

**THE
HOLY QUR'ÂN
IN THE
ISM-I A'ZAM**

by
**ALLĀMAH
NAŞĪR AL-DĪN "NAŞĪR"
HUNZĀ'Ī**

**KHĀNAH-I HĪKMAT
IDĀRAH-I CĀRIF**

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HUNZAI**

Translated from Urdu into English

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Farman-i Mubarak to the Jamat of Hunza and Gilgit, by Radio

Bombay, 10th March, 1940

I remember all jamats of the Northern Frontiers of India, such as, Chitral, Hunza, Gilgit, Badakhshan and all friends and devotees with benediction. Be sure that the light of my love and kindness will reach the whole jamat of Hunza like the sun. Men and women, small and big, young and old, all of you are my spiritual children. I never forget you and will never forget you both in this world and the next.

Try to educate your children and strive to learn the European languages and the English language. Obey the ruler of the time and be kind to those who are younger and subordinate to you.

(Farman of Hazrat Mawlana Imam Sultan Muhammad Shah)

PUBLISHERS' NOTE

A look at the list of books by 'Allamah Naṣīr al-Dīn "Naṣīr" Hunzā appended at the end of this booklet will show that 'Allāmah Ṣāḥeb has written as many as 87 books so far some in Persian and Burushaski, but most of them in Urdu, the National Language of Pakistan. Yet quite a big segment of our Jamat, being emigrant from India, Bangladesh, Africa and other parts of the world, are not acquainted with Urdu. Also, before the Partition, Urdu was not popular, particularly in the Province of Sind, and therefore, quite a few of our Ismaili brethren in this part of the Country have only a working knowledge, if at all, of Urdu. For the benefit, therefore, of this section of our populace and the English speaking Jamats elsewhere, Khānah-i Hikmat has made a humble initial attempt of having published the English translation of one of the articles of 'Allāmah Ṣāḥeb viz. "QUR'ĀN ISM-I A'ZAM MAIN".

The translators are Al-Wā'ez Prof. Dr. Faqīr Muḥammad Hunzāī (Ph.D., McGill) who has had a long association with 'Allāmah Ṣāḥeb and a brilliant

academic career here and abroad and Miss Zain Raḥīm Qāsim, a gifted Canadian Ismā'īlī who is an M.A. in English Literature. Dr. Faquīr Muḥammad is a well known scholar, very popular in Karachi and in the Northern Areas, and before joining the University of McGill in Canada for his doctorate, he had to his credit four M.A.'s - in Arabic, Persian, Philosophy and Islamic Studies.

An Xeroxed version of this article is included in "AL-MAJĀLIS AL-MAGHRIBIYYAH" published by H.H. The Aga Khan Shia Imami Ismā'īliya Association for Canada, Montreal District Committee, during the visit of 'Allāmah Ṣāḥeb there (December 1977 - March 1978).

The publishers fervently hope that the booklet would be found useful by the Jamats and their response would be encouraging enough for Khānah-i Ḥikmat to undertake publication of such more translations of 'Allāmah Ṣāḥeb's works.

Karachi, 13th December 1978.

THE HOLY QUR'ĀN IN THE
ISM-I A'ZAM

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

It is an obvious fact that the aim and purpose of the holy Qur'ān is to impart knowledge, wisdom and guidance. In other words the Qur'ān has been sent to this world with the purpose that the people will obey God, the Messenger, and the ūlu al-amr through it, so that they will obtain God's pleasure, wherein lies physical and spiritual peace and welfare and success in both worlds.

If you think with open-mindedness whether the Qur'ān, as the speech of God, should be limited or unlimited, then a satisfactory answer to this question will be found in verses XXXI:27 and XVIII:109, where God says: "And if all the trees in the earth were pens, and the sea, with seven more seas to help it, (were ink), the Words of Allah could not be exhausted." "Say: Though the sea became ink for the Words of my Lord, verily the sea would be used up before the Words of my Lord were exhausted, even though We brought the like thereof to help." If you think

logically you can ask if it is possible for whatever is with God, such as the Qur'ān which has been revealed in this world, to be exhausted. Is it not still with God exactly in the same status as it was in pre-eternity (azal)? Regarding this the Qur'ān itself says: "What is with you exhausts itself and what is with God remains (for ever)". (XVI: 96). This means that although the Qur'ān was first manifested as a result of the command of "kun" in the form of the qalam-i ilāhī (the Divine Pen) in its luminous state, it still remained in the word "kun", i.e. the universal command (amr-i kull) without any change in the Qur'an's state of command (amrī kayfiyyat), for the command of "kun" is the source of all possible existents (mumkināt) eternally and sempiternally, which never becomes devoid of them.

Then the Qur'ān was preserved in the Guarded Tablet (lawh-i mahfūz) through the Divine Pen. But no sensible person can say that now the Qur'ān did not remain in the Divine Pen, for it has been revealed in the Guarded Tablet. The wise people understand that the Qur'ān is in the essence of the Divine Pen, in the sense that it has rational

(intellectual) existence, that is to say, the Divine Pen is the Universal Intellect, and whatever comes out of the intellect, is just opposite to a material thing; that is to say, it does not leave its place like a material thing, but the same thing remains there in its original form. The Pen is used as a simile for the Universal Intellect in the sense that as in the intellect nothing becomes exhausted inspite of being used, in the same way, the treasure of the qualities of writing in the Pen is never exhausted despite using it. For instance whatever is written once by a pen, can, if we like, be written a thousand times. It is clear from this example that the Qur'ān is not only in this world, but is also in the word "kun", the Divine Pen and the Guarded Tablet.

After the explanation of the state and reality of the command pertaining to the Qur'ān and its rational or intellectual existence, let us come to its spiritual writing, which is in the Guarded Tablet. In this respect let us ponder on these two verses. God says: "Nay, but it is a glorious Qur'ān. On a Guarded Tablet." (LXXXV: 21, 22). It is obvious that the Qur'ān is written on the Guarded

Tablet in the writing of the spirit and spiritualism, and not in the form of any physical and material writing. In any case, the fact has become clear that the Qur'ān is spiritually preserved in the Guarded Tablet for ever, for it is the Tablet of the Universal Soul wherein is preserved not only the Qur'ān, but is preserved everything for ever.

