

Psalms of Lovers



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Psalms of Lovers

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A New Example of Service for Knowledge

Those fortunate and pure souls who remain always immersed in the ocean of love of True Mawlā are certainly blessed with Divine grace and luminous guidance. Thus my *ʿazīzān*, Zahir Lalani, Eshrat Rumi and Rubina Barolia, Record Officers, helped me to spread this dining table of knowledge on Friday, 4th February, 1994, when Eshrat Rumi and Zahir Lalani got married. Thus, this book is a perennial dining Table of superb and fine delicacies spread on this blessed occasion. In this sense it is called “A New Example of Service for Knowledge”. Let us humbly pray that may the Benevolent Lord bestow His favours in religion and the world, on all those *ʿazīzes* who are spreading the illumination of the light of knowledge.

N. N. (Ḥubb-i ʿAlī) Hunzai

Karachi

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Preface

1. In the name Allāh, the Beneficent, the Merciful. “The seven heavens and the earth, and all that is in them, celebrate His purity (*tusabbihū*), there is not a single thing but it celebrates His purity with His Praise (*Hamd*), but you do not understand their celebration of (His) purity (*tasbiḥ*). Verily, He is forbearing, forgiving” (17:44).

2. How does everything celebrate Allāh’s purity, or do His *tasbiḥ*? Does this happen at one place or at several places? Does everything without life and intellect do His *ḥamdiyah tasbiḥ* (celebration of His purity with *Hamd*) by itself or by representation? Suppose that everything celebrates His *tasbiḥ* by itself, it is then necessary to ask whether such a *tasbiḥ* is with or without knowledge and recognition. By the grace of God, the answer to many such questions is contained in this book. A timely question is that, according to the law of *tasbiḥ* of the above-mentioned verse, does music also do (His) *tasbiḥ* with His *Hamd* or not? It is obvious that no sensible person will answer in the negative.

3. In the cycle of Prophethood, all Prophets together are like a living and Speaking Book of God and every Prophet in that book represents a chapter, and whatever was in that chapter is to be found in the Glorious Qur’ān and other heavenly Scriptures which are for the sake of guidance. Thus Ḥaẓrat Dā’ūd is that chapter of the Book of Prophethood in which, together with other important subjects, the subject of sacred music is dealt with, and the importance, benefit and attraction of it is such, that when demonstrated by Ḥaẓrat Dā’ūd, in order to participate and hymn

with this musical *tasbīh*, the souls of minerals, vegetables, animals as well as human souls and angels gather together. And when it appears from the *Ṣūr* of Isrāfil, the souls of the alive and the dead run towards it willingly or unwillingly. This shows the tremendous power of Divine love which can be called the invincible power of the One, the Overwhelming (40:16), which is hidden in sacred music.

4. What has been said above may cause surprise or one may ask how did vegetables and animals participate in the Divine melodies of Ḥazrat Dā'ūd, when the Wise Qur'ān mentions only the participation of mountains? Further in the related verses (21:79; 34:10; 38:18) where are the human beings and angels mentioned? The answer is that every statement of the Holy Qur'ān is full of wisdom, comprehension and terseness, for as God says in verse (21:79): “And We subdued the mountains (and all their things, namely, vegetables and animals) so that they may do *tasbīh* (together with their wood and animals) and the birds (i.e. human souls and angels) also (do *tasbīh*)”. Note that the physical birds are mentioned with mountains and wild animals.

5. The question whether Ḥazrat Dā'ūd was a Prophet or Imām is very important for the sake of knowledge and recognition. The correct answer to this question is that, in *zāhir* he was a Prophet and in *bāṭin* he was an entrusted (*mustawda*^c) Imām. Since the main purpose (of the teachings of the Qur'ān) is the recognition of the Imām, so every representative story and every representative verse is about the light of Imāmat. One of the Qur'ānic proofs of Ḥazrat Dā'ūd's Imāmat is: “And We taught him the art of making coats of mail (*ibdā'i* shirts) for you, that they might protect you in spiritual war; will you then be grateful?” (21:80).

6. God willing, in order to attain blessings (*barakāt*) this book is given the name “*Zabur-i ‘Ashiqin*” or “Psalms of Lovers”. The word *zabūr* means an angel; a group; writing; a book; the Psalms of Ḥazrat Dā’ūd. A few years back a great friend named a book of supplications (*kitab-i munajat*) “*Zabur-i Qiyamat* (Psalms of Resurrection)”. In short, if our intention in this work is based on goodness and well-wishing, then by the command of God this service of knowledge will prove to be useful to all. For the real well-wishing and the supreme service is that which is in the interests of all. Thus the main subject of this book is heavenly love, the possibility and initial capacity for which, everyone is endowed with. This capacity resembles the initial spark which comes from a flint or firewood. Now, if there is a special kind of knowledge and wisdom to sustain and develop it, then by the help of God it should be availed to all.

7. My interest in music is not recent, but has been there since childhood. In the area where I was born, there were two kinds of music in vogue, the secular and the religious. In secular music there were the following instruments: an oboe (*sunray*), a large drum and kettle drums. In addition, the oboist used to have two more instruments, the flute (*nay*) and the flageolet (*tutek*). Further, for personal amusement they also used to play a *sitar*. In religious or sacred music only two instruments are in vogue, which are the *daf* and the *rubāb*. I have carefully observed assemblies of both secular and religious music and the players and their instruments and have drawn some useful conclusions. For instance, the people of the world appear to be extremely happy with worldly music and most of them dance in their traditional way and undoubtedly feel great delight and pleasure from this physical movement.

8. What weapon other than sacred music could have been effective in checking the influence of this worldly music?

Therefore, with spiritual *ta'yid* of the holy and exalted Imām, the wisdom-filled praise of the light of Imāmat was composed in the vernacular language, in which the dagger of love works automatically and it was this love which conquered the whole area. Some of the examples of the condition which prevailed prior to this are:

To compose and propagate mundane love songs, which apart from being devoid of the rules of poetry and ruinous to the character, was uncivilized and full of contempt for the husband of the unfaithful wife and often abusive; playing the flute or flageolet on the roof of a house; passing through a lane of the village playing musical instruments, etc. The actions of some of the youth were such that decent people did not like it, but since there was no effective way of preventing them, they had become widespread.

9. There are two well-known methods used to cure diseases: allopathy and homeopathy. Thus, to cure the above-mentioned disease the method of homeopathy is used, i.e. the poems in praise of my Mawlā have eroded mundane songs and the sacred music of the *daf* and the *rubāb* has effaced worldly music. There is no doubt that this act is also the *jihād* of knowledge and in this large army those who are in the position of generals work like soldiers, for their elegant and magnificent uniforms and insignia are not external, they are *ibdā'ī* shirts and paradisiacal attire.

10. This preface remains incomplete without the mention of heavenly love. However, the question is that since there are many treasures of love in the Holy Qur'ān, to which one should we have recourse? In this regard the heart says that we should have recourse to the treasure of *Khalil* and explain some wisdoms from it. *Khalil* means: (1) *darwīsh* (2) sincere friend. But what kind of sincere friend? A lover (*ḥabīb*, *muḥibb*, *ʿāshiq*), and such a lover that he

does not spare any sacrifice in the path of God, including that of his beloved son. Such exalted attributes belonged to Ḥaẓrat Ibrahim, the *khalīl* of Allāh, who was made the Imām of all people by God (2:124) and therefore, the Wise Qur’ān mentions him as a model of guidance and of how he, in his spiritual journey, passed through the higher ranks (star, moon and sun, 6:76-79) and reached the oneness of God.

11. It is the holy and exalted Imām who is the subject of love, because it is he who is the face of God and it is a clear fact that his luminous face is the fountainhead of love. And there is no doubt that by reference to Ḥaẓrat Ibrahim, the Imām of every time is the luminous face of God, namely, *ṣūrat-i raḥmān*. This is why according to one special *ta’wīl*, Ḥaẓrat Ibrahim, *khalīlu’llāh*, said: I make my face the representative face of God and this is the final *tawḥīd* and absolute annihilation (6:79).

12. In the *sūrah* of *Raḥmān* intellectual annihilation is mentioned where God’s face is mentioned (55:26-28), then are mentioned His majesty and benevolence and all His bounties. The precious allusion and wisdom of this is that when a successful lover attains the holy *didār* of his Lord at the place of the renewal of *azal* and *abad*, there he also has the practical experience and observation of *fanā’ fi’llāh* (annihilation in God) and *baqā’ bi’llāh* (survival with God) and the doors of inner bounties are opened to him.

13. The treasure of the Divine secrets which is mentioned in the sacred *Ḥadīṣ*: “I was a hidden treasure”, is also attained after the rank of *fanā’*. Also the Divine promise of the other sacred *Ḥadīṣ*: “O the child of Adam! Obey Me! I will make you like Me ...”, is also fulfilled at this place. Also study carefully the exalted saying of Ḥaẓrat Imām al-Bāqir: “Whatever is said about Allāh is about us, and whatever is said about us is about the advanced ones

from among our *Shi'ah*". And the final *ta'wil* of this hidden treasure is Monoreality which is among the luminous revolutionary teachings of Ḥaḏrat Mawlānā Sultan Muḥammad Shāh, *ṣalawātu'llahi 'alayhi wa-salāmuhu*.

14. In this age where there is the plenitude and progress of physical sciences and scarcity of spiritual ones, it is possible for some of our brothers in religion to doubt religious tradition. It is therefore incumbent on us to help them and provide answers in the light of knowledge and recognition (*ma'rifat*), for those unasked questions which they have. *Al-ḥamdu li'llāh!* this work is done with zeal of well-wishing and not as a matter of contention with anyone.

15. I wish to ask a question here as an example: When does a doubt about something concerning religion occur to a *mu'min*? The answer is: When there is lack of *zīkr* and *'ibādat*, when there is no knowledge and recognition, when the love for Mawlā is lost, when there is the influence of other people's discourses, when the sacred *farmān* of the spiritual father is not put into practice and when there is lack of awareness that doubt is as unlawful as the blood of sheep.

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It should be remembered that certainty is opposite to doubt. Had doubt been an insignificant evil and had its scope not been vast, then there would not have been such a vast ocean of the knowledge of certainty, *'ilmu'l yaqīn* for its removal. It should also be remembered that doubts and ambiguities which are opposite to the knowledge of certainty are the most dangerous ones.

16. My faith, conviction and experience of *ma'rifat* show that according to "Light upon light" (24:35) in the sacred sanctuary, namely, the enclosure of luminosity of the *Imām-i mubīn*, all,

including Ḥaẓrat Dā'ūd, are included. Thus all our colleagues, who are the army of knowledge as well as the army of Isrāfil, are very pleased and in the state of this overflowing happiness is hidden a subtle unexpressed gratitude that, in His infinite mercy God has attached us to the holy hem of the Imām of the time, in the illumination of whose luminous guidance we have received every kind of bounty. And one extremely great bounty is that heavenly love has also enabled us to smell the fragrance of origin, namely, the spiritual psalms of Ḥaẓrat Dā'ūd, in whose intoxication, we have named our poems *Zabūr-i 'Āshiqīn* or Psalms of Lovers. This name of the book is as a representation.

17. In this preface I remember all those dear friends who sing Ḥaẓrat *Shāh-i wilāyat's* praise and recite his *manqabat*. When the real Supreme Name (*ism-i a'zam*) is ever-living and is the Imām of the time, then the praise of the true Imām is in fact the praise of Almighty God, for as it is said in the Holy Qur'ān: “And to Allāh belong all beautiful names; so call on Him by them” (7:180). That is, when the door of spirituality opens and there are the manifestations of the light of Imām from the beginning to the end, then one will realize how inestimably beautiful the Imām of the time is and who is Allāh's Supreme Name. In this verse there is a great invitation to love and ecstasy (*junūn*).

18. In my view, this book is more precious than treasures of gold and silver and of rubies and pearls, and therefore, I have included it in the “*Jashn-i Khidmat-i 'Ilmi*” - “Jubilee of the Service of Knowledge”, and congratulate all my friends from the depth of my heart on completing this lovely book. Please accept it. And I would like to kiss the hand of every one of you and gather all of you to dwell in my heart. *Āmīn!*

A Burushaski verse:

*Muṣṭafaa ke Murtazaa ugarum ta'aman no bilum
Cok miyaarar diimi leekin taazah hak tan tan esal*

Among the sacred foods of Ḥazrat Muḥammad Mustafa and Ḥazrat °Alī-yi Murtaẓā was one kept as *tabarruk*, which we have now received after a long time; but look at the great miracle that this blessed food is still fresh and steaming hot and not the slightest change has taken place in it. Praise be to Allāh, the Lord of the worlds!

N.N. (Ḥubb-i °Alī) Hunzai,
Karachi,
Saturday, 9 Ramadan, 1414/20, February, 1994.

