

Quldastah-yi 'Drfān



INSTITUTE FOR
SPIRITUAL WISDOM
LUMINOUS SCIENCE
knowledge for a united humanity



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"Indeed, in some of the poetry there is wisdom."
(*Hadīs*)

Quldastah-yi 'Irḡān

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Naṣīr al-Dīn Naṣīr Hunzai (S.I.)

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Important Note

The following symbols have been used in the text with the names of Prophets and Imāms.

(§) - *ṣalla'llāhu ʿalayhi wa-ālihi wa-sallam* (May Allāh send blessings and peace through him and his progeny).

(c) - *ʿalayhi's-salām/ ʿalayha's-salām/ ʿalayhima's-salām/ ʿalayhimu's-salām/ ʿalaynā salāmuhu/ ʿalaynā minhu's-salām* (May peace be through him/her/them both/them/may his peace be upon us).



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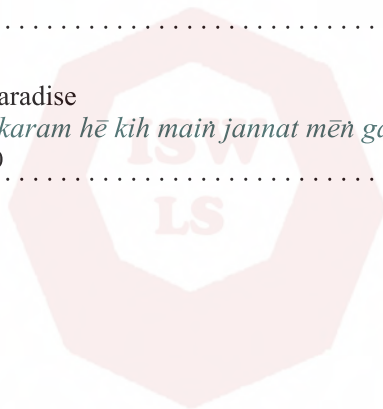
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‘Āshiqānah Zikr ‘Al-Wadūd’
Devotional Remembrance of ‘Al-Wadūd’¹

Al-Wadūd! al-Wadūd! al-Wadūd!
Na‘rah-yi ‘ishq-i Ilāhī al-Wadūd!

Al-Wadūd, al-Wadūd, al-Wadūd
The watchword of Divine love, *al-Wadūd*

Shāh-i shāhān-i dū ‘alam al-Wadūd!
Na‘rah-yi zikr-i samāwi al-Wadūd!

The King of kings of both the worlds, *al-Wadūd*
The catchphrase of heavenly love, *al-Wadūd*

Al-Wadūd ay malik-i mihr-bān!
Al-Wadūd ay Khudā-yi ins-ū jān!

O the Lover and the Beloved, O the Benevolent King of kings!
O the Lover and the Beloved, O God of humankind and jinn!

Al-Wadūd ay ḥabīb-i dūstān!
Al-Wadūd! al-Wadūd! al-Wadūd!

O the Lover and the Beloved, O Beloved of friends!
Al-Wadūd, al-Wadūd, al-Wadūd

Bandah-yi ‘ājiz Naṣīr kā dast-gīr!
Al-Wadūd! al-Wadūd! al-Wadūd!

O helper of the indigent slave Naṣīr,
Al-Wadūd, al-Wadūd, al-Wadūd

¹ The Divine Name *al-Wadūd* has the dual meaning of 'Lover' and 'Beloved'.

Rāz-i ʿIshq

Secret of Love

*Yā Ilāhi! Tū ʿaṭā kar dē mujhē fayẓān-i ʿishq
Tā kih ho jāūn hamīshah bandah-yi sultān-i ʿishq*

O Allāh! Bestow on me
love's grace
So the slave of love's King
I may be for all eternity

*Main gadā hūn us kē dar kā awr marīẓ-i ʿishq bhī
Yā ṭabīb-i āsmānī! Dē mujhē darmān-i ʿishq*

A beggar at His door,
lovesick too, am I
O heavenly physician!
Love's remedy bestow on me

*Ay ḥasīn-i bē-misāl! Ay nūr-i ʿishq-i bā-kamāl!
Jān fidā ho tujh sē har dam chūnkih tū hē jān-i ʿishq*

O incomparable beauty!
O light of perfect love!
May my soul be sacrificed for you every moment,
for you are love's soul

*Shāh-i khūbān-i dū ʿālam! Nūr-i chashm-i ʿashiqān!
Ġayrat-i hūr-ū pari hē jān-i ʿishq, jānān-i ʿishq*

You are the King of the beauties of both worlds,
the light of lovers' eyes
The envy of houris and fairies,
the soul and the beloved of love

*Māh-i man! Ay shāh-i man! Tū hukm farmā dijiyē
Hē qabūl-i jān-ū dil tērā har farmān-i ʿishq*

O my moon! O my king!
At your command am I!
Every command of your love is
acceptable to my heart and soul

*Yeh nahīn ma^clūm mujh ko rāz kiyā hē? Ramz kiyā?
Is liyē hūn main hamīshah wālih-ū hayrān-i ^cishq*

I know not: What is a secret?
What is a sign?
Constantly bewildered and
perplexed by love am I

*Main nahīn tanhā gariq tērē baḥr-i ^cishq mēn!
Hēn sabhī garqāb tujh mēn dekh ay tūfān-i ^cishq!*

Not alone am I, drowned
in the ocean of your love
O deluge of love! Behold,
one and all are drowned in you!

*^cIshq sē mar kar usī mēn zindah hē, hān zindah hē
Yeh Naṣīr tērā gadā ay jān-i ^cishq, jānān-i ^cishq*

O soul and beloved of love!
This beggar, your Naṣīr, died for love
Was revived by that very love.
Yes, revived!