If you want to ask how the Qur'anic verses are written and preserved in the Universal Soul, then you should ponder on this Qur'anic verse: "We shall show them Our signs on the horizons and in their own souls until it will be manifest unto them that it is the Truth," (XLI:53). This means that the signs of God are hidden in this spacious world and also in the human souls, which the common people cannot see. In spite of this there has to come a time, wherein God will show them His signs. This shows that the signs of God are written in the exterior and interior of the world and in the essence of man himself, but God's writing is entirely different and much loftier than that of the writing of man. Further, it should be known that all the signs of God, whether they are in the horizons or in the sense of living miracles, are the

Qur'ān, for the Qur'ān is the sign of God, as well as the miracle of His power.

Furthermore, we are mentioning here a simple example which will further explain this notion. For instance, when a writer writes a book, according to the traditional way of writing it should be at least in four places at the same time:

- (1) In the mind and heart of the author,
- (2) In the pen,
- (3) In the inkpot,
- (4) On the pages of the book,

although the form and shape of the book is different in these four stages. That is to say, in the mind and heart of the author it is in the form of different types of thoughts and ideas; in the pen it is in the form of varying movements (motions); in the inkpot it is in the form of the unity of the dots of knowledge and wisdom, and on the pages of the book it is extended in the form of fixed letters. Thus if a glorious angel (or an angel of glory), in the brightness

of the Light of God, would take a look at the mind and heart of the author before or after the completion of the book, he would find it in the form of thought, which has yet to come into existence in the external world or which has already come. Similarly, he can describe the entire book through spiritual observation of the motion of the pen, and in the same way he can read the details of the book in the ink and comes to know how the one dot - which has been transported every time from the inkpot to the tip of the pen - has given shape to all the letters of the book through its different manifestations.

In modern times, in addition to the abovementioned four kinds of writings, there are other devices through which it can further be proved that a book does not exist only in physical writing but there are other forms too, in some of which it speaks and in some where it is silent. For example, in devices such as the gramophone, the recorded disc can be made to speak if so desired, otherwise it is silent, and thus the book in a way is also preserved in it. Further, if we think about the telephone, wireless, radio, then it is found that they all serve the purpose of a book.

A tape-recorder too can be used as a book. The cinema and television are the best examples of the living book of spiritualism, and microfilm and fichofilm are the best examples of the silent book. But all these things in spite of being wondrous and marvelous, are physical, material and worldly, and are the product of the attempts of immature and imperfect man, which, considering the perfect power of God, are just naught. Now in spite of this explanation are we going to consider the Pen of power (qalam-i qudrat) and the Guarded Tablet (lawh-i mahfūz) devoid of the higher qualities of the soul and intellect like the human manufacturings? Or, are we going to consider them (i.e. the Pen and the Tablet) as two great angels, which are regarded as the lights of Universal Intellect and Universal Soul and Muḥammed and 'Alī? In fact the pen of power or the Divine Pen is the light of Muḥammed or the Muhammedan Light, and the Guarded Tablet is the light of 'Alī.

There is no doubt that the abovementioned material examples can help in acquiring the knowledge of certitude regarding the Pen, the Tablet, and the spirit and spiritualism of the Qur'ān, but we

have to keep the difference between the reality of the intellect and the soul, and the reality of matter, in mind. They are as apart as the heaven and the earth. Nonetheless, this is the only way to go from exoteric (zāhir) to the esoteric (bāṭin) and to understand a higher through a lower. Thus in order to understand the spiritual and luminous state (rūhāniyyat aur nūrāniyyat) we should proceed from the certitude of knowledge ('ilm al-yaqīn) to the certitude of vision ('ayn al-yaqīn), where all the realities can be perceived directly; this type of observation and recognition of the intellectual and spiritual realities is called ma'rifat (recognition), which also includes the ma'rifat of all the stages of the Qur'ān. Some people think that it is only God's recognition which is called ma'rifat. If we accepted this, then it would imply that the observation and recognition of pre-eternity (azal), post-eternity (abad), space, spacelessness, time, timelessness, the Pen, the Tablet, Soul, Paradise, Hell, and the annihilation of the cosmos and existents is more difficult than that of God. This is a misconception and the true concept of ma'rifat is, as we have mentioned, observation and

recognition of the intellectual and spiritual realities through the eye of certitude ('ayn al-yaqīn).

Regarding the Qur'ān it is further said in the Qur'ān: "We have made it a Qur'ān in Arabic, that ye may be able to understand, and verily, it is in the Mother of the Book, with Us high and full of wisdom." In other words, this means that where the Qur'ān is in the presence of God, there it is in a more subliminal form and full of wisdom. That is to say, there it is in the spiritual writing and in the language of God, which is the language of wisdom. It is living and speaking. But on the soil, where it is revealed, there it is in the Arabic language. For from the beginning it has been a Law of God that He sent every messenger in the language of his people (XIV:4). Thus during the time of the Prophet, the Arab Muslims had the central position of the Muslim community. Since all the Muslims are one and the same community, therefore Arabic is regarded as the language of the Muslim community.

The Prophet has said about umm al-kitāb (the Mother of the Book) that it is in the exoteric sense sūrah al-fātiha (the Opening Chapter), and

that it is in the esoteric sense Imām 'Alī. These are two positions of the Mother of the Book in their respective sense. But here the question arises that the words which the sūrah al-fātiha contains are the only words which this chapter contains, but nonetheless, the rest of the Qur'ān is still extended over hundreds of pages. How then is it possible to conceive that the entire Qur'ān is contained in the sūrah al-fātiha? The answer to this question is that just as a seed contains within itself potentially a tree, i.e. just as a seed has the capacity of producing a tree, so in the same sense the sūrah al-fātiha contains the entire Qur'ān.