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Some Traditions

Mawlānā Shāh Muḥammad Phulwārwi in his book “Islam awr Musīqī” has mentioned on p.38 the following Tradition from Ḥaẓrat °Ā’ishāh:

The Holy Prophet (addressing Ḥaẓrat °Ā’ishāh) said about a female orphan who was with her: What happened to such and such a female orphan? I said: We conveyed her to her husband: He said: Did you send with her a woman to beat the *daf* and sing? I said: What should she say? He said: She should say:

We came to you, we came to you; So you greet us, we greet you
Had there not been the red gold; Nobody would have alighted in
your valley;
Had there not been tawny wheat; Your maidens would not have
been well-shaped.

Similarly, it is narrated from Rubayya^c bint Mu^cawwiz in *Bukhārī*, *Abu Dā’ūd* and *Tirmizī* that she said: “When the marriage was consummated with me, the Holy Prophet entered my house and sat on my bed. Some of our girls started to play the *daf* and invoke their fathers who were killed in the battle of Badr. Then one of them said: “Among us is a Prophet who knows what is going to happen tomorrow”. He told her: Leave this and say what you were saying.

There is another Tradition from Ḥaẓrat °Ā’ishāh in the same book. She says: The Holy Prophet entered my house while there were two girls with me singing the song of Bu^cas. He lay on his side on the bed and turned his face and (Ḥaẓrat) Abu Bakr entered and chiding me said: The pipe of Satan in the presence of the Prophet!

The Holy Prophet turned to him and said: Let them continue....
And this was on the day of ^c*id*.

In the same book it is mentioned that it was common knowledge that when the Prophet arrived in Madinah on the occasion of *hijrah* (migration), the women of Madinah playing on the *daf*, sang this song:

Tala^c a'l-badru^c alaynā Min saniiyyāti'l-wadā^c
Wajaba'sh-shukru^c alaynā Mā da^c ā li'llāhi dā^c
Ayyuha'l-mab^c ūsu finā Ji'ta bi'l-amri'l-mutā^c

The moon has risen upon us; From the hills of Wadā^c
Gratitude is obligatory upon us; So long as an inviter invites
towards God,
O the one sent among us; You have brought the religion which
has to be obeyed.

On p.41 Jawhari Tantawi is quoted. He says:

“And as for music, in it are explained the laws of melodies and tunes and their effect on the souls of the listeners, a clear effect which resembles that which the medicinal roots have on animal bodies. And books are compiled on it by Abu Nasr al-Fārābī, Ibn Sīnā (particularly Kitābu'sh-Shifā'), Safiyu'd-Dīn ^cAbdu'l-Mu'min, Sabit bin Qarrah as-Sabi' and Abul-Wafā' al-Juzjani. And the benefit of this science sometimes is the expansion of the souls and their moderation and strengthening and sometimes their contraction. As for the first, it is in festivities, battles and curing sick people and by which is demonstrated generosity, bravery and such things. As for the second benefit, it is in obsequies and worship houses; it pulls away the souls from this world and moves

them to their origin and they think about the consequences”.
(Tafsir al-Tantawi, vol.I, p.174).



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Mention of Music in the Rasā'il of Ikhwānu'ş-Şafā'

1. **Introduction to the Rasā'il:** *Rasā'il of Ikhwānu'ş-Şafā' and Khullānu'l-Wafā'* is that world renowned encyclopaedia of diverse sciences which has no precedence. This pleasant book is written according to the exigencies of time and space by the command and perfect guidance of Ḥaẓrat Mawlānā Imām Taqī Muḥammad, *şalawātu'llāh 'alayhi wa salāmu*. This is in fact the greatest encyclopaedia of the contemporary sciences of that time. It consists of four volumes which contain 52 epistles and the last of which contains the gist of them all. It is important to realise how extensively this unique treasure of knowledge and wisdom is known and how many great scholars have taken interest in it and into how many great languages it has been translated. In this connection see *Jāmi'atu'l-Jāmi'ah*, the last epistle of the encyclopaedia edited by 'Arif Tāmir and published separately.

2. **Meaning of Ikhwānu'ş-Şafā' wa-Khullānu'l-Wafā':** It means the sincere brothers and faithful friends. This is the venerated name of the pure, miraculous and special *Jamā'at* who compiled this precious encyclopaedia according to the command and guidance of the Imām of the time. In this wisdom-filled name there is also a subtle allusion to the Ismā'īlī *Jamā'at*. The names of four *dā'is* are prominent in writing this book. They are: 'Abdu'llāh ibn Hamdan, 'Abdu'llāh b. Sa'id, 'Abdu'llāh b. Maymun and 'Abdu'llāh b. Mubarak.

3. **Fifth Epistle on Music:** After the introduction to this epistle, there are fourteen sections and each section is a complete essay and has 59 pages. The epistle is full of sciences and arts, marvels and wonders and inner secrets related to music. The details and information in it are really amazing. I am sure that there

is not a single fundamental question regarding music which has not been answered. For instance:

- a) Who invented music? Was he an ordinary person or a sage? If he was a sage, what according to him was the purpose of this art?
- (b) Real wisdom is in the hand of God, because it is He Who in the true sense is wise. In this case has He, the Wise, given this wisdom (of invention) to a metaphorical sage?
- (c) What wisdom is there in Ḥaẓrat Dā'ūd reciting his heavenly book, the Psalms with music?
- (d) Is it true that many kinds of diseases can be cured through music? You need to study the above-mentioned epistle for the answers to such questions.

4. **Melodies in the Movements of Spheres:** In the seventh section it is established through bright proofs that the *tasbiḥ* which is in the movements of the spheres is in the form of sacred melodies, of which an ordinary example can be given from the melody of lute. The people of the heavens have pleasure and delight from these melodies and the nature of their own *zīkr* and *'ibādat* in which they are constantly engaged is similar to this. And their melodious *tasbiḥ* is even sweeter than the recitation of Psalms by Ḥaẓrat Dā'ūd.

5. **Wisdom of Rawḥ and Rayḥān:** God says in verses (56:88-8): “Then, if he is one of those who are drawn near (*muqarrabīn*) (to Allāh), (there is for him) rest, aromatic flowers and a garden of bliss”. It should be noted that *rūḥ* (soul), *rawḥ*, *rīḥ* (air) and *rayḥān* are from the same root and therefore, they share a common meaning. That is, each of them has the meaning of these four words. For instance, the word *rūḥ* has the meanings of alive, comfort, air and aroma. Thus where *rūḥ* has the meaning of air, there it is melody and the *ṣūr* of Isrāfil also, because the music of

every musical instrument comes into being from air. But it should be remembered that the air of Paradise is praiseworthy.

6. **A Wisdom-filled Question:** What is the secret in the above-mentioned verse that attention is drawn to the *muqarrabīn* when all those favours and bounties which have been mentioned in the above, will also be available to other *mu'mins* after physical death?

Answer: The allusion in this verse is that it is the *muqarrabīn* who alone experience the bounties mentioned in this verse, partially in this life and completely in Paradise, as alluded to in verses (83:18-21) and that it is the *muqarrabīn* who can see the record of deeds even before the physical death. By this is meant the observation of spirituality (*rūḥāniyyat*) and intellectuality (*‘aqlāniyyat*).

7. **Sublime Paradise on Stars:** Here I remember two titles of my writings, which are: “Subtle Life on Stars” (*Qur’ānī Minār*, p. 87) and “Indication of ‘Abdu’l-Aḥad” (*La‘l-u Gawhar*, p. 41). Indeed, my humble attempt is in the light of true religion. Now, I would like to mention some wisdoms from section ten of the epistle on music. In this section as in Section 7, light is shed on the reality of the heavenly melodies, and it is mentioned that the purpose of this sacred music is that man may be enriched with the bounties and pleasures of the higher world through obedience, *zīkr-ū ‘ibādat*, knowledge and good deeds, just as Ḥaḏrat Idrīs reached the higher world spiritually during his physical life (19:56-57).

Further, the wisdom-filled and well-known saying of Ḥaḏrat ‘Īsā is mentioned: “He who is not born twice (in physical life) cannot ascend to the heavenly kingdom”. The brief explanation of this saying is that it is essential for a *mu'min* who travels spiritually, to die and resurrect once in the beginning of the spiritual stages and

then in the beginning of the intellectual stages he should die again and then he becomes eternally alive.

8. ***Munājāt of the Creator (bārī)***: The last section of the epistle on music is on the numerous effects of tunes and melodies. In this section great secrets are revealed and you may be surprised and happy to know that at the end of it is mentioned *munājātu'l-bārī*, the *munājāt* (discourse) of the Creator:

“It is narrated in a Tradition that the most pleasant melody which the people of Paradise find and the most pleasant melody which they hear is the *munājāt* of God, may His praise be exalted, which is, as God says: “On the day that they meet Him their prayer becomes (alive) and safe” (33:44), “And the last of their prayer is: Praise be to Allāh, the Lord of the worlds” (10:10). That is, the Supreme Name which for them is the prayer for eternal life speaks by itself and becomes automatic by the blessing of the spiritual *didār*. It is said that when Ḥazrat Musa heard his Lord’s *munājāt* so much happiness, delight and pleasure entered him that he could not control it, to the extent that he was transported with joy and chanted a song and subsequently all songs, melodies and voices became insignificant in his view.

O brother! may Allāh enable you to understand the meanings of these subtle allusions and the hidden secrets and may he convey their message to you, us and all our brothers as they are and where they are in all the countries. He is Compassionate to servants.”

N.N. (Ḥubb-i °Alī) Hunzai

Karachi,

Saturday, 1 Ramadan, 1414/12 February, 1994.

Cure of Diseases by Music

Mawlānā Shāh Muḥammad Ja^ʿfar Phulwārī in his book “Islam and Music” (p.117) writes:

The beneficial effects of music which Imām Ghazālī has succinctly mentioned have also been elaborated by other sages and philosophers. For instance, Plato says:

A sad person should listen to pleasant voices, because when the soul is sad its light is extinguished and when it listens to that which enraptures, what was extinguished in it flares up. Indeed, the sages have not invented it for the sake of amusement and pastime, rather for personal benefit, pleasure of soul and spirituality, expansion of soul and purification of the blood. But the one who has no knowledge of that believes that it is invented only for the sake of pastime and play and for the inducement of the desires of the world and exposure to its wishes.

According to the guidance of Plato, sages and physicians have cured patients of many diseases by music. Muḥammad Kurd ^ʿAlī in his book *al-Qadīm wa'l-Hadīs* (p.224) has given a list of those diseases in which the help of music has been successful. They are: epilepsy, melancholy, home sickness, insanity which is due to a shock, injury, asthma, foolishness, madness, stupidity, somnambulism, talking in sleep, nightmare, hysteria, apoplexy, paralysis, delirium, other nervous diseases, different kinds of fevers, gout, sciatica, arthritis, plague, gastro-enteritis, rabies, quincy, indigestion, breathing, etc. Then he says:

Thus music has a part in medicine and is used in sick-nursing. And in olden days the same person used to be accomplished in the knowledge of the arts of poetry, music and medicine.

Then after citing many quotations on the ethical and spiritual benefits of music, he says on page 213 of his book:

Melodies purify souls and produce vitality in them. Thus it is because of them that the coward becomes bold in the battle-field, the stingy becomes generous, the coarse becomes delicate, the callous becomes tender, the unjust becomes just and the vile becomes sympathetic.

Ibn Sa'id

Ibn Sa'id has described the benefits of music in a very comprehensive way and says:

Music has various benefits, such as the expansion, moderation and strengthening of souls and also their contraction. Because when music moves the soul away from its origin, it generates in it happiness and pleasure and produces in it generosity and bravery and when it diverts the soul back to its origin, it produces in it reflection about the hereafter and preparation for it. Therefore, sometimes it is used in festivities, battles and in the cure of sick people and sometimes in funeral rites and sometimes in the houses of worship.

What Ibn Sa'id, Ghazālī, Shāh Wali Allāh, Kurd [°]Ali and others have said about music and the Psalms as a cure for some physical and spiritual diseases is not new research. In fact, Ḥaẓrat Dā'ūd experimented with it. See Samuel 1, 16:23:

“Whenever the spirit from God came upon Saul, David would take his harp and play. Then relief would come to Saul; he would feel better, and the evil spirit would leave him”.



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Cure by Sacred Music

1. **Four Angelic Powers:** There is no doubt for the people of knowledge in the fact that the external world is called macrocosm and in relation to it, man is called microcosm (personal world). These two worlds in the Holy Qur'ān are mentioned as *āfāq* and *anfus* respectively. Moreover, you also know that the existents which are in the macrocosm are also in a way present in the microcosm, and there is nothing in the heaven or in the earth which does not exist in the existence of man either actually or potentially. Thus, it is a fact that everything of the heaven and the earth and religion and the world exists within man potentially and according to this universal law there are also four angelic powers, namely, the Jibrā'ilī power, the Mikā'ilī power, the Isrāfilī power and the 'Izrā'ilī power.