Knowledge for a united humanity

*Na^ct-i Ḥaẓrat-i Sayyidu'l-An^mbiyā'
wa'l-Mursalīn^(s)*

Praise of the Chief of Prophets
and Messengers^(s)

*Woh bādshāh-i an^mbiyā', woh tāj-dār-i awliyā'
Maḥbūb-i zāt-i kibriyā' ya^cni Muḥammad Muṣṭafā^(s)*

He is the king of Prophets,
he is the sovereign of *walis*,
Beloved of God,
that is, Muḥammad^(s), the Chosen

*Woh raḥmatu'l-li'l-^cālamīn, sulṭān-i pāk-i mulk-i dīn
Woh ḥādī-yi ḥaqqu'l-yaqīn ya^cni Muḥammad Muṣṭafā^(s)*

Mercy for all the worlds,
the pure king of religion's kingdom
Guide to the truth of certainty,
that is, Muḥammad^(s), the Chosen

*Aqdas hē us kā silsilah, ^cālī hē us kā martabah
Qur'ān hē us kā mu^cjizah ya^cni Muḥammad Muṣṭafā^(s)*

His lineage is sacred,
his rank exalted,
His miracle is the Qur'ān,
that is, Muḥammad^(s), the Chosen

*Woh mafkhar-i sab muslimīn, woh sarwar-i sab kamilīn
Woh raḥmat-i dunyā-ū dīn ya^cni Muḥammad Muṣṭafā^(s)*

Pride of all Muslims,
chief of all perfect men
Mercy for world and religion,
that is, Muḥammad^(s), the Chosen

*Woh pishwā-yi mursalin, woh hē shāfi' u'l-muznibin
Maqṣūd-i Rabbu'l-ālamīn ya'ni Muḥammad Muṣṭafā^(s)*

Leader of the Messengers,
intercessor for the sinners,
Purpose of the Lord of the worlds,
that is, Muḥammad^(s), the Chosen

*Woh thā nabī, woh thā ṣafi, 'ilm-i Ilāhī mēn ganī
Muḥtāj us kē hēn sabhī ya'ni Muḥammad Muṣṭafā^(s)*

He was a Prophet,
he was pure, rich in Divine knowledge
One and all need him,
that is, Muḥammad^(s), the Chosen

*Jis shab gaē pish-i Khudā, aflāk sab thē zir-i pā
"Law lāka" hē us kī sanā' ya'ni Muḥammad Muṣṭafā^(s)*

The night he ascended to God's Presence,
all the heavens were under his feet,
The sacred ḥadīṣ "If you were not (*law lāka*)" is his praise,
that is, Muḥammad^(s), the Chosen

*Nūr-i mujassam woh nabī, khwud ism-i a'zam woh nabī
Sab sē muqaddam woh nabī ya'ni Muḥammad Muṣṭafā^(s)*

Embodied light is he,
he himself is the Supreme Name
He has precedence over all,
that is, Muḥammad^(s), the Chosen

*Main hūn Naṣir-i khāk-sār, ay sayyid-i 'ālī-waqār
Rāzī hē tujh sē kirdigār, jannat tujhī sē pur-bahār*

O the exalted Chief,
I am dust-like Naṣir
The Creator is pleased with you,
paradise is evergreen due to you,

Ya'ni Muḥammad Muṣṭafā^(s) ya'ni Muḥammad Muṣṭafā^(s)

That is, Muḥammad^(s), the Chosen,
that is, Muḥammad^(s), the Chosen



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Na^ct-i Ḥaẓrat-i Khātamu'l-An^mbiyā^(s)
(*Mukhammas*)

Praise of the Seal of Prophets^(s)

Woh paygam-bar-i khāṣ-i Khudā
Woh bādshāh-i an^mbiyā'
Woh nūr-i pāk-i awliyā'
Ya^cnī Muḥammad Muṣṭafā^(s)
Ṣallū^c alayhi wa ālihi

Chief Messenger of God, he is the king of Prophets
The pure light of *walīs*, that is, Muḥammad Muṣṭafā^(s)
May blessings come through him and his progeny!

Woh raḥmatu'l-li'l-^cālamīn
Woh hādī-yi dunyā-ū dīn
Woh sab ḥasīnōn sē ḥasīn
Woh mah-jabīn, woh nāzanīn
Ṣallū^c alayhi wa ālihi

Mercy for all the worlds, guide of this world and religion
Most handsome of all, he is moon-faced, he is amiable
May blessings come through him and his progeny!

Khayru'l-bashar un kā laqab
Awr Hāshimī un kā nasab
Shāh-i^c Ajam fakhr-i^c Arab
Ya^cnī Muḥammad Muṣṭafā^(s)
Ṣallū^c alayhi wa ālihi

Best of humankind is his title, Hashimite his lineage
King of non-Arabs, pride of Arabs, that is, Muḥammad Muṣṭafā^(s)
May blessings come through him and his progeny!

*Qur'an kawn-i mu'jizāt
Hē chashmah-yi āb-i ḥayāt
Tēri hē sārī kā'ināt
Ay sayyid-i 'ālī ṣifāt!
Ṣallū 'alayhi wa ālihī*

The Qur'an is the realm of miracles, fountainhead of the water of life
The entire universe belongs to you, O the Chief of sublime attributes
May blessings come through him and his progeny!

*Ay tāj-dār-i dū jahān!
Tū nūr kā hē āsmān
Har laḥzah tū hē zaw-fishān
Ya'ni Muḥammad Muṣṭafā^(s)
Ṣallū 'alayhi wa ālihī*

O the sovereign of both worlds! You are the heaven of light
You scatter light at every moment, O Muḥammad Muṣṭafā^(s)
May blessings come through him and his progeny!

*Jān-i Naṣir-i bē-nawā
Tērē gulāmoñ sē fidā
Maḥbūb-i Zāt-i kibriyā
Ya'ni Muḥammad Muṣṭafā^(s)
Ṣallū 'alayhi wa ālihī*

Pauper Naṣir's soul, may it be sacrificed for your slaves,
The beloved of God, that is, Muḥammad Muṣṭafā^(s)
May blessings come through him and his progeny!

Manqabat-i Ḥaẓrat-i ʿAlī^(c) Fātiḥ-i Khaybar
Eulogy of Ḥaẓrat-i ʿAlī^(c), the Conqueror of Khaybar

Mazhar-i nūr-i Khudā aʿnī ʿAlī^(c)
Bāb-i ʿilm-i Muṣṭafā aʿnī ʿAlī^(c)

The *mazhar* of God's light, that is ʿAlī^(c)
The gate of Muṣṭafā^(s)'s knowledge, that is, ʿAlī^(c)

Sarwar-i mardān-ū shāh-i awliyā'
Tāj-dār-i innamā aʿnī ʿAlī^(c)

The chief of the valiant ones and the king of *awliyā'*
The crown-bearer of “*innamā*”¹, that is, ʿAlī^(c)

Fātiḥ-i khaybar imāmu'l-muttaqīn
Midḥat-i ū “Lā fatā” aʿnī ʿAlī^(c)

The conqueror of Khaybar, Imam of the righteous
He is extolled in “*Lā fatā*”², that is, ʿAlī^(c)

Nūr-i chashm-i ʿāshiqān-ū ʿarīfān
Jān-i mā, jānān-i mā aʿnī ʿAlī^(c)

Light of the eyes of the lovers and ʿarīfs,
Our soul and our beloved, that is, ʿAlī^(c)

Az azal “nūr^{im} aʿlā nūr” āmadah
Mu'minān rā rah-namā aʿnī ʿAlī^(c)

“Light upon light” has continued from eternity
The guide of *mu'mins*, that is, ʿAlī^(c)

Shēr-i Ḥaqq gūyand, didam īn ḥaqq ast
Har zamān mu'jiz-namā aʿnī ʿAlī^(c)

They say that there is God's lion, I saw 'tis true
He shows miracles in every time, that is, ʿAlī^(c)

°Arifān rā kanz-i makhfi ū buwad
Ma°nī-yi sirr-i Khudā a°nī °Alī^(c)

He is the hidden treasure for the °arifs
The meaning of God's secret, that is, °Alī^(c)

Ū kalid-i ganj-i Qur'ān-ū Ḥadīs
Ū buwad mushkil-kushā, a°nī °Alī^(c)

He is the key to the treasure of the Qur'ān and Ḥadīs
He is the solver of difficulties, that is, °Alī^(c)

°Āyatu'l-Kursī chih gūyad gūsh kun!
Ism-i "Ḥayy-yi kibriyā" a°nī °Alī^(c)

Harken to what the °āyatu'l-Kursī says:
The Name of “Everliving God”, that is, °Alī^(c)

Kīst ḥablu'llāh bi-gū aḥqar Naṣīr?
Nūr-i Yazdān Murtaẓā a°nī °Alī^(c)

O humble Naṣīr! Say: Who is the rope of God?
Murtaẓā, the light of God, that is, °Alī^(c)

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¹ Reference to the holy Qur'ān 5:55.

² Reference to the Ḥadīs-i Qudsi: *Lā fatā illā °Aliyyun lā sayfa illā Zul-faqār.*

Fikr-i Qur'ān

Reflection upon the Holy Qur'ān

*Is jahān mēn jab kih Qur'ān kanz-i Raḥmān ā gayā
Raḥmatōn awr barkatōn kā ayk ṭūfān ā gayā*

Ever since the Qur'ān was revealed in
this world as the Divine Treasure
A torrent of mercies
and blessings was unleashed

*Baḥr-i Qur'ān, baḥr-i gawhar-zā hē 'uqalā' kē liyē
Tā kih har 'āqil yahān sē apnē dāman ko bharē*

For the wise, the ocean of the Qur'ān
is a sea producing pearls
Such that every sage may
'fill his cup to the brim' with gems

*Dīn-ū dānish, 'ilm-ū ḥikmat fikr-i Qur'āni mēn hē
Rāh-i jannat, rāz-i lazzat fikr-i Qur'āni mēn hē*

Religion and learning, knowledge and wisdom
are in reflecting upon the Qur'ān,
The way to Paradise and the secret of pleasure
are in reflecting upon the Qur'ān

*Barkatēn hī barkatēn hēn fikr-i Qur'ān mēn sadā
'Ashiqān-i fikr rā gū: Marḥabā ṣad marḥabā*

Blessings abound always in
reflecting upon the Qur'ān,
Say to the lovers of reflection: Welcome,
a hundred times welcome!

*Yeh dawā-yi har maraḥ hē āzmā kar dēkh lē
Dūr mat ho jā 'azizā! Andar ā kar dēkh lē*

A panacea for every disease,
try it and see for yourself!
O my dear! Do not distance yourself,
draw near and experience for yourself

Chashmah-yi lazzāt-i °aqli fikr-i Qur'āni mēn hē
Man^mba^c-i ni^cmāt-i rūḥi fikr-i Qur'āni mēn hē

The fountainhead of intellectual pleasures
is in reflecting upon the Qur'ān
The well-spring of spiritual bounties
is in reflecting upon the Qur'ān

Tā nah burdī ranj-hā rā kai biyābi ganj rā
°Aqilān az fikr-i Qur'ān ganj-hā rā yāftand

Without undergoing hardship,
how can you find a treasure?
The wise have found a treasure by
reflecting upon the Qur'ān

Fikr-i Qur'āni sē lazzat-gir honā hē tujhē
Jab nah ho aysā to phir dil-gir honā hē tujhē

You ought to gain pleasure
from reflecting upon the Qur'ān
If not, you should be
stricken with remorse

Fikr-i Qur'ān hē tariq-i kanz-i asrār-i Khudā,
Kanz-i asrār-i Khudā hē ganj-i anwār-i Khudā

Reflecting upon the Qur'ān
is the path to the treasure of Divine secrets
The treasure of Divine secrets
is the treasure of Divine lights

Fikr-i Qur'ān °ilm-ū ḥikmat awr yehi hē ma'rifat
Māyah-yi imān-ū iqān fikr-i Qur'āni mēn hē

Reflecting upon the Qur'ān is knowledge
and wisdom, and recognition too
The source of faith and certitude
is reflecting upon the Qur'ān

*Fikr-i Qur'ān hē yaqīn^{am} kull-i kuliyāt¹-i 'ulūm
Zarrah-yi az 'ilm-ū hikmat hē nahīn bāhir kahīn*

Reflecting upon the Qur'ān is certainly
the universal of universals of sciences
Not an iota of knowledge and
wisdom exists outside the Qur'ān

*Rāḥat-i rūḥ miwāh-yi jān fikr-i Qur'āni mēn hē
Chashmah-sār-i 'ilm-ū 'irfān fikr-i Qur'āni mēn hē*

The repose of the spirit, the reward
of the soul is in reflecting upon the Qur'ān
Springs of knowledge and recognition
surge from reflecting upon the Qur'ān

*Fikr-i Qur'ān hē taṣawwuf, awr isi mēn sā'ins (science) hē
Awr yehi hē fayz-bakhsh-i maktab-i rūḥāni sā'ins (science)*

Reflecting upon the Qur'ān is *Ṣūfism*,
and this alone is science
It is this that scatters grace upon
the school for Spiritual Science

*Tū tahi-dāman hē ab tak ay Naṣīr-i bē-nawā
Jab kih Qur'ān durr-ū marjān kā samundar hē sadā*

O indigent Naṣīr!
You remain a pauper still
While the Qur'ān is eternally
an ocean full of pearls and coral!

¹ *Kulliyāt* is abridged to '*kuliyāt*' for the sake of metre.

Tawṣīf-i Jamāl-i Qur'ān
Praise of the Qur'ān's Beauty

Kashf-i Qur'ān-i muqaddas ganj-i Raḥmān mil gayā
Ay khwushā! Dunyā mēn jis ko nūr-i Qur'ān mil gayā

Revelation of the holy Qur'ān, treasure of the Compassionate
How joyous! For those who here received the Qur'ān's light

Nūr ki jannat hē Qur'ān, nūr ki hē kā'ināt
Chashmah-yi Kawṣar hē is mēn, jā ba-jā āb-i ḥayāt

The Qur'ān is the Paradise of light, it is the universe of light,
The spring of Kawṣar in it everywhere [as] the water of life

Baḥr-i gawhar-zā hē Qur'ān, motiyōn sē pur hē yeh
Sab samundar qaṭrah qaṭrah zarrāh zarrāh durr hē yeh

The Qur'ān is the pearl-producing ocean, brimming with pearls
The entire ocean drop by drop [and] particle by particle is pearls

Yeh bihiṣht-i 'aql-ū jān hē 'arifoṅ kē wāṣṭē
Miwah-hā-yi 'ilm-ū ḥikmat is mēn bē-ḥadd-ū shumār

The Qur'ān is the Paradise of intellect and soul for the 'arifs
Containing limitless and countless fruits of knowledge and wisdom

Lazzat-i 'ilm-i Ilāhī is bihiṣht ki jān hē
Kiyūn nah ho aysā kih yeh Qur'ān hē, Furqān hē

The pleasure of Divine knowledge is the life of this Paradise
Why not? Since it is the Qur'ān, the Furqān

Āyat-i "Khayr^{am} kaṣirā" paḥ liyā kar bār bār
Tā kih dil mēn zawq-i Qur'ān ho sakēgā ustuwār

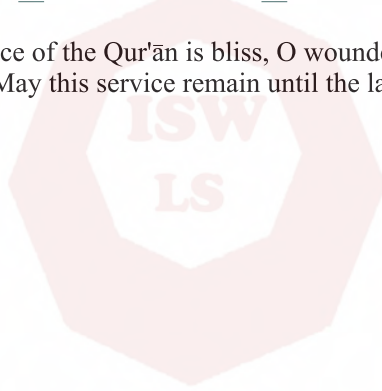
Recite the verse of "Abundant Good"¹ again and again
Yearn in your heart for the Qur'ān more and more

*Yeh shifā-khānah hē sab ko °ālam-i lāhūt sē
Ganj-khānah hē Khudā kā °ālam-i jabarūt sē*

From the world of Divinity 'tis a hospital to heal all
From the world of Majesty a treasure trove of God for all

*Khidmat-i Qur'ān sa°ādat hē Naşir-i dil-figār!
Tā dam-i ākhir rahē Allāh! Yeh khidmat bar-qarār!*

The service of the Qur'ān is bliss, O wounded Naşir!
O Allāh! May this service remain until the last breath!



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¹ Reference to the holy Qur'ān 2:269

Insān kē Gūnāgūn Awsāf

Human Beings' Diverse Attributes

Sirr-i Yazdān hē to insān hē
Ganj-i pinhān hē to insān hē

If God has a secret, 'tis humankind
If there be a hidden treasure
'tis humankind

Hāsil-i ma'rifat, haqīqat-i rūḥ
Rāz-i Qur'an hē to insān hē

The end of recognition, the reality of soul
The secret of the Qur'an,
'tis humankind

Zubdah-yi kā'ināt-ū ashraf-i khalq
Jān-ū jānān hē to insān hē

The essence of the universe, the noblest of creation
The soul and the Beloved,
'tis humankind

Şūrat-i 'ilm-ū paykar-i hikmat
Jān-i 'irfān hē to insān hē

The image of knowledge, the temple of wisdom
The soul of recognition,
'tis humankind

Bāni-yi dīn-ū kāfir-i muṭlaq
Kufr-ū imān hē to insān hē

The founder of religion, the absolute infidel
Infidelity and faith,
'tis humankind

°Ālam-i barzakh-ū jahīm-ū jinān
Ḥūr-ū gilmān hē to insān hē

Paradise and hell and the world between (*barzakh*)
Houris and heavenly youth,
'tis humankind

Jis ko sajdah kiyā firishtōn nē
Nūr-i Raḥmān hē to insān hē

The one to whom the angels prostrated
The light of the Compassionate,
'tis humankind

Nāzanīn-ū ḥasīn-ū sarw-badan
Māh-i Kanʿān hē to insān hē

The coquettish, beautiful and cypress-statured,
Moon-like Joseph of Kanʿān,
'tis humankind

Shāh-i waḥsh-ū tuyūr-ū jinn-ū pari
Gar Sulaymān hē to insān hē

If Solomon be the lord of beasts
and birds, *Jinn* and *pari*,
'tis humankind

°Āmmatu'n-nās tā waliyy-ū nabī
Naw°-i insān hē to insān hē

From the rabble to Prophet and Saint
All of them,
'tis humankind

Rind-i bē-bāk-ū šūfi-yi šāfi
Rayb-ū iqān hē to insān hē

The insolent drunkard and the pure-hearted *Šūfi*
Doubt and certitude,
'tis humankind

Dahri-yū but-parast-ū šāḥib-i dīn
Yā musulmān hē to insān hē

Atheist, idolater, religious or Muslim,
'tis humankind

Husn-i rū-yi jahān-ū jalwah-yi jān
Kawn-i imkān hē to insān hē

Beauty of the world's visage and manifestation of soul
The realm of possibility,
'tis humankind

Awwal-ū Ākhir-ū °Iyān-ū Nihān
Mulk-ū sulṭān hē to insān hē

The first, the last, the manifest and the hidden
Sovereign and kingdom,
'tis humankind

Garchih yeh rāz hē kih jinn-ū malak
Yā kih shayṭān hē to insān hē

Although a secret, whether 'tis *jinn*, angel or Satan,
'tis humankind

Al-ġaraz is baqā-yi kullī kā
Baḥr-i °Ummān hē to insān hē

In short, the all-encompassing ocean of °Ummān
Of this universal abiding,
'tis humankind

Munqasim hē baqā madārij mēn
Un kā pāyān hē to insān hē

Survival is divided into stages
Whose end and goal,
'tis humankind

Yā baqā fi'l-miṣl hui shab-ū rūz
Us mēn gardān hē to insān hē

Or if survival is like day and night
The one who moves in this,
'tis humankind

Fāni-yū bāqī-yū ʿatīq-ū jadīd
Zīkr-ū nisyān hē to insān hē

The perishing, the abiding, the old and the new
Remembrance and oblivion,
'tis humankind

Woh kahīn nūr hē kahīn zulmat
Rāh-ū rah-dān hē to insān hē

At times light, at times darkness
The path and the guide of the path,
'tis humankind

Woh kahīn ranj hē kahīn rāḥat
Dard-ū darmān hē to insān hē

Sometimes anguish, sometimes repose
Pain and remedy,
'tis indeed humankind

Hē ḥaqīqat yehī ba-qawl-i Naṣīr
Sirr-i Yazdān hē to insān hē

This is the truth in the words of Naṣīr
If God has a secret¹,
'tis humankind

¹ An allusion to the *Ḥadis-i Qudsī*: *Al-insānu sirri wa-anā sirruhu*, humankind is My secret and I am his secret.

Da'wat-i Ğawr-ū Fikr Invitation to Reflection

Maqṣad-i kā'ināt kiyā hogā?
Sirr-i sirr-i ḥayāt kiyā hogā?

The purpose of the universe, what could it be?
The secret of the secret of life, what could it be?

Kab sē donoñ jahān huē qā'im?
Phir kabhī yeh ṣabāt kiyā hogā?

Whence did both the worlds subsist?
Then, what can happen to this permanence?

Juz Khudā "kullu shay'" to hālik hē
°Ālam-i shash-jihāt kiyā hogā?

Other than God everything is perishable
What could happen to this world of six directions?

Kiyā halākat fanā-yi kulli hē?
Yā fanā-yi ṣifāt, kiyā hogā?

Is perdition the universal annihilation?
Or, what could be the annihilation of attributes?

Hē taṣawwur mēñ koī aysi miṣāl?
Manẓar-i kā'ināt kiyā hogā?

Is there such an example in conception?
What will be the scene of the universe?

°Adl-ū raḥmat kā kiyā taqāzā hē?
Haqq kā woh iltifāt kiyā hogā?

What do mercy and justice demand?
What will happen to Divine favour?

*Kh̄wud-shināsi hē gar fanā-yi “anā”
Mā-warā-yi mamāt kiyā hogā?*

If the annihilation of “self” is self-recognition,
What will happen after death?

*Ma^crifat hī rahēgī yā ^carīf?
Yā faqaṭ zāt-i zāt, kiyā hogā?*

Will ma^crifat or the ^carīf subsist?
Or, the pure essence, what will happen?

*Ma^crifat kī koi baqā bhī hē?
Warnah yeh turrahāt, kiyā hogā?*

Is there any permanence of recognition?
Otherwise what will happen to these idle words?

*Kiyā darān ḥāl bhī dui hogī?
Hē koi aysi bāt? Kiyā hogā?*

Will there be duality in that state too?
Is there such a thing? What will happen?

*Kiyā butoñ ko dikhāē jāēngē?
Ḥāl-i lāt-ū manāt kiyā hogā?*

Will the idols be shown?
What will be the condition of Lāt and Manāt?

*Ḥāl-i muṭlaq jawāb-i kulli hē
Ḥāl-i ba^cd-i wafāt kiyā hogā?*

The universal answer is the absolute state (ḥāl)
What will happen to it after death?

*Apnē anjām kī khabar hē Naṣīr?
Sirr-i sirr-i najāt kiyā hogā?*

O Naṣīr! Are you aware of your own end?
What will the secret of secret of salvation be?

Yār-i Badī' u'l-Jamāl

Yār-i Badī' u'l-Jamāl'

Jān-i jahān kawn hē? Yār-i badī' u'l-jamāl
Dil mēñ nihān kawn hē? Yār-i badī' u'l-jamāl

Who is the soul of the world?
Yār-i Badī' u'l-Jamāl
Who is hidden in the heart?
Yār-i Badī' u'l-Jamāl

Jalwah-namā hē idhar, ḥayrat-i ahl-i nazar
Gayrat-i shams-ū qamar yār-i badī' u'l-jamāl

He continues to manifest here,
bewilderment for the people of reflection
The envy of the sun and the moon,
Yār-i Badī' u'l-Jamāl

Chehrah mujhē yād hē, ḥūr-ū pari zād hē
Shād hē, āzād hē yār-i badī' u'l-jamāl

I remember his face,
born of houri and *pari*
He is happy, he is free,
Yār-i Badī' u'l-Jamāl

Paykar-i ḥusn-ū jamāl, bā-hamah waṣf-i kamāl
Dahr mēñ hē bē-miṣāl yār-i badī' u'l-jamāl

In every aspect the embodiment of
perfect elegance and beauty
He is peerless in the world,
Yār-i Badī' u'l-Jamāl

*Jān-i bahār, jān-i man, rawnaq-i bāg-ū chaman
Gunchah-dahan, gul-badan yār-i badī' u'l-jamāl*

The Soul of my soul's spring,
splendour of garden and orchard
Bud-like mouth, rose-like body,
Yār-i Badī' u'l-Jamāl

*Jalwah dikhā jā zarā, dil mēn samā jā zarā
Rūḥ mēn ā jā zarā yār-i badī' u'l-jamāl*

Manifest for a little while,
dwell in the heart for a moment
Enter the soul for a little while,
Yār-i Badī' u'l-Jamāl

*Sab mēn usī kā makān, sab hēn usī kē nishān
Sab kī wohī jān-i jān yār-i badī' u'l-jamāl*

Everyone is his abode,
all are his signs
He is the Soul of the soul of all,
Yār-i Badī' u'l-Jamāl

*Nūr-i saḥar tujh sē hē, °ilm-ū hunar tujh sē hē
La'l-ū guhar tujh sē hē yār-i badī' u'l-jamāl*

The light of dawn is due to you,
knowledge and skill too,
Rubies and pearls are due to you,
Yār-i Badī' u'l-Jamāl

*°Ishq-ū fanā kī qasam! Waṣl °aṭā kar ṣanam
Kal ko rahēngē nah ham yār-i badī' u'l-jamāl*

I swear by love and merging!
O Beloved grant me union
For tomorrow we may be no more,
Yār-i Badī' u'l-Jamāl

*‘Ishq mēñ ik sāz hē, jis mēñ tirā rāz hē
Is peh mujhē nāz hē yār-i badī‘u‘l-jamāl*

Love has a musical instrument
containing your secret,
Of which I am very proud,
Yār-i Badī‘u‘l-Jamāl

*Ay mirē māh-i munir, yād tiri dil-pazir
Tujh sē fidā hē Naşir yār-i badī‘u‘l-jamāl*

O my bright moon!
To remember you is soothing
Naşir is sacrificed for you,
Yār-i Badī‘u‘l-Jamāl

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¹ The title means 'the Beloved who has ever-changing manifestations'.

Jamīl-i Kull

Universal Beauty

Jahān mēñ mērē ṣanam kī koī miṣāl nahīñ
“Jamīl-i kull” hē wohī awr kahīñ jamāl nahīñ

Unparalleled in the world is my Beloved
There is no beauty other than his, he is universal beauty

Yeh dēkh shams-ū qamar ko zawāl hotā hē
Jahān-i ḥusn kē khayrshid ko zawāl nahīñ

Behold! The sun sets and the moon wanes
But the sun of the world of beauty never sets

Kamāl-i dil-barī us ko bihiṣht sē āyā
To phir jahān mēñ kahīñ awr yeh kamāl nahīñ

From paradise descended his perfect captivation
Which perfection exists nowhere else in this world

Wiṣāl-i shāh-i butān is jahān mēñ mushkil hē
Jo kal bihiṣht mēñ hē āj woh wiṣāl nahīñ

Union with the Sovereign of beauties in this world is difficult
The morrow's union promised in paradise is not possible today

Mujhē malāl-i musalsal nē khūb rond liyā
Khudā kē faṣl sē ab to koī malāl nahīñ

Constant anguish has completely crushed me
By God's grace that anguish is no more

Jawāb-hā-yi “ḥikam” sē bharā khazānah hē
Jawāb-hā to bahot hēñ magar su'āl nahīñ

There exists a treasury filled with answers of wisdom
Many are the answers, but there is no question

*Woh “Shāh-i kawṇ-i ḥasīnān” ḥijāb-i dil mēn hē
Hijāb kaysē haiāūn mirī majāl nahīn*

That king of the world's beauties is behind the heart's veil
How shall I part that veil? No such power have I

*Jahān mēn ahl-i qalam koī bhī garīb nahīn
Amīr-i ʿilm-ū adab hē agar-chīh māl nahīn*

Not a single person of the pen is a pauper in this world
Though bereft of wealth, they are rich in knowledge and letters

*Khayāl “Tā'ir-i barqī” hē ay Naṣīru'd-dīn!
ʿAzīm ʿaṭīyyah-yi Rahmān hē khayāl nahīn*

O Naṣīru'd-Dīn! Imagination is a lightning bird
'Tis not a figment of imagination, 'tis the Compassionate's great gift

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‘Ilm-ū ‘Amal kī Afzaliyyat
Excellence of Knowledge and Action

Khawrshīd-i ‘iyān, ‘ālam-i jān ‘ilm-ū ‘amal hē
Mī mār-i jahān, ganj-i nihān ‘ilm-ū ‘amal hē

The resplendent sun, the world of soul,
are naught but knowledge and action
The architect of the world, the hidden treasure,
are naught but knowledge and action

Tahqīq yehī ho gai hē fikr-ū nazar sē
Sarmāyah-yi aqwām-i jahān ‘ilm-ū ‘amal hē

The dictate of thought, the edict
of reflection, both do decree
The capital of the world's nations
is naught but knowledge and action

Har fard kī mī rāj-i taraqqī bhī yehī hē
Hān martabah-yi kaw-n-ū makān ‘ilm-ū ‘amal hē

This very thing, for every individual
is the ladder of ascent
Indeed, the glory of time and place
is naught but knowledge and action

Yeh khāsshah-yi insān hē, yeh faẓl-i Khudā hē
‘Izzat kē liyē rūḥ-ū rawān ‘ilm-ū ‘amal hē

This is humankind's virtue,
this is the grace of God
For the sake of honour, the spirit
is naught but knowledge and action

*Patthar kī nah qīmat hē, nah sawdā kabhī hogā
Bas bīsh-bahā gawhar-i kān °ilm-ū °amal hē*

Of what value is a stone?
Never will it be sold or traded
But how precious indeed are the mine's rubies,
which are naught but knowledge and action

*Firdaws-i barīn, jān-i chaman, chehrah-yi jānān
Dar °ālam-i dil jalwah-kunān °ilm-ū °amal hē*

Paradise supreme, the spiritual
garden, countenance of the beloved
Manifesting in the heart's realm,
are naught but knowledge and action

*Hē ashraf-ū a°lā-yi khalā'iq wohī insān
Ho jāē agar us sē °iyān "°ilm-ū °amal" hē*

Most noble and exalted of
creation is a human being
If from him should manifest
naught but knowledge and action

*Jo chīz sadā bā°is-i šad fakhr-ū khwushī hē
Woh mīwah-yi dil, rāhat-i jān °ilm-ū °amal hē*

That which is the source of
pride and joy eternally
That heart's fruit, that soul's solace
is naught but knowledge and action

*Ik bhēd hē is °ālam-i shakhšī mēñ baṛā sā
Woh sīrr-i azal, rāz-i jinān °ilm-ū °amal hē*

Within this personal world
is a secret so profound
That eternal and heavenly secret
is naught but knowledge and action

Ik nağmah-yi qudsī hē nihān zāt-i baṣhar mēn
Woh zamzamah-yi pīr-ū jawān ʿilm-ū ʿamal hē

Within a human being lies
hidden a sacred melody
That song of both young and old
is naught but knowledge and action

ʿIlyīn¹ mēn ik zindah kitāb bol rahi hē
Woh muʿjizah-yi sharḥ-ū bayān ʿilm-ū ʿamal hē

In ʿilliyyīn speaks a book
that is alive
That explication miraculous
is naught but knowledge and action

Kuchh awr khazānah nahīn maṭlūb Naṣirā!
Dunyā mēn faqaṭ ganj-i girān ʿilm-ū ʿamal hē

O Naṣīr! What aught but this
very treasure's besought
For in this world the precious hoard
is naught but knowledge and action

¹ ʿIlliyīn is abridged into ʿIlyīn¹ for the sake of the metre.

°Ilmī Safar kī Ta°rif-ū Targīb

Praise of and Motivation to Journey for Knowledge

*Hē dūr bahot °ilmī safar tēz chalā chal
Pur-amn hē yeh rāh nah ḍar tēz chalā chal*

The journey of knowledge is very long, continue to walk fast
Full of peace is this path, do not fear,
continue to walk fast

*Tū Rabb sē sadā himmat-i °ālī ko ṭalab kar
Ta'khīr nah kar, dēr nah kar tēz chalā chal*

Seek always high ambition from your Lord
Do not tarry, do not delay,
continue to walk fast

*Hē °umr-i girān-māyah faqat °ilm kī khātir
Kar °ilm kī rāhoṅ mēñ safar tēz chalā chal*

Our precious life is for the sake of knowledge alone
Travel on the paths of knowledge,
continue to walk fast

*Is °ilm-i haqīqī ko samajh ganj-i Khudā hē
Ta'khīr nah kar is kā safar tēz chalā chal*

Consider this true knowledge to be Divine treasure
Do not tarry in this journey,
continue to walk fast

*Bē-ranj koī ganj nahīñ sārē jahān mēñ
Ganjīnah-yī hikmat hē jidhar tēz chalā chal*

There is no treasure without hardship in this entire world
Wherever there is the treasure trove of wisdom,
continue to walk fast

*Har ʿilmi musāfir sē Naṣīrā tū kahā kar
Ay nēk-naṣīb, nēk-safar tēz chalā chal*

To every traveller for knowledge, Naṣīr continue to say
O fortunate one, O fortunate traveller,
continue to walk fast



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Jashn-i 'Ilmī

The Jubilee of Knowledge

*Gunchah-yi dil muskurā kar keh rahā hē bār bār
Mawsim-i gul sē huā hē shehr-i Gilgit lālah-zār*

The heart's bud smiles and repeatedly says
Spring has transformed the city of Gilgit into a tulip garden

*Bāg-ū gulshan kē parindē naḡmah-sāz-ū naḡmah-riz
Shāh-i murḡān-i chaman hē yeh mayun sab ko 'aziz*

The birds in the gardens and orchards compose and sing melodies
Oriole, the king of orchard birds, is dear to them all

*Nām is kā oriyol awr bol is kā pīchā pīch
Is kē naḡmē kē muqābil sārē naḡmē hīch hīch*

By name Oriole, its sound is 'peechee peechee'
Other birds' melodies pale in comparison to its song

*Ik nirālī shān hē is jashn-i 'ilmī kī yahān
Ijtimā' -i ahl-i dānish par hē jannat kā gumān*

Here the jubilee of knowledge has a unique glory
Consider the assembly of the wise to be paradise

*Yol mēn ik bār ātā hē hamārā oriyol
Ā gayā jashn-i bahārān tū khwushī kā choḡah yol*

Our Oriole arrives once a year
The jubilee of spring is here, don the *choḡah* of celebration

*'Ilm hē faẓl-i Khudā, hān 'ilm hē, nūr-ū ziyā'
'Ilm hē dā'im yaqīn^{am} chashmah-yi āb-i baqā*

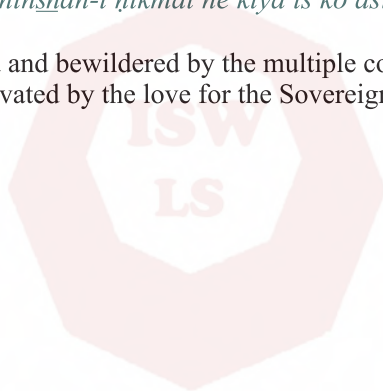
Knowledge is God's grace, 'tis indeed light and illumination
Knowledge is always the spring of the water of life

*°Ilm-ū ḥikmat kē liyē yeh jān bhī qurbān ho!
Yā Ilāhī yeh ṭalab °ushshāq ko āsān ho!*

May this life be sacrificed for the sake of knowledge and wisdom
O Allāh! May this search for knowledge be easy for the lovers

*°Ilm kī raṅgīniyoṅ sē mast-ū ḥayrān hē Naṣīr
°Ishq-i shāhinshāh-i ḥikmā nē kiyā is ko asīr*

Naṣīr is intoxicated and bewildered by the multiple colours of knowledge
He is captivated by the love for the Sovereign of wisdom



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Tawṣīf-i Qalam

Praise of the Pen

*Ay qalam jun^m bish-i azal hē tū
Qudrat-i zāt-i lam-yazal hē tū*

O Pen! You are eternally in motion,
Power of the Everlasting One are you

*Tujh sē taḥrīr-i kā'ināt hūi
Ay khwushā! Haqq kī tujh sē bāt hūi*

You inscribed the universe,
How pleasant! You spoke the truth

*Hē hamārā qalam tirā sāyah
Is ko tujh sē milā hē sarmāyah*

Your shadow is our pen
It receives its capital from you

*Woh qalam us jahān mēn sulṭān hē
Zāt-i Haqq kī dalīl-ū burhān hē*

That Pen is sovereign in that world,
It is God's proof and demonstration

*Yeh qalam bādshāh-i dunyā hē
Jab sē 'ilm-ū 'amal kā charchā hē*

This pen is sovereign in this world, ever
Since knowledge and action have existed here

*Ik qalam bar-farāz-i 'arsh-i barīn
Ik qalam bar-basīt-i rū-yi zamīn*

One Pen is on top of the supreme Throne
One pen is on the surface of the earth

°Ilm kā ik jahān qalam mēn hē
Rāz-i kawṇ-ū makān qalam mēn hē

There is a world of knowledge in the pen,
The secret of the universe is in the pen

Kām mēn sar kē bal yeh chaltā hē
Jis sