongue, and is known as Baba-i Burushaski (Father of Burushaski) for his service to that unique language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science has been recognised by Senior University of USA and Canada in the form of an honorary Doctorate. He is also a Distinguished Senior Professor of it. His works include "Qur'anic Healing", "Balance of Realities", "Essence of 'Ibadat", "What is Soul", "Recognition of Imam Párts", as well as being co-author of a German-Burushaski dictionary published by Heidelberg University and "Hunza Proverbs" published by Calgary University.

