

Proof of Imāmat



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Proof of Imāmat

(Subūt-i Imāmat)

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Knowledge for a better humanity

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Table of Contents

1.	Preface	1
2.	Principle of Excellence	6
3.	Glorification of the Light of Imāmat	21
4.	Thank you for your co-operation	24
5.	Address	30



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Preface

“Praise be to Allāh, and peace be on His servants whom He has chosen.” (27:59)

This dust-like slave and insignificant particle yearns to prostrate in the Divine court, shedding tears like a suckling babe or a spring cloud, so that he may be able to express gratitude in the state of utmost humility, effacement and annihilation with the good intention that by thanking God, he will receive satisfaction of the heart.

It is true that this humble servant (Partaw-i Shāh = Naṣīr al-Dīn) is an insignificant student of Ḥakīm Pīr Nāṣir-i Khusraw. Therefore, it is inevitable that in my efforts to spread true knowledge, whatever is related to intellect or logic or to the teachings of wisdom is all due to the blessings of the holy and pure Imām of the time and to the celebrated Pīr, and whatever is crude and imperfect belongs to this humble slave.

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Although “Proof of Imāmat (*Subūt-i Imāmat*)” is a very small book and was written long ago, yet some learned friends, appreciating it, say that its concept of the “Principle of Excellence” is really marvellous and extremely attractive. It embraces a revolutionary concept of the study and observation of nature and the proofs and demonstrations contained in it are certainly unique, as they are based on the evidences and realities of the external world (*āfāq*) and the internal world (*anfus*).

According to my principle, I would like to mention some important points here about true knowledge related to the fact that, everything which belongs to God is extremely astonishing. For instance, His Book (Qur'ān) contains the gist of all heavenly Books, the universe contains innumerable universes, the human soul innumerable souls and the personal world all personal worlds, including the personal world of the Imām potentially. Thus for the people of intellect and wisdom the great glad tiding in this is that the wealth, treasure, kingdom and light which are potentially given to the children of Ādam are a reality, but in order to see them actually, they have to continue to acquire knowledge and to do *'ibādat*.

It will be our practical well-wishing for the inhabitants of the planet earth that we should strive to show those hidden wisdoms of the Qur'ān and Islam, in the light of which, every wise person becomes sure that God does not destroy any human soul even though there is temporary Hell in the form of ignorance, which must be condemned, because, whether it is related to religion or to the world, it is the enemy of intellect and wisdom. Thus, it is incumbent on the people of knowledge to wage a war against ignorance, so that the light of knowledge and wisdom may spread in the world of humanity.

This year, 1993, by the grace of God, I went on a brief visit of the great country of France, in response to the sincere invitation of my very dear and respected friend Karim Imāmdad. I was there from 2nd July to 7th July, in the beautiful city of Paris. Many interesting things happened there, which have certainly been recorded by the honourable scribes (82:10-11). Here, I will only mention the event which is very important. When I was interviewed for French Radio, during the conversation explaining my method of work, I said:

“I was born in an Ismā^cilī family and therefore, it is natural that I should do some service of the Ismā^cilī community. Then my religion is Islam and my country Pakistan, thus *al-ḥamdu li’llāh*, I cherish the service of my religion and country, and finally I am an human being, therefore why should I not defend and serve the world of humanity?”

There cannot be any contradiction between Islam and humanity. Thus the service which is rendered in the name of religion is also useful for the world of humanity.

The Holy Qur’ān in verse (2:213), in its wisdom-filled way, alludes to and implies that before the advent of the Prophets all people were like one community. Whether this event happened in the personal world or on the planet earth or on any other planet, and whether this unity and integrity belongs to dense bodies or the subtle ones, it definitely belongs to the cycle of humanity.

In verses (2:36, 38), the descent (*hubūt*) from Paradise of Ḥaẓrat Ādam, Ḥaẓrat Ḥawwā’ and their numerous companions is mentioned. In this connection the command of “descend (*ihbiṭū*)” (2:36, 38) is mentioned twice. Thus, in the first command, they descended on the earth flying down from the planet of Paradise. In order to keep this extremely great treasure of secrets safe until the time of Ḥaẓrat Qā’im they are called *jinns*. Then as a result of the second command (2:38), they were transformed from the subtle body into the dense body. These were the *jinns* who used to live on the earth prior to human beings and these were the people who used to live as one community before the cycle of Prophets, as mentioned in the above.

I bow to and salute the grandeur and majesty of Islam, I revere human nobility, and God knows why I remember all my [‘]*azizān* so intensely and abundantly! Perhaps in the background of this, there is the blessed guidance and mercy of God, so that all of us who are attached to this sacred service of knowledge, may be able to accomplish our work with joy and happiness.

All our [‘]*azizān* in the east and the west are very happy when they look at the books, translations, printing and publication accomplished here. A memorable example of this was demonstrated in America in a special meeting. In this meeting, the office-bearers praised the service of knowledge profusely and Chief Adviser Akbar A. Alibhai suggested that on the occasion of the accomplishment of such magnificent and unique feats of knowledge, “If we cannot weigh you with bars of gold or silver, we can definitely weigh you in flowers”. I said: “My dear! For a *darwish*, it is not possible to bear the heavy burden of such a great honour and repute, and this accomplishment does not belong to me alone, there are many superb powers involved in it. Thus, if you want to do such great work, then it should be done in the name of “Celebration of Service to Knowledge” or “*Jashn-i Khidmat-i ‘Ilmi*”, which will honour all office-bearers and members.” This suggestion was happily accepted by everybody.