Further, as God says: "...a grain of corn which groweth seven ears, in every ear a hundred grains." This means that only in one crop one grain is multiplied into seven hundred, and as a consequence, it has such a capacity that it could produce sufficient seed for the cultivation of the entire world, but this process would take considerable time. Similarly, in the umm al-kitāb, i.e. the sūrah al-fātiha, all the meanings of the Qur'ān are contained, but without any time. Moreover, it should be remembered that the words and

meanings of the sūrah al-fātiḥa are so comprehensive and universal that they embrace all the realities and wisdoms of the Qur'ān. And it is in the tradition and practice of God that He causes an entire world to be comprised in the smallest thing, and then He expands the smallest thing to the extent of the spacious world; just as He has been creating the entire cosmos from a single word of kun (Be), then condensing the entire cosmos and the existents into a subtle substance (gawhar-i laṭīf), which contains it in the same word, kun (Be). (VI:73)

In light of the abovementioned realities and gnozes, it is clear that the Divine speech - the Qur'ān - is not limited, and as such it has many forms: its state of command (amrī kayfiyyat) is in the word 'Be' (kalimah-i kun); its luminous form and intellectual existence is in the Divine Pen; its spiritual state is in the Guarded Tablet (lawḥ-i maḥfūz), which is the Universal Soul; its semasiological kernel or essence (ma'nawī maghz) is in umm al-kitāb (the Mother of the Book); and its revealed shape, as it should be, is in the physical world. And except for the people of ḥaqīqat, nobody knows this secret that the Prophet Muḥammed

was taught the ism-i a'zam by the permanent Imām (al-imām al-muqīm), and through this name the Prophet used to perform the special "dhikr" as a result of which the Qur'ān was revealed upon him, which in the beginning was through the mediation of the Pen, the Tablet, Isrāfīl, Mikā'il and Jibra'il.

We have already mentioned that the umm al-kitāb is the sūrah al-fātiha exoterically, and Imām 'Alī esoterically. For the umm al-kitāb is both, the manifest Imām (Imām-i mubīn) and the Guarded Tablet (lawḥ-i mahfūz). Further, the light of nubūwwat (prophethood) is the Universal Intellect and the light of imāmat is the Universal Soul, and again the light of Muḥammed is the great 'arsh and the light of 'Alī is the eternal kursī. Thus it is clear that God wrote the glorious Qur'ān on the Tablet of 'Alī's light with the Pen of Muḥammed's light, then it revealed itself on the personality of Muḥammed in the form of tanzīl (exoteric form of the Qur'ān) and of ta'wīl (esoteric meaning of the Qur'ān); then the Prophet entrusted to his true successor 'Alī the spirit and spiritualism of the Qur'ān - the wisdom of practical ta'wīl - through

the teaching of the ism-i a'zam. Then this great task continued in the chain of imāmat, progeny after progeny, that is to say that each Imam handed over to his successor the spirit (rūh; light); spiritualism (rūhāniyyat); luminousness (nūrāniyyat); and practical ta'wil of the Qur'ān. This tradition has been practised not only by the Prophet Muḥammed and his successors - the holy Imāms - but before them, by Prophet Ibrāhīm. As God says: "And he (Ibrāhīm) made it (rūhāniyyat and imāmat) a word (kalimah, i.e. ism a'zam) enduring among his progeny, so that they (due to the ism-i a'zam) may return (to God)." This is the Tradition of God which is decreed (fixed) for all the prophets. As He says: "When Allah made (His) covenant with the Prophets, (He said): I give you a book and wisdom. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: 'We agree'. He said: Then bear ye witness. I will be a witness with you." (III:81). This verse shows on the one hand, that in the period of prophethood the chain of the prophets

continued without any interruption, and on the other hand, each prophet not only trusted his successor, but he also helped him in teaching him the ism-i a'zam. And for this purpose God made His Covenant with the prophets.

The prophets received the light and luminousness (nūr awr nūrāniyyat) and the book and wisdom through this ism-i a'zam, for God hears through His Great and Sublime Names. Therefore, all the blessings of the intellect and soul are hidden in the Supreme Name (ism-i a'zam) of God, as He says: "Blessed be the Name of thy Lord, Glorious and Generous." Here the 'Lord' (rabb) means the Supreme Name (ism-i a'zam), and it is blessed in the sense that all the material and spiritual blessings which God grants to the believers are received from the treasures of the ism-i a'zam. These blessings also include the book and wisdom, which means the spirit and spiritualism, i.e. the practical ta'wil of the Qur'ān. As God emphatically says: "And in truth We have made the Qur'ān easy to remember and admonish, then is there any that remembers?" (LIV:17, 22, 32, 40). To make the Qur'ān easy to remember and admonish, means that it has been epitomized into ism-i a'zam, so that

the true believers may remember it easily, and as a result of his spiritualism, the living and speaking realities of the Qur'an will appear in him. This is called wisdom and practical ta'wīl of the Qur'ān. Thus the Knowledge of Names ('ilm al-asmā') which God had granted to Ādam, was in fact in the form of the results and consequences of ism-i a'zam, and again the information which Ādam gave to angels regarding their names was not an exoteric type of teaching, but it was the teaching of the Sublime and Great Names of God, which held the position of the heavenly book of Ādam.

During the period of Prophethood, the Prophet had the status of the luminous Supreme Name of God (nūrānī ism-i a'zam), and during the period of Imāmat the Imām of the time has this status. The prophets and the Imāms, each one of them in their respective time, grant a verbal ism-i a'zam (lafzī ism-i a'zam) to some true believers, and when such believers make progress and achieve success in it, then they are gradually taught the knowledge and wisdom of the Qur'ān through various means of spiritualism. Thus all the precious pearls of spiritual realities, which our dā'īs have spread out are through

the blessings of this ism-i a'zam.

Ism-i a'zam is the light of God, the prophet, and the Imām of the age; it is the spirit and light of the Qur'ān; it is the light of guidance and the light of faith (īmān); it is the light of the believers; it is the luminous lamp; it illuminates the world of the faithfuls' hearts and it is the light of the heavens and earth.