2. **Angel of Death:** Allāh says in the Wise Qur'ān, which is the treasure of His knowledge and wisdom: “Say (O Prophet): The angel of death who is given charge of you seizes your souls” (32:11). That is, when the time comes, in order to seize the soul 'Izrā'il does not come from somewhere outside of man. There is always a personal 'Izrā'il within him, namely, the 'Izrā'ilī power within every individual and it is through this power that the act of partial death (sleep, etc.) takes place. Thus from this wisdom-filled allusion of the Holy Qur'ān we can be certain that there are four angelic powers simultaneously in man, which are: Jibrā'ilī, Mikā'ilī, Isrāfilī and 'Izrā'ilī powers.

3. **Kirāman Kātibīn:** In verses (82:10-11) the honourable angels who protect men and make entries in their records of deeds are mentioned. Here we will not discuss who these angels are, whether they are the four closest angels, or not? But it has become

evident that the personal world is not devoid of angels. Here it should be noted that innumerable angels work in the form of one angel. The reason for this is that the great angels are linked to the world of oneness.

4. **Descent of Angels in the Personal World:** That is, the actualization of the representative capacities of angels from a potential state in the personality of true *mu'mins*. This is the special *ta'wili* secret of the descent of angels. Now look at this verse of the Qur'ān: "Verily those who say: Our Lord is Allāh and then remain steadfast, the angels descend upon them, saying: Fear not, nor be grieved, and receive good news of Paradise which is promised to you. We are your friends in the life of this world and in the hereafter" (41:30-31). This is a description of the friends of Allāh. Another bright example of this is that in every individual there are also angelic capacities together with innumerable other capacities.

5. **Friendship of Angels:** The angels say: "We are your friends in the life of this world and in the hereafter" (41:31). This proclamation of mercy is, in fact from Allāh so that the people of faith may progress through knowledge and good deeds and benefit from the friendship of angels. One special allusion amongst the wisdom-filled allusions of this Divine teaching is that, we should awaken the Isrāfilī power within us through sacred music so that we may benefit from the friendship of Ḥaẓrat Isrāfil. Note the point that together with the Isrāfilī power, the 'Izrā'ilī power also does useful work, which God willing, we will discuss in this article.

6. **The Method of Cure through Music:** The method of cure through music is not new, but is very old, because *giryah-u zāri* and *munājāt* began with Ḥaẓrat Adam and this has remained the *sunnat*, the habit, of all the Prophets (19:58). By the command of

God, Ḥaẓrat Dā'ūd added music to this Prophetic *‘ibādat* which is in the light of love and *ma‘rifat*, and the way this has been enhanced in the heavenly book of Psalms is exalted. Now, I should say without any hesitation that if you experience a miraculous ecstasy through the music of the *daf* and *rubāb* and the melodious recitation of *ma‘rifat*-filled poetry, then you are blessed with the grace of Ḥaẓrat Isrāfil. And this is the spiritual cure of all kinds of disease and also their prevention.

7. **Subjugation of the Universe:** The Holy Qur’ān says that God has subjugated all things (powers) in the heavens and the earth to man (31:20; 45:13). This means that all living powers of the macrocosm, including those of the angels, are encompassed in the microcosm. This is mentioned by angels under the heading of friendship. Thus, on the one hand, we should benefit from the Jibrā’īlī and Mikā’īlī powers and on the other from Isrāfilī and ‘Izrā’īlī powers. Since this subject is about sacred music, it is necessary to explain some wisdoms related to Isrāfil and ‘Izrā’īl.

8. **The Resurrecting Power of the *Ṣūr of Isrāfil*:** This in fact, is the Divine power which shakes the entire universe. Almighty Allāh creates this power from His creatures. In this power there is the recitation of the *ḥamdiyah tasbiḥ* of the things of the entire universe, the *ṣalāt* of everything (17:44; 24:41), the prostration of every creature of the heavens and the earth (13:15; 16:49), Divine melody, *da‘wat-i ḥaqq* (invitation to True Religion), the greatest miracle, the renewal of the creation of Adam and the prostration of the angels and also an example of Nūḥ’s deluge.

9. **The Voice of the *Ṣūr* and the Beautiful Names:** One of the countless miracles of the voice of the *Ṣūr* is that, the doors of the treasures of secrets open by it and the Beautiful Names actually

manifest themselves, by the grace of which many kinds of blessings are multiplied. This means that in the act of blowing the *Ṣūr* there is not only a single voice or one single heavenly flute or a paradisiacal *Shāh-nay*, but as mentioned above, all the blessings of the heavens and the earth and the Throne and the Pedestal are in it. Here the point that God enfolds and unfolds every universe should be noted. Thus in the melody of the *Ṣūr* is enfolded the universe of the voice and sound. Thus in it are centred and gathered the *‘ibādat* and *tasbiḥāt* of every angel, every sacred soul, every Prophet, every *Walī*, every *‘ārīf*, every lover, every *sālik*, every *darwish*, every vigilant *mu’min* and *mu’minah*, every Muslim, every creature and every thing. The sacred music of the *daf* and the *rubāb* represents this magnificent heavenly music, and is like its shadow (reflection).

10. **Healing in the Music of the Rubāb:** It is my absolute conviction and practical experience that in the music which is heard with poems based on love for Allāh, the Prophet and the Imām of the time, there is a cure for many diseases. Such music and such love is a Divine prescription for all kinds of disease, but particularly psychological, ethical and spiritual diseases. Because we are not discussing music alone here, nor should someone think that the voice of the *Ṣūr* or *Nāqūr* is only music, they should realise that in it there is every kind of remembrance and *‘ibādat* of the world of particles and the Beautiful Names recite themselves automatically. Similarly, with the *rubāb* are also recited the Beautiful Names. The Beautiful Names of God are the Holy Prophet and the pure Imāms and God accepts prayer through them. Thus the miracle of cure through sacred music is in reality due to the blessing of the Supreme Name, the Imām of the time, because in the *Imām-i mubīn* are included all the great names.

11. **Some Azkār with Rubāb:** Among the *azkār* (pl. of *zīkr*) one old *zīkr* is Shamsī, which is performed with the *daf* and the *rubāb* in the *da^cwat-i baqā'*. It is the open *zīkr* (*zīkr-i jalī*) and collective *zīkr* (*zīkr-i ijtimā^ci*). The most powerful *zīkr* of the *da^cwat-i baqā'* is “*bayt-i maydān*”, in which the main purpose is *giryah-u zārī*, which all participants perform by standing up. In accordance with the tradition of the *da^cwat-i baqā'* there is also *rūḥānī mahfil*, which with respect to expense and time is easy and with respect to the group is special. Thus some of the lovers of the Imām of the time get together and remember God.

When during such a *mahfil munājāt* is performed in modulation with the *rubāb*, then sometimes by the mercy of God, a pleasant minor resurrection takes place. That is, some members have *giryah-u zārī*, some experience ecstasy, some experience shaking, some are intoxicated, some being out of control speak unusually, some see light in the world of imagination and so on. Under this amazing effect of the *daf* and the *rubāb*, can diseases be cured or not?

I think this is a great miracle of the light of the love of the heavenly physician. If we do not cure our diseases by this means, it would be a grave ingratitude on our part.

N.N. (Ḥubb-i °Alī) Hunzai,
Karachi,
Friday, 15 Sha^cbān, 1414/28th January, 1994.

Şūr-i Isrāfil

1. The blessed and wisdom-filled word “*aş-şūr*” is mentioned in ten verses of the Wise Qur’ān, which are: 6:73; 18:99; 20:102; 27:87; 36:51; 39:68; 50:20; 69:13; and 78:18 and its synonym “*an-Nāqūr*” is mentioned once in verse (74:8).

2. It is a fact that an extremely great transformation such as the highest spirituality and personal Resurrection takes place by the power of *Şūr-i Isrāfil*, and therefore it is important for us to think about the realities and recognitions of this great secret. Let us first analyse the word “*şūr*” literally. The root of the word is “*ş-w-r*” and its derivatives are: *şāra yaşīru şawrān*, meaning “to call”, “to cause to incline”, “to cut”, “to separate”; *aş-şūr*, trumpet, bugle; *as-sūrah*, form, shape, picture, apparition; *muşawwiru’l-kā’ināt*, the Shaper of the universe, i.e. Almighty God. These few examples are sufficient for us to reflect on this word.

3. According to the people of *ma’rifat*, to conceive *aş-şūr* as a trumpet or bugle is nothing more than a veil, for the reality is that through the angel Jadd (72:3), it is the soul-seizing and soul-giving melody of Divine love, i.e. it is a living, unique, unprecedented luminous flute, which for the friends of God, has the effect of *fanā’ fi’llāh* (annihilation in God) and *baqā’ bi’llāh* (survival in God). In the above examples you have seen that among the meanings of the word “*şūr*” are “to call (= *da’wat-i haqq*)”, “to cause to incline (=to make humble)”, as well as “to cut (=to slaughter)”. The slaughtering, however is not with the usual knife, but with the dagger of Divine love. With it, Ḥaḫrat Ibrahim slaughtered his beloved son Ḥaḫrat Ismā’īl in the path of God. Otherwise, the appellation *Zabiḫu’llāh* (Sacrificed for God) does not have any real meaning.

4. There is no doubt that the extremely attractive voice of *Šūr-i Isrāfīl* is the ultimate *da'wat* of *Dīn-i ḥaqq* (true religion), for that is the *ta'wīlī* implication of the Qur'ān: “On that day they shall follow such a spiritual *dā'ī* who speaks in every language of the world (*la 'iwaja lahu*, 20:108)”. For, the return to God is both willingly and unwillingly (3:83). Thus we should learn many key wisdoms from this secret.

5. One of the prominent and comprehensible examples, used in the Holy Qur'ān is the tree, to whose trunk two things are attached. That is, the branches are attached visibly and the roots in a hidden way. Similarly, every subject in the Wise Qur'ān is like an extremely huge fruit-bearing tree, the words and meanings of which are like its branches and roots. Thus when a true lover looks at the Qur'ān with Divine love and studies it, without any doubt he has the *didār* (vision) of knowledge at every place in the Paradise of Qur'ānic knowledge and wisdom (“Wherever you turn, there is the Face of Allāh”, 2:115).

Chashm bikushā kih jilwah-yi dildār
Mutajallist az dar-ū dīwār

bah pīsh tū īstādah chū sarw
Sar furū burdah-i tū nargiswār

Open the eye so that the manifestation of the beloved
Is resplendent from door and wall;

He is standing before you like a cypress tree, but
You have bent your head like narcissus.

6. Here we need to discuss the question of the *didār* of knowledge (*‘Ilmī didār*), although we have mentioned this unprecedented bounty several times. There are theophanies and manifestations of knowledge and recognition of the eternal light if the Holy Qur’ān is studied in the illumination of the light of Imāmat, and the observation of every manifestation is a *didār*.

7. Dear friends! Study the Holy Qur’ān in the illumination of the Revealed Light (*nūr-i munazzal*). For instance, look at the first five verses of *Sūrah* of *‘Alaq* (96). We should study their esoteric meaning in addition to their exoteric meaning, which is as follows:

“Recite (O Muḥammad) with the living and speaking Supreme Name of your Lord (*rabb*) Who created (the Perfect Man) physically, spiritually and intellectually. He created the Perfect Man from the relationship (*‘alaq*) of spiritual affection and love. Recite and your Lord is extremely benevolent. He taught through the Pen of *azal* (light of Intellect+Hidden Book), He made the Perfect Men aware of all those secrets which they did not know” (96:1-5).

8. The Supreme Pen (Divine Pen) is in the sacred sanctuary of the personal world, where according to verse (36:12), all the secrets of realities and recognitions are gathered and encompassed. When the believing servant recognises himself and his Lord in the illumination of the Revealed Light, then not only the Pen and the other great things are attained, but the Lord Who is extremely Benevolent (*al-akram*) also teaches him knowledge through the Supreme Pen, which is the light of Intellect. In such a state, why should he not love God!

9. It is a Qur’ānic teaching and universal law that: “There is not a single thing but that it does His *tasbiḥ* (*yusabbiḥu*) with His

ḥamd (Praise)” (17:44). The people of faith understand the meaning of this verse, but the *tasbiḥ* which we can feel is helpful, such as the *tasbiḥ* of the melodies of birds, or the *Ṣūr-i Isrāfīl-like tasbiḥ* of the *daf* and the *rubāb*, or the silent *tasbiḥ* of beautiful scenery, etc. Because although man has the capacity for true love, he cannot easily actualise it and needs some support to do so.

10. By the command of the Most Benevolent Lord (*rabbu'l-akram*), *Ṣūr-i Isrāfīl* played in the *zāhir* and the *bāṭin* of Ḥaẓrat Dā'ūd, and due to the miracle of the melody of Divine love, all things without exception, did *tasbiḥ* harmoniously with him, and in which the echo of mountains and the singing of birds were prominent, for as God says: “And We subdued the mountains and the birds with Dā'ūd who were doing *tasbiḥ*” (21:79). “Verily We gave Dā'ūd grace from Us, (commanding) O mountains be harmonious with him and (you) birds also” (34:10). This shows that the soul also works in mountains.

11. Although fundamentally and internally there is no change in the Divine *sunnat* (law, 48:23), and the spiritual and intellectual miracles of the Prophets and the *Awliyā'* are alike, externally the Divine programme is such that every Prophet and every *Walī* (Imām) is assigned specific work according to the requirements of time and space. Thus Ḥaẓrat Dā'ūd was assigned the work of representing the Angel Jadd and of building a solid bridge of music between the human world (*nāsūt*) and the angelic world (*malakūt*) so that among the countless bounties of true religion, there should also be the great bounty of the love for God, the Prophet and the Imām. Ḥaẓrat Dā'ūd therefore included the music of different instruments in his songs of praise, prayers, etc., in order to attain this supreme purpose.

12. By the command of God when the time of the personal Resurrection of a searching *mu'min* comes, the wonders and marvels of *Şūr-i Isrāfil* start with a voice which is called “ringing of the ears”. In Qur’ānic wisdom its example is given by the gnat (*ba^cūzāh* = its noise, 2:26), about which Mawlā °Alī has said: “I am the gnat whose example God has given in the Qur’ān”. This means that the ringing of the ears is the beginning of the voice of *Şūr-i Isrāfil* as well as a spark of the light of Imāmat. This voice gradually becomes louder and louder and eventually surrounds the entire universe so that all people are gathered and present for the judgement of the Resurrection as mentioned in the Qur’ān.

13. Q. Is the melody of Isrāfil or the voice of the *Şūr* heard by the external or the internal ear?

A. It is heard by both, because in the very beginning of the personal Resurrection, Gog and Magog come in the form of particles and eat the wall or veil of the carnal soul by licking it (18:94; 21:96), which is between the external and the internal senses. Then, for a while or forever, both the external and the internal senses become one. It is also a fact that the *Şūr* of Resurrection has two aspects, one being related to the subtle body and the other to spirituality.

14. Q. If the spiritual and the intellectual miracles of the Prophets and *Awliyā’* are alike, could you please tell us what the miracle of the cycle of Resurrection in Ḥaẓrat Adam was?

A. The Divine Spirit which was breathed into Ḥaẓrat Adam (15:29; 38:72) was done through *Şūr-i Isrāfil*, because although the examples of the forms of “*n,f,kh*” mentioned in the Qur’ān are different in *zāhir* and *tanzil*, their *ta’wil* is the same in that it is the blowing of the *Şūr*.

15. Q. It is mentioned in the Holy Qur'ān: “There is nothing whose treasures are not with Us” (15:21). Can we call the Divine treasures Paradise and are we to believe that music and its instruments have also been revealed from Paradise?

A. The Divine treasures are certainly in Paradise and all the things of the world have their original forms in Paradise and have come in a material form to this world. This is true about the spiritual and physical form of everything. The real soul of music is in Paradise and only its shadow has come to this world. Thus it is true to say that the shadows of the bounties of Paradise are bounties, but are inferior.

16. Q. If Ḥaẓrat ʿĪsā could, with God’s permission (3:49), revive the dead it is easy for God on the Day of Resurrection to revive them by the command of “Be” or just by His will. What wisdom is hidden in Ḥaẓrat Isrāfil’s duty of breathing the soul into the people of the graves?

A. A very great secret and wisdom-filled allusion in this is that the greatest power in religion is the pure love for God, the Prophet and the Imām of the time and the special means of arousing it is through sacred music so that by this means the lifelessness of the heart disappears and true life is attained. This is the wisdom-filled allusion of *Ṣūr-i Isrāfil*, if a wise person reflects on it, understands and benefits from it.

17. Q. Is there a Qur’ānic proof that there is music in Paradise?

A. Yes, there are several proofs. The first is that the *Ṣūr-i Isrāfil* is from the presence of God and among the bounties of Paradise. The second is that those who obey God and the Prophet, will be in the company of those upon whom God has bestowed His

favours, i.e. the Prophets, the truthful ones, the witnesses and the righteous ones. How excellent these companions are if one is fortunate enough to have them (4:69)! In this connection, the people of faith will be very happy to see Ḥaẓrat Dā'ūd in Paradise, for in his record of deeds there will also be the melodies of the Psalms and the music related to them.

18. Q. It is mentioned in the Qur'ān: "Enter Paradise, you and your spouses, where you hear melodies" (43:70). Is this translation in Mawlānā Shāh Muḥammad Ja'far Phulwārī's book "*Islam awr Musiqī*" p. 19, correct?

A. Yes, this translation is absolutely correct. See also p. 20 of the same book, verse (30:15): "Those who believed and did good deeds will be listening to melodies in a garden".

19. Q. Would you please tell us if there is an allusion to music in this *Ḥadīṣ*: "Indeed, Allāh has based His religion on examples of His creation so that by His creation (one is) guided to His religion and by His religion to His oneness" (*Wajh-i Din*, p. 66).

A. In this *Ḥadīṣ* there is the allusion that just as there are inferior things in this world, so there are superior things in religion. If there is inferior music in this world, why should there not be superior music in religion?

20. Q. In *Kawkab-i Durri*, Chapter 3, *manqabat* 56, there is the saying of Mawlā 'Alī: "I am the *Nāqūr* (= *Ṣūr-i Isrāfīl*) about which God has said: When the *Nāqūr* is blown" (74:8). In what sense can the blessed Imām be the *Nāqūr* and why?

A. The holy personality that you believe as light, is the light of the external and internal senses. That is, the light of Imāmat, which

is the light of guidance, acts according to every external and internal sense of man. In other words, the same one light has numerous manifestations, so that it is both guidance as well as a bounty for the eye, the ear, the nose, etc. Thus a manifestation of light is also in *Nāqūr*.

21. Q. When and where does the great miracle which is mentioned in verse (41:21) take place: “They (the skins) shall say: Allāh Who makes everything speak, made us speak”?

A. The miracles of conversations of everything start when Israfil blows the *Ṣūr* in the ears of the friends of God and ‘Izra’īl seizes their soul repeatedly.

22. Q. Please tell us the *ta’wīl* of these verses: “Save the servants of Allāh, who are sincere, for them there is a known sustenance” (37:40-41).

A. Allāh’s servants, who had recognised religion and who believed in one God, are those that will receive a spiritual sustenance which they recognised in this world. That is, every kind of bounty of religion, knowledge, wisdom, holy *didār*, love for Mawlā, spirituality, light, happiness, secrets, victory, success, spiritual melodies, secret of oneness, etc. for it is implied in verse (47:6) that Paradise should be recognised in this world.

23. Q. In the article titled “What did the *rubāb* say?”, you have written that it is said: “*Barāy-i dīn, barāy-i dīn*, i.e. for the sake of religion, for the sake of religion”. One meaning of this you have already told us, but we would like to know if there is any more *ta’wīli* wisdom in it?

A. Yes, another *ta'wil* of this is that the *rubāb* is a sacred instrument, and is related to *Šūr-i Isrāfīl*, so it should be used only for religion and not for worldly music.

24. Q. In the article “A Wonderful Luminous Dream”, you said that in May, 1982, in a luminous dream Mawlānā Shāh Karīm al-Ḥusaynī Ḥāzīr Imām, told you to develop the *rubāb*. To what extent have you acted upon this *farmān*?

A. Personally I am weak and incapable, but the circle of *da'wat* of Hakim Pīr Nāṣir-i Khusraw is very vast, and in which the sacred tradition of the *daf* and the *rubāb* has continued. I did not know what to do, but by the grace and help of God, I have made a small attempt and written some poems and in this article also, I am trying to show its importance and usefulness in the light of the Qur'ān and spirituality. God willing, those traditions which are useful for the *Jamā'at* will continue.

25. Q. What is the reason that every person by nature is fond of melodies and music?

A. This is an interesting and fundamental question. The Most Benevolent Lord's wisdom was hidden in also including an element of music in Ḥazrat Adam's nature, for He created him from *ṣalṣāl* (sounding clay). Note the meanings of the word *ṣalṣāl* in the Qur'ān (15:26, 28, 33; 55:14) and also in an authentic Arabic dictionary. This word means dried sounding clay, sound of ornament or bridle, thunder of cloud, ringing of a bell. The story of the physical creation of Adam is known to everybody, therefore here we need only mention his spiritual creation. That is, by *ṣalṣāl* is meant *Šūr-i Isrāfīl* with which the spiritual creation of Ḥazrat Adam started. Because this sacred music was included in Ḥazrat

Adam's nature, the children of Adam as a hereditary trait like music and melodious voices.

26. Q. Where is the fountainhead of all kinds of music in this world?

A. Reflect on verse (15:21) so that you are certain of the fact that there is nothing (in this world) which does not reveal from the Divine treasures. Thus all music has descended from the treasure of the angel Jadd (Isrāfil). However, we have to also consider how people use this bounty (whether for good or ill).

27. Q. Since this article is related to music, melodies and auditory aesthetics, we would like to ask which bird you like best of those that sing? And did you experience a miracle in the voice of any of them?

A. I like all singing birds. The oriole is first and its singing is unique in our area, then comes the skylark, followed by the blackbird, etc. Nonetheless what was said in the call by the cock at dawn was a great spiritual miracle. This took place in Qarangu Tughraq.

28. Q. There is no doubt that the Psalms are a heavenly and revealed Book, but what is the secret behind the fact that from cover to cover it contains only the versified speech of Ḥaḏrat Dā'ūd?

A. In the Holy Qur'an (4:163; 17:55), it is mentioned that God gave Ḥaḏrat Dā'ūd, the Psalms. Ḥaḏrat Dā'ūd, who was His vicegerent, attained the status of *fanā' fi'llāh* again and again by shedding tears of ardent love and as mentioned in the *Ḥadis-i nawāfil*, in that state the most Benevolent Lord became his tongue

and speech. Thus in *ẓāhir* the Psalms are a collection of the songs of praise and prayer, etc. of Ḥaẓrat Dā'ūd and in *bāṭin* they are the speech of God. The Qur'ānic proof of this is verse (8:17): "And you did not throw (the dust) but Allāh did it." This shows that the speech and action of the Prophet and the Imām become God's speech and action. Thus without doubt the Psalms are a heavenly Book.

29. Q. You say that God has created man as a universe, and that therefore he contains everything in himself. If this is true, where are the Pen, the Tablet, Isrāfīl, Mīkā'il and Jibrā'il in him?

A. Yes, it is true that man is a universe in himself. But the prerequisite of recognising this is that you should traverse all those spiritual stations between potentiality and actuality, so that you duly recognise yourself and are certain that in your own personal world, the intellect, soul, faculty of love, faculty of understanding and the faculty of imagination are respectively the Pen, the Tablet, Isrāfīl, Mīkā'il and Jibrā'il. As God says: "And Allāh has made for you, of what He has created, shadows" (16:81). That is, in your personal world there is the living shadow (*māẓhar*) of everything, particularly the shadows (*māẓāhir*) of the five spiritual *ḥudūd* and the five physical *ḥudūd*, who are respectively the Pen, the Tablet, Jadd, Faṭḥ, Khayāl and Nāṭiq, Asās, Imām, Ḥujjat and Dā'ī.

30. Q. In your conversations and writing you sometimes use the phrase "heavenly love". What is meant by this love and what is its purpose?

A. By "heavenly love" is meant that extremely sacred, pure and ardent love, which is in the hearts of the people of faith for God, the Prophet and the Imām of the time, which is enjoined in many *āyats* of the Qur'ān. As for its benefits, what can one say about them in this world and the next world! If the purpose of

religion is well-wishing, then its best form is love. It is through love that all religious obligations become easy. About the exegesis of “Verily, with every difficulty there is ease” (94:5), we can also say that every difficult task becomes easy with love. Divine remembrance of love is the supreme remembrance (*zīkr-i a^czam*) and greatest *zīkr* (*zīkr-i akbar*), which is initially with the *rubāb*, and on the higher level it is with *Ṣūr-i Isrāfīl*. The form of supreme remembrance is that, not only the tongue and heart, but all the particles of soul and all cells of body together and in harmony remember God. In this state the light of love surrounds the existence of the believing servant.

31. Q. How is heavenly or true love created and how can it be developed?

A. According to the Holy Qur’ān, love for God is attained by love for the Prophet and love for the Prophet is attained by love for his family (3:31; 42:23). Thus it is the Imām of the time who is the *mazhar* of the name “*wadūd*” of God. *Wadūd* means the one who loves. Thus the living and present Imām, in the attribute of being *mazhar*, loves people in different degrees. If you have special love for him, he will also love you specially. If by the grace of God, your love is ardent, then it will be called sacred fire, namely the fire of love and this will have descended to you from heaven, just as it descended for Ḥaḏrat Hābīl to accept his sacrifice of the carnal soul in the form of a sheep (5:27). An extremely important point should be noted here that the light (*nūr*) is also called fire (*nār*, fire of love). It is mentioned in the Qur’ānic story of Ḥaḏrat Musa, that in *zāhir* he needed material fire, but in *bāṭin* it was the search for the fire of love (27:7). The *ta’wīlī* implication of the verse is that when Ḥaḏrat Musa came near that fire, he was called with the words: “Blessed (*būrīka*=*mubārak*) is he who is in the fire (of love) (light of love=light of intellect) and he who is around it. But

Allāh is free from and above this rank, because He is the Nourisher of the personal worlds” (27:8). That is, He nourishes them gradually to the ultimate rank.

The progress of heavenly love depends upon the believing servant’s obedience and piety and his ability to see the unique beauties of the Imām of his time. In the light of the knowledge of certainty (*‘ilmu’l-yaqīn*), he must observe the various manifestations of his inner elegance and beauty and with the eye of certainty (*‘aynu’l-yaqīn*) must attain his complete recognition at the ultimate stage of the truth of certainty (*ḥaqqu’l-yaqīn*). He must see the Imām in the Qur’ān and the Qur’ān in the Imām, then heavenly love will reach its climax.

32. Q. In Ismā‘īlī history, has there been any tradition of music anywhere other than the circle of *da‘wat* of Hakim Pīr Nāṣir-i Khusraw?

A. Yes, in recent research in this connection we have discovered an important tradition that there were a thousand guards each night in the palace of Ḥazrat Imām al-Mu‘izz li-dīni’llāh, the Sultan of Miṣr. Among them were five hundred cavalry and five hundred foot soldiers. Their duty was to patrol the palace from dusk to dawn and to play drums, kettle drums and flutes. These instruments were also played in the royal procession which was held every year on the occasion of the opening of the canal (Pīr Nāṣir’s “*Safar-nāmah*”).

33. Q. In verse (17:44) God says: “And (in the entire universe) there is not a single thing which does not do His *tasbiḥ* (*yusabbiḥu*) with His *ḥamd* (praise)”. Would you please tell us about the reality of this *tasbiḥ*.

A. There are great secrets in the same verse (17:44) that the Pen (*ḥamd*=Intellect), the Tablet, the seven heavens and the earth and all the things contained in them, do the *tasbiḥ* of Allāh, i.e. they hold that He is free from all attributes. The Pen, the Tablet, the seven heavens and the earth are the ten universals (*kulliyāt*) and in every universal a representation of the rest is necessary. Viewed from this aspect we need to accept that everything unconsciously does His *tasbiḥ* in at least ten places. The *tasbiḥ* is according to its place and the highest *tasbiḥ* is at the rank of Intellect which is also called the Pen as well as *Ḥamd*. Thus in the sense of *tajaddud-i amsāl* or the renewal of similitudes, the Divine Pen (*Ḥamd*=Intellect) is writing the things of the universe and existents at this very moment and in this state, all things do His *tasbiḥ* with His *Ḥamd*, namely through the Intellect. That is, they consider Him free from and above everything. Similarly, everything is doing His *tasbiḥ* in the Universal Soul in accepting the form of the spiritual writing and in every heaven in its state and characteristic and on earth in the way it has been created.

Things do *tasbiḥ* in three ways: by expressing through the condition or the state (*zabān-i ḥāl*), by the tongue of speech and by the sign of intellect. Further, each of these ways are of two kinds. One expression of condition is through silence, such as stones, etc. and the other is the voice without speech, such as the sound of birds; one tongue of speech is with recognition (*ma^crifat*) and the other is without recognition; one sign of intellect is in representation and the other is personal. Thus the places or ranks of *tasbiḥ* are more than ten and there are six kinds of it.

34. Q. We accept that everything does *tasbiḥ* according to its place and state and that nothing can exist without *tasbiḥ*, but why do you like certain musical instruments more, such as the *daf*, the *rubāb* (*chhardah*), etc.?

A. Belief and love are the essential powers of religion. In the beginning we (in our area) did not have the good fortune of the wealth of knowledge, but when we heard the *manqabat* of Ḥaẓrat Mawlā with the *daf* and the *rubāb*, it was a great miracle for us. Due to this we became not only staunch *mu'mins*, but *al-ḥamdu li'llāh*, there were also many more favours. Indeed, in the sacred religion of the True Mawlā, there are other sacred traditions too, but the tradition of the circle of *da'wat* in which I was born, was easy and beneficial for me. Further, it is my belief or good opinion that this sacred tradition was introduced by Ḥakīm Pīr Nāṣir-i Khusraw in his circle of *da'wat* with the permission of the Imām of the time. Accordingly this blessed tradition started around a thousand years ago and by the grace of God still exists and continues in the Northern Areas, Chitral, Afghanistan, Tajikistan, Sariqul and Yarqand (China).

35. Q. Can you provide any proof that Ḥaẓrat Mawlā ^{cAlī} paid attention to any kind of music?

A. Yes, read *manqabat* 33, in Chapter 5 of *Kawkab-i Durri*, in which Ḥāris b. A^cwar says: I went to ^cAyrah, which is near Kufah, in the company of the Commander of the faithful, ^cAlī and we passed by a monastery where a conch was blowing. Mawlā asked me: O Ḥāris, do you know what this conch says? I said: The *Waṣī* of the Seal of the Prophets knows best. Mawlā said: It describes as an example the corruption and perdition of the world. Then he recited the verses of the conch. These verses are in this book.

36. Q. Our revered teacher! We seek not to argue with you but for the sake of precious knowledge, we would like to know some solutions to our problems, so please tell us what the justification is for the music of the drum and flute, a tradition which has

continued in Hunza from olden days. In addition we believe that there is a communal band in your village of Hyderabad. What are the benefits in this for the masses?

A. Look carefully in the Holy Qur'an and note those things which are unlawful, but who has forbidden the *zīnat* which God has created? You should study carefully verse (7:32) about *zīnat*. Thus the external *zīnat* of God is according to the five senses: for the visual sense it is the scenery of gardens and meadows, for the auditory sense music and melodiousness, for the olfactory sense every kind of fragrance, for the gustatory sense pure and delicious foods and for the tactual sense fine and appropriate dress. Thus for every sense, there is a separate *zīnat*. Now I will tell you about the band which is played in Hunza on special occasions in which the masses gather in the open. Such gatherings are mostly related to religious festivals in which there are speeches by children and the elderly, cultural amusement also plays its part whereby tired farmers become refreshed and the audience achieves happiness. Such a gathering is related to a religious festival, and men and women, old and young, small and big, all melt under its influence, because all are staunch *mu'mins* and *mu'mināt*.

37. Q. In the light of your vast knowledge please tell us whether it is possible to cure diseases through music?

A. Yes, it can be used as a cure. The proof of this is that everything in which there is a degree of efficacy, can be used as a medicine. As for music, we see that there is great efficacy in it, due to which not only man, but also some animals are influenced. Thus cure by music can be very useful for certain psychological patients. If we are speaking about the sacred music of the *daf* and the *rubāb* (*chhardah*), then it is a panacea for all kinds of spiritual, ethical

and psychological diseases. Thus certainly some secrets of healing are hidden in music.

38. Q. There have been many debates but there is still no satisfactory answer to the issue of which is superior, love or intellect. Can you help us in this matter?

A. *Inshā'a'llāh*. According to the *Ḥadīṣ-i qudsī* love is like a tree and intellect is its fruit. Because God wants to perfect and complete the intellect in him whom He loves and he who loves Him. This shows that intellect is the product of love. Or, in other words, from the fire of love appears the light of intellect. Here it is necessary to reflect upon the fact that indeed intellect is the fruit of love, but see that in the stone of the fruit of intellect is hidden the plant of love. Thus intellect is hidden in love and love is hidden in intellect.

39. Q. You have explained beautifully the wisdom of the verse of *zīnat*, yet in view of its importance and the benefits of this key wisdom, please could you shed more light on this?

A. You are aware of the fact that one verse of the Wise Qur'ān is explained by another verse. Thus an explanation of the word "*zīnat*" is found in verse (20:59) where the festival of Pharaoh is called "*yawmu'z-zīnah*", the day of *zīnat*. From here we can be certain of the meaning of *zīnat* and that in it music was the first thing, for otherwise Pharaoh's festival would have remained incomplete. In addition to this example, see also the *Ḥadīṣ*: "*Zayyinu'l-Qur'āna bi-aṣwātikum* (Recite the Qur'ān with a beautiful voice)". Thus it becomes clear that in *zīnat* there is an equal share for the ear too.

40. Q. °Allāmah Ṣāhib! You are convinced of the sanctity of the *daf* and the *rubāb*, although some of your friends and students use other instruments. What is your opinion in this matter?

A. May I be sacrificed for them! This itself is the progress of the *rubāb*, which the holy Mawlā has commanded me in a dream to develop. Because the *rubāb* is the centre and the rest of the instruments are its development. When on the occasion of a *sālghirah*, *Ṭughrā* or *Bahr-i ta'wil* is played by a band, I melt under the overwhelming power of devotion and love and my heart flutters like a half-slaughtered bird and my soul wants to come out of the elemental cage and fly.

41. Q. Dear Sir! Can you tell us whether in Paradise the love for God, the Prophet and the Imām of the time exists or not? If you say that it exists, would you kindly give us Qur'ānic proof.

A. Everything, whether it belongs to religion or to the world, comes from the Divine treasures (15:21). These treasures are full of everything, and are in Paradise. Since an ordinary example of Divine love is wine, therefore wherever in the Qur'ān, the wine of Paradise is mentioned, there true love is mentioned. Every spring of Paradise is the spring of intellect, the spring of knowledge and the spring of love as well. Because in Paradise there is unity of the higher bounties. By drinking the wine of this world intellect vanishes, but by drinking the wine of Paradise (which is the wine of love) new soul and new intellect come. Thus, the numerous streams of Paradise are of four kinds (47:15). Among them, one is of wine, by which is meant the manifestations of true love.

N.N. Hunzai Ḥubb-i °Alī,

Karachi,

Friday, 1 Sha°bān 1414/14th January, 1994.

‘Ālam-i Zarr (World of Particles)

1. **Root and important derivatives of the word Zarr:** The root of *Zarr* (noun of individuality: *Zarrah*) is *z-r-r*, which means small ants, strewing, scattering, sprinkling; tiny particles, atoms, specks, motes that are seen in a ray of the sun, progeny, pl. *zarrāt*, *zurriyyat* (pl. *zurriyyāt*), children.

2. **Real Children of Adam:** Although physically all human beings are called the children of Adam, the fact is just the opposite. For it is well known that there are many strata of human beings. That is, many people have severed the spiritual relation with Ḥaẓrat Adam and have gone far away. Thus, regarding the spiritual relationship of Ḥaẓrat Adam three points should be noted well: (a) The spiritual relationship of Adam, the vicegerent of God, continues forever, the example of which is the Prophets and Imāms. And in a true sense it is they who are the children of Adam. (b) The spiritual relationship breaks due to disobedience, an example of which is Kan‘ān, a son of Ḥaẓrat Nūḥ. (c) The spiritual relationship breaks, but it can be re-joined, as was done by Salmān-i Fārsī. From this, the Qur’ānic secret reveals for the wise that in a true sense, the Prophets, Imāms and their *mu’mins* are the children of Adam. And the one who is the Adam of the cycle, is also the child of Adam, because the chain of Adam has neither a beginning nor an end.

3. **Where is the World of Particles?:** It should be remembered that the world of particles is the initial name of the personal world, which as mentioned above, the most Benevolent Lord creates from the loins of the children of Adam. The great inner secrets of God are wondrous and amazing in that in the world of particles, the soul of everything exists, including that of

minerals and stone. Because in the beginning everything is in the Divine treasures in the state of a particle (15:211). Thus God through Isrāfil and ‘Izrā’īl takes children and other particles from the loins of every child of Adam and makes the world of particles from them and performs the task of spiritual and intellectual upbringing to such an extent that it becomes possible for the souls to testify to His lordship. This is mentioned in verse (7:172).

4. **Praise of the Children of Adam:** It is a great beauty of the children of Adam that whenever they do *zīkr*, *munājāt* and *‘ibādat*, the illumination of the Divine light enters them, for alluding to this it is said: “O children of Adam, adorn yourselves (spiritually, *khuzū zīnatakum*) at every *‘ibādat (masjid)*” (7:31). That is, every *ṣalāt*, *‘ibādat* and *giryah-u zārī* should be such that some light and *zīnat* is created for your soul. The great honour bestowed on the children of Adam by God is mentioned in verse (17:70): “We have indeed honoured the children of Adam, and carried them in the land and the sea (corporeality and spirituality) and We provided them with good things (to eat) (i.e. We strengthened their souls with spiritual knowledge), and We have exalted them with a marked exaltedness over most of those whom We have created (including angels)”.

5. **Prophets and the World of Particles:** The stories of all the Prophets are related to the world of particles. Thus the angels who prostrated themselves to Ḥaẓrat Adam, in *ẓāhir* were *mu’mins* and in *bāṭin*, particles in the world of particles. One ark of Ḥaẓrat Nūḥ was a symbol (*miṣāl*) and the other the symbolised (*mamṣūl*). The two pairs of countless things which he took into the ark were the spiritual particles of all minerals, vegetables, animals and human beings and the ark itself was his own soul (11:40; 23:27).

In his time, Ḥaẓrat Ibrahim invited the people of the entire world to the pilgrimage (*hajj*) and he himself was the house of God. The invitation was made through the *Ṣūr-i Isrāfil*, and therefore, in addition to human souls, the souls of stones, trees, animals, beasts and birds also came to his personal world. Thus great wisdoms are hidden in this coming to the presence of the Perfect Man and meeting him (22:27-28).

In the city of Madyan Ḥaẓrat Musa took on the work of looking after sheep and goats for Ḥaẓrat Shu^ʿayb for eight to ten years. This story is true in *ẓāhir*, but its *ta'wili* aspect is that countless souls entered his world of particles, and he nurtured and protected them.

By the permission of God Ḥaẓrat ʿĪsā used to make flying Paradisiacal shirts and then he breathed into them the world of particles through the *Ṣūr-i Isrāfil*. For its *ta'wili* wisdom reflect upon verse (3:49).

The Holy Prophet was the embodied and living religion of God. When his personal Resurrection took place, according to the Divine promise (9:33; 48:28; 61:9) all the people of the world in the form of particles, entered his personal world (110:1-3). In the *Sūrah* of *Naṣr* (Succour), the word *naṣr* is the name of Isrāfil and *Fatḥ* (victory) the name of Mikā'il. By *nās* (people) are meant all people and by *dini'llāh* (religion of God) is meant the Holy Prophet himself, because everything of God is living.

6. ***Imām-i Mubīn* and the World of Particles:** The world of particles works throughout time by dwelling in the blessed personality of the Perfect Man. In reality, the world of particles is the world of souls and angels, because in the example of Ḥaẓrat Adam there were souls as well as angels. Their collective name is

light or the Supreme Soul or *nafs-i wāḥidah*, in which are gathered all souls. In fact all things of the universe and the existents are there for there is nothing without mercy (*rahmat*) and knowledge (*ilm*, 40:7)). Allāh has encompassed everything in the exalted personality of the *Imām-i mubīn* (36:12) and therefore the world of particles cannot be excluded from this Divine law.

7. **Meanings of *Imām-i Mubīn*:** (a) It means the guide who is manifest and present and living in this world. (b) It means speaking Imām, because the Qur’ān is also called Imām, but it does not speak. (c) It means the Imām who does *ta’wīl*, because *bayān* which is included in the meaning of the word *mubīn* means *ta’wīl*. (d) Open and clear path, or the straight path, as the Imām is the rope of God, similarly he is also the living path of God.

8. **The verse related to *Imām-i Mubīn*:** “Verily We bring back the dead to life (there are two kinds of dead, spiritual and physical) and We write down what they have sent before them; and their traces. And We have encompassed everything in the *Imām-i mubīn*” (36:12). That is, the Imām of the time is the House of God, in which the entire Godhead is there. Now, if it is said that the Throne, the Pedestal (*kursī*), the Pen, the Tablet, heaven, earth and all their particulars are in the *Imām-i mubīn*, this would be a further explanation. In short, God also always enfolds and unfolds all things (2:245).

9. **Minerals and the World of Particles:** Indeed, there are representative particles of all things of the universe and existents in the world of particles, and therefore, there necessarily have to be the particles of minerals too. Thus wherever in the Qur’ān, mountains are mentioned, we need to think how did the mountains and birds do *tasbīḥ* in harmony with Ḥaẓrat Dā’ūd? In their own place physically, or in the world of particles of Ḥaẓrat Dā’ūd?

With the help of *Ṣūr-i Isrāfīl* or without it? (21:79; 34:10; 38:18). On the Day of Resurrection, God will smash the mountains into particles and scatter them as dust (20:105). Will this miracle occur in *ẓāhir* or in *bāṭin*? What is the secret in that the mountains shall become like the (shreds of) wool of different colours (70:9). These are thought provoking and productive questions for you. You should also read the article “Soul and Matter” in *Ḥaqā’iq-i ‘Āliyyah* (p.33) and in *Qur’ānī Minār* (p. 223). In verse (31:16) the particle of soul is clearly mentioned: “(Luqmān said): O my son, verily, though it be equal to a mustard seed and though it be in a rock, or in the heavens, or in the earth, Allāh will bring it forth”. That is, due to the *da‘wat* of *Ṣūr-i Isrāfīl*, even the particles of soul of such things which people take to be lifeless, start to come to the world of particles.

10. **What is the allusion of these manifestations:** These are the states of initial spirituality only. For instance, in the observation of *‘aynu’l-yaqīn* (i.e. initial spirituality), there was a wonderful luminous scene, then suddenly there appeared another beautiful and pleasant scene. These are manifestations of soul. Firstly its manifestation occurred in the form of a beautiful garden. Then instantly it changed and it appeared in the form of a wonderful city, in every lane of which were scattered gold and silver and rubies and pearls and then instantly appeared a mountain in which there were mines of gems of every kind, then appeared the scene of a shining ocean. Thus the allusion of these various manifestations of initial spirituality is: (a) The universe and the existents have a united soul which is called the Universal Soul. (b) Nothing is outside the particles of this Soul. (c) In the world of particles there is the representation of the things of the external world. (d) The world of particles is created in a blessed personality when by the permission of God Isrāfīl blows the *Ṣūr* for him. Praise be to God, the Lord of the worlds!

N.N. Ḥubb-i ʿAlī,
Tuesday, 5 Shaʿbān 1414/18th January, 1994.



**Institute for
Spiritual Wisdom
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Knowledge for a united humanity

What did the Rubāb Say?

1. In the circle of *da'wat* of Ḥazrat Ḥakīm Pīr Nāṣir-i Khusraw (q.s.) *manqabat* is recited with the music of the *daf* and the *rubāb*. This tradition started around a thousand years ago. In this long span of time this sacred tradition has acted as the school of Divine love and *Ṣūr-i Isrāfil*, through which countless Ismā'īlīs of this area have attained the grace of devotion and love for the rightful Imām. Thus, according to the people of insight, it is a special favour from God, for which we must be grateful, lest God will for us a time in which we are deprived of this wisdom-filled tradition.

2. The following event occurred in Yarqand (China) when this humble *darwīsh* was passing through the stages of the spiritual revolution. In this period, one evening during individual *zīkr*, I started to play the *rubāb* (which consists of six strings, of which one is extremely low, two medium low, one extremely high and two medium high). The power of God is very astonishing and wonderful that, when I started to pluck the strings with the plectrum, some of them started to speak clearly. The extremely high one said: “*Barāy-i dīn, barāy-i dīn* (for the sake of religion, for the sake of religion)”, and the two medium low strings repeated the name of a miraculous personality. I was bewildered by these two events of this spiritual miracle. Indeed, in this miracle of Imāmat there are many allusions for the wise people. And in this miracle there was also a prophecy about my future.

3. Early in the morning, on time I went to *Jamā'at Khānah*. *Riyāzat* and *ibādat* had been performed as usual and the members of the *Jamā'at* had gone to their homes. But Qabul Akhund, who was a great *mu'min* came to me in the *Jamā'at Khānah* and said:

“*Ghujam* (My *Khwājah!*), some people have come outside”. From his sad tone and face I sensed that they had not come with a good intention. I finished the additional *du‘ā* and *tasbiḥ* and made a last prostration and came out. I saw a group of opponents numbering between forty and fifty, in front of the gate of the *Jamā‘at Khānah*. They had come to arrest me. The reason for this was that before we (Janab Fath ‘Alī Ṣāḥib and I) went there, the *Jamā‘at* used to practise *taqiyyah* (i.e. used to practise Ismailism secretly) and there was no *Jamā‘at Khānah* anywhere. But as soon as we had constructed several *Jamā‘at Khānahs* in different places, the Ismā‘īlī *Jamā‘at* came out into the open. This created the misunderstanding among some people that Naṣīr al-Din had come to start a new (religious) movement. To make matters worse, some important members of our own *Jamā‘at* were also against the construction of *Jamā‘at Khānahs*, and they opposed me vehemently.

4. God knows that after I had seen the spiritual miracles of the holy Imām and had experienced the ecstasy of the overwhelming power of spirituality, I was not afraid of any danger. I confronted the leader of the party with courage and fearlessness and asked whether he had acted against the Ismā‘īlī *Jamā‘at* and *Jamā‘at Khānah* or not? He denied this in a very weak and trembling voice.

5. After a while a man with a rifle also came there. He was a very sturdy and tall young man and all who saw him stood up and shook hands with him with great warmth. My conscience which was ecstatic with spiritual wine, commanded me: If you are going to be arrested then be like a lion and not like a goat. So I stood up from my place and tried to snatch the rifle from him, but he held it firmly. I almost managed to get the rifle, but the people saw the danger and attacked me and with great difficulty freed the rifle from my hands. I am greatly amazed at this event and wonder how

such a great power came to me that it required many people to confront me. It is also a matter of amazement that if the rifle had remained with me, what would I have done with it, because I did not have any plan!

6. After solving the problem of the rifle, the attackers tied both my hands behind my back. I was arrested and was now in the hands of enemies. They now had to take me away somewhere. On the way a worthless person (who before the revolution, was a servant of my spiritual brother and friend [°]Aziz Muḥammad Khan) kicked my back and was abusive to me, but others condemned him for this act and forbade him from repeating this treatment. Believe me, at this time my body was full of the power of additional souls, so no such hurt could affect me. Yet I do not know why I complained to my Lord about this arrest and humiliation! In response to my complaint, a sacred and majestic voice said: “You should have patience, it is not your hands but mine which are tied”. Glory be to God! How great is this favour!

7. Our local *Jamā'at* was perhaps considering how to solve this problem, but how could a true lover like Qabul Akhund be patient? He followed them even though it jeopardised his life.

8. Near the long bridge over the Zarafshan river (whence the path of Yarqand goes to Qaraghliq and Khutan), I was tied to a pole. I continued to recite valiant slogans of “*Allāhu akbar*” and “*Yā °Ali*” again and again, and there was no room left for anything like fear in my heart. Due to the tightness of the rope, it felt as if blood was trickling from the fingertips of my hands, but there was now the spiritual miracle of patience and courage in me. It was also a trial that I suffered from a severe thirst; when I asked them for water, they refused to give me any just as the people of Karbala had been denied it. Poor Qabul Akhund, under his unprecedented

zeal for sacrifice, wanted to come closer, but the opponents threw stones at him to keep him back but he retaliated by throwing stones at them.

9. This *darwish* remained tied to that pole for three or four hours. During this time the opponents conspired with those doing forced labour on the road and applied to the authorities to execute me. Then they handed me over to a police station on the other side of the bridge, where for the second time in my life I experienced abuse and light beating. But when I told them of their injustice and oppression they kept silent.

10. It was autumn and the night was long, very cold and frightening, but there are Divine favours on the *mu'mins* and *mujāhids* of Islam. Thus during this time of trial and tribulation, the voices of the spiritual world conversed with this humble *darwish*. I felt that a tempestuous fountain or pillar of voices was rising from my personality and surrounding the universe. In this there were those furious voices which according to the Qur'ān are for the people of Hell and those compassionate ones which are for the people of Paradise. God knows why I had the childish audacity to say: O Chief of the souls! Here you are conversing with the entire universe! Where is a bit of time to spare to converse with this humble entity also? So the sacred voice started to say: It is never so. We always have time to spare and instantly a strand of pure and sweet voice appeared from the centre and started to converse with me while the centre continued its work without any interruption.

11. It was now morning and I was taken back to Yarqand. On the way back, in the middle of the journey we had to stop at an office. It was already evening, and this was the time when I used to observe great spiritual miracles and secrets. At this time the

miracles of the fingers were very prominent. This was an indication that just as the tongue of the friends of God has spiritual help, so also spiritual help is given to their hands. After a while two *mu'mins* of the *Jamā'at* of the village brought the decree of release from the authorities and by the grace of God, I reached home safely. There were only forty-five families in the village where I lived. They had unanimously applied to the authorities that their religious *Ālim* should be released immediately. Further, responsible officers of the government should come to the village and investigate why this injustice and persecution had been perpetrated against the Tajik *Jamā'at*.

12. The word “Tajik” is a form of Tazi (Arabic) and is used for the *Ismā'īlīs* of China, Russia and Afghanistan. In short, some responsible officers from the headquarters of the local government came to our village “Qarangu Tughraḡ” and their investigations continued for nine days. They then issued the decree that the Tajiks (*Ismā'īlīs*) are independent in their religious matters and are a separate group from others. The sacrilege of their *Jamā'at Khānah* and attempts to take possession of their community school was an injustice and that despite that decree if anyone tried to harm them or their beliefs, the government would take measures to punish the guilty.

Your servant for knowledge,
Naṣīr Hunzai,
20th November, 1980.

A Wonderful and Luminous Dream

1. When a *mu'min* experiences a pleasant and wisdom-filled dream as a result of abundant *zīkr-ū 'ibādat*, it is called a luminous dream. It should be remembered that as knowledge and *'ibādat* progress, dreams also progress through the stages of realities and recognitions. In this connection, you can reflect upon all those Qur'ānic verses which are related to the *ta'wīlī* wisdom of dreams and for clarification also study advanced religious literature.

2. One evening, in Montreal, Canada, as a usual practice some spiritual friends were sitting together remembering the Lord of the worlds. The number was very small, but I am convinced that each individual was potentially a terrestrial angel and lover of light. We prayed: “O Allāh! through Your perfect and consummate power, unite the lovely and pure souls of all our friends (*'azīzān*) both from the east and the west in this small *majlis*”. The Lord must have accepted this humble prayer. All of us were submerged for a long time in the ocean of *bandagī* in such a way that we utterly forgot this world and all that it contains. It felt as though the destination of *fanā'* approached us. Each individual appeared to be profoundly affected. I believe that the friends in this *majlis* will remember this miraculous assembly of *zīkr* forever.

3. I remember that, in addition to mentioning it verbally, I also mentioned the miracle of the *rubāb*, and what it said (to me) during my severe difficulties in a letter. Thus, in this small *majlis*, the *rubāb* in its own special language also sang a song of praise of God. When the *majlis* ended my friends returned to their homes and this weak and humble *darwish* slept remembering the blessed name of *Khudāwand*. In the last portion of the night, in the state of dream, I found myself in my village Haydarabad (Hunza), where

suddenly, without any prior and appropriate arrangement, Mawlānā Shāh Karīm al-Ḥusaynī, Ḥāẓir Imām graciously approached from my right hand side. I was in a field of our land which is in the share of my brother Luṭf^cAlī, facing northwards. It is strange, that there was nobody with me except the mother of my dear children, ^cĀ'ishāh Begum and another righteous lady from her paternal family standing in front of me.

4. I had in my hand the same *rubāb* which I had played in the *majlis* that evening and which was made by my dear friend Muḥammad Riza Beg, ^cĀshiq-i *rubāb*, who lives in Misgar, Hunza.

Mawlā was very happy and rays of a smile and pleasure were radiating from him. The subject of the holy *farmān* was about the *rubāb*. *Khudāwand* said: “Give it to me”. This humble slave with utmost reverence presented the *rubāb* to the *huẓūr* of *Khudāwand*. Ḥāẓir Imām graciously took it in his blessed hand and inspected it for some moments. Then he said: “It is good, improve it further. If you need money for it, I will grant it from my own treasury”.

5. I was standing in a state of joy and bewilderment and could not reply. All of a sudden, ^cĀ'ishāh Begum dared to say to me: “Oh, you should ask Mawlā Bāpā for blessings and spiritual help only and say to him that it is inappropriate to take money for such small work, for Ḥāẓir Imām has made this *farmān* because the *rubāb* is important”.

6. I was very happy and content after this wonderful dream. I reflected on its *ta'wīl* from various angles and have come to the following satisfactory and useful conclusions:

a. According to my belief and knowledge, the holy and pure Imām, answering an impending question has once again blessed

the *rubāb*, wherever it may be. Further, he has indicated that he is very pleased with all those who recite *manqabat* with the *rubāb* and listen to it. Furthermore, there is the indication that the shape of the *rubāb* can be improved.

b. Whatever may be the physical status of a wife, spiritually her soul can represent an angel, because angels are created from the souls of the *mu'mins* and *mu'mināt*.

c. Names also have a *ta'wil*. Thus the meaning of the field of Luṭf[°]Alī (kindness of[°]Alī) is the land of the kindness of[°]Alī (=the land of religion, the land of spirituality) where Mawlā graciously came. If we consider the name of Muḥammad Riza (the lover of *rubāb*, who made it) in *ta'wil* it means that the Holy Prophet and the true Imām are pleased with those who recite the praise of Light.

Praise belongs to Allāh, the Lord of the worlds. Peace!

Naṣīr Hunzai

Montreal, Canada

17th May, 1982.

Some of the Highest Wisdoms

1. **Wisdom of Shadow:** The Holy Qur'ān says: “And Allāh has made for you of what He has created shadows.” (16:81). This means that whether in Paradise or in this world, there is nothing which does not have a shadow. But shadows are in degrees, such as the shadow of the sun, the moon and is called a reflection which is not dark, but bright. Thus man also is the shadow of his higher I (*anā'-yi 'ulwī*). Similarly, in this world sacred music is the shadow of the Divine melody of Paradise.

2. **Wisdom of Divine Shadow:** In olden times a Muslim king was known as the Shadow of God. God knows whether this was a belief or just sycophancy. Anyhow, this concept expresses a search for the real truth. It is related to the question: Does the shadow of God exist in this world or not? The answer is, yes, and it is another name of the *mazhar* of the Divine light. As God says: “Have you not looked at your Lord, how He has extended the shadow? If He willed He would certainly have made it stationary. Then We have made the sun a guide to it. Then We seized it to Us by an easy seizing (i.e. We enfolded it)” (25:45).

When the Holy Prophet had the Divine vision (*ru'yat, didār*), he saw the Divine shadow (light of Imāmat) through spiritual knowledge and the *ibda'ī* body (2:247) surrounding the physical world (*āfāq*) and the spiritual world (*anfus*). Allāh repeatedly unfolds and enfolds the light of Imāmat or the revealed light.

3. **Wisdom of 'Illiyīn:** *'Illiyīn* is plural of *'Illiy*. This is the name of the highest rank of Paradise. But since everything of Paradise has intellect and soul, therefore, by it is meant the light of the Prophets and Imāms. This light is the compendium of lights as

well as the single light. In the personal world the place of this light is the forehead. This light contains the record of deeds of the righteous, which in this world can only be seen by the *muqarrabīn* (the close ones) (83:18-21).

4. **Wisdom of the Record of Deeds:** It is said in verse (69:19): “Then as for him who is given his book in his right hand, he will say: Lo! read my book.” It is certain from this Divine teaching that the records of deeds of the *muqarrabīn* and the people of the right hand side (*aṣḥābu’l-yamīn*) will be shown to the people of Paradise, due to which they will be very happy.

5. **Wisdom of Gathering (*ḥaṣhr*):** When the *Ṣūr* of Isrāfīl blows all the things of the heaven and the earth gather together in the world of particles (in the form of particles). This great event has both universal examples and particular examples. One of the universal examples is that God enfolds the entire universe in His fist (21:104), and a particular example is: “And when the wild beasts are gathered together” (81:5). That is, on the Day of Resurrection in addition to the particles of other things the representative particles of wild beasts are also gathered.

Similarly, it is said in verse (27:17): “And there were gathered together to Sulayman his hosts of *jinn* and men and birds, and they were arrayed in order and rank.” Special meaning with respect to the world of particles: And for Sulayman his armies of *jinns*, men and birds were gathered (in the form of particles) and then they were prepared (for spiritual *jihād*). The key to this wisdom is in the word “gathered (*ḥuṣhira*)” in which is hidden the meaning of the personal Resurrection (*ḥaṣhr*).

Special meaning with respect to the world of *ibdāʿ*: And for Sulayman were gathered his atomic (*zarrātī*) army of *jinns*, men

and birds (in the form of *ibdāʿī* body) and the spiritual *jihād* was planned. Now Ḥazrat Sulayman had only one living compendium of particles, namely the *ibdāʿī* body alone, which itself was the army of *jinns*, army of men and also the army of birds.

6. **Wisdom of Gog and Magog:** These are the same living particles which are related to the world of particles. The way in which they are mentioned in the Qurʾān and *Ḥadīṣ* is a *tanzilī* example. Thus Gog and Magog are the general spiritual army who create destruction in the earth of the personal world so that after this destruction new construction can commence. But this army has to be stopped where there is no preparation for the spiritual revolution. The heights (21:96) from where the army of particles is going to come running, are the ranks of knowledge of the holy Imām of the time, namely, his physical and spiritual *ḥudūd*. In this world there are three hundred thirteen great muʾmins and there are forty-seven candidates (for their rank), so that when one is elevated spiritually or passes away from this world, then one of them has to replace him. If we add 47 to 313, it becomes 360 which is the total number of the *dāʿīs* of 12 *jazāʿir* (pl. of *jazīrah*).

7. **Wisdom of Everything:** Wherever in the Qurʾān “everything” is mentioned, you should not think only of lower things and forget the higher ones. Thus in verse (36:12) where God says that He has encompassed everything in the *Imām-i mubīn*, one should think of everything to which the word “thing (*shayʾ*)” is applicable so that we should also include the great things such as the Throne, Pedestal, the Pen, the Tablet, and also the Divine manifestation, for all these are encompassed in the *Imām-i mubīn*, who is the mirror which shows God. And there are numerous proofs of this fact.

8. **Wisdom of Vision:** According to some people, Divine vision is impossible, others say it will be possible in Paradise and yet others say that one needs to create the inner eye and see the vision of the beloved in both the worlds, for it is impossible to attain the pleasure and happiness of the great visual bounties in the hereafter without having attained the inner eye of recognition here (17:72). Divine vision is mentioned in the Holy Qur’ān in numerous places.

9. **Wisdom of Sa^cy:** Sa^cy means to struggle, run, endeavour, achieve. Ḥaẓrat Ibrahim and Ḥaẓrat Ismā^cil were the two examples of the Imām and his heir. When Ḥaẓrat Ismā^cil was given the Supreme Name, he progressed in it and when he started to run with his father in spirituality, i.e. when the *ẓikr* became automatic and the chain of Isrāfilī and ‘Izrā’ilī miracles started, Ḥaẓrat Ibrahim said to him: O my son, I saw in a dream that I was sacrificing you.” (See verse (37:100)).

In addition to its meaning of “running” in the physical world Sa^cy (running), also applies in the stages of spirituality and in the ranks of intellectuality, by which is meant to advance with the speed of lightning. Here the secret that Ḥaẓrat Ismā^cil was sacrificed in three ways is surprising and worth pondering: Firstly, in the dream which Ḥaẓrat Ibrahim mentioned. It is very probable that Ḥaẓrat Ismā^cil had seen himself being sacrificed (*ẓabiḥ*). Secondly, his external and physical sacrifice which God accepted and by His mercy resurrected him. It is on the basis of this kind of sacrifice that he is called *Ẓabiḥu’llāh*. Thirdly, the great sacrifice (*ẓibḥin^c azīm*), which was the sacrifice of his spiritual death. Thus it should be remembered that Ḥaẓrat Ismā^cil’s first sacrifice was in the form of a dream, the second in wakefulness and the third in spirituality, which was the greatest one.

10. **Wisdom of Zibhin ʿAzīm (Great Sacrifice):** After the wisdom of the three kinds of sacrifices of life we have to consider whether it is only the sacrifice of one single individual, or if a big number of sacrifices is hidden in it? It has become known that it is a compendium of countless spiritual sacrifices, for it is an extremely amazing spiritual act in which by the *Ṣūr* of Isrāfil and the dagger of love one has to be sacrificed and revived repeatedly and this chain continues for approximately a week and twelve hours. This great sacrifice of the true Imām is for all according to their status.

N.N. Hunzai Ḥubb-i ʿAlī

Karachi,

Monday, 11 Shaʿbān, 1414/24 January, 1994.

**Institute for
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Mention of Music in My Poetry

1. **Living Pureelo:** *Pureel* or *Pureelo (Gabi)*, which in Urdu is called *Bansiri*, means flute. The worldly *Pureelo* is life-less and cannot be played automatically, but the spiritual *pureelo* or *gabi* starts to play automatically when the time comes. Although there is a world of difference between the two, for the sake of the recognition of the symbolized things (*mamsūlāt*) of spirituality and Paradise there are their symbols or examples (*amsāl*) in this world. And this is in accordance with the order of nature for, relating to the *Şūr* of *Isrāfil*, it is said:

Ma^csuuq Nasiirar numa bay zinda pureelo
Ruwe burguwe sir hen
Surayeese firistaa ruwe baajaa til akooli
Ruwe harkate gane her

For *Naşir* one manifestation of the spiritual beloved is in the form of a living *pureelo* (flute);

(O listener!) Know the secret of the spiritual *burgu* (bugle).

Do not forget the angel of happiness and spiritual *baajaa*!

Weep to move (your) soul!

2. **Bareso Barancal:** A verse in *Burushaski* is:

Jaa nire-kalumin heen-bujoonin henas un cum
Jaa bareso barancal ogaraa asu lo bam ungow

(O my spiritual beloved!) It is you who has taught me plaintive
giryah-ū zārī and humming,

O the dweller of my heart who has played on the strings of my
veins.

3. **Surayeese Tabl:** The original word in Burushaski for *tabl* is *dadān* which means drum, but *tabl* also has been adopted in this language, such as:

*Surayeese tabl negar Nasiir qhosiye alam diw
Jaa chanum asu lo nuure halancane basa yeecam*

O Naşir! Play the *tabl* (drum) of happiness and hoist the flag of
victory

Because now I have seen the mansion of a luminous moon in my
narrow and dark heart.

4. **Ruwe Sule Bazmu Lo Sitaar:** I had seen in my own childhood that some people played the *sitaar* with great zeal. I have had a higher concept of this and said:

*Asu lo gare le jiiye yaar ruwe sule bazmu lo sitaar
Isqe firistaa ichaar jannate haaline kitaab*

O my spiritual beloved! Speak in my heart,
You are the *sitaar* of the assembly of spiritual love
You are the voice (melody) of the angel of love (Isrāfil),
You are the (living) book which tells of the states of Paradise.

5. **Sule Hariip:** *Hariip* is the name of the voice of the musical instrument, namely the tune, note, melody. It is mentioned in the following verse:

*Sule hariip ine fuwe ine emise bi waa qhaali gabii!
Nazme daltasko muk in cum biye waa qhaali dabii!*

(The poet says to himself) O empty *gabii* (flute)! This *hariip* (tune) of love is due to his blowing and fingers;
O empty tiny box! These beautiful pearls of poetry are due to him and not due to you.

6. ***Duutaare Arsayam:*** The *sitaar* used to have only three strings, and that is why it is called *sitaar* (but now it has six strings). I have seen *duutaar* in Yarqand and Kashghar, which has only two strings. *Duutaar* is mentioned in this verse:

*Ruwe sahre paadsaahiye surayees butan akhes
Jaa jiiye bazme majlise duutaare arsayam*

The happiness of the kingdom of the city of soul is amazing
I have been intoxicated by the melody of *duutaar* in the assembly of spiritual festivity.

7. ***Surayeesine Mizmaar:*** *Mizmaar* in Arabic means flute. This has been mentioned in the following verse:

*Ruwe bazme ajab jiindo uyam heenine baajaan
Surayeesine mizmaar besal kuli til ayaaljam*

In the spiritual assembly a strange living and melodious *baajaa* was being played;
I will never forget this enrapturing *mizmaar*.

8. ***Isqe Burgu:*** *Burgu*, or *turum* or *tur* means trumpet and bugle, by which is meant the *Şūr* or *Nāqūr* of Isrāfil, which is mentioned in this verse:

Isqe burguw lo fanaa heen dusu zu le Israafii!
Jaar fanaa eese uyam ruwe basa paayinda manis!

Come O Isrāfil! Play the melody of *fanā'* with the *Burgu* of love;
May I have the peaceful and pleasant spiritual destination of *fanā'*.

9. ***Ase Baajaa Sa-thap***: The verse is:

Jaa ranilo giyumaaro asqur duun ke as cum iis apay
But uyam nirekaato heenan saybi ase baajaa sa-thap

My colourful and elegant flower (beloved) is not far from my heart
even for a moment,
(Therefore, in his love) the *baajaa* of my heart always plays a
sweet and plaintive song by day and by night.

10. ***Imaame Sule Garin Meemi***: The verse is:

Muriid qhos numa hilin meemi Imaame sule garin meemi
Haqiiqate qhaas barin meemi muhibbaan! Sukr-i Mawlāanaa

(By the blessed arrival of *Mawlā*) the *murids* will be happy and
there will be tumult, the *garin* (songs) of Imām's love will be sung;
There will be the special discourses of true knowledge, thus O
lovers of ^cAlī! you should thank *Mawlā*.

11. ***Burgu Egarci***: This is also an excellent verse about the *Şūr*
of Resurrection:

Sulguyuwe qiyaamate gane but ulcin ecume baan
Jaa isqe firistaar zu esuuyin burgu egarci

The people of love have been waiting very eagerly for
Resurrection;
Invite my angel of love so that he may blow the *burgu*.

12. **In Nuure Pureel:** Reflect on this verse also:

*Zule zikre hijaabu lo dukoyal suur-i Siraafil
In nuure pureel, sulguyu mizmaare ne mast baan*

(O dear companion) Come and listen to the melody of the *Şūr* of
Isrāfil in the veil of *zīkr-ū^cibādat*,
He himself is the (living) *pureel* of light, therefore, the lovers are
intoxicated by this *mizmaar* (*pureel*).

13. **Burguwe Gar But Uyam:** I am sure that you obtain
spiritual happiness from these verses, because in them the spiritual
miracles of the Sultan of religion are mentioned, such as:

*Zuyn le qiyaamat manii zikre disar gati maniin
Zaakire iltumalu lo burguwe gar but uyam*

(O people!) Come, Resurrection is taking place, Gather at the place
of *zīkr*,
The melody of *burgu* is very sweet in the ear of a *zākir*.

14. **But Uyam Nagmaan Juwan:** In this verse human life is
compared with a *sitaar* very beautifully, such as:

*Zindagi guuyaa sitaarane but uyam nagmaan juwan
Raahatin bica zil juwan, daa gam ke fikrin bam juwan*

Life is like a sweet and delightful melody of *sitaar*,
Thus comforts are like the treble and griefs and worries like the
bass.

No instrument can produce a perfect and pleasant melody without
both treble and bass.

In short, it is true that both externally and internally I have been affected by music, and therefore, the mention of music is inevitable in my books. I have also previously written articles on music, such as “Qur’ānic Medicine and Voice”, “Spirituality and Music”, which are published in *Qur’ānic Healing* and *Pearls of Ma’rifat*, Part 2, respectively.

N.N. (Ḥubb-i ‘Alī) Hunzai,
Karachi,
Monday, 18 Sha‘bān, 1414/31 January, 1994.



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List of Non-English Words with Transliteration

^c Alaq	Awliyā'
^c Ālim	Azal
^c Aqlāniyyat	Ba ^c ūzah
^c Ārif	Baa ^c jaa
^c Āshiq	Bahr-i ta'wil
^c Āshiq-i rubāb	Bandagi
^c Aynu'l-yaqīn	Baqā' bi'llāh
^c Azizān	Barakāt
^c Ibādāt	Barāy-i dīn
^c Īd	Bātin
^c Īdu'l-fitr	Bayān
^c Illiy	Bayt-i maydān
^c Illiyin	Bukhāri
^c Ilm	Burguw
^c Ilmi didār	Chhardah
^c Ilmu'l-yaqīn	Dā ^c i
Abad	Da ^c wat
Abū Dā'ūd	Da ^c wat-i haqq
Azkār	Da ^c wat-i baqā'
Āfāq	Dadan
al-Akram	Daf
al-Ḥamdu	Darwish
al-Qadīm wa'l-Ḥādīs	Zabiḥ
Āmīn	Zabiḥu'llāh
Amṣāl	Zākir
an-Nāqūr	Zarr
Anā'-yi ^c ulwī	Zarrah (pl. zarrāt)
Anfus	Zarrātī
aṣ-Ṣūr	Zibḥin ^c azīm
as-Sūrah	Zikr
Aṣḥābu'l-yamīn	Zikr-i akbar

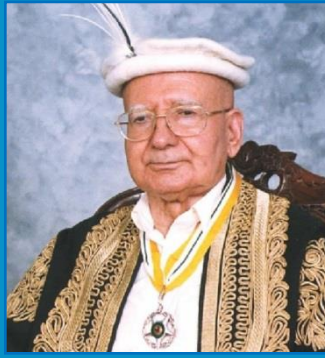
<i>Zikr-i ijtimā'ī</i>	<i>Imām-i mubīn</i>
<i>Zikr-i jalī</i>	<i>Inshā'a'llāh</i>
<i>Zikr-i a'zam</i>	<i>Islām awr Musiqī</i>
<i>Zikr-u 'ibādat</i>	<i>Ism-i a'zam</i>
<i>Zurriyyah (pl. zurriyyāt)</i>	<i>Isqe Burguw</i>
<i>Dīdār</i>	<i>Jamā'at</i>
<i>Din-i haqq</i>	<i>Jamā'at-Khānah</i>
<i>Dini'llāh</i>	<i>Jāmi'atu'l-Jāmi'ah</i>
<i>Du'ā</i>	<i>Jashn-i Khidmat-i 'Ilmi</i>
<i>Duutaar</i>	<i>Jazā'ir</i>
<i>Fanā'</i>	<i>Jazīrah</i>
<i>Fanā' fi'llāh</i>	<i>Jihād</i>
<i>Farmān</i>	<i>Jinn</i>
<i>Gabii</i>	<i>Junūn</i>
<i>Garin</i>	<i>Kawkab-i Durri</i>
<i>Giryah-ū zārī</i>	<i>Khalīl</i>
<i>Ḥabīb</i>	<i>Khalīlu'llāh</i>
<i>Ḥadīs</i>	<i>Khudāwand</i>
<i>Ḥadīs-i nawāfil</i>	<i>Kirāman Kātibin</i>
<i>Ḥadīs-i qudsī</i>	<i>Kitāb-i munājāt</i>
<i>Ḥajj</i>	<i>Kulliyāt</i>
<i>Ḥamd</i>	<i>Kursī</i>
<i>Ḥamdiyah</i>	<i>La'l-ū Gawhar</i>
<i>Ḥaqā'iq-i 'Āliyyah</i>	<i>Li'llāh</i>
<i>Ḥaqqu'l-yaqīn</i>	<i>Ma'rīfat</i>
<i>Hariip</i>	<i>Mahfil</i>
<i>Ḥashr</i>	<i>Majlis</i>
<i>Ḥijrah</i>	<i>Malakūt</i>
<i>Ḥudūd</i>	<i>Mamsūl (pl. mamsūlāt)</i>
<i>Ḥuzūr</i>	<i>Manqabat</i>
<i>Ibdā'</i>	<i>Masjid</i>
<i>Ibdā'ī</i>	<i>Mawla</i>
<i>Ibn Sā'id</i>	<i>Mazhar (pl. mazāhir)</i>

<i>Misāl</i>	<i>Riyāzat</i>
<i>Mizmaar</i>	<i>Ru'yat</i>
<i>Mu'min</i>	<i>Rubāb</i>
<i>Mu'minah (pl. mu'mināt)</i>	<i>Rūḥ</i>
<i>Mubāarak</i>	<i>Rūḥānī</i>
<i>Mubīn</i>	<i>Rūḥāniyyat</i>
<i>Muḥibb</i>	<i>Sa'iy</i>
<i>Mujāhid</i>	<i>Ṣalāt</i>
<i>Munājāt</i>	<i>Sālgirah</i>
<i>Munājātu'l-bārī</i>	<i>Sālik</i>
<i>Muqarrabīn</i>	<i>Ṣalṣāl</i>
<i>Murīd</i>	<i>Sarsām/sirsām</i>
<i>Muṣawwiru'l-kā'ināt</i>	<i>Shāh-i wilāyat</i>
<i>Mustawda'</i>	<i>Shāh-nāy</i>
<i>Nafs-i wāḥidah</i>	<i>Shay'</i>
<i>Nāqūr</i>	<i>Sitār</i>
<i>Nār</i>	<i>Sule Hariip</i>
<i>Nās</i>	<i>Sunnat</i>
<i>Nasr</i>	<i>Sunrāy</i>
<i>Nāsūt</i>	<i>Ṣūr</i>
<i>Nāy</i>	<i>Ṣūr-i Isrāfil</i>
<i>Nūr</i>	<i>Sūrah</i>
<i>Nūr-i munazzal</i>	<i>Ṣūrat-i Raḥmān</i>
<i>Pureel</i>	<i>Surayeese Tabl</i>
<i>Pureelo</i>	<i>Surayeesine Mizmaar</i>
<i>Qur'ānī Minār</i>	<i>Ta'wil</i>
<i>Rabb</i>	<i>Ta'wilī</i>
<i>Rabbu'l-akram</i>	<i>Ta'yid</i>
<i>Raḥmān</i>	<i>Tabarruk</i>
<i>Raḥmat</i>	<i>Ṭabl</i>
<i>Rawḥ</i>	<i>Tajaddud-i amsāl</i>
<i>Rayḥān</i>	<i>Tanzil</i>
<i>Riḥ</i>	<i>Tanzilī</i>

Tasbīḥ
Tasbīḥāt
Tawḥīd
Tirmizī
Ṭuḡhrā
Ṭūr
Turum
Tutek
Wadūd
Wajh-i Dīn
Walī
Waṣī
Yawmu 'z-zīnah
Zabūr
Zabūr-i 'Āshiqīn
Zabūr-i Qiyāmat
Ẓāhir
Zīnat

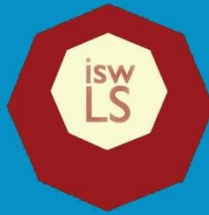


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‘Allāmah Naṣīr al-Dīn Naṣīr Hunzai

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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