

Luminous Lamp

Chirāgh-i Rawshan

&

Ḥakīm Pīr Nāṣir-i Khusraw

A Universe of Knowledge



ᶜAllāmah Naṣīr al-Dīn Naṣīr Hunzai

Chirāgh-i Rawshan
(Luminous Lamp)
and
Ḥakīm Pīr Nāṣir-i Khusraw
A Universe of Knowledge

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**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

Preface

In the name of Allāh, the Beneficent, the Merciful

Ḥaẓrat ʿĪsā, son of Maryam prayed in the Divine court thus: "O Allāh! Our Lord! Send down to us from heaven a (spiritual and intellectual) table (*mā'idah*) (full of bounties), that it may be an ^c*Īd* (recurring day of happiness) for us, for the first ones of us and for the last ones of us and a miracle (for us) from You, and give us (spiritual and intellectual) sustenance, and You are the best of sustainers" (5:114).

Wise people have not the slightest doubt that the above mentioned verse is an universal principle according to the Divine law (*sunnat*), relating to all times, since the *mu'mins* of the past, the present and the future are mentioned in this prayer. For, Ḥaẓrat ʿĪsā was the Divine light in his time (61:6-8) and hence he prayed for the *mu'mins* of every age. It is obvious that this ^c*īd* of happiness of the unveiling and of miracles is for the *mu'mins* of the past, the present and the future. Think about the word "^c*īd*", which is derived from "^c*awd*" which means to return and to recur. It should be noted that the external ^c*īd* comes in its own time, but the spiritual ^c*īd* is beyond time and hence can come at any time.

Although apparently it appears that the *mā'idah* of Ḥaẓrat ʿĪsā was a miracle limited in time, in reality it is the field of the complete spirituality of every Perfect Man. Some of the proofs of this fact are:

- (a) In this prayer the heaven which is mentioned is the heaven of the Universal Intellect, and therefore, it is the table of the spirituality of Prophets and Imāms.
- (b) The satisfaction of the heart which is sought in this prayer is not possible without spiritual and intellectual observations.
- (c) One of its purposes is that what is promised for tomorrow should be ascertained today (*ṣadaqtanā*, 5:113).

- (d) The word "*shāhidīn* (witnesses)" which is mentioned in the verse (5:113) prior to the prayer, shows that they sought spiritual observation.
- (e) The explanation of "for us" is that all Prophets, Imāms and the people of faith from the first to the last are included in it.
- (f) *Āyat* is the name of miracle and God's miracle is intellectual, spiritual and perpetual; it is not something evanescent that it disappears instantly.
- (g) By sustenance is meant the sustenance of the intellect and soul which is comprehensive.

The command of God has already been uttered and His act has already been done and His promise has already been fulfilled (33:37; 8:44) and none of them is awaited. That is, no command of God is unsaid and no act of His is unaccomplished. If this is the case why did the prayer and the search become necessary? According to this eternal law, has not the table of the intellectual and spiritual bounties been revealed forever? Can an act of God be unaccomplished?

Answer: Undoubtedly the command of God has already been uttered, His act has already been done, His promise has already been fulfilled and the table of inner bounties has already been revealed forever, yet word, deed and prayer are necessary, particularly the prayer of the True Guide. Because, although God has granted every kind of bounty (14:34), due to (lack of) good deeds, veils have been created, thus true knowledge and good deeds are extremely important in order to remove these veils.

In the light of this discussion, we want to say that Pīr Nāṣir-i Khusraw is among those great sages and *ʿarīfs* for whom the table of intellectual and spiritual bounties is always spread. Thus from that heavenly table, Ḥazrat Pīr made available another table, which is the wisdom-filled collection of his precious works.

The light of the Imām of the time shone on the blessed heart of Ḥakīm Pīr Nāṣir-i Khusraw, and it is because of this that countless *ta'wīlic* secrets of the Wise Qur'ān and the religion of Islam were revealed to him. It is in this form of the light of guidance that the True Imām commanded him to establish anew the ceremony of *Chirāgh-i Rawshan*, or Luminous Lamp. Thus his disciples gradually prepared the *Chirāgh-nāmah* and spread it wide amongst the circle of his *da'wat*.

The ceremony of *Chirāgh-i Rawshan* is a compendium of countless virtues. Another booklet would be necessary if we were to describe them in detail, so we have been brief here. A bright proof of the fact that great religious secrets are hidden in it is that Mawlānā Ḥāẓir Imām, *ṣalawātu'llahi 'alayhi*, considers it full of wisdom, for he declined the request submitted to him to abandon this sacred ceremony.

(Sometimes in the case of *da'wat-i fanā'* (i.e. *da'wat* after the demise of a person) questions arise about the lawfulness of the food from the home of the bereaved family and the age of the deceased). According to me *Chirāgh-i Rawshan* is not an issue relating to jurisprudence. Therefore, it is not relevant to discuss the lawfulness or the unlawfulness of food or age. This is evident from the fact that *da'wat-i baqā'* (i.e. *da'wat* during the life time) is on behalf of all the members of any house in which are included young as well as old because it is also a work worthy of great reward.

Humble servant,

Naṣir al-Dīn Naṣir Hunzai, 22nd April, 1993.

Background to the Ismā'īlī Da'wat in the Northern Areas of Pakistan

Early life of Ḥakīm Nāṣir-i Khusraw and his education:

Pīr Nāṣir himself has referred to his vast and extensive learning in several places of his *Dīwān*, such as:

Whatever kind of knowledge I heard of
I sat adjacent to its door (to acquire it).

Not any kind of knowledge was left
Of which I did not benefit more or less.

There is an interesting account of his learning in a spurious *Sarguzasht* (autobiography) attributed to him. In the *Sarguzasht* there are many things which have nothing to do with Pīr Nāṣir's life but the description of his education seems to be quite close to what is found in his *Dīwān*, which is summarized by Mawlawī 'Abd ar-Razzāq Kānpurī, who translated his *Safar-nāmāh* into Urdu, as follows:

After the four stages (of growth), when he attained the rational faculty, he was sent to school in his sixth year. By the age of nine he had memorised the entire Qur'ān. During the following five years he studied literature, grammar, prosody, and arithmetic. After acquiring elementary education, he studied astrology, astronomy, geomancy, Euclid and the Almagest for three years. At the age of seventeen he began his studies in literature, jurisprudence, exegesis of the Holy Qur'ān and *Ḥadīṣ*. He studied specifically Imām Muḥammad Shaybani's *Jāmi'ī-i Kabīr* and *Siyar-i Kabīr* and in connection with his Qur'ānic studies he studied some three hundred commentaries, both those included in the syllabus and

others on his own initiative. Thereafter he studied Greek philosophy for fifteen years. He remained in Balkh until adulthood. In addition to Persian which was his mother tongue, he knew Arabic, Turkish, Greek, Hebrew and Hindustani (Sindhi). His knowledge of Hebrew is confirmed by his *Safar-nāmah*.

At the age of thirty-two he studied the Old Testament, the Psalms and the Gospel under Jewish scholars and then he studied them critically himself for a further six years. He also studied the Metaphysical Logic and Physical Logic system expounded by the sage Jamasb, medicine and mathematics and finally Şufism, Spiritualism, Evocation and Talismans. At the approximate age of forty-four, Nāşir-i Khusraw emerged as a matchless sage, philosopher, scholar, dialectician and poet. He acquired all these sciences in Balkh, Bukhara, Iraq and in the province of Khurāsān, where the leading authorities of these sciences lived at that time. Nāşir was so well known in his time for his erudition that even the Jewish and Christian scholars sought his help to study their own religious books.

Ḥakīm Nāşir's Wisdom-filled Dream:

He says in his *Safar-nāmah*: I used to drink wine. The Holy Prophet said: "Tell the truth, even if it be against your own selves". One night in a dream I saw someone saying to me: How long will you continue to drink this wine, which destroys man's intellect? If you were to stay sober, it would be better for you.

In reply I said: The wise have not been able to come up with anything other than this to lessen the sorrow of this world.

To be without one's senses is not repose, he answered. He cannot be called wise who leads men to senselessness. Rather, one should seek that which increases reason and wisdom.

Where can I find such a thing? I asked. He said: He who seeks, finds. And then he pointed toward the *qiblah* and said no more.

Some scholars think that the dream which Pīr Nāṣir-i Khusraw has mentioned is an example of him having been influenced by an Ismā'īlī *dā'ī*. This is most probably true, because he quite often uses allegorical and parabolic language in his writings. It is true that a great *dā'ī* prohibited him to drink and indicated to him the Imām of the time, who is the fountainhead of intellect. Such a systematic and luminous dream is not possible if one is drunk.

Pīr Nāṣir-i Khusraw in Yumgān:

Professor Bertels in his work "Nāṣir-i Khusraw and Ismā'īlīs" has written that the valley of Yumgān became the true seat of the *Hujjat* of Khurāsān (i.e Nāṣir-i Khusraw). He writes that it is not wrong for people to say "Shāh Nāṣir", because the close circle of the *dā'wat* considered him to be the king of knowledge and wisdom. He says that Nāṣir-i Khusraw in Yumgān continued the chain of *dā'wat*. He used to send letters inviting people to the Ismā'īlī Ṭarīqah, as is found in his *Diwān*:

Har sāl yaki kitāb-i dā'wat

Ba-aṭrāf-i jahān hamī firistam

Tā dānad khaṣm-i man kih chun tū

Dar dīn nah za'īf-ū khwār-ū sustam.

I send a letter of *dā'wat* every year to all directions of the world;

So that the adversary may know that in religion I am not weak, abject and idle like you.

In many of his *qaṣā'id* he says: Although I live in a cave far from and cut off from my familiar country, in the eyes of my friends I am esteemed and respected.

As he says in his *Rawshanā'i-nāmah*:

Za Ḥujjat in sukhanhā yād midār
Kih dar Yumgān nishastah pādshāhwār

Remember these words of the *Hujjat*
Who sits in Yumgan like a king.

The above-mentioned book notes that Pīr Nāṣir had correspondence from Yumgān with the centre of the *da'wat* in Egypt. It also notes that Pīr Nāṣir wrote most of his philosophical works in Yumgān, including *Rawshanā'i-nāmah*, *Jāmi'u'l-Hikmatayn* and *Zādu'l-Musāfirin* (pp. 185-86).

The Centre and Source of Da'wat-i Nāṣiri:

It is clear as broad daylight that the light of the Ismā'īlī *da'wat* spread to Chitral, the Northern Areas, Sariqul and Yارقاند, from Badakhshan. The fountainhead of the light of the lamps of knowledge and wisdom and recognition of Imām, which were lit by *Pirs*, *Dā'is*, *Mu'allims* and their representatives was one only, which the celebrated Pīr, by the command of the exalted Imām, had prepared with great difficulties in Badakhshan. The treasures of this immense light were in the form of voluminous books, as well as in the form of an army of knowledge able to fight against the darkness of ignorance having been equipped with the knowledge and wisdom of Nāṣir.