When a believer succeeds in achieving a higher status through the special bandāgī (meditation) and spiritual exercise of the Supreme Name (ism-i a'zam) of God, the doors of Divine blessings are open for him and the spirit and spiritual entities (rūḥ awr rūḥāniyyīn) converse with him; such an unprecedented and unique world, which is blooming with spiritualism and luminousness, of which every particle, owing to its effulgence and radiance, dazzles the eye of the heart (spiritual eye), remaining in front of the believer day and night. Such a world is just the opposite to the exoteric and material world, for its four elements are intellect, soul, tanzīl, and ta'wīl; it is such a world that every thing in it is like a speaking book; and how can it not be so since it is the world

of spiritualism and the luminousness of the Supreme Name of God and the paradise of the knowledge and wisdom of the Qur'ān?

The spiritual elevation which follows in the foot-steps of the Prophets and the Imāms, can be achieved through the ism-i a'zam, is in accordance with the details of this subject which we have explained, but yet I cannot say that I have been able to fully define and describe two great (important) realities, like the holy Qur'ān and ism-i a'zam appropriately.

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Knowledge for a united humanity

Reproduction of an Interview of 'Allāmah Naṣīr al-Dīn "Naṣīr" Hunzā'ī during his lecture tour of the Jamats in Eastern Canada in December 1977/ March 1978 - Interviewer: Mr. Alaudin Damji of a Canadian Ismā'īlī communal periodical

The Canadian Ismā'īlī had the opportunity to interview 'Allāmah Naṣīr al-Dīn "Naṣīr" Hunzā'ī who recently visited the Eastern Canada Jamats on a lecture tour.

'Allāmah Ṣāḥib, as his title implies, is a great scholar. He is also an author and a poet. It is quite likely that in the years to come, some of his works will be regarded with the same veneration that is awarded to some of the great Ismā'īlī Dā'īs of the past. While in Montreal, some of the lecturers at the McGill University's Institute of Islamic Studies, paid tribute to his breadth and depth of understanding of Islam and its principles.

He speaks nine languages - Arabic, Persian, Turkish, Urdu, Shina, Burushaski (Hunza'i), Chitrali, Punjabi and English. 'Allāmah Ṣāḥib has also written the Hunza alphabet based on

Urdu and Persian script. The Hunza alphabet has eight new characters in addition to the original Urdu alphabet.

'Allāmah Ṣāḥib at all times sports his formal attire, which is a kind of uniform which distinguishes him as an 'ĀLIM-I DĪN', meaning religious scholar. "I debated quite a lot whether I should wear my formal dress on my North American tour," he chuckled, "but my wife and son insisted that I should, and therefore I went along with their idea." And indeed his dress accentuates the 'Allāmah Ṣāḥib's personality as much as his knowledge.

What impresses you most about the man is his unassuming nature. He led me to his room where in the corner a small table cluttered with papers and books, and a chair formed his office. He tidied his desk and seated himself behind it - all set to answer questions. In the warmth of his presence, one could not but feel comfortable. The man is so devoid of any negative human emotions that before you know it, he has already won your confidence. So you want to know more about him. To him, no question is difficult or impossible. In no

time the room filled up with young people, some of them university students who have been following him with their questions and doubts wherever he has gone.

'Allāmah Ṣāhib gets special happiness in answering questions; as he proudly noted, "In Montreal I met the university students whom I was able to convince along scientific lines about some of our concepts and beliefs. The students were very pleased and satisfied with the answers."

Canadian Ismā'īlī : It has been mentioned that you come from a family to whom the service to House of Imām has always been a tradition. Maybe you would like to tell our readers something about your background.

'Allāmah Ṣāhib: Yes, that is true. My grandfather was appointed Khalīfa, a representative of Pīr, to look after the affairs of the Jamat. This office has been hereditary and has been with the family for the last three generations. I was born in Hyderabad, Hunza, in May of 1917. My interest in religion was from a very early age. I completed Standards 3 and 4 in one year. Whatever knowledge I acquired

was through self-study rather than through formal training. At 22, I joined the army for a period of about 7 years which ended on 7th February 1946 after the Second World War. In 1946 I went to Bombay on the occasion of Diamond Jubilee celebrations.

Canadian Ismā'īlī: Is it true that you went to China on some mission work? Were you sent there by Imām Sulṭān Mōhamed Shāh?

'Allāmah Ṣāhib: Yes, I did go to China as an assistant to one of our community leaders who was assigned the duty by Mowlānā Sulṭān Mōhamed Shāh to establish Jamatkhanas and religious schools for the Chinese Jamat. However, eventually, all the duties fell on my shoulders.

Canadian Ismā'īlī: In what part of China is the Jamat located and what is the size and origin of the Jamat?

'Allāmah Ṣāhib: The Jamat is mainly concentrated in the two cities of Yargand and Sariqool in the Sinkiang Province of China. They number about 50,000; some of these Chinese Ismailis are emigrants from Badakshan while the majority of them are Turks from Chinese Turkistan.

Canadian Ismā'īlī: How long were you in China? Were you able to achieve your goal?

'Allāmah Šāhib: I was in China from 1949 to 1954. Pīr Subzali had many years before me in 1922 been sent on a similar mission but had had little success. When we went there the Ismā'īlīs used to practise 'taqiya'. Within a year of my arrival in China, we were able to establish some Jamatkhanas and with that, they became known to other Moslems and the public.

Canadian Ismā'īlī: However, is it true that this brilliant success was not without its attendant ill luck?

'Allāmah Šāhib: Yes, that is true. When my activities came to the attention of other non-Ismailis they did not like the idea at all. I was put under surveillance, however, finally, I was cleared of all false accusations and allowed to leave China after completing my mission.

Canadian Ismā'īlī: Did this unfortunate experience make you bitter?

'Allāmah Šāhib: No, not at all. On the contrary, during this period I

attained the highest Spiritual Experience. So you see, sometimes worldly misfortunes can prove highly beneficial, particularly for the person in search of God.

Canadian Ismā'īlī: What else did you do for the Chinese Jamats?

'Allāmah Şāhib: I composed some 'MANQABĀTS' or religious poems consisting of praise and glory of Imams for the Chinese Jamat which are to this day recited in the Chinese Jamatkhanas.