How difficult it is for a *darwish*, who was born in 1917, to travel physically to far-flung countries, but how fast, comfortable and easy is that other wonderful journey which can take place as a miracle for every person, even though today people do not realise its importance. That is the journey of imagination, conception, mind and thoughts. Thus, this most humble slave, through his imagination and conception, which are in all human beings, travels to every city and country where his [‘]*azizān* live and are linked to our organisations, such as, Northern Areas, which is also his birth

place, Islamabad, Karachi, London, France, Chicago (Illinois), Houston, Dallas and many cities of Canada. By the access of this lightning-like imagination and conception, all their meetings become fresh and pleasant. Praise belongs to God!

Note: Those friends who love knowledge, but are not attached to our organisations, know the principle that it is valid and befitting to encourage these organisations, so that more and more light of knowledge may be spread.

Naşir al-Din Naşir Hunzai,
Karachi,

Wednesday, 27 Rabi^c I, 1414/15th September, 1993.



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“And everything is encompassed in the Manifest Imām.” (36:12)

Principle of Excellence

Namely: Evidences and demonstrations of the proof of Imāmat from the external world (āfāq) and the internal world (anfus).

If a wise person reflects upon the coherence and order of this world of multiplicity, he will definitely come to know that the universe and the creatures in it, consist of different kinds or parts, and every large part consists of various small parts. The dominating principle is that just as there is one excellent and higher individual in the large parts, so also there is an excellent and higher individual in the small parts, whether they are with or without life. This principle is called the “Principle of Excellence”, and accordingly, reasons for the proof of the Imām of the time, his excellence and the importance of his continuously remaining present in every age will be presented. God has created man by the collective act of the universe and the existents. In this respect, it is true to say that the universe and the existents are together like a gigantic tree and man is its fruit, as Ḥaẓrat Ḥakīm Pīr Nāṣir-i Khusraw says in his *Rawshanā’i-nāmāh*:

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*Darakht ast in jahān-u miwah mā’im
Kih khurram bar darakht-i ū bar-ā’im*

This universe is (like) a tree and we are its fruit
Because it is we who happily grow on it.

Thus, whatever is scattered in the universe materially, is gathered in man spiritually, just as whatever exists in the tree in an actual, apparent and scattered form, exists in the kernel in a potential,

hidden and united form. Thus the fruit is produced by the tree and the tree grows from the fruit.

It is evident from the discovery of the above-mentioned facts that the creative form of the universe and man, or the external world and the internal world, is the law of God and His practical book, in which there is no room for any kind of doubt, because its signs are clear and visible in a practical form for the people of insight. And it is a fact that the book which is free from any kind of doubt can eventually become the source of certitude for all people, as God says in verse (41:53): “(During the revelation of the Qur’ān, God says:) Soon We will show Our signs to them in the horizons (of the world) and within themselves until it becomes manifest to them that He is true.”

Now, by the grace of God, certain necessary evidences from the external and internal worlds about the dominating position of the principle of excellence and what it represents, will be explained in the following:

1. Evidence from the Heavens:

There are nine heavens which, with respect to vastness and nobility, are in order and grades and the ninth, called the Divine Throne, excels the rest of them in vastness and nobility. Thus, the superiority and excellence of one rank as the Divine Throne among the ranks of the heavens, is as clear an evidence as broad daylight in the external world of the fact that, in the world of humanity as well, there is an individual who surpasses the rest of the human beings in excellence and eminence and encompasses them by his knowledge and wisdom, just as the ninth heaven encompasses the rest of the heavens and all the things of the universe. This individual is the Divine Throne in the world of humanity and the world of religion. This evidence or sign (*āyat*) demonstrates the

practical meaning of the Qur'ānic verse (36:12): “And We have encompassed everything (i.e. the entire knowledge and wisdom concerning the form of the universe and its inhabitants) in the manifest and speaking Imām.”

2. Evidence of Heavenly Bodies:

In the order of the universe, next to the heavens are the heavenly bodies, i.e. stars. There are many heavenly bodies and among them one is so radiant that it unsparingly provides light and heat to the rest of the heavenly bodies and to the entire universe. It is always shining and radiating and it neither decreases nor increases. It is called the sun, and it has immersed the entire universe and existents in its immense light. The sun is the light verse (24:35) of the external world, the meaning of which shows that in the world of religion and the world of humanity as well, there is a holy personality who is the light of God and the Prophet and he, due to his knowledge, wisdom and supreme character, is most excellent and eminent among people, just as the sun is among the heavenly bodies. This evidence of the heavenly bodies is like those verses of the Qur'ān in which it is established that the Perfect Man, i.e. the Imām of the time, is the light of God.

3. Evidence of the Four Elements:

The four elements are earth, water, air and fire and they too, are in ranks. The earth is in the lowest rank and is the most dense, water which has surrounded the earth is more subtle than the earth, air surrounds the water and is more subtle than it and finally, fire surrounds the air and is more subtle than it and has the characteristics of the sun in light and heat. Thus fire, which is in the form of electricity too, surpasses the rest of the elements in excellence. The evidence of elements from the universe is like a verse which, by its meaning demonstrates that in the world of religion too, there is a rank which is both manifest and hidden like

electricity. This rank in the world of religion is that of the Imām and his Imāmat in which there is the light of mercy, as well as the fire of wrath, just like fire and lightning. This verse of the external world explains those verses of the Qur’ān in which it is mentioned that Ḥaẓrat Mūsā saw a fire and seventy selected men of his community were struck by lightning and other events related to fire and lightning.

4. Evidence of the Three Generated Beings (*mawālīd*):

The three generated beings are minerals, vegetables and animals, from among whom the group or kingdom of animals is superior, because they possess the animal soul and feelings. Among the animals the rational or speaking animal is superior, due to his rationality and awareness. Another name of the rational animal is man, and he rules over minerals, vegetables and mute animals, due to his intellect and awareness, which is by the influence of the Universal Intellect. The others, however, are devoid of it. Thus among the signs of the external world, man is a sign which by its meaning shows that in the world of religion as well, there is an individual, who due to his knowledge and wisdom, and due to his being the *mazhar* of the Universal Intellect and Universal Soul, is the vicegerent of God, and in this rank he is the sovereign of creatures, even though most of them do not know that he is their religious and spiritual sovereign, just as mute animals, vegetables and minerals do not know that man rules over them. This universal and practical sign of man’s excellence and eminence explains that verse of the Qur’ān in which the excellence of the children of Ādam over other creatures is mentioned: “We have indeed honoured the children of Ādam, and We carry them in the land and the sea, and We provide them with good things, and We have exalted them with a marked exaltedness over most of those whom We have created.” (17:70).

In this verse the phrase “children of Ādam” alludes to Ḥazrat Ādam’s selection by God and his knowledge, wisdom and vicegerency on the one hand, and on the other, that the true child of Ādam will be the one who is close to his attributes in knowledge and wisdom. It is only such persons who will be entitled to be called the children of Ādam, and they are the Prophets and the Imāms (a.s.).

5. Evidence from the Religions of the World:

What do the religions of the world testify by their circumstantial state? The answer to this question is that in this world there is no religion without a founder whom the adherents love and believe in. The implicit meaning in their beliefs, rites and rituals today is that, had the founder or someone like him, or at least someone inferior to him, been living now, they would have been in a comparatively better position. Further, there is no religion in this world whose basic necessities do not indicate that for the sake of religious and worldly guidance, the existence and presence of the true guide (the Imām) is extremely necessary. Thus the principle that people should have recourse to a so-called religious guide in religious problems still dominates every religion. This state of the religions of the world is an irrefutable proof of the fact that the concept of Imāmat is absolutely correct. And in this connection, those who have a living and present Imām, are in the right. This natural requirement of the religions of the world that, the existence of the true guide is necessary, is a sign of the universe whose meaning no wise person can deny and it explains the Qur’ānic verse: “(O Prophet!) Verily, you are a warner, and for every people (of every age) there is a guide.” (13:7).

6. Evidence from Political Organisations:

There has always been some ruler or the other, whether an autocratic king or a president of a republic, or a chief of a tribe.

Whether in a religious position or a worldly position, in every situation the existence of a ruler is necessary, since otherwise the honour, respect, family, property and life of the people and the country will not be free from danger. Thus, the existence of political organisations and their importance is among the signs of the external world, which explains that the true religion is the one whose sovereign is always miraculously living and present. If worldly protection is not possible without a worldly ruler, even though worldly affairs are comparatively easy, then it is obvious that the protection of religion is more difficult without a religious sovereign, since religious problems are more complex. Thus, this sign of the external world explains the Qur'ānic verse in which the existence of the vicegerent of God on the surface of the earth is mentioned: “O Dā'ūd! Verily We have appointed you a vicegerent in the earth, so judge between the people with justice.” (38:26).

7. Evidence of the Prophets:

It is a famous narrative that 124,000 Prophets have come from God for the guidance of people. But according to Divine wisdom and the exigency of time and space, they were not all equal in excellence and rank, as God says: “Of those messengers, We have exalted some over others.” (2:253). Thus, this excellence and rank became complete with the Holy Prophet Muhammad, and among the numerous proofs of this fact, one is mentioned by God Himself: “(O Prophet!) We sent you not but as a mercy for the people of the world.” (21:107). Thus, only the Holy Prophet, among all the Prophets, is the universal mercy and the mercy of God, and this mercy of God and the Prophet, first of all, appears in the form of guidance. This results in the fact that the Holy Prophet was the centre of guidance for the earlier and the later generations. It is a fact that the centre is in the midst of things and the Holy Prophet was between the end of the cycle of Prophethood and the

beginning of the cycle of Imāmat, and from this centre of guidance, the earlier people were guided by the Prophets and the later people, by the Imāms. Thus, it is evident that the Holy Prophet is undoubtedly the chief of the Messengers and the Guide of the paths.

Thus, it is as clear as broad daylight that the existence of a religious and spiritual head appointed by God, is necessary for the people of every age. For, had it been proper and possible in the Divine law for a group of people or the people of an age to dispense with a Divinely appointed spiritual head and instead to exalt some over others from within themselves, then this would have been possible in the case of the Prophets, who themselves are guided and the chiefs of the people, contrary to the verse 2:253, mentioned above.