There is no doubt that just as Ḥaẓrat Hasan-i Ṣabbah had established a physical fortress (in Alamut), Pīr Nāṣir made a

fortress of knowledge and wisdom in Badakhshan which, Hulegu Khan, or even thousands like him could not destroy. The proof of this is Pīr Nāṣir's precious books which are a source of pride not only to the world of Ismā'īlism, but are also found in educational and intellectual centres all over the world.

Ḥakīm Nāṣir-i Khusraw accomplished the duty of *da'wat* with great boldness and wisdom and made the best use of the time available to him. That is, when freedom and opportunity were available, he performed the *da'wat* and *jihād* with his tongue and when things were made difficult by his adversaries, he used his pen, so that the chain of *da'wat* and sincere advice would continue forever.

Beginning of the Isnā 'asharī Mazhab in Hunza:

In olden times the religion of Islam was alien to the inhabitants of Hunza. Their rites consisted of cremating the dead or burying them with some of their possessions. From circumstantial evidence, it seems that the traditions of Buddhism and Zoroastrianism were widespread in the area. People used to worship *boyn* (pl. *boyo*) which is a small animal like a puppy. The *boyo* used to live under juniper trees or on rocky land. People placed some offerings of butter, milk or the blood of sheep for them. It was considered a good omen if they appeared and liked the offerings.

It is said that when 'Ayashu bin Mayuritham became the ruler of Hunza, he married Shah Khatun bint Abdal Khan of Baltistan and it is because of this marriage that the *da'wat* of Islam first came to Hunza from Baltistan in the form of Isnā 'asharism and then gradually spread in the surrounding areas. Nonetheless, for a long time people used to revere *boyo* despite being advised against idolatry by the preachers of Islam.

Beginning of the Light of the Ismā'īlī Da'wat in Hunza:

In Hunza, the first ruler from the dynasty of °Ayashu was Girkis. The fifth ruler from this dynasty °Ayashu Sughay bin Mayuritham married Shah Khatun bint Abdal Khan of Baltistan and the Isnā °asharī *mazhab* began in Hunza.

The nineteenth ruler of this line was Silum Khan who, in the last days of his life, personally accepted the Ismā'īlī *mazhab* and feeling lonely, asked Pīr Shāh Husayn ibn Shah Ardabil: "Who will perform my funeral rites and ceremonies?" The Pīr answered: "God willing, at that time one of the Ismā'īlī *dā'īs* will come".

When Silum Khan was on his death bed, he was worried about his funeral rites and prayers and waited for someone to come to fulfil the promise of the Pīr. Therefore, he constantly asked his confidantes to see if anyone was coming. Finally the news came that a rider was coming from far away. He was Pīr Shāh Husayn ibn Shah Ardabil. He consoled Silum Khan according to the promise and when Silum died, he performed his burial rites and the funeral prayer.

Note: Huzurmukhi Khalīfah Mihrban Shāh (1910-1991) bin Gulbahār Shāh told us on the authority of Khisanay Sayyid that during the Imāmat of Mawlānā Qāsim Shāh (a.s.), Taj Mughul conquered Hunza after conquering Gilgit. However, it appears that he did not make proper arrangements for the true *da'wat*, and people forgot this sacred *mazhab*. All this happened approximately six hundred years ago.

Naşīr Hunzai,
11th April, 1993.

Chirāgh-i Rawshan - 'Amalī Ta'wīl Luminous Lamp - A Practical Ta'wīl

The above title explicitly means that the tradition of *Chirāgh-i Rawshan* is a practical *ta'wīl* (of the Lamp Verse (24:35)).

Ta'wīl literally means to take something back to its *awwal* (origin), and technically it is the name of the esoteric wisdom which is found starting from the beginning of the spiritual stages to the end of the intellectual ranks, until the *'arīfs* are certain that the fountainhead of *ta'wīlic* wisdom is the sun of the light of *azal* (pre-eternity), namely the Pearl of Intellect. The magnificent and unique wisdom which is at this place is praised in the Glorious Qur'ān as follows: "He gives wisdom to whom He wills, and he who is given wisdom, is given abundant good" (2:269). Wisdom as the sovereign of all bounties is above them and the rest, as its subjects, are under it. If you want to know who the pure personalities are to whom esoteric wisdom or *ta'wīl* is given directly, you can see in the Holy Qur'ān that they are the Prophets and the Imāms.

The light of Prophethood is the living house of wisdom and the light of Imāmat is its living door. The clear indication of this is that the wisdom of the Qur'ān and *Ḥadīṣ* is always attainable through the Imām of the time and this has practically continued (throughout history). For, the purpose of wisdom is action as wisdom means to act with knowledge. Thus the Qur'ān alludes that Ḥaẓrat Luqmān was given wisdom so that he could thank God with it. That is, each of his good words and deeds should be based on wisdom so that this unique bounty may be truly appreciated and gratitude shown for it.

An Arabic word generally does not have a *ta'wīl* when it is in a dictionary, but if the same word is in the Wise Qur'ān, it has *ta'wīl*. For example, the word "*ḥabl*", which means "rope" in Arabic, has no *ta'wīlic* wisdom in ordinary usage. But the same word when it is used in the Qur'ān, associated with God as "*ḥablu'llāh* (Allāh's Rope)", and attains an allegorical position, then room is created in it for great *ta'wīlic* wisdoms. Otherwise, it is a thing without life and reason which people use according to their will, to the extent that it can be used as a means of committing suicide for it does not forbid any kind of use. Contrary to this, the Rope of Allāh is attributed with Perfect Intellect and the Holy Spirit and is free from and above all defects and covers the whole length of time, ever-reaching and all-encompassing. One end of it is in the Hand of God and the other end is in front of people, so that whoever wishes, may hold on to it firmly. This is an irrefutable example of *ta'wīlic* wisdom that, wherever allegories are mentioned in the Wise Qur'ān, they have *ta'wīls*.

Now we can return to our main subject and the first question before us is: What is the proof that *Chirāgh-i Rawshan* is a practical *ta'wīl*? To which verse is this *ta'wīl* related? Is there any indication in the Qur'ān about such a practice?

In reply I say that nothing that is related to the Qur'ān and Islam is without *ta'wīl*. Since our *mazhab* is a *ta'wīli mazhab* and Pīr Nāṣir-i Khusraw believed in *ta'wīl*, therefore he according to the will of the Imām, introduced *Chirāgh-i Rawshan* into his circle of *da'wat*, which had already been started on a limited and special scale but was about to discontinue. It is said that, first it was established briefly by the Holy Prophet himself on the death of one of his sons, as mentioned in the *Chirāgh-nāmāh*:

Chirāgh awwal ba-dast-i Muṣṭafā būd

Dalilash bā °Aliyy-i Murtaẓā būd

Chirāgh was first in the hand of Muṣṭafā
And its *dalil* (a wooden spatula) was with Murtaẓā °Alī (a.s.).

According to me this tradition is true, and an evidence of this is that when Ḥaẓrat Imām Muḥammad al-Bāqir (a.s.) passed away, Ḥaẓrat Imām Ja°far aṣ-Ṣādiq (a.s.) ordered the *Chirāgh* (lamp) to be lit in the house where Imām Muḥammad al-Bāqir used to live (*ash-Shāfi*, Vol. III, p. 25).

Chirāgh-i Rawshan is called a practical *ta°wil* in the sense that it is a wisdom-filled practice in which the purpose is to reflect upon the unique and key wisdoms of the verse of *Miṣbāh* (Lamp, 24:35), which is: "Allāh is the light of the heavens and the earth (of the personal world); His light is as a niche in which is a lamp, and the lamp is in a glass, the glass as though it were a glittering star; it is lit from a blessed tree, an Olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it, light upon light; Allāh guides to His light whom He pleases; and Allāh strikes parables for men; and Allāh all things does know."

There are bright points of guidance for us in the wisdom-filled way in which Ḥaẓrat Mawlānā Imām Sulṭān Muḥammad Shāh (a.s.) has drawn particular attention to this blessed verse and the way in which he has indicated its *ta°wilic* spirit (See "The Memoirs of Aga Khan, Cassell & Co. Ltd., London, 1954, pp. 171-172).

The verse following the Lamp verse, with its implication in brackets is as follows: "(The lamp=practical example of *Chirāgh-i Rawshan* is lit) in houses which Allāh has permitted to be exalted, and His name to be remembered therein. His *tasbiḥ* is recited therein in the morning and in the evenings (24:36)". This verse has

at least two wisdoms. First wisdom: In the physical houses of the Prophets, Imāms and *mu'mins* is lit the *ta'wilic* lamp of the "Lamp-Verse", because they are exalted due to Divine remembrance, as the *tasbiḥ* of God is recited there in the mornings and in the evenings. Thus the sacred practice of (lighting) the *Chirāgh-i Rawshan* is performed in such houses. Second wisdom: In the light of the teaching and guidance of the Prophet and the Imām, *mu'mins* can kindle the lamp of Divine light in their inner houses (hearts). It is because of this that God has compared His holy light with a lamp in a house instead of comparing it with the world-illuminating sun. For, allusions such as knowledge, practice and devotion which are in the lamp, where are they in the sun! That is, in order to build a sacred house in the heart and to kindle a lamp in the niche of its wall, one needs to strive hard. Then there are the allusions of the vessel of lamp, oil, wick, fire, flame, smoke, spread light and kindling of one lamp from another to observe and reflect on for the recognition of the Perfect Man, which do not exist in the sun.

If you want to recognise the brightest and most decisive verses of the Noble Qur'ān, study the verses of light very carefully, so that by doing so many realities may be revealed to you. At the same time, it will also reveal that the keys of the treasures (of knowledge and wisdom) are hidden in the treasure of the Lamp Verse, from which you can obtain the key of every luminous treasure and enrich yourself with the everlasting wealth of knowledge and wisdom. It should also be remembered that the light verses have three ranks, which are the verses about Allāh, the Prophet and the Imāms, as the bright *āyats* (signs) of the universe are also in three degrees: the sun, the moon and the stars and those of the personal world too are in three ranks: the intellect, the soul and the numerous faculties of feeling and comprehension, as is clear from the diagram opposite.

It is evident from this diagram, that the name of the luminous sun of the world of Qur'ān is *miṣbāh* (luminous lamp), for why should the inner and luminous lamp which illumines the universe of its kind, not be called the sun? It is known to all that in this world, there is no lamp which functions like the sun and which on one side is called a lamp and on the other, a sun. But the inner light is everything, "small and great", because it can do everything small and big, and it can have many names because of its many functions.

Diagram of the verses of Light

The Qur'ān	Universe	Personal World
Verse of <i>Miṣbāh</i> (24:35)	Sun	The Intellect
Verse of <i>Sirāj</i> (33:46)	Moon	The Soul
Verse of <i>Kiflayn</i> (57:28)	Stars	Human faculties

In verse (78:13), it is said: "And We have made a glowing lamp (sun)". Reflect that the sun is greatly praised in this verse, but how? By comparing it with a glowing lamp. The wisdom of this is that in the Qur'ān and spirituality wherever the sun is mentioned or observed, it should be known that it is this luminous lamp which is praised in the verse of *miṣbāh* (24:35). This shows that in "*Chirāgh-i Rawshan*" is hidden the *ta'wīl* of the centre of inner lights. There is no doubt that externally it is a tradition, but its inner wisdoms are truly amazing. God willing, by the spiritual help of the Imām of the time, we will mention some of those wisdoms here, so that the knowledge of students and friends may be increased considerably.

Wisdom 1: In general *Chirāgh-i Rawshan* is related to all the verses of light and in particular to the verse of *miṣbāh*, therefore, different examples and *ta'wils* of light are hidden in it. Thus one great example of it is renewal, as the chain of change and renewal continues constantly in its flame. From this the veiled secret is revealed that the action of "light upon light" is like a chain or a rope and there is no delay or interval in it. And there are many wisdoms in the renewal of the flame.

Wisdom 2: In the verse of the lamp (*miṣbāh*) both light and fire are mentioned. In *Chirāgh-i Rawshan* also, they are inseparable. The wisdom of this is that fire denotes ardent love, and light is knowledge and recognition. Therefore, unless a *mu'min* burns in the fire of love of *Mawlā*, the light of knowledge and recognition is not created in his heart. These examples of fire are also not without wisdom: where fire is under ashes, it is an example of hidden love, a spark indicates weak love, embers stand for silent love and a moving flame shows ardent love.

Wisdom 3: On the occasion of *da'wat-i baqā'* or *da'wat-i fanā'*, a sacred lamp is lit in a house and no other light is allowed to be kept or used as long as this lamp remains burning, so that this light remains unique in the house. The *ta'wil* of this is that in the personal world there is one light only which is sufficient to illumine its heavens and earth.

Wisdom 4: At the start of the traditional ceremony of *Chirāgh-i Rawshan*, the *Qāzī* stands in front of the *Khalifah* and with the collective recital of *ṣalawāt* raises the lamp from the ground and places it down again three times. The wisdom of this is that the light of the heavens and the earth is one, but it has three relations: the relation to God, the relation to the Prophet and the relation to the Imām of the time. Also once the lamp is lit, then for some time

this luminous lamp is lifted from the ground and held in the hand to show by allusion that the same one light of God is both in the heavens and the earth.

Wisdom 5: Another name of *Chirāgh-i Rawshan* is *da^cwat* (invitation) the main purpose of which is in two stages: firstly, to invite to Islām (submission) and *Īmān* (faith), as it happened in the first cycle and secondly, to invite to the higher ranks of spirituality and to the light of recognition, as happened in the latter cycle. But since this great plan was not possible without knowledge and wisdom and *zīkr* and *ibādat*, in this wisdom-filled tradition, two kinds of effective *ibādat* are enjoined: one is the *ibādat* of knowledge and the other, practical *ibādat*, so that by performing them, great reward may be availed to both those that are alive and those who have passed away.

Wisdom 6: The sheep which is slaughtered for the sake of *da^cwat* is called "*da^cwatī*" and is considered sacred like all sacrificial animals. One essential condition for the selection of such an animal is that it should not be lean or skinny. It should have fat, so that the lamp may be lit from the oil of its melted fat. The wisdom-filled allusion of this is that those *mu'mins* who are weak in belief, *ibādat* and true knowledge cannot be the *da^cwatī* sheep of the rank of spirituality, because as yet they do not have that substance of progress and perfection from which the luminous lamp is kindled.

Wisdom 7: A blessed saying of Ḥazrat Imām Muḥammad al-Bāqir which is a great luminous treasure and has the precious gems of *ma^crīfat* is:

*Mā qīla fi'llāhi fa-huwa finā, wa-mā qīla finā fa-huwa fi'l-
bulaghā'i min shī^catinā*

(Whatever is said about Allāh is about us (in *ta'wīl*) and whatever is said about us (in *ta'wīl*) is said about those of our followers who are advanced).

Many treasures can be discovered by this key wisdom and (similarly) a great treasure is also hidden in the example of *Chirāgh-i Rawshan*. Here it is important to note that the place where a treasure is buried appears insignificant to the eye which observes superficially.

Wisdom 8: Ḥazrat Imām Ja^cfar aṣ-Ṣādiq was once asked about the Lamp Verse (24:35). He said: It is a parable which God has struck for us. Thus the Prophet and the Imāms are Allāh's guides and His signs (miracles) through whom people are guided to *Tawḥīd*. (*al-Mizān*, Vol. 15, p. 141).

Wisdom 9: If you study the diagram of the Lamp Verse (*miṣbāh*) carefully, you will note that the Lamp Verse, the Sun and the Intellect are on the same line, the reason for which has already been explained there. Another reason is that the word "*miṣbāh*" is grammatically an instrumentive noun from "*ṣubḥ* (morning)". That is, *miṣbāh* is the thing from which the *ṣubḥ* is made, that is, the sun. But by the sun here is meant the sun of the personal world, which, in addition to the Prophets and the Imāms, also rises in *mu'mins* of the first rank. Nonetheless, it should be remembered that the light which is observed in the beginning of spirituality is not that of the sun, nor the moon, but of the stars. Yet its beauty and attraction is so amazing that many people are misled into believing it to be the Divine manifestation (67:5; 72:8; 37:6-7).

Wisdom 10: In these stars (*nujūm, kawākib*) and lamps (*maṣābih*) there is great trial, because there is the possibility of greatest deviation as well as of successful guidance. Next comes the light

of the moon and finally at the rank of *azal* (pre-eternity), the sun of the light of intellect (6:75-79) rises and the morning of *azal* and the evening of *abad* (post-eternity) is seen, but between the two there is only a span of a few minutes. The reason for this is that at this place, the Divine hand enfolds everything which is spread out, for as God says: "And everything with Him is in a measure" (13:8). This is the *miṣbāh* (*Chirāgh-i Rawshan*) which, in the form of the sun of intellect, always rises and sets at the rank of *azal*.

Wisdom 11: Now we must answer an important question: What is the relation of *Chirāgh-i Rawshan* to the death of a *mu'min*? Is spiritual salvation only by lighting the *Chirāgh*, or is there some other secret? Although the answers to such questions have already been given, it can be elaborated that when the tradition of *Chirāgh-i Rawshan* is an example and *ta'wil* of the Lamp Verse, then its purpose is to bring forth many points of wisdom and *ma'rifat*. One of them is that although physically a *mu'min* dies, spiritually he never dies. He leaves the physical body and wears the paradisiacal attire of the subtle body. Previously he was dark, but now he becomes bright and transforms from immobile into mobile, from finite into infinite and from low into high. All these allusions are found in the practice of *Chirāgh-i Rawshan*, for lighting the lamp is like *inbi'ās* (resurrection), when dense oil turns into a subtle flame, its light illuminating darkness and its oil moves by being transformed into light which spreads and expands and the flame rises upwards.

Wisdom 12: Ḥaḏrat Mawlānā Sulṭān Muḥammad Shāh, *ṣalawātu'llāhi 'alayhi*, on many occasions has mentioned in a wisdom-filled way, the Divine lamp which it is possible to kindle in the heart of *mu'mins*, such as: "The healthy human body is the temple in which the flame of the Holy Spirit burns." The exalted Imām thus emphasises the importance and progress of the spark of

Divine light. The following is another *farmān* of the Imām: There is a stock of oil in the lamp of your soul, but if you do not kindle it with a match-stick how will the light be created? How long will you waste your remaining life in frivolity and ignorance? You should be aware of esoteric knowledge. Also in a special *farmān* of the holy Imām the spiritual and intellectual lamp is mentioned in an extremely impressive way and all necessary instructions regarding how to kindle it are given.

Wisdom 13: *Chirāgh-i Rawshan* is the symbol and evidence of the fact that every *mu'min* is a living martyr and that for such martyrs, there is reward and light both in this world and in the next. Read verse (57:19) in the Qur'ān, and the *Ḥadis* in this connection is: "*Kullu mu'minin shahīd* (Every *mu'min* is a martyr)".

Wisdom 14: *Chirāgh-i Rawshan* is a material light which is an example as well as an evidence of the Light of guidance (Imām of the time). Thus when the *Chirāgh* (lamp) is kindled, it means that the *mu'mins* believe that the living and present Imām is true and testify that the same *Mawlā* is the *mazhar* of the light of God, the light of the Prophet and the light of [°]Alī.

Wisdom 15: One of the beautiful names of Almighty Allāh is "*an-Nūr* (Light)", which is mentioned in the Lamp Verse as "*Allāhu nūru's-samāwāti wa'l-arḷ* (Allāh is the Light of the heavens and the earth)". And the beautiful names of Allāh are the Holy Prophet and the Holy Imāms, for as *Mawlā* [°]Alī says: "I am His beautiful names and His supreme similitudes and His great signs." That is, the beautiful names of God are living and speaking (7:180) and similarly, His supreme similitudes (30:27) and great signs (miracles) (53:18) are also living and speaking.

Wisdom 16: *Chirāgh-i Rawshan*, in which the verse of *miṣbāh* (24:35) and the verse of *sirāj* (33:46) are mentioned together, is based on the example of the book of spirit and spirituality and light and luminosity. Therefore, *Chirāgh-i Rawshan* is like a wisdom-filled book, the greatest purpose of which is the recognition of light. We have already mentioned the three relations of light. A fourth one is that after God, the Prophet and the Imām, the light also belongs to the *mu'min* men and *mu'min* women, mentioned in verses (57:12-13; 66:8). This is clearly verified by a *farmān* of Imām Ja'far aṣ-Ṣādiq (a.s.), who said: "Thus the *mu'min* lives in five aspects of the light: his entrance is light, his exit is light, his knowledge is light, his speech is light and his return to Paradise is light." (*al-Mizān*, Vol. 15, p. 140).

Wisdom 17: When a *mu'min* walking on the spiritual path is annihilated in the Imām of the time by his knowledge and good deeds, he is also annihilated in the Prophet (*fanā' fi'r-rasūl*) and annihilated in God (*fanā' fi'llāh*) and in such a case, the same one light of God, the Prophet and the Imām becomes his light also. That is, the great secret is revealed to him that he, in his higher "I" (*anā-yi 'ulwī*), has always been merged in the absolute light and has never been separated from it. For light is only one, but due to mirrors appears to be many, just as the moon and the countless stars are like mirrors or *mazāhir* (loci of manifestation) for the sun. Thus there is no doubt that there is separation among bodies, but there is no separation in the light. There is nothing except union in the light. However, since these things are all material, therefore the complete representation of reality is difficult.

Wisdom 18: In the world of multiplicity (this world), the sun, the moon and the countless stars are separate and scattered, while in the world of unity, the law is totally different from this. In it there is only one light which functions as the sun, the moon and the

stars. The same is true for *miṣbāh* (lamp), *maṣābih* (lamps) and *sirāj-i munir* (luminous lamp). Because the greatest miracle of God is astonishing that, He in His kingdom, always acts to enfold and unfold (2:245). That is, by enfolding the world of multiplicity in His hand, He makes the world of unity and then by unfolding the world of unity, makes the world of multiplicity, while they at the same time also remain in their respective places. If we then say that the world of unity or the subtle world is Monoreality, God willing, this would not be untrue.

Wisdom 19: It is necessary for you to reflect upon the Divine wisdom that in the Wise Qur'ān, Divine light is compared to a luminous lamp (*miṣbāh* 24:35) and that the light of the Prophet is compared to a luminous lamp (*sirāj-i munir* 33:46) too and it also says that disbelievers cannot extinguish this lamp of guidance (9:32; 61:8). In reality, this means that in the spiritual world, not two lamps but only one lamp is sufficient. Because when God Himself in His mighty Book uses the word "*munir* (luminous)" in its sublime meanings (the light of *azal* = the light of the Universal Intellect = the Luminous Book, 3:184; 22:8; 31:20; 35:25; the Throne and Dais = the Pen and Tablet = the (glowing) Lamp, 78:13; luminous moon 25:61) then one should realise that all the beauties of the world of unity are gathered in the same one light and this absolute light whose name is *Chirāgh-i Rawshan* or luminous lamp is borne by the living and present Imām as the successor of the Prophet.

Wisdom 20: If an *ʿaziz* asks me what I think about those *jamāʿats* who do not have the tradition of *Chirāgh-i Rawshan*, and whether they are deprived of this great bounty or is it that they also have such bounties? I would say that there is not a single *jamāʿat* of the holy and pure Imām which does not have a special religious bounty. I have been to several *jamāʿats* of the world and seen them

and as for the countries I have not been able to go to myself, I have heard that the *murīds* of the Imām wherever they live in the world, have a tradition that brings them close to the love of the Imām and devotion to him and it gives them tremendous benefit in their belief.

Wisdom 21: The law of nature and the Divine act are with the people, when one realises that God is the light of the heavens and the earth and closer to man than his own jugular vein (50:16), what secret then is hidden in saying that He sent Messengers, revealed Books, sent the soul (19:17) and that He sent the light (4:174)? Is not the concept of spatial remoteness and height found in this kind of saying? The answer is that such sayings are only examples (*amsāl*) and veils and their meanings (*mamsūlāt*) and veiled realities are truly wondrous. Thus the Wise Qur'ān, for the sake of the understanding of ordinary people, has said for example: "*arsala* (He sent)". This example also veils a reality which is: "*ba'asa* (He brought to life)". And the *ta'wīl* of it is: He caused the Perfect ones to experience the complete practical death and life both at the level of soul and the rank of intellect in this lifetime so that they could attain every kind of knowledge and recognition. Now, in this state, the chosen ones of God are given every bounty from hand to hand, it is neither sent nor revealed. Yet, this is not in the spatial or geographical sense, but in the spiritual sense and in the sense of honour, for there is remoteness and closeness, lowness and elevation there too.

Historical Notes:

1. On this occasion (1992), after travelling to the west, I decided to go to Yarqand (China) and on the 3rd September, departing from Gilgit, reached Sost. The next day, on 4th September, I reached Kashghar and on 5th I reached Yarqand, where in Zarafshan, my beloved son, Sayf-i Salman Khan lives

with his family. After staying twenty-two days in Yarqand and Kashghar, I returned home. By the grace of God the journey was very successful, although the roads of our area were largely destroyed by torrential rains, which caused hardship to a certain extent, but after success, who remembers hardship?

2. Divine power is extremely wondrous and unique and not only I but many other people were amazed by the event that my elder brother Suhrabi Khan (who was ninety-seven years old and had not been well for a long time), after a brief conversation and meeting, passed away that night. It appeared that in this there was some Divine wisdom. We made a humble attempt to talk about points of knowledge to those many people who came during the seven days following his demise. It has been a custom in our area that if there is a learned man in a gathering, then those present there should take benefit from his knowledge. Countless thanks to God that in addition to sincere prayers of many *mu'min* men and *mu'min* women for the soul of my elder brother, the good deed of dissemination of knowledge was also accomplished.

3. Gilgit is a town and the centre of our area. I reached it on the 6th October, 1992. Here spring arrived due to meeting with esteemed and dear friends, who asked again and again when Dr. Faquir Muhammad Hunzai and Mrs. Rashida Noormohamed-Hunzai and Mr. Zahir Lalani would be coming. Their sweetness and those of other friends reached its climax when all of us gathered in a spiritual assembly (*rūḥānī majlis*) and every lover of *Mawlā* appeared to be intoxicated and enraptured. Such assemblies of knowledge and remembrance were held with many ardent lovers of the light of Imāmat, such as the Chief Adviser, Ghulam Qadir, President Sultan Ishaq, Sube-dar Major °Abdul Ḥakīm, Overseer Dildar, Mr. Mahbub and Mr. Alif Khan. I subsequently heard that

the same enrapturing state was experienced by all at the blessed house of Dr. Aslam in Aliabad.

4. I am truly wonderstruck and dumb-founded: the ^cazizes of which country should I mention! In a sense it is easy because we all believe in the law of "all in one". Nevertheless, there are many stages of the *zāhir* which come before the *bāṭin* and accordingly by some excuse there should be the sweet mention of close friends. Thus by luck, when the wisdoms of this article added upto twenty-one, I remembered a pleasant event in Chicago (U.S.A.), which was: I was at the home of my ^cazizes Hasan Kamria and Karimah Hasan. Among my other ^cazizes Akbar A. Alibhai and his begum, Shamsa A. Alibhai had come to meet me. They had spread a dining table with twenty one different kinds of fruit. I said: Why are there so many fruits? They replied: To satisfy your liking for research and curiosity about everything. I asked dear Shamsa to kindly make a list of them. She did so with their English names, which I kept with the date 19th July, 1992.

5. It does not make any difference whether I write a few words or not about the sacred service of knowledge in which my ^cazizes have admirably participated, because the Honourable Scribes (82:10-11) whom God has appointed as the preservers of deeds, record everything without omission. The chain of *ta'wil* (7:53) about which the Holy Qur'ān has prophesied, continues and therefore we need to think about the Honourable Scribes and the record of deeds according to the exigencies of modern thinking and principles of spirituality. For it is not correct to think that the record of deeds will be like a worldly book in a material form, because the writing of angels is not like worldly writing, but is utterly different. How can I make you understand the nature of the record of deeds? Keeping modern science in mind, it can be said that it is like a movie, but as it is prepared by the Honourable

Angels, it is adorned with the beauties of intellect and soul and knowledge and wisdom. The worldly film has neither intellect, nor soul. However in view of the fact that sometimes it deals with ethics, religion and science, we can say that the writing of spirituality or angels resembles it.

6. This article "*Chirāgh-i Rawshan*" has been written at the earnest and sincere request of Mr. Sultan Ishaq, President of Khānah-yi Hikmat, Gilgit, whose heart is full of and illumined by the love of the Imām of the time. He is a well-wisher of the beloved *Jamā'at* and a lover of knowledge and wisdom. It is because of his suggestion that such a wisdom-filled article has been prepared. Praise be to Allāh! It is His great favour.

Humble Naşır,
6th December, 1992.

**Institute for
Spiritual Wisdom
and
Luminous Science**
Knowledge for a united humanity

Ḥakīm Pīr Nāṣir-i Khusraw A Universe of Knowledge

In the name of God, the Beneficent, the Merciful

It is a known fact that the external world is a macrocosm and man himself is a microcosm. As Pīr Nāṣir-i Khusraw says in his *Rawshanā'ī-nāmāh*:

Mar in rā 'ālam-i ṣughrāsh guftand
Mar ān rā 'ālam-i kubrāsh guftand

This one (man) is called microcosm
That one (universe) is called macrocosm

For an elaboration of *'ālam* (world) see *Qāmūsu'l-Qur'ān* (p. 344) where, on the authority of Imām Ja'far aṣ-Ṣādiq, the reality of the words *'ālam* and *'ālamīn* are explained. But, in this meaning of man, can the common and the chosen be alike without any difference or distinction? No, not at all. The fact is that although man is potentially a world, it is only the perfect ones who find themselves actually a universe of spirituality and knowledge. It is this status in its perfect degree which is undoubtedly the status of Ḥakīm Nāṣir-i Khusraw.

First Treasure: "Rawshanā'ī-nāmāh"

Hazārān sāl agar gūyand-u pūyand
Dar ākhar rukh ba-khūn-i didah shūyand

Even if they continue to speak about and search for Him for
thousands of years,

Eventually they will wash their face in tears of blood.

Then he says:

*Chunin guftand raw bi-shinās khwud rā
Tariq-i kufr-u dīn-ū nīk-ū bad rā*

They said: Go and recognise yourself
The way of disbelief and religion, good and bad.

That is, the Holy Prophet (s.a.s.) and Imām °Alī (a.s.) said that one should recognise oneself, so that by self-recognition one would be able to recognise disbelief and faith and good and bad. Here Pīr Nāīr alludes to the Prophetic Tradition: "*A°rafakum bi-nafsihi a°rafakum bi-rabbih* (He who knows more about his soul knows more about his Lord)", and the *Farmān* of Mawlā °Alī: *Man °arafa nafsahu faqad °arafa rabbah* (He who recognises his soul, indeed recognises his Lord)". One must reflect upon the wisdom of these sayings.

It is necessary to ask what according to Ḥakīm Nāṣir-i Khusraw the human ego "I" really is? Which soul is referred to in the above sayings? The vegetative soul, the animal soul, the rational soul or the Holy Spirit? Is a satisfactory answer given to this important question? Yes, the answer is as follows:

*Tū 'i jān sukhan-gū 'i-yi ḥaqīqī
Kih bā rūḥu 'l-quḍus dā 'im rafīqī*

*Ba-chashm-i sar jamālat dīdanī nīst
Kasī kū dīd ru 'yat chashm-i ma°nīst*

Za jāy-ū az jihat bāshī munazzah

Bi-bin tā kistī insāf-i khwud dih

*Nigar tā dar gumān injā na-yuftī
Qadam bi-fishār tā az pā na-yuftī*

*Sifat-hā-yat sifat-hā-i Khudā'ist
Turū in rawshanī zān rawshanā'ist*

*Hamī bakhshad kazū chīzī na-kāhad
Turā dād-ū dihad ān rā kih khwāhad*

*Za nūr-i ū tū hastī hamchū partaw
Wujūd khwud bi-pardāz-ū tū ū shaw*

*Hijābat dūr dārad gar na-jū'i
Hijāb az pīsh bardāri tū ū'i*

*Agar dā'wā kunam wa'llāh kih jā'ist
Haqīqat Nāṣir-i Khusraw khudā'ist*

*Spirit & Wisdom
Luminous Science*
You are the true rational soul
Because you are always the Holy Spirit's companion.
Your beauty cannot be seen with the physical eye
He who has seen this vision has the spiritual eye.

You are free from place and direction
See, who you are and do justice to yourself!

See! Lest you doubt here;
Keep a firm footing, lest you trip!

Your attributes are God's attributes

You have this light from that light.

He bestows but nothing decreases from Him
He gave you and gives to whom He wills.

You are from His light like a reflection,
You abandon your existence and become Him.

Your veil separates you, when you do not seek (Him)
If you remove the veil, then you are He.

It would, by God, be appropriate if I were to claim,
In reality Nāṣir-i Khusraw is an example of annihilation and
survival in God!

Abandoning Blind Conformity - Invitation to Reflection, Research and Ta'wil:

Ḥaẓrat Pīr, on the basis of the Qur'ānic verse (47:24): "Do they not reflect on the Qur'ān or are there locks on their hearts?", emphatically invites to reflection, research and *ta'wil* and condemns *taqlid* or blind conformity. Thus regarding the Qur'ān, he says:

Sarāsar pur za tamṣālast tanzil
Tū zū tafsīr khwāndastī nah ta'wil

Tanzil is full of similitudes from beginning to end,
Of which you have read only the exegesis and not the *ta'wil*.

Second Treasure: "Khwaṇ al-Ikhwān":

For brothers in Islam and revered friends *Khwaṇ al-Ikhwān* is a dining table ever-spread with varied bounties of knowledge and wisdom, whose spiritual and intellectual pleasures never end.

Every material bounty either comes to an end or, due to satisfaction becomes insipid, but the taste of the bounty of knowledge increases according to intellectual progress and eventually begins to touch the imperishable sweetness of the Paradise of spirituality.

The table reminds us of the great miracle of Ḥazrat ʿĪsā in which, at his request, God sent the table spread with spiritual knowledge for his disciples. The great spiritual secret of this miracle is: "... It may be a recurring happiness for us, for the first of us and for the last of us." (5:114). That is, may there be in it a demonstration of that all-embracing favour of God which encompasses the *ḥudūd-i dīn* in every age.

An Example from the Table of Bounties:

How wonderful is the grace and attractiveness of the extremely pleasant bounties of this wide and spacious table of knowledge and wisdom on which Paradisiacal foods in a hundred rows one after another are served! For example, I kept thinking in bewilderment which one of the unique pearls from this precious treasure should I choose when every pearl of *maʿrifat* is splendid and invaluable. I closed the book for a while and then opened it again with resolution, and it was the twenty-fourth *Ṣaff* (Row) (p. 79) in which our great sage, in his pleasant way, explains the *taʿwīl* of the Supreme Name "*Allāh*". He says: "Know! that the four letters (*alif, lām, lām, hāʾ*) which are in this Supreme Name indicate the four roots, two spiritual and two physical, upon which all spiritual and physical creatures depend, as it is clear from (the example of) the close angels and the righteous servants. And each of these letters is a mine of blessings of both the worlds. *Alif* symbolises the Universal Intellect, who is the fountainhead of *taʿyīd* (spiritual help), the *lām* symbolises the Universal Soul, who is the fountainhead of *tarkīb* (composition), the other *lām* is for the

Nāṭiq, who is the fountainhead of *ta'liḥ* (compilation) and the *hā'* is for the *Asās*, who is the fountainhead of *bayān* and *ta'wil* (esoteric interpretation). Thus, the letters of the name of God are symbols of the fountainheads of good in both the worlds (namely, Universal Intellect/Pen, Universal Soul/Tablet, *Nāṭiq* and *Asās*).

Third Treasure: "Gushā'ish wa Rahā'ish":

In this wisdom-filled epistle Ḥazrat Pīr has provided sagacious answers to thirty extremely intricate questions. Such questions could not be solved by anybody in his time except him. He took on the responsibility of solving these questions and in the lofty position of the *Hujjat* of the Imām, scattered gems of spiritual knowledge from every phrase of explanation. It should be pointed out here with great regret that due to blind conformity and fanaticism, in some places the text of this esteemed and exalted book, some sentences of an inimical nature have been interpolated in such a way that it has become difficult for students to discern them, because they are not included as footnotes or margin notes or in brackets. However, the translation by my esteemed friend Jon Ayliya, which is preserved at ITREB in Pakistan, is free from such stains, because when he was translating it, I was able to indicate these adulterations to him.

An Example: Sixteenth Question: O brother, you asked me what is the "*ālam* (world)", and what is that thing to which the name "*ālam* applies? And how should we describe the *ālam* as a whole? And how many *ālams* are there? Explain so that we may recognise!

Answer: Know, O brother, that the name "*ālam*" is derived from *ilm* (knowledge), because the traces of knowledge are visible in the parts of the physical world. Thus we say that the very nature (*nihād*) of the world is complete wisdom, by being pairs of the four elements, each one of them with the other is harmonious on the

one hand, and different on the other. Such as fire and air are pair with respect to heat and different from one another with respect to wetness and dryness, and water and earth are pair with respect to coldness and are different from one another with respect to heat (and wetness)

Fourth Treasure: "Risālah-yi Ḥikmatī":

Although this epistle consists of only twenty pages, it abounds with the *ta'yīdī* knowledge given to the *Hujjat* of the Imām of the time. It is therefore a compendium of miracles of knowledge in the eyes of the people of wisdom. Although a physical river cannot be contained in a jug, Shāh Nāṣir by the grace of God, has condensed the ocean of knowledge and wisdom in a jug everytime. It is because of this that his precious books are getting increasing publicity in the world of knowledge and many scholars spend their entire lives researching them. We need to consider and reflect on why the whole world is inclining towards him? After all, there may be a great secret in it! Yes! there is a secret and it is because of his "given knowledge (*‘ilm-i ladunni*)", which shines through his treasures of knowledge even today.

Gems in Risālah-yi Ḥikmatī:

This epistle deals with the answers to the ninety-one short questions related to philosophy, logic, physics, grammar, religion and *ta'wil*. Thus in discussing "*dahr*", he says that it is the absolute survival of pure souls which have no relationship with the physical bodies, and that it does not have any corruption or change at all. He further says that "*dahr*" is self-subsistent and that which is self-subsistent never dies And he says that *dahr* is beyond the movement of time.

Fifth Treasure: "Safar-nāmah":

The eye is dazzled by the splendid writings of great and renowned scholars, literati and poets of the world of knowledge and the way they have praised the profound and precious works of Ḥakīm Nāṣir-i Khusraw. There is a strong sense of shame, for my heart says: Alas! if only we could also introduce these works with such golden words, for we are truly lovers of the knowledge of Imāmat, which has been received through our *Hujjats* and *Pirs*, who according to the Qur'ān and the *Hadis*, are spiritual parents of *mu'mins*.

A Miracle of the "Safar-nāmah":

Published by Anjuman-i Taraqqi-yi Urdu (India), No. 137, Delhi, 1941, *Safar-nāmah-yi Ḥakīm Nāṣir-i Khusraw*, translated by Mawlawī Muḥammad °Abd al-Razzāq Kānpūrī.

Introduction:

Mawlawī Kānpūrī writes: In 1316/1898 I happened to be visiting Delhi. During my studentship I had the honour of the acquaintance of *Shamsu'l-°ulamā'* Khan Bahadur Zaka'u'llāh Dehlawi, therefore I visited him to greet him and enquire about his health.

During one conversation we discussed the travels of certain eminent Arabs, and then also of eminent non-Arabs. During this discussion Mawlānā mentioned the *Safar-nāmah* in Persian of Ḥakīm Nāṣir-i Khusraw and said: "A few years ago Khwajah Altaf Husayn Hali published it with an introduction. You must study it."

After taking leave of Mawlānā I went to the Daribah (Delhi's famous *bazār*) and visited the famous bookshops. Fortunately I found the above-mentioned *Safar-nāmah*, which had been published in 1300 A.H./1882 A.D. This rare *Safar-nāmah* had been copied from the manuscript of Nawab Ziya'u'd-din Ahmad, Khan Bahadur, the Loharo chief. I read it during the journey (from Delhi

to Kanpur) and was delighted with it. It was very comprehensive and interesting not only from a literary point of view, but also with respect to the events of the journey and the wonders of the world. Because of its significance, I studied it critically twice. When I had understood its subjects and unique writing style, I decided to translate it and in this connection I wrote to Khwajah Altaf Husayn Hali in January 1318/1900, to seek his permission to do so.

Sixth Treasure: "Jāmi'ū'l-Ḥikmatayn":

This is a book in which exoteric wisdom (philosophy, etc.) and esoteric wisdom (*ta'wil*) are both used. The book was written in answer to various very difficult questions. But for those with whom *ta'yidāt* (pl. *ta'yid*, help) of the Supreme Soul work, no question is difficult. It was the custom of the *Hujjat* of Khurāsān to solve extremely difficult questions and gordian knots as it is evident from his blessed books. You know that it is easy for someone to speak and write according to his own likes and knowledge, but the greatest test of knowledge and wisdom is faced only when one is asked a difficult question. We say with certainty that *Hujjat-i Mustanṣir* (Imām Mustanṣir's *Hujjat*) was an exalted personality to whom the doors of given knowledge were always open.

A Specimen of Wisdom from the " Jāmi'ū'l-Ḥikmatayn ":

The people of *ta'wil* have said concerning the attribution of the seven lights to the world of *ibdā'*: Whatever exists in the sensory world (i.e. physical world) is an influence of that which exists in the higher world. We can see that there are seven planets in the physical world from which the generated things take light and fineness. These luminous existents (i.e. planets) indicate that in the higher world there are seven primordial and pre-eternal lights which are the causes of physical lights. Among those, one is *ibdā'*, the second is the essence of intellect, the third is the combination

of intellect which has three ranks, namely, intellect, intellecting and intelligible. And this characteristic does not belong to any existent except to the intellect which (i.e. the angel of intellect) is both knowing and known. The fourth is the soul which has been resurrected from the intellect, the fifth is *Jadd (Isrāfil)*, the sixth *Fath (Mikā'il)* and the seventh *Khayāl (Jibrā'il)*.

Seventh Treasure: "Diwān-i Ash'ār":

The following titles of Ḥazrat Pīr show his spirituality, luminosity, knowledge and wisdom: *Hujjat*, *Hujjat-i Khurāsān*, *Hujjat-i Mustanširī*, *Hujjat-i Farzand-i Rasūl*, *Hujjat Nā'ib-i Payghambar*, *Safir-i Imām-i Zamānah*, *Ma'mur-i Imām-i Zamān*, *Amīn-i Imām-i Zamān*, *Mukhtār-i Imām-i 'Aṣr*, *Musta'in-i Muḥammad* and *Barguzīdah-yi 'Alī al-Murtaṣā (Diwān-i Ash'ār*, second edition, introduction and biography of Nāṣir-i Khusraw by Aqa-yi Taqī-zādah, pp. 14-15).

A Very Important Question:

What is said in the Wise Qur'ān regarding poetry and poets? Every poet tries to fly to the heights of his imaginary world and revels in self-praise. How can Nāṣir-i Khusraw's poetry be different from ordinary poetry and self-praise?

Answer: The wisdoms of the Qur'ān and the *Ḥadis* show that poetry is of two kinds. One is based on truth and the other on falsehood. That is, the poetry of the poet who seeks favour from the luminous guidance of the True Guide automatically contains wisdom, but the poetry of one who has deviated from the straight path and has gone astray, contains nothing but deviation. This is why in the Holy Qur'ān it is condemned to follow poets who have gone astray (26:224-225). Thus, if poetry is condemned due to deviation, then why should it not be praised when it contains guidance, for as the Holy Prophet said to Hassān bin Sābit:

"Recite! the Holy Spirit is with you." This shows that where poetry is in defence of the truth, it is accompanied by the favour of the Holy Spirit, and certainly this is true of the poetry of Pīr Shāh Nāṣir. His wisdom-filled poetry is free from self-praise and quite different from ordinary poetry.

Self-praise is when the poet is aware of himself exclusively, but when he praises himself because of the closeness he has to someone else, then the praise belongs to the one to whom he claims a relationship, for as Khwājah Ḥāfīz says:

Ay dil ghulām shāh-i jahān bāsh-u shāh bāsh

O heart be a slave of the king of the world and be a king!

That is: O heart, the slavery of the king of the world is a great honour, therefore be his slave and be a king of such a great honour. You should reflect on this verse and determine whether this is his own (Ḥāfīz's) praise or is it that of the king of the world?

Second Important Question:

In verse (36:69) God says about His Prophet: "And We have not taught him poetry, nor is it worthy of him." Here the question is: In what way was the poetry helped by the Holy Spirit lacking, due to which it was not worthy of the Holy Prophet?

Answer: There are different stages of the *ta'yīd* (help) of the Holy Spirit. Some Prophets are given precedence over others (2:253), and the same is true of the *Awliyā'* and *mu'mins* (3:163) and each one of them is able to receive *ta'yīd* according to his rank (58:22). This means that the sacred Psalms of Ḥaḏrat Dā'ūd and Ḥaḏrat Sulaymān were not without Divine teachings. However, the personality which comprised all virtues and to whom the Great

Qur'ān was revealed was free from the need for poetry because of its blessing. Thus this verse implies that to whoever God wills, He teaches Divine poetry through the Holy Spirit, and that the exalted rank of the Holy Prophet is far higher than this.

Examples of Pīr Nāṣir's Poetry:

*Marā Hassān-i ū khwānand azirāk
Man az iḥsān-i ū gashtam chū Hassān*

I am called his (Imām Mustanṣir bi'llah's) Hassan, because I have become like Hassān because of his favour.

By Divine help, in this wisdom-filled and soul-nourishing verse of Pīr Nāṣir, there are many beauties, such as:

- a) This verse alludes to Hassān bin Ṣābit's poetry and the Prophetic Traditions about it.
- b) It reminds one of the time of Prophethood and the great Companions of the Prophet.
- c) This verse is a proof of the importance and usefulness of poetry in True Religion.
- d) It is mentioned in this verse that Pīr Nāṣir had become like Hassān due to the favour of the Exalted Imām.
- e) "Hassān" means handsome and pious.
- f) Pīr Nāṣir says that due to the Exalted Imām's favours his soul became very beautiful and he had become pious. Pīr Nāṣir in his *Dīwān* has compared himself six times with Hassān, so that we should understand that his verses are illumined by given knowledge (*'ilm-i ladunnī*).

Pīr Nāṣir's *Dīwān* is an ocean from which precious pearls are acquired only from its depth, although ships full of wealth and

goods sail on its surface. That is, Pīr Nāṣir's poetry has an aspect of wisdom which is not understandable by everyone. For example take this *qaṣīdah* which begins with:

*Ay khwāndah basī ʿilm-ū jahān gashtah sarāsar
Tū bar zamī-ū az barat īn charkh-i mudawwar*

O widely read and globally travelled one,
You are on the earth and above you is this circular sphere.

Further on in this *qaṣīdah*, he says:

*Rūzī bi-rasīdam ba-dar-i shahri kān rā
Ajrām-i falak bandah būd āfāq musakhkhar*

One day I reached the gate of a city to which,
The heavenly bodies are slaves and the world subjugated.

Can you tell me which city in this world has such a gate? Is this not really an example of the spiritual journey and reaching the sacred light of the Imām of the time? Is this not a practical *ta'wīl* and exegesis of the *Ḥadis*: "I am the city of knowledge and ʿAlī is its gate." This is so and this indeed is the wisdom in it.

Knowledge for a united humanity

Pīr Nāṣir says: It was a city whose gardens were full of fruits and flowers, whose walls were all decorated with floral patterns and whose earth was full of trees. Its forest was painted like a brocade and its water was pure honey like *Kawṣar*. A city in which without (knowledge and) eminence there is no abode and without intellect no tree; a city in which sages wear brocades which are not spun by a female nor woven by a male. A city which, when I entered it, my intellect told me: Seek what you need here and do not leave this place. Then I went to the gate-keeper of the city (by whom is

meant the Imām of the time) and told him of my problems. He said: Do not worry, because now your mine has turned into gems

Truly speaking, Ḥaẓrat Pīr presents the events and the observations of his initial spirituality in accordance with the *Ḥadīs*: "I am the city of knowledge and °Alī (the Imām of the time) is its gate". It is clear that the focus of praise everywhere in this poem is the city of knowledge (and not the poet himself). Nonetheless, it is strange that in spite of entering the city, it is the gate-keeper to whom recourse is made and great wisdom lies in this. In the same *qaṣīdah*, Ḥaẓrat Pīr Shāh Nāṣir says:

Dastam ba-kaf-i dast-i nabī dād ba-bay°at
Zir-i shajar-i °alī pur-sāyah-ū muṣmar

He (the Imām of the time) placed my hand into the hand of the
Prophet for the *bay°at*
Which took place under the exalted tree with extensive shade and
abundant fruit.

This is a description of the practical *ta'wīl* of the *bay°at-i riẓwān* which occurs at the final stages of spirituality and at the rank of intellect. This stage has countless names, one of which is "tree" under which the spiritual and intellectual *bay°at* is taken. But you may be amazed that the same tree is in fact the tree of Ḥaẓrat Musā, the Olive tree and also the farthest Lote-tree described in the Holy Qur'ān.

Eighth Treasure: "Taḥlīl-i Ash°ār-i Nāṣir-i Khusraw":

This pleasant book has been compiled by Mahdi Muhaqqiq, a Professor at Tehran University, in which the verses are analysed

and linked to the Holy Qur'ān and the *Hadīs*, or to Arab proverbs. Thus, by God's grace, an additional treasure has been provided.

Examples from the *Taḥlil-i Ash'ār*:

Pīr Nāṣir says:

*Har kas kih nayalfanjad ū baṣīrat
Fardāsh bah maḥshar baṣar nabāshad*

He who does not acquire insight (for himself) here,
Tomorrow on the Day of Judgement will not have sight.

In this verse it is alluded to the Qur'ānic verse: "And whoever is blind in this, shall (also) be blind in the hereafter; and more erring from the way." (17:72).

*Īzad^c atāsh dād Muḥammad rā
Nāmash^c Alī shinās-ū laqab Kawṣar*

God granted him to Muḥammad as a gift
Whose name was ^cAlī and title *Kawṣar* (108:1).

*Tan turā gūrast bi-shak ham-chunān chūn wa^cdah kard
Rūzi az gūrat bi-rūn ārad Khudāy-i dād-gar*

Undoubtedly body is the grave for you, and as God the Just has promised, He will raise you from it (22:7).

This shows that the *ta'wil* of the grave is the human body.

*Ba-ghār-i sangin dar nah ba-ghār-i din andar
Rasūl rā ba-dil-i pāk sāhibu'l-ghārim*

Not in the cave made of stone but in the cave of religion
(i.e. spirituality),
We, due to our pure hearts, are the companions of the Prophet
(9:40).

Here it is evident that by the cave is meant spirituality and
therefore, "people of the cave" is the name for certain souls.

*Chū jānat qawī shud ba-īmān-ū hikmat
Bi-yāmūzi āngah zabānhā-yi murghān
Bi-gūyand bā tū hamān mūr-u murghān
Kih guftand azīn pīsh-tar bā Sulaymān*

When your soul because of faith and wisdom becomes strong,
You will understand the language of birds.

The ants and birds will say to you
What they used to say to Ḥaẓrat Sulayman (27:16).

It is the path of spirituality which is the straight path and the path
of the Prophets, *Awliyā' Shuhadā'* (martyrs, witnesses) and *Ṣāliḥīn*
(the righteous ones) and it is their path which the *mu'mins* have to
follow (4:69). This path contains only miracles so that *ma'rifat* can
be attained.

*Āl-i rasūl-i Khudāy ḥabl-i Khudāyist
Garash bi-gīrī za chāh-i jahl bar ā'ī*

The progeny of the Prophet of God (Imām of the time) is the rope
of God,
If you hold it, you will emerge from the well of ignorance (3:103).

There are many examples of good and bad in this world. One of them is the example of a dark well, and in order to bring people out of it, God has sent down the rope of His sacred light from the higher world.

*Rasūl khwud sukhanī bāshad az Khudāy ba-khalq
Chunākīh guft Khudāwand dar ḥaq-i ʿĪsā*

(In addition to) the Book, the Prophet is also a word from God to the people,
Just as God says about Ḥaẓrat ʿĪsā.

This is a reference to the Qurʾānic verse (3:45): "O Maryam! Surely Allāh gives you good news with a word from Him (*bi-kalimatīn minh*)", which establishes that the Holy Prophet and the Imām of the time are the *Qurʾān-i nāṭiq* or the "Speaking Qurʾān".

*Ba-sān-i ṭayr-i abābīl lashkarī kih hamī
Bi-yūftad guharī zū ba-jāy har hajarī*

The flocks of birds (which had pelted the owners of the elephants with stones) will come
And from each of their stones will fall a pearl (105:3-4).

Knowledge for a united humanity

When one reflects upon its verses, one realises just how amazing Qurʾānic wisdom is.

*Qiṣṣah-yi Salmān shunīdastī-ū qawl-i Muṣṭafā
Kū za Ahluʾl-bayt chūn shud bā zabān-i pahlawī*

You may have heard the story of Salmān and the *Ḥadīṣ* of the Prophet,

How he became a member of the *Ahlu'l-bayt* despite being a Persian and speaking the Persian tongue.

The Holy Prophet said: "*Inna Salmāna minnā ahli'l-bayt* (Indeed (in a spiritual sense) Salmān is from us, the *Ahlu'l-bayt*).

Garchit yakbār zādah and bi-yābī
Ālam-i digar agar dubārah bi-zā'i

Even though you are born once, (now) you will be given
Another world if you are born again.

As Ḥaẓrat Ālī has said: "He who is not born twice (by dying in this life), cannot enter the kingdom of heaven (i.e. spirituality)".

Ba-miyān qadr-ū jabr rah-i rāst bi-jūy
Kih sūy ahl-i khirad jabr-ū qadr dard-ū anāst

Seek the straight path between free-will and predetermination,
Because according to the wise, predetermination and free-will are
only pain and distress.

As Ḥaẓrat Imām Ja'far aṣ-Ṣādiq has said: "*Lā jabra wa-lā tafwīẓa bal amrun bayna'l-amrayn* (There is neither (absolute) predetermination nor (absolute) free-will (in the actions of man) but it is a matter in between." (See at the end of *Ghushā'ish wa Rahā'ish*).

Sūy ān bāyad raftanat kih az amr-i Khudāy
Bar khazīnah-i khirad-ū ilm-i Khudāwand darast

You should have recourse to him who by the command of God
Is the gate (and gate-keeper) of the Divine intellect and knowledge.

For as the Prophet has said: "I am the city of knowledge and °Alī is its gate, and whoever wants knowledge should come through the gate."

*Parrat az parhiz-ū tā^cat kard bāyad kaz Hījāz
Ja^cfar-i Ṭayyār bar^culyā ba-dīn tā^cat parīd*

You should make your wings from abstinence and obedience,
Because Ja^cfar-i Ṭayyār (bin Abī Ṭālib) flew from Hījāz to the
higher world with (the wings of) this obedience.

For as the Holy Prophet has said: "I saw Ja^cfar in Paradise with two wings".

*Bi-farmūd justan ba-Chīn^c ilm-i dīn rā
Muḥammad shudam man ba-Chīn-i Muḥammad*

The Holy Prophet Muḥammad said: Seek knowledge (of religion)
in China,
Therefore, I went to the Holy Prophet's China (i.e. the luminosity
of the Exalted Imām). *Ḥadīs*: "Seek knowledge, even if it is in
China".

*Andak andak^cilm yābad nafs chūn^cālī buwad
Qatrah qatrah jam^c gardad wāngahī daryā shawad*

When the soul of someone becomes fortunate and elevated,
Then it always receives (given) knowledge little by little, just as
drop by drop water gathers and turns into a river.

*Wa-qatrun ilā qatrin izā a'jtama^cat nahrūn
Wa-nahrūn ilā nahrin izā a'jtama^cat baḥrūn*

When drops join one another they become a river,
And when rivers join one another they become an ocean.

Ninth Treasure: "Zādu'l-Musāfirin":

Zādu'l-Musāfirin means the provision of the spiritual path and the path of the hereafter. About this unique and unprecedented book, it is beyond my capacity to describe it properly, and I should make this clear for otherwise my childish words may become a veil for it. However, there is another way of describing it and that is that we should describe it using Ḥazrat Pīr's own words for, as he says about it:

Za taṣnīfāt-i man Zādu'l-Musāfir
Kih ma^cqūlāt rā aṣlast-ū qānūn
Agar bar khāk-i Aflātūn bi-khṡānand
sanā khṡānad marā khāk-i Falātūn

Among my works, *Zādu'l-Musāfir* is
Like the "Principles and Laws" (to examine and scrutinise the
knowledge) of intelligibles.
If it is read at the grave of (the famous Greek philosopher) Plato,
Even his dust will praise me (because of the wonders of this book).
Such is the praise of this treasure of pearls of knowledge and
wisdom!

Examples of the Wisdom of this Book:

Zādu'l-Musāfirin (pp. 519) contains 27 major subjects which are subdivided into 335 sections. Pīr Nāṣir wrote this noble book in 453 A.H. Since he was born in 394 A.H. he wrote it at the age of 59. In chapter sixteen he writes about "*mubdi^c-i ḥaqq, ibdā^c* and *mubda^c*" and says that the *mubda^c* is the trace (*aṣar*) of the True

mubdi^c. This point is of key importance and belongs to the knowledge of secrets. He also says: Intelligible things are above time and sensible things are under time (p.117). When a thing comes to an end, its (movable) time comes to an end, but the *dahr* or immovable time does not come to an end like the time of an individual comes to an end with his death. Thus if the heaven whose movement surrounds all movements, comes to an end, then the universal time will come to an end, but not the *dahr*, because *dahr* is not movable time, but it is the life of a thing which is self-subsisting whereas the movable time (*zamān*) is the name of the life of something which subsists by something else. *Dahr* does not move, rather it remains in the same state because it is the life of a thing whose state never changes. When this reality is conceived, then it will be evident that *zamān* or movable time is not applicable to the spiritual entities (*rūhāniyyīn*).

Man is sovereign over everything which is in the creation and he is the vicegerent of God on earth (p. 462). God has made man the sovereign of the spiritual kingdom also (p.464). Man in this world is like a traveller and his desired destination is the presence of the Creator of the universe (p. 465).

This world is the first destination and the life of man is like a path and man travels on this path towards the desired destination so that he may reach the presence of the Creator of the universe. Thus in this noble and exalted book of Ḥaẓrat Pīr Nāṣir-i Khusraw, there are countless wisdoms to describe which, let alone this small article, it would be difficult to do even in an encyclopaedia.

Tenth Treasure: "Wajh-i Dīn":

Although it is a bright and well established fact that every book of Pīr Nāṣir-i Khusraw is a precious and everlasting treasure of knowledge and wisdom, nonetheless his *Wajh-i Dīn*, in many

respects, is the quintessence and compendium of all his books. Thus we can rightly say that this book stands for the treasure of treasures, because it is his final work.

Examples of the Wisdom of this Book:

I am very fond of books and I have enjoyed and benefitted from the study of various books as much as possible, yet the books of Pīr Nāṣir-i Khusraw are full of wonders and marvels, particularly the *Wajh-i Din*. Because this book is so amazingly comprehensive and full of the kernel of wisdom that, despite constant struggle, the blessings of its knowledge never come to an end. And the reason for this is that it specifically deals with the *ta'wil* of the Qur'ān and *Hadīṣ* and the knowledge of Imāmat and all this is the result of the inner and spiritual path. That is, there is the world of unveiling and spiritual miracles in this book.

Even though you may have studied the *Wajh-i Din* for a long time, you can be sure that there are still many *ta'wili* secrets which have not been revealed. For instance, in the eighth chapter of this book, read the passage regarding the six directions of the planet earth carefully and experiment with it and answer how can its six directions, namely, front, back, right, left, above and below be determined while it is always rotating?, so that we may be sure that the inhabitants of the earth have six directions and God has sent them a great Prophet from every direction. But nobody, by marking the six places of the globe of the world, can establish that from these six directions six great Prophets have come to the people, because they do not live only in a particular city or country, rather they are scattered in different continents and therefore, they do not have collective directions except the above.

The spiritual example and recognition of how the six Prophets came to the people from the six directions is found in the personal

world (microcosm). Thus in the personal world, without any doubt, there are six directions of the human body. Thus, Ḥaẓrat Pīr alludes that in the personal world the light of Ḥaẓrat Ādam comes from above the head, the light of Ḥaẓrat Nūḥ from the left ear, the light of Ḥaẓrat Ibrāhīm from the back, the light of Ḥaẓrat Mūsā from the feet, the light of Ḥaẓrat ʿĪsā from the right ear and the light of the Holy Prophet enters from the forehead, as Imām Jaʿfar aṣ-Ṣādiq has said in his prayer:

"O Allāh! make for me a light in my heart, and a light in my ear, and a light in my eye, and a light in my tongue, and a light in my hair, and a light in my skin, and a light in my flesh, and a light in my blood, and a light in my bones, and a light in my nerve, and a light in front of me, and a light behind me, and a light on my right side, and a light on my left side, and a light above me and a light below me." (*Daʿāʾimu'l-Islām*, Vol. I, *Zikr* after the *ṣalāt*).

Subjects of the Wajh-i Dīn:

In this blessed and miraculous book there are 51 major subjects and there are 24 sub-subjects. However, the subjects which are spread throughout the book are more than this, such as the recognition of God, science of *Tawḥīd*, Prophethood, Imāmat, science of *ḥudūd*, spirituality, resurrection, Ḥaẓrat Qāʾim, *Hujjat* of Qāʾim, science of *taʾwīl*, numerical *taʾwīl*, *ism-i aʿẓam* (Supreme Name), physical world and spiritual world, prophecy, secrets of spirituality, roots of religion, branches of religion, keys of wisdom, self-recognition, the chain of guidance, law of *waṣāyat* (legateeship), secrets of the Qurʾān, etc.

A Miracle of Wajh-i Dīn:

Long ago one of the devoted and knowledge loving students of the late eminent Sayyid Munir Badakhshani told me that he began to gain tremendous pleasure from the study of *Wajh-i Dīn*, therefore

it became a daily practice for him to study it. His happiness increased more and more and consequently his inner eye opened. This was a miracle of the exercise of knowledge of *Wajh-i Dīn*. It should be remembered that if you get tremors of happiness from knowledge and wisdom, this is a glad tiding of the grace of the Holy Spirit.

Key Ta'wīl:

There is a great treasure of *ta'wīl* of a practical and key nature, due to the blessings of which are removed not only doubts and ambiguities of the readers, but answers to countless questions are also provided. The disease of ignorance can most effectively be cured only by *ta'wīl* and *ta'wīli* wisdom is the honey about which God says: "In it there is healing for men (from diseases)" (16:69).

Ḥudūd-i Dīn:

The foundation of *ta'wīl* is based on the *ḥudūd-i dīn*, without which it is not possible and this is evident from the *Wajh-i Dīn*. Now, even though there is the cycle of *qiyāmat* and except the sun of Imāmat no other star is visible, how can we forget the spiritual history of our sacred Ṭarīqah in which are mentioned the feats of Pen, Tablet, Isrāfil, Mikā'il, Jibrā'il, Nātiq, Asās, Imām, Ḥujjat, Dā'ī, etc. This is called *ta'wīl* and this is the path of *ma'rifat*.

Knowledge for a united humanity

Exalted Imām - Personal World:

Ḥazrat Imām °Alī (a.s.) says:

Do you think that you are a small body;
Yet the great cosmos is contained in you;
You are the speaking book;
By whose letters the hidden secrets are revealed.

This saying and its meaning are first and foremost applicable to Mawlā ʿAlī himself and then every Imām, because it is he who is the luminous personal world and the Speaking Book from which reveal the secrets of *taʿwīl*. Now arises the great question: In what form was the light of the Imām of the time shone on Pīr Nāṣir-i Khusraw? Pīr in his *Dīwān* says: "When the light of the Imām of the time shone on my soul, I became the bright sun, though previously I was pitch dark night". The amazing answer to this extremely important question is that the light of the Imām of the time shone upon him in the form of the personal world, which contains everything. It was this luminous world which was the Speaking Book and Pīr Nāṣir's science of *taʿwīl* is related to this subtle world which is discussed in the fourth chapter of *Wajh-i Dīn*.

ʿIlm-i Bayān - ʿIlm-i Taʿwīl:

In many places in *Wajh-i Dīn*, Pīr uses another synonym for *taʿwīl* - the word "*bayān*". From this subtle teaching of the celebrated sage appears an extremely beautiful revolution in meaning, such as at the end of the 46th chapter, Pīr explains: "*Summa inna ʿalaynā bayānah* (Again on Us (devolves) the *taʿwīl* (*bayān*) of it." (75:19). That is, O Prophet! We will make the *taʿwīl* of the Qurʾān through your successor, as it is obvious from the noble *Ḥadīṣ*, mentioned in *Wajh-i Dīn*, chapter 35, p. 269.

Imām-i Mubīn (36:12):

When it is established that in *Wajh-i Dīn* another word for *taʿwīl* is *bayān*, let us see the word "*mubīn*" also in the Qurʾān. From verse (43:18), it is evident that in this verse the word *mubīn* has come in the sense of "speaking" or "one who explains". Thus *Imām-i Mubīn* means the Imām who is manifest and makes *taʿwīl*. Because, he in whom are confined and encompassed all spiritual and intellectual things, can be the custodian of *taʿwīl* also.

Numerical Ta'wil:

In Pīr Nāṣir's *Wajh-i Dīn* the numerical *ta'wil* is also very conspicuous. The essential reference to this hidden science is given in the 48th chapter of this book, in which is mentioned the obligation of *wājibāt* on *mu'mins*. You can see clearly here that according to the will of God and the Prophet, the numerical *ta'wil* in the true religion was started first of all by Mawlā ʿAlī (a.s.). (See pp. 330).

A Universe of Knowledge:

According to me the most pleasant and understandable thing to say is that Pīr Nāṣir is a universe of knowledge and wisdom. However, this description is not only due to his treasure of books, but it includes many other things which are increasing with the passage of time. For instance, what is the extent of the circle of *daʿwat* of Pīr Nāṣir and the extent of the circle of blessings of his books? What can be the number of those fortunate people who have become attached to the holy hem of the True Imām as a result of the *daʿwat-i haqq* which has continued for approximately a thousand years? Is everyone who is a student of Nāṣir-i Khusraw not himself a personal world? If all these extents of his tradition are true in their respective places and all this is happening in the universe of his *daʿwat* or *daʿwat-i Nāṣiri*, then let us see those wisdom-filled and inspiring verses in which allusion is made to all these facts, which are:

*Gar bāyadat hamī kih bi-bīnī marā tamām
Chūn ʿāqilān ba-chashm-i basīrat nigar marā*

*Ma-nigar ba-dīn zaʿīf tanam zānkih dar sukhan
Zin charkh-i pur sitārah fuzūnast aṣar marā*

*Harchand maskanam ba-zamīnast rūz-u shab
Bar charkh-i haftumast majāl-i safar marā.*

If you want to see me fully
Then see me with the inner eye like the wise ones.

Do not look at my feeble body, because in speech
I have a greater effect than this sphere full of stars.

Although day and night my dwelling is on earth
I have the power to travel to the seventh sphere (i.e. the sphere of
spirituality).

In the eyes of wise people, the collective purport of these meaningful and wisdom-filled verses is very clear and evident that Ḥakīm Nāṣir-i Khusraw, both in an exoteric and an esoteric sense is a universe of knowledge. Had it not been so, he would not have said: "See me with the inner eye like the wise ones". I would like to say that a religious sage who has the rank of *Hujjat* or *Pir*, never exaggerates. His speech is full of veracity, truth and wisdom so that thereby the luminous guidance of the True Imām may be available. Thus, without any doubt, the sacred light of the Imām of the time shone on Ḥaẓrat Pīr Nāṣir-i Khusraw completely and perfectly, by which his personal world was illumined as mentioned in the beginning.

Conclusion:

It is greatly satisfying and useful that a two day seminar on Ḥaẓrat Pīr Nāṣir-i Khusraw has been arranged in Gilgit. Indeed, this will give great happiness to the entire *Jamā'at* and will also have far-reaching benefit and will spread the fragrance of the recognition of the Imām in all directions. When the people of the world like to

have flowers all around them, then why should there not be an abundance of the flowers of knowledge and fruits of wisdom?

Al-ḥamdu li'llāh, I was also graciously invited to this historical seminar by the esteemed Ṭarīqah Board on 8th September, 1990, which invitation I received on 15th September in Gilgit. To comply with the writing of this paper, I came to Karachi on 24th September. The seminar was held on 8th and 9th November, 1990.

I beg forgiveness for any defects in this paper due to the shortage of time. Let us pray that may the Holy Lord enable us to thank Him for each and every favour. *Āmīn!*

Naṣīr al-Dīn Naṣīr Hunzai,
Day of ʿĪd Milādu'n-Nabī, 12 Rabīʿ I 1411/3rd October, 1990.

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Knowledge for a united humanity

List of Non-English Words with Transliteration

<i>Abad</i>	<i>‘Ilm-i ta’wīl</i>
<i>Ahlu’l-bayt</i>	<i>Da‘ā’imu’l-Islām</i>
<i>al-Ḥamdu li’llāh</i>	<i>Dā‘i</i>
<i>al-Mizān</i>	<i>Da‘wat</i>
<i>Alif</i>	<i>Da‘wat-i fanā’</i>
<i>Allāh</i>	<i>Da‘wat-i ḥaqq</i>
<i>Amīn-i Imām-i Zamān</i>	<i>Da‘wat-i baqā’</i>
<i>an-Nūr</i>	<i>Da‘wat-i Nāṣiri</i>
<i>Anā-yi ‘ulwī</i>	<i>Da‘wati</i>
<i>Asās</i>	<i>Dahr</i>
<i>ash-Shāfi</i>	<i>Dalīl</i>
<i>Āsār</i>	<i>Zikr</i>
<i>Awliyā’</i>	<i>Diwān</i>
<i>Awwal</i>	<i>Diwān-i Ash‘ār</i>
<i>Āyat</i>	<i>Fanā’ fi’llāh</i>
<i>Azal</i>	<i>Fanā’ fi’r-rasūl</i>
<i>Barguzidah-yi ‘Alī al-Murtaẓā</i>	<i>Farmān</i>
<i>Bāṭin</i>	<i>Fath</i>
<i>Bayān</i>	<i>Ghushā’ish wa Rahā’ish</i>
<i>Bay‘at</i>	<i>Ḥā’</i>
<i>Bay‘at-i riẓwān</i>	<i>Ḥabl</i>
<i>Bāzār</i>	<i>Ḥablu’llāh</i>
<i>Boyn</i>	<i>Ḥadis</i>
<i>Boyo</i>	<i>Ḥudūd</i>
<i>‘Ālam</i>	<i>Ḥudūd-i din</i>
<i>‘Ālamīn</i>	<i>Ḥujjat</i>
<i>‘Ārif</i>	<i>Ḥujjat Nā’ib-i Payghambar</i>
<i>‘Awd</i>	<i>Ḥujjat-i Mustanṣiri</i>
<i>‘Aziz</i>	<i>Ḥujjat-i Farzand-i Rasūl</i>
<i>Chirāgh</i>	<i>Ḥujjat-i Mustanṣir</i>
<i>Chirāgh-i Rawshan</i>	<i>Ḥujjat-i Khurāsān</i>
<i>Chirāgh-nāmah</i>	<i>Ibdā‘</i>
<i>‘Ibādat</i>	<i>Imām-i Mubīn</i>
<i>‘id</i>	<i>Inbi‘ās</i>
<i>‘Ilm</i>	<i>Salmān</i>
<i>‘Ilm-i ladunnī</i>	<i>Ism-i a‘ẓam</i>
<i>‘Ilm-i bayān</i>	<i>Jadd</i>

Jamā'at
Jāmi' -i Kabīr
Jāmi' u' l-Ḥikmatayn
Jihād
Kawākib
Kawṣar
Khalīfah
Khayāl
Khwān al-Ikhwān
Lām
Mā'idah
Ma'mūr
Ma'rifat
Mazhab
Mašābih
Mawlā
Mazāhir
Mazhar
Miṣbāh
Mu'min
Mubda'
Mubdi'
Mubdi' -i ḥaqq
Mubīn
Mu'allim
Mukhtār -i Imām -i 'Asr
Munīr
Murīd
Musta'in -i Muḥammad
Nātiq
Nujūm
Pīr
Qāmūsu' l-Qur'ān
Qaṣā'id
Qaṣīdah
Qāzī
Qiblah
Qiyāmat
Qur'ān -i nātiq

Rawshanā' i-nāmah
Risālah -yi Ḥikmatī
Riyāzat
Rūḥāni majlis
Rūḥāniyyīn
Safar -nāmah
Ṣaff
Safīr -i Imām -i Zamānah
Ṣalāt
Ṣalawāt
Ṣalawatu' llāhi 'alayh
Ṣāliḥīn
Sarguzasht
Shamsu' l-'ulamā'
Shuhadā'
Sirāj
Sirāj -i munīr
Siyar -i Kabīr
Subḥ
Sunnat
Ta'liḥ
Ta'wil
Ta'yīd
Ta'yīdāt
Ta'yīdi
Taḥlīl -i Ash'ār
Tanzīl
Taqīd
Tarkīb
Tasbīḥ
Tawḥīd
Wajh -i Dīn
Wājibāt
Waṣāyat
Zādu' l-Musāfir
(or al-Musāfirīn)
Zāhir
Zamān



‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

He is the author of over a hundred books related to the esoteric interpretation of the holy Qur’ān. He writes both prose as well as poetry. He is the first person to have a Dīwān of poetry in Burushaski, his mother tongue, and is known as “Bābā-yi Burushaskī” (Father of Burushaski) for his service to that language. He also composes poetry in three other languages: Urdu, Persian and Turkish. His contribution to spiritual science has been widely recognised. His works include “Qur’ānic Healing”, “Practical Ṣūfism and Spiritual Science”, “Balance of Realities”, “Du‘ā – Essence of ‘Ibādat”, “What is Soul?” and “Recognition of Imam”. He is the co-author of a German-Burushaski dictionary published by Heidelberg University, Germany and “Hunza Proverbs” published by Calgary University of Canada. He is a recipient of “Sitārah-yi Imtiyāz” awarded by the Government of Pakistan for his contribution to Literature.



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