Canadian Ismā'īlī: Is it true that some of the poems you have composed have been accepted by Ḥāẓar Imām as Ginans?

'Allāmah Şāhib: (At this point 'Allāmah Şāhib produced the original copy of the letter from Ḥāẓar Imām dated October 9th, 1961 in which Khudāwand accepted his works as a Ginān Book). These Gināns are in Burushaski and are recited in the Jamatkhanas in Hunza, Gilgit and the surrounding areas.

Canadian Ismā'īlī: What do these Gināns deal with?

'Allāmah Ṣāhib: They are essentially a narration of my spiritual experiences. They cover the period before and after my China trip. They were completed and published in 1961 as 'NAGHMAH-i ISRĀFĪL'.

Canadian Ismā'īlī: You have been described as one of the most prolific writers that the Ismā'īlī Community has ever produced. Maybe you would like to comment on that.

'Allāmah Ṣāhib: Yes, that is true. To-date I have written about 65 books. Few of these are translations of the works of Pir Nasir Khisraw, one of the well-known being 'WAJH-i DIN' meaning 'The face of Religion'. Others which I can remember off-hand are 'DHIKR-i ILĀHĪ, 'SILSILAH-i NŪR-i IMĀMAT', 'MĪZĀN AL-ḤAQĀ'IQ'.

Canadian Ismā'īlī: 'MĪZĀN AL-ḤAQĀ'IQ' when translated into English means Scales of Realities. Is that right?

'Allāmah Ṣāhib: Yes, that is true.

Canadian Ismā'īlī: In the West at the moment there is a lot of speculation about intelligent life outside this planet. Is it true or is it a figment of someone's runaway imagination?

'Allāmah Ṣāhib: There is definitely an element of truth in it.

Canadian Ismā'īlī: So you do support the theory that there is intelligent life (in the universe) beyond this planet.

'Allāmah Ṣāhib: Yes, definitely so.

Canadian Ismā'īlī: What is the nature of this intelligent life?

'Allāmah Ṣāhib: They differ from us in many respects in that they do not have any blood and they do not have any need for breathing as you and I have. Their eating and drinking habits are also quite different from ours.

Canadian Ismā'īlī: This revelation comes as quite startling to me as it would be to many of our readers who have never given spiritual matters the importance that they deserve.

'Allāmah Ṣāhib: Well, you should then start putting your spiritual life in order. For, according to my knowledge, there is going to come a spiritual revolution in this world. However, you must realize that the revolution I am talking of is a process and may come over a period of

time which may vary from a year to 100 years. I believe that it has already started. If you have read the book 'Psychic Research Behind the Iron Curtain', you would be able to understand what I am talking about. There is nothing strange about it, for it is all in accordance with Allah's will. For in the Sūrah LIII:41 God says, "SOON WE WILL SHOW THEM OUR SIGNS IN THE (furthest) REGIONS (of the earth), AND IN THEIR OWN SOULS, UNTIL IT BECOMES MANIFEST TO THEM THAT THIS IS THE TRUTH." Those who are spiritually more alive will reap more fruits than those who have neglected their spiritual lives.

Canadian Ismā'īlī: What are, in your opinion, the benefits of spiritual progress?

'Allāmah Sāhib: Its benefits are two-fold. On the personal level it means knowledge and with knowledge comes salvation. On the community level it enables one to render service to one's fellow-beings. For instance, it has enabled me to influence many people to improve their lot by pointing out to them their possibilities.

Canadian Ismā'īlī: Of all your works, which would you class as one of your best?

'Allāmah Sāhib: 'RUMŪZ -i RŪHĀNĪ'. It deals mainly with spiritual matters.

Canadian Ismā'īlī: Your book 'ĪṢĀR-NĀMAH' is the product of your personal tragic experience.

'Allāmah Sāhib: Yes, that's true. It has been dedicated to my son Īṣār who died tragically in a plane crash in December of 1972. It is actually a collection of my letters in reply to the letters of condolence my friends wrote to me on the occasion. They deal mainly with problems of life, death and related matters.

Canadian Ismā'īlī: That brings me to the question of the recall of human suffering in life.

'Allāmah Sāhib: They play a very important part because they make a mu'min perfect and give him the courage necessary to attain the highest position of Spiritual Enlightenment. You must realize that today if I am what I am, it has been possible only due to the sum-total of my life experiences, which at times

have dragged me to the depths of human miseries. My life has been full of suffering, misfortunes and difficulties and I have had to endure extreme human emotions as well as spiritual emotions for long periods but I have had no cause for despair. Physical losses and worldly things do not move me - I have never cried for them. However, for a mu'min difficulties should always be regarded as a mercy, because often in them lies his Spiritual Enlightenment.

Canadian Ismā'īlī: What makes some of your writings very unique?

'Allāmah Ṣāhib: They are unique because they have been Divinely inspired.

Canadian Ismā'īlī: This is getting to be very interesting. Can you share with us as to how this Divine Inspiration works?

'Allāmah Ṣāhib: Life itself is inspiration. I love writing, I get lost in writing, I am overcome with joy when I write, Oh! to write! When there is silence and relaxation, the mood is perfect for writing. I sit with my eyes just closed like this, my arms like this ('Allāmah

Şāhib reclines in his chair in the corner at his writing table, eyes lightly closed, his hands folded in his lap, his face in complete repose with only a hint of a smile at the corners of his mouth) just like thisfikrī 'ibādat.....like so, and I then listen.....('Allāmah Şāhib still with his eyes closed) to my heart and soul....they speak to me! I see a vague sketch, it becomes larger and clearer, more concrete. ('Allāmah Şāhib slowly opens his eyes and smiles). I feel joy and great happiness, I feel great love for the Jamat. I am happiest when I am writing for the Jamat and sometimes the urge is so great to write for the Jamat that I do not sit for 'ibādat. Usually, around 2.00 A.M. I creep out of my bed and tiptoe to my desk so that I do not disturb the others in the house. I thoroughly enjoy doing this.

Canadian Ismā'īlī: Many of your writings have been reviewed and the reviewers have described them as 'Arifāna Shā'irī. What does that mean?

'Allāmah Şāhib: It means that which contains in it haqīqat and ma'rifat.

Canadian Ismā'īlī: All your writings are in Urdu, a beautiful language, but which unfortunately many Jamati members living in the West cannot speak or write. Do you know of any efforts being made to translate them into English?

'Allāmah Ṣāhib: I wish that some of the Jamati scholars would translate my books into English and Gujrati. My student, Faqīr Muḥammad Hunzāī with help of Miss Zain Qāsim has already started translating a few of my books - 'EIGHT QUESTIONS ANSWERED', 'QUR'ĀN AND SPIRITUALISM' and some articles on Inner Meaning of Qur'ān. Another friend, Khān Muḥammad Ṣāhib of Karachi has already translated 'IMĀM SHINĀSĪ - PART I'; I hope eventually all my books will be translated into English.

Canadian Ismā'īlī: You come from Hunza which is popularly known in the West for its people who enjoy robust health well into their old ages. Maybe you can share with our readers some of your own views on the above matter?

'Allāmah Ṣāhib: Well, as you are aware, Hunza is located in a mountainous region where the air we breathe is more rarified and clear. Also the life is much simpler and as

such we do not have problems of industrial pollution so common in the West and elsewhere. The majority of the people in Hunza are farmers. Their diet consists of lots of fruits, vegetables, etc. However, for more details I would advise you to read Renee Taylor's 'Hunza Health Secrets', as the author must have done a lot of research and therefore the book should give you more useful information.

Canadian Ismā'īlī: What is your opinion of love, both physical and spiritual?

'Allāmah Sāhib: I believe that both forms of love are important as physical is a bridge leading to the spiritual or haqīqat. A spiritually enlightened person is imbued with love for all mankind - especially mu'mins. He finds that this burning love for his Imam and His spiritual children has enslaved him. It is a slavery of the best kind.

Canadian Ismā'īlī: What kind of things do you love?

'Allāmah Sāhib: I love the Jamat and all human beings. I love to spread "ilm" and I love religious discussions with scholars and interested people,

or when someone says we should have a majlis - the sight of people in prayer - I love that very much indeed and it gives me so much happiness.

Canadian Ismā'īlī: You were once involved with the Ismā'īlia Association for Pakistan as a Research Associate. Do you see similar possibility for yourself at the newly inaugurated Institute of Ismā'īlī Studies in London, U.K.?

'Allāmah Ṣāhib: Yes, it is true that I was involved with the Ismā'īlia Association for Pakistan for a period of 15 years and recently I resigned from my post of Research Associate.

Regarding the second part of your question, you must understand that the nature of my work is such that it would be better to continue what I am doing independently. Hopefully, in the years to come, young scholars at the Institute and elsewhere will use my works as source material on Ismailism.

Canadian Ismā'īlī: Surely, finance must be a problem for you. Is there anything we can do to help so that the store of knowledge on Ismailism reaches to as many Ismailis as

possible the world over?

'Allāmah Ṣāhib: Yes, it is, and those concerned about the dissemination of this knowledge can always contact me. Maybe by consultation and discussion we can work out ways whereby I can give you rights for the publications. Translations and finances are my two problems but it is very, very important to me that what I have written is delivered accurately and that real meanings are not lost in translation.

Presently, there are five books in the press in Pakistan. My son and students are looking after their publication.

Canadian Ismā'īlī: In the short time that you have been in Eastern Canada, you have come across large numbers of our Jamati members who have flocked to hear you at various lectures, seminars and private gatherings. What are your impressions of them?

'Allāmah Ṣāhib: I must say that I have been very impressed and happy to meet the Jamats and their leaders. I feel that in the years to come the Jamats in Canada have the potential of doing a lot for the Ismailis the world

over. I am very happy and confident that my friendship with your Jamats will enable me to spread my work to more people than I have been able to do so far.

Canadian Isma'ili: What do you think of our youths here?

'Allamah Sahib: I have been very happy to meet with them and talk to them. I have found them so vibrant and eager for religious knowledge. I am very happy to see this. There should be a Question Centre for youths where they are free to ask questions about their religion and I think such a Centre would really work in Canada.

Canadian Isma'ili: Today when relationships between people tend to be very impersonal, what do you have to say about this?

'Allamah Sahib: Our code of conduct affects all our actions. If our code of conduct is loose, so will be our lives. Religion should govern our lives. It teaches us how to live. This materialistic phase will continue for a while until people will accept the code of conduct unanimously. Personally, I believe moral values

ought to be followed. The Prophet preached the religion based on morals. We are moving towards a time when a spiritual revolution will take place.

Canadian Ismā'īlī: We sincerely hope that this publication will bring to the attention of the Jamats in Canada and elsewhere of an inspiring Ismā'īlī personality like you. We hope the Jamats will give you both moral and financial support needed to bring the benefit of your knowledge and expertise to the Jamat all over the world.

Interested Jamat Members can contact 'Allāmah Şāhib at the following address:

'Allāmah Naşır al-Dīn "Naşır" Hunzāī
2, Rahim Court,
312, Garden West,
KARACHI-5
(Pakistan)

NAVROZ MUBARAK - 1978

M O N T R E A L

-:~::~-:~::~-:~::~-:~::~-:~::~-:~::~-

Our most beloved Bapa,

___ YA ALI MADAD ___

You have brought to us all joy
& happiness,

You have awakened our sleeping
souls,

You have done that which words
can never say

YOU ARE MOWLA'S BLESSING ON US ALL

___ MOWLA'S GIFT AND GRACE TO
HUMANITY ___

___ MOWLA'S MESSENGER OF MARIFAT &
MUCH MORE ___

___ MOWLA'S CHOSEN-ONE, HIS
TORCH-BEARER ___

SHUKER AL-HAMDU LI-LLĀH

for that kind word and advice,
that explanation and that answer,
that care and that concern,
that feeling and that emotion,
that understanding & that prayer,
that smile and that twinkle,
that pat and that caress,
that hug and that embrace,
that love and that affection,
that tear and that kiss,
that ZIKAR & that GIRYAH-U-ZĀRĪ

EACH ONE WITH SO MUCH DIVINE LOVE
EACH ONE A PEARL-LIKE GIFT
EACH ONE A GIFT FROM MOWLA BAPA.

WITH LOTS OF LOVE & PRAYERS,
YOUR HUMBLE STUDENT _____ SALIM

(During his recent lecture tour -
December 1977/March 1978 - of the
Jamats of Canada, at the invitation of
His Highness The Aga Khan Shia Imami
Ismailia Association for Eastern
Canada, 'Allāmah Naṣīr al-Dīn "Naṣīr"
Hunzāī was presented the above tribute
on the occasion of Navroz Mubarak by
Dr. Salim Mawani, M.B., Ch.B.,
E.C.F.M.G., L.M.C.C., M.D.)

Institute for
Spiritual Wisdom
and
Luminous Science

Knowledge for a united humanity

A LIST OF WORKS BY 'ALLĀMAH
NAṢĪRUDDĪN "NAṢĪR" HUNZĀĪ

S.#	Title	Prose or Poetry
<u>ORIGINAL WORKS</u>		
1.	Nağmah-i Israafiil (Buruśaski)	Poetry
2.	Manzuumaat-i Nasiirii (Buruśaski)	-do-
3.	Diiwaan-i Nasiirii (Ruman) (Buruśaski)	-do-
4.	Buruśaski Burjooniñ (Buruśaski)	Prose
5.	Inaay Buruśaski (Buruśaski)	-do-
6.	Diiwaan-i Naşiiirii (Buruśaski)	Poetry
7.	Buruśaski Qhateñ (not pub.) (Buruśaski)	Prose
8.	Saweene Bariñ (not pub.) (Buruśaski)	-do-
9.	Bariñe Birkiş (not pub.) (Buruśaski)	-do-
10.	Zabuur-i Qiyaamat (Buruśaski)	-do-

S.#	Title	Prose or Poetry
11.	Bihiste Asquriñ (Buruşaski)	Poetry
12.	Silsilah-i Nuur-i Imaamat (Urduu)	Prose
13.	Miizaan-al-Haqaa'iq (Urduu)	-do-
14.	Sharaafat Naamah (translation) (Urduu)	Poetry
15.	Miftaah-al-Hikmat (Urduu)	Prose
16.	Falsafah-i Du'aa (Urduu)	-do-
17.	Matluub-al-Mu miniin (translation) (Urduu)	-do-
18.	Wajh-i Diin Part 1 (translation) (Urduu)	-do-
19.	Wajh-i Diin Part 2 (translation) (Urduu)	-do-
20.	Subuut-i Imaamat (Urduu)	-do-
21.	P.P.J. (translation) (Urduu)	-do-
22.	P.N. Qhisraw awr Ruuhaaniyat (Urduu)	-do-

S.#	Title	Prose or Poetry
23.	Maqaalaat-i Nasiirii Part 1 (Urduu)	Prose
24.	Fuṣuul-i Paak (translation) (Urduu)	-do-
25.	Jawaahir-i Haqaa'iq (Urduu)	Poetry
26.	Iisaar Naamah (Urduu)	Prose
27.	Tajhiiz-u Takfiin (translation) (Urduu)	-do-
28.	Imaam Shinaasii Part 1 (Urduu)	-do-
29.	Imaam Shinaasii Part 2 (Urduu)	-do-
30.	Imaam Shinaasii Part 3 (Urduu)	-do-
31.	Zikr-i Ilaahii (Urduu)	-do-
32.	Wajh-i Diin-i Muntaghab (translation) (Urduu)	-do-
33.	Nuur-i Irfaan (translation) (Urduu)	-do-
34.	Haqiiqii Diidaar (Urduu)	-do-
35.	Aath Sawaal kee Jawaab (Urduu)	-do-

S.#	Title	Prose or Poetry
36.	Rumuuz-i Ruuhaanii (Urduu)	Prose
37.	Panj Maqaalah Part 1 (Urduu)	-do-
38.	Panj Maqaalah Part 2 (Urduu)	-do-
39.	Panj Maqaalah Part 3 (Urduu)	-do-
40.	Panj Maqaalah Part 4 (Urduu)	-do-
41.	Panj Maqaalah Part 5 (Urduu)	-do-
42.	Qur'an awr Ruuhaaniyat (Urduu)	-do-
43.	al -Majaalis-al- Maghribiyya (Urduu)	-do-
44.	Saw Sawaal Part 1 (Urduu)	-do-
45.	Saw Sawaal Part 2 (Urduu)	-do-
46.	Saw Sawaal Part 3 (Urduu)	-do-

S.#	Title	Prose or Poetry
47.	Saw Sawaal Part 4 (Urduu)	Prose
48.	Sipaas Naamah (Urduu)	-do-
49.	Mi'raaj-i Ruuh (Urduu)	-do-
50.	Qur'an awr Nuur-i Imaamat (Urduu)	-do-
51.	Gulshan-i Qhwudii (translation) (Urduu)	-do-
52.	Mutaali'ah-i Ruuhaaniyat-u Qhwaab (Urduu)	-do-
53.	Ilm kee Mootii (Urduu)	-do-
54.	Ruuh Kyaa Hay? (Urduu)	-do-
55.	Ma'rifat kee Mootii Part 1 (Urduu)	-do-
56.	Ma'rifat kee Mootii Part 2 (Urduu)	-do-
57.	Yaa Alii Madad (not pub.) (Urduu)	-do-
58.	Walaayat Naamah (not pub.) (Urduu)	-do-

S.#	Title	Prose or Poetry
59.	Huruuf-i Muqatta'aat (not pub.) (Urduu)	Prose
60.	Ishq-i Haqiqii (not pub.) (Urduu)	-do-
61.	Nuur-i Iigaan (not pub.) (Urduu)	-do-
62.	Daraqht-i Tuubaa (not pub.) (Urduu)	-do-
63.	Maqaalaat-i Nasiirii Part 2 (not pub.) (Urduu)	-do-
64.	Chaaliis Sawaal (not pub.) (Urduu)	-do-
65.	Zabuur-i Qiyaamat (Urduu)	-do-
66.	Hikmat-i Tasmiyah (Urduu)	-do-
67.	Sawghaat-i Daanish (not pub.) (Urduu)	-do-
68.	Ganj-i Giraan Maayah (Urduu)	-do-
69.	Ilm kii Siirhii (Urduu)	-do-

S.#	Title	Prose or Poetry
70.	Miiwah-i Bihisht (Urduu)	Prose
71.	Qur'anii Ilaaj (Urduu)	-do-
72.	Haqaa'iq-i Aaliyah (Urduu)	-do-
73.	Hazaar Hikmat (Urduu)	-do-
74.	Itr Afshan (Urduu)	-do-
75.	Ilmii Ilaaj (Urduu)	-do-
76.	Saath Sawaal (Urduu)	-do-
77.	Nuguush-i Hikmat (Urduu)	-do-
78.	Ruuhaanii Ilaaj (not pub.) (Urduu)	-do-
79.	Qur'anii Minaar (not pub.) (Urduu)	-do-
80.	Kulliyaaat-i Nasiirii (not pub.) (B.P.U.)	Poetry
81.	Aayiinah-i Jamaal (Persian)	-do-
82.	Jawaahir-i Ma'aarif (Persian)	-do-

S.#	Title	Prose or Poetry
83.	Daraqht-i Tuubaa (not pub.) (Persian)	Prose
84.	Awraaq-i Muntashir (not pub.) (Persian)	-do-
85.	Saath Sawaal (not pub.) (Persian)	-do-
86.	Gul-dastah-i Turkii (not pub.) (Turkish)	Poetry
87.	Turkii Siikhoo (not pub.) (Turkish)	Prose

Allāmah Şāhib's Works translated into other languages by his friends

88.	Piir N. Qhisraw awr Ruuḥaniyat (not pub.) (English)	Prose
89.	Recognition of Imam Part 1 (English)	-do-
90.	Recognition of Imam Part 2 (English)	-do-
91.	Recognition of Imam Part 3 (English)	-do-

S.#	Title	Prose or Poetry
92.	Spiritual Secrets (not pub.) (English)	Prose
93.	Qur'an and Spirituality (not pub.) (English)	-do-
94.	Eight Questions Answered (English)	-do-
95.	Al-Majaalis-al- Maghribiiyah (English)	-do-
96.	Hundred Questions Part 1 (English)	-do-
97.	Hundred Questions Part 2 (English)	-do-
98.	Hundred Questions Part 3 (English)	-do-
99.	Hundred Questions Part 4 (English)	-do-
100.	The Holy Qur'an in Ism-i A'zam (English)	-do-
101.	Momentos (English)	-do-
102.	Replica (English)	-do-

S,#	Title	Prose or Poetry
103.	Bandagii/Divine Remembrance (English)	Prose
104.	Studies in Dreams & Spirituality (English)	-do-
105.	What is Soul? (English)	-do-
106.	Some Ginaans (from Diiwaan) (English)	Poetry
107.	Pearls of Ma'rifat (English)	Prose
108.	Wisdom of Naming (English)	-do-
109.	Forty Questions (English)	-do-
110.	Precious Treasures (English)	-do-
111.	Philosophy of Du'ā (English)	-do-
112.	Haqiqii Diidaar (not pub.) (English)	-do-
113.	Mi'raaj-i Ruuh (not pub.) (English)	-do-

S.#	Title	Prose or Poetry
114.	Balance of Realities (English)	Prose
115.	Qur'anic Healing (English)	-do-
116.	Sweet-Smelling (English)	-do-
117.	Sixty Questions (Ques. & Ans.) (English)	-do-
118.	Healing through knowledge (English)	-do-
119.	Diagrams of Wisdom (English)	-do-
120.	Spiritual Healing (not pub.) (English)	-do-
121.	Imaam Shinaasii Part 1 (Gujraatii)	-do-
122.	Imaam Shinaasii Part 2 (Gujraatii)	-do-
123.	Imaam Shinaasii Part 3 (Gujraatii)	-do-

S.#	Title	Prose or Poetry
124.	Saw Sawaal Part 1 (Gujraatii)	Prose
125.	Saw Sawaal Part 2 (Gujraatii)	-do-
126.	Saw Sawaal Part 3 (Gujraatii)	-do-
127.	Saw Sawaal Part 4 (Gujraatii)	-do-
128.	Ma'rifat Kee Mootii (Gujraatii)	-do-
129.	Zikr-i Ilaahii (Gujraatii)	-do-
130.	Maqaalaat-i Naṣiirii (not pub.) (Gujraatii)	-do-
131.	P.P.J. (Gujraatii)	-do-
132.	Haqiiqii Diidaar (Gujraatii)	-do-
133.	Aath Sawaal kee Jawaab (Gujraatii)	-do-
134.	Saath Sawaal (Gujraatii)	-do-

S.#	Title	Prose or Poetry
135.	Hasht Sawaal (Persian)	Prose
136.	RECONNAISSANCE DE L' IMAM 1 (not pub.) (French)	-do-
137.	Bandagi (not pub.) (French)	-do-
138.	Reponses A Huit Questions (not pub.) (French)	-do-
139.	Cent Questions 1 (not pub.) (French)	-do-
140.	Cent Questions 2 (not pub.) (French)	-do-
141.	Hikmat-i Tasmiyah (not pub.) (French)	-do-
142.	LE CORAN ET LE ISM-I A'ZAM (not pub.) (French)	-do-
143.	LE CORAN ET LE SPIRITULISME (not pub.) (French)	-do-
144.	Al-Majaalis-al- Maghribiyyah (not pub.) (French)	-do-

1.	Buruśaski	books	11
2.	Urduu	-do-	68
3.	Persian	-do-	6
4.	Kulliyaat	B. P. U. T.	1
5.	Turkish	books	2
6.	English	-do-	33
7.	Gujraatii	-do-	14
8.	French	-do-	9

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TOTAL

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20/1/90