In this connection if someone says that the heavenly Book is sufficient for the guidance of people, because by religious headship is only meant guidance and nothing else, it can be said that the Holy Qur'ān is definitely the final heavenly Book and according to the principles of profound wisdom, it is so unique a book of Divine guidance that *jinn* and mankind together cannot produce its like and with these attributes it was spiritually in the heavenly Books of the early communities as well, as God says: "Verily it (the Qur'ān) is in the scriptures of the early communities." (26:196). Those Books were in their own languages, but despite this when their *'ulamā'* were attempting to understand their realities and recognitions without the luminous guidance of the true guide, their attempt was abortive. Rather, they used to perpetrate the crime of belying the Messengers of God, the reasons for which were:

"When by their own efforts they could not reach the realities of the heavenly Books, they concluded according to their logic that: these

are the only meanings of the heavenly Book and more than those there is nothing beyond them”, or they concluded that “there are many meanings of the heavenly Book, but there is no one to tell us.”

In either case they belied the Prophets. In the first case, except for superficial knowledge, they considered the rest of the sciences as nothing of importance. As a result, according to them, the heavenly Books became devoid of the treasures of miraculous wisdom and simultaneously the Prophets also became devoid of the miracles of knowledge like ordinary people and in this way they belied them. In the second case, they blamed the Prophets for not making any permanent arrangement of guidance for their future communities. That is, by their own efforts of imparting knowledge they could not prepare a person to provide the sustenance of knowledge for their community and inform them of the realities and recognitions of the heavenly Books according to their right.

Thus, what God says about those who belie the Prophets, is as follows: “Those before them belied, and they have not attained (even) one tenth of what We gave them; yet they belied My messengers. How intense then was My abhorrence (of them).” (34:45).

8. Evidence of Numbers:

There are many Divine secrets in the natural agreement of the nations of the world in the basic figures or symbols of counting. These figures according to all of them, are ten which are as follows:

9	8	7	6	5	4	3	2	1	0
nine	eight	seven	six	five	four	three	two	one	zero

These figures are also called numbers, which show the quantity of things just as letters show their quality. A great difference between numbers and letters is that each of the numbers shows the quantity of a thing even on its own (without combination), but this possibility is lacking in letters. The purpose of this explanation is that in ascertaining realities, the proofs of numbers are very firm and tenable. The reason for this is that in the determination of numbers, there is certainly the hand of God, therefore, among the nations of the world, there is no disagreement in the principles of their values and calculation.

Among numbers, zero is the example of the spiritual world, because it is above quantity. That is, counting does not apply to it, because soul in itself is an indivisible substance, except when it is related to different bodies, just as zero individually does not represent any value. In fact, in any level of calculation, when it is used on its own, it negates the quantity of that level, but no doubt when it is used with another number, it represents a quantity with the help of that number. Thus it is evident that zero is the example of the spiritual world.

Zero is followed by one, which is the example of the ninth heaven, because it is the middle rank between spirituality and corporeality. That is, beyond the ninth heaven is the spiritual quality and within it is the corporeal quantity, just as before one there is zero, which is the example of the spiritual world and after one there are eight numbers which are the examples of the eight heavens within the ninth heaven, which together are called the physical world.

This explanation also shows that the superiority of one among all the things of a species is natural. Thus in the species of man as well, there is an individual, who is unique in his time in the perfection of human attributes and who naturally and miraculously

is the source of intellect and soul for the rest, just as the number one is the cause of the existence of the rest of the numbers, because the units of every number have the support of the meaning of the number one. Thus the one who is matchless in his time and whose excellence is demonstrated by the example of numbers, is the Perfect Man, i.e. the Imām of the time and this evidence of the external world confirms the evidence of the Qur’ān, which is: “(O Prophet!) Say! I exhort you about one (reality).” (34:46).

9. Evidence of Letters:

There are twenty eight letters in the Arabic alphabet. The first among them is the letter “*alif*”. The shape of “ا” is as though a sage is indicating towards the heaven with his finger. The indication of the sage consists of the following meanings:

1. Although God is everywhere, in view of His sublimity this indication to Him is permissible.
2. It means one.
3. It means straightness and truthfulness.
4. It means to draw attention towards the higher world.
5. It means priority and beginning. Thus the figure of the letter whose indication is towards such supreme realities, precedes the rest and such a letter is only “*alif*” (ا).

According to the principle that one among the things of every species is the most excellent and eminent, there is one most excellent and eminent letter among letters, too. This evidence shows that there is an individual who is the most excellent and eminent among the individuals of the species of man as well, and the indications of the letter *alif* (ا) are applicable to him as follows:

1. He makes those who obey him to merge in God.

2. He makes them aware of the reality of *tawhīd*.
3. He guides them to straightness and truthfulness.
4. He draws their attention towards the Hereafter.
5. He is the *mazhar* of the Universal Intellect, therefore he has priority and superiority over the rest of the people.

Thus this sign of the external world is like the Qur'ānic verse, which is: “And the foremost (in good deeds) are foremost (in ranks also), those are they who are nearest (to God).” (56:10-11). Thus *alif* (ا) is the example of the foremost ones, because this letter precedes other letters both in order and in its vast meanings as well.

10. Evidence of the Heavenly Books:

It is unanimously agreed by Muslims that, just as the Holy Prophet is the chief of all Prophets, so is the Book which was revealed to him, the most exalted, perfect and comprehensive of all the heavenly Books. Thus, from the treasure of the heavenly Book too, it is established that the superiority of one thing among the things of a species is but natural. It is thus obvious that the same principle also dominates the human species. That is, among all human beings, one is the most exalted and eminent and he is the Imām of the time and the true Guide. He is the means of guidance and the fountainhead of knowledge and wisdom like the Qur'ān. Rather, he himself is the living soul of the Qur'ān and its light. And this is one of the greatest miracles of the Holy Prophet, that there is always the living light in this world together with his Book. This sign of the external world testifies to the Qur'ānic verse in which there is the mention of the evidence of the truthfulness of his messengership and Prophethood on the one hand, and on the other, the necessity of the existence of a person who has the knowledge of the heavenly Book in every age, and the verse is: “(O Prophet!)

Say! Allāh is sufficient as witness between me and you and he who has the knowledge of the (heavenly) Book.” (13:43)

The above-mentioned verse refers to the wisdom in Islamic law that in every important matter, two reliable and just witnesses, who have seen the whole matter with their own eyes, are appointed. Thus the first witness of the extremely great event of the messengership of the Holy Prophet was God Himself and the second witness was the light of God and the Prophet, who was present during the appearance of all those great spiritual events which happened to him from the cave of *Hirā* to the place of *mi^crāj* and from *mi^crāj* to the last breath, and that holy light was in the personality of Mawlānā Murtaẓā ^cAlī (a.s.) and that light is still living and present in the attire of the Imām of the time. This wisdom is clear from this verse, because if there are still deniers of the messengership of the Holy Prophet in this world, then why should there not be two witnesses of it as well? It is evident that the Imām of the time is the light of Mawlānā Murtaẓā ^cAlī and the same light is the soul of the Qur’ān, in which are all the sciences of the Qur’ān, consisting of the signs and symbols of luminous concepts, pure imagination, spiritual allegories, voices without tongue and perfect words.

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In short, the things of the universe and existents are found in different species and divisions and from among them, only one is most excellent and exalted, such as among all things only animal, including man, is most exalted, then the rest are divided into sub-divisions, and from each of those divisions and sub-divisions as well, only one is the most excellent. For instance, among creatures animal is a major division, and it is further divided into many species, among which the human species is the most exalted and excellent, whose example is found in the following division of things:

1. Among the heavenly Books, the Qur'ān is the most excellent, and the most excellent from its *sūrahs* is the *Sūratu'l-Fātiḥah*, which is in the position of *Ummu'l-Kitāb*, the Mother of the Book.
2. Among all buildings, mosques and houses of worship are the most excellent and among them the *Ka'bah* is the most excellent, because God has specifically called it "My House" (2:125; 22:26).
3. Ramadan among all months is the most excellent and among its thirty days the night of power (*shab-i qadr*) is the most excellent.
4. Among stones the most excellent are gems and among gems, the ruby.
5. Among quadruped animals, the most excellent are those whose flesh is lawful to eat, and among them the most excellent is the camel.
6. The most excellent among seeds are grains and among them wheat.
7. The most excellent among trees are fruit-bearing ones and among them the palm tree is the best.
8. The most excellent among flowers are the fragrant ones, and among them the rose.
9. The most excellent among minerals are metals and among them, gold.
10. The most excellent among the things which cover the animal body, such as wool, hair, fur, feathers, is the human dress and among human dress, the silken dress.
11. The most excellent among the fragrances are perfumes, and among them musk.
12. The most excellent of the internal organs of man are heart, brain, liver, lungs, gall bladder, spleen and kidneys and among them the heart.

13. The most excellent among the external organs are those which are the centres of the senses and among them the eyes.
14. The most excellent among the organs with fingers are the two hands and among them the right hand.
15. The most excellent among the fingers of hands are those of the right hand and among them the thumb.
16. The most excellent among the inner faculties of man are the rational faculties and among them is the faculty of remembrance, because spiritual miracles are hidden in it and all other faculties are nourished by it.

Thus, it is evident that the universe and existents exist under the principle of excellence. According to this principle, first of all God selected Ḥaẓrat Ādam for the sake of Prophethood and Imāmat and this chain (of selection) continued in the progeny of Ḥaẓrat Ādam till Ḥaẓrat Nūḥ and in his progeny till Ḥaẓrat Ibrāhīm, in his progeny till the Holy Prophet and with the Holy Prophet the chain of Prophethood came to an end, but the chain of Imāmat continued and will continue in his holy progeny till the Day of Resurrection, as God says: “We gave to Ibrāhīm’s progeny the (inheritance of) Book and Wisdom (till Resurrection) and We gave them a great kingdom.” (4:54).

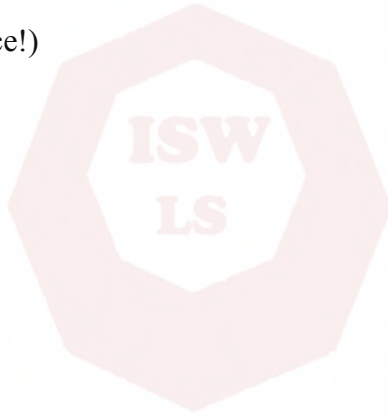
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Thus, according to this verse the excellence of the progeny of Ibrāhīm, i.e. the progeny of Muhammad (s.a.s.) is clear. That is, one can attain the *ta’wil* and wisdom of the heavenly Book only through them till the Resurrection and by virtue of this, they possess the great kingdom of spirituality. Since the *ta’wil* and wisdom of the heavenly Book is necessary forever, therefore the Imām from the family of Ibrāhīm (a.s.) and Muhammad (s.a.s.) is always living and present in this world. Since the independent sovereign can only be one, therefore, the permanent Imām who is the king of religion is one, and who, in the cycle of Prophethood, is

apparently in the position of the *wazir* of the spiritual king, as was Mawlānā Murtaẓā ʿAlī in the time of the Holy Prophet, who was the king of religion.

By Divine grace and favour, the “Principle of Excellence” has been explained for the deserving *muʿmins*.

Waʿs-salām! (Peace!)



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Manqabat-i Nūr-i Imāmat (Glorification of the Light of Imāmat)

(Rhymed in English by Sara Punja)

1. *Question* After our beloved Prophet
 Who became our Guide?
Answer Ali, the chosen one who
 Fights on Allāh's side.
2. *Question* Why did God call ʿAlī
 The Manifest Imām?
Answer To guide us on the right path
 And keep us safe from harm.
3. *Question* Who was chosen at *Ghadir*,
 Who did Allāh find?
Answer Ali, the Prophet's successor
 The very best of mankind.
4. *Question* Who carries our religion's flag,
 Who leads the spiritual fight?
Answer Ali, the consistent attacker
 And keeper of the Light.
5. *Question* After God and His Apostle,
 Who must we obey?
Answer Our Imām, the Light of God,
 Judge of the very last day.
6. *Question* Who was so brave in battle,
 Whose mount was known as *Duldul*?
Answer ʿAlī, the sovereign of men,

Commander of the faithful.

7. *Question*

When did the holy Light
Of our Imām first arise?

Answer

At the beginning of time
From Allāh, the Wise.

8. *Question*

Who is the keeper of all knowledge,
Who holds the key?

Answer

The Imām of the right path
°Alī, and only he.

9. *Question*

Who is the door to religion?
Tell me O wise one!

Answer

°Alī, the pure Light
More glorious than the sun.

10. *Question*

When did the chain
of the Light begin?

Answer

When Ādam was chosen
To save man from sin.

11. *Question*

Why did all the angels
to Ādam prostrate?

Answer

Because the Light was in Ādam,
As in °Alī, the great.

12. *Question*

Who is the Apostle's soul,
And soldier on Allāh's side?

Answer

King of the kingdom of devotion
°Alī, our beloved guide.

13. *Question* Indeed he is the one
But where can he be found?
Answer Seen with inner eye,
When your heart is sound.
14. *Question* Who has been chosen,
Who bears the Throne Divine?
Answer The Light of the Imām,
Allāh's holy sign.
15. *Question* Who wears God's ring,
With the gem of wisdom?
Answer Our holy Imām that
Rules religion's kingdom.
16. *Question* Tell me, what is it
That surrounds everything?
Answer The essence of Imāmat
Our religion's king.
17. *Question* Is there an everlasting lamp
That shines a perfect light?
Answer Yes, the Light of Imāmat
That illumines inner sight.
18. *Question* O Naṣīr! Who says our Imām
is very far from here?
Answer Yes, but only physically
For in my heart he's near.

Thank You for your Co-operation

God says in verse (5:2): “Help one another in (deeds of) goodness and piety.” This verse shows that mutual help or co-operation in deeds of goodness and piety is among the necessary duties of religion. However, the question may arise: What is the greatest goodness and the greatest piety, in co-operating with which *mu'mins* can attain the greatest reward?

The simple and easy answer is that the greatest goodness is that which encompasses all goodnesses and the greatest piety is that which encompasses all pieties and such goodness and piety is only knowledge, as God says in verse (6:80): “My Lord includes all things in knowledge. Will you not then be mindful?”

Thus, it is evident that the greatest goodness and the greatest piety is service to religious knowledge and the co-operation of *mu'mins* in this accrues the greatest reward. Since it is knowledge that enables us to distinguish between good and evil, then one must do good for oneself and others and avoid evil. It is only knowledge which is an unlimited and ever-reaching wealth from which every individual in religion and nation can receive an ample share in the present as well as in the future. In short, knowledge is the mercy of God, in which are hidden religious and worldly success, eminence and happiness.

Abundant thanks to Almighty God, that most members of the community who love knowledge and progress, render every kind of co-operation in reviving and disseminating knowledge. A great number of them are in almost all the places of the valley of Hunza and areas of Gilgit Agency, and among them those in Oshikhand and Danyūr are specifically notable, as are those in Nomal and

Rahimabad. There are many such members in Puniyāl, Ishkoman, Gopis and Yasin, who appreciate the importance of spreading knowledge, such as my friend Faqīr-i Yasīn, Khalīfah Muhammad Abād Sahib and particularly those dear young *wā'izīn*, who are now acquiring knowledge in the centre of learning, in Karachi.

In Gilgit, there was the late *al-wā'iz* Prince Sultan Khan, who, through his sweet moving speech, encouraged this servant of the *jamā'at* at several times. There are other friends, whose happiness of religious and spiritual friendship invigorates my heart and mind.

Besides those in Oshikhand and Danyūr, there are many true *mu'mins* and my dear students in Nomal and Rahimabad, and the hope of pleasing them has created a special kind of awareness in me.

Similarly, there are true *Ismā'īlīs* in Khizrabad, Husayanabad, Khanabad and Nasirabad, and when I am among them, a new light of faith and sincerity enters my heart and mind and a fresh zeal to serve knowledge is created in me.

The true *mu'minin* and some selected students of mine from upper and lower Murtazabad have highly impressed me by their perfect sincerity and love. They and some *'azizān* in other places are such that their spiritual and material powers are rendering service to knowledge in my disguise.

The *mu'mins* of Hasanabad are very sincere and faithful. Some very distinguished personalities, who help us in many ways, have been born in this fortunate village.

I am overjoyed by the mention of [°]Aliabad, the greatest reason for this being that by the grace of the blessed name of [°]Alī, it is a

village which has no match in religious unity and harmony. The learned people there are always trying to increase their knowledge. The social workers there never get tired of serving the community and faith; the teachers impart knowledge to the boys and girls very diligently, and the craftsmen and other members who participate in the constructions of communal buildings are exemplary. Undoubtedly, °Aliabad is not only the strength of my arm, it has also protected and helped every *sayyid*, every religious scholar, every *faqir* and every servant of religion.

The Ismā°ilī *jamā°at* of Dorkhand is also progressing. Its greatest good fortune is that some of the youth have acquired higher education, and they will render meritorious service in the future, not only for the progress of the village, but also for the entire community and faith and so enhance the status of the country and nation. I have had several formal religious discourses with the *jamā°at*. They are very intelligent, sagacious and judicious and they respect their °ulamā°.

As for Haydarabad, my feeble body is constituted from its elements - I am indebted to its favours. There is no doubt that the Ismā°ilī *jamā°at* of Haydarabad has also progressed in religion and communal matters to a great extent. The members of the *jamā°at* are very sincere and religious and their workers and volunteers have demonstrated great diligence to set examples of useful deeds.

The greatest characteristic of the Ismā°ilis of Ganish and Garalt is that they are firm in their faith. By their God-given capability, they know the principle of question-and-answer about religious issues very well. I have had the honour to benefit from their zeal of faith.

Baltit is the religious and worldly centre of Hunza state, where there are many officials and responsible dignitaries. In addition,

the population of Baltit is quite dense and therefore its progress is natural. Altogether, there are eight *jamā'at khānahs* and I have had the good fortune of going to most of them and have experienced the reflection and comprehensive sincerity and certainty in my heart from the light of faith of many *mu'mins*. I have many relatives and friends there who have continued to help me in my service to knowledge.

The *Ismā'ilīs* of Altit are extremely strong in religious beliefs and by the grace of God, some '*ulamā'*' have developed there. Some youth have also progressed in secular education. I have had discourses with the learned members of the *jamā'at* several times and have been extremely happy with their intelligence. They discuss with great solemnity and manners. I have many spiritual friends in Altit and their friendship gives me great spiritual satisfaction.

The *jamā'at* of Ahmadabad also is praiseworthy. Fortunately, I have had the honour of participating in a vigil (*shab-bidārī*) and doing '*ibādat*' with them. I was highly enraptured by the sweet voice of some melodious reciters of *qaṣā'id* and I was very impressed by the *jamā'at's* firmness in religion.

Gulmit is the capital of the Gojal area and the *jamā'at* there is unique in the fulfilment of religious practices. The hearts of the *Ismā'ilīs* of Gojal are replete with sincerity and love for religion. The *jamā'ats* of Gulmit, Husayni, Fasu, Khybar, Murkhon and upper and lower Sost are all extremely firm in religion and very affable. Recently the additional virtue of effacement in '*ibādat*' and Divine remembrance has been observed in the *jamā'ats* of Murkhon, upper and lower Sost and Khudabad.

The spiritual events of sincere and true *mu'mins* of Misgar are truly amazing and astonishing as a result of their religious zeal and *zīkr-ū 'ibādat*. I was lucky that on different occasions, I lived with the *jamā'at* of Misgar for months and weeks with a collective duration of at least three thousand hours. It is true that I have seen their ever increasing prosperity and success in religion each time, and particularly this year!

This time the educated members of the *jamā'at* presented an address to me, which has given me tremendous courage and from its content and literary ability, it can be estimated that a star of knowledge and letters has risen at Misgar. A thousand copies of this booklet is among the fruits of the admirable help of the true Ismā'īlī *jamā'at* of Misgar. I expressed my gratitude to them for their far-reaching religious service and acknowledge with heart and soul that the educated and the entire true Ismā'īlī *jamā'at* of Misgar has always helped Khānah-yi Hikmat and Idārah-yi 'Ārif.

There is no doubt that for the sake of new spiritual experiments, special *majlis* of loud *zīkr* (*zīkr-i jalī*) are held in Murtazabad, Oshikhandas and other places. Sometimes a fortunate *mu'min* is seen intoxicated or shivering in humility due to Divine remembrance even in ordinary spiritual *majālis*, but the way the true *mu'mins* of Misgar have naturally and miraculously demonstrated ardour and effacement is so inspiring and memorable that, God forbid, even if I try to forget, it will not be possible to do so.

The Ismā'īlīs of Chitral have also made much progress both in a national and a communal sense. They have established educational and other organisations and have also opened branches of health centres. They are extremely religious and sincere and their workers are endowed with high ambition and courage. I have many friends

among the Ismā'īlīs of Chitral, who have encouraged and helped me in every respect.

I have some special friends among the Ismā'īlīs of Rawalpindi and Sargodha, who have always helped me in my service to knowledge and I am proud of and happy with their friendship.

There are many of my students and friends among the Ismā'īlīs of Karachi, who have helped me in many ways. Educated and progressive members of the *jamā'at* are very dear to me. Their friendship and love always give me happiness, which mostly helps and supports me in my work.

Wa's-salām (Peace).

Yours sincerely,

Naşir Hunzai,

7 Zu'l-Qa'dah, 1387/7th February, 1968.

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

In the name of Allāh, the Beneficent, the Merciful

Address

Highly respected [°]Allāmah Naṣīr al-Dīn Naṣīr Hunzai Ṣāhib,

Yā [°]Alī Madad!

Sir! We are very grateful to you that, despite your numerous pre-occupations, you kindly spared your precious time and graced us for the sake of the service of the holy faith of Mawlānā Ḥāẓir Imām and for religious and worldly guidance and betterment of the community. You blessed us with your inspiring companionship and showed us the path of salvation in a short time. Sir! You have been rendering these religious services for a long time. It has been a distinctive sign of yours to bid farewell to colourful worldly pleasures and to devote yourself as a torch light of the path, to show the way of salvation to the entire Ismā[°]ilī world. It is true that closeness to God provides precious delight to the heart and eyes, but how can one attain it? For ignorant people, it is an insoluble problem, which can be solved only by the enlightening sermons and exhortations of an [°]ārif with knowledge and good deeds. That is, to expose the magic-like deceptions of the world, to create discernment between good and bad and to teach one to walk on the path of purification of the soul, is the work of an [°]ārif who acts upon what he says and whose heart is enlightened.

Thanks to God that in these difficulties, we are blessed with the presence of an [°]ālim and an [°]ārif at home; due to his attributes of *darwishī* we are brought to the light of *mā[°]rifat* from the darkness of ignorance and we feel that light spreading to the corners of our hearts and minds. Your sweet speech which is based on *ḥaqīqat* and *mā[°]rifat* creates a sacred and pure happiness by striking the

subtle notes of our souls and from the touching way of your conversation, springs of wisdom gush forth, and by looking at your soul-nourishing state, we spontaneously remember the verse of Iqbāl:

*Nigāh buland, sukhan dil-nawāz, jān pur-sūz
Yahī hay rakht-i safar mīr-i kārwān ke liyay.*

His glance is exalted, speech soothing and soul full of ardour,
This is the baggage of the leader of the caravan.

Looking at this Divine grace, we yearn to sacrifice ourselves a thousand times for His self-sufficiency, that He wants to shelter us, the ones entangled in the mud of sins, under the luminous skirt of His infinite mercy, that He has chosen for us a doctor who does not have a match among the doctors of the present time, as a poet says:

*Ahl-i nazar, ahl-i kamāl, ahl-i qalam ham jayse
Dhūnd kay tum daykh lo dunyā men kahān miltay hayn!*

People with vision, skill and letters like us,
Try to find them. Where can you find them?

Knowledge for a united humanity

May Mawlānā Ḥāzīr Imām grant you the reward of this service in both the worlds. Truly, as a renowned religious *faqir* you do not spare your life, and you bear difficulties in the service of the sovereign of both worlds. Respected Sir, these services for religion and community befit your status. Congratulations! You are blessed from the time of birth until the present!

Respected Sir! Why are the lines of sadness spreading on our faces? Why do our souls grieve despite making the beautiful abodes of spiritual spring in the desolate corners of this world?

Why do our hearts illumined with the light of faith, feel dim? Why do our goblets brimful with happiness, overflow with the grief of sadness? Is it because our great benefactor, after enabling us to walk on the right path, is going to another town to illumine them with the light of knowledge and to remove the darkness of ignorance and we cannot bear his separation and therefore we are sad? No. We should not be sad, rather we should kiss with affection and devotion the faith-increasing waves of religious light! O the great chief of our caravan! You must go to show the straight path and the destination to those others like us! But please, do not forget to take care of this caravan which is travelling towards the destination!

*Yeh tamannā hay kih āyay āp lākhōn bār yūn
Jhūm kar ātā hay jaysā māh-i khandān māh ba māh.*

This is our desire that you may come like this a million times
As the smiling moon returns and comes from month to month.

Finally, the *jamā'at*, raising their hands in the Divine court, prays that may Mawlānā Ḥāzīr Imām exalt you in both the religion and the world. May he prosper you and protect you from all types of trouble, may his glance of mercy always be upon you and may he always grant you his physical and spiritual *didār*! Āmīn!

Residents of Misgar,
Hunza State,
27th August, 1967.



‘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 Diwān 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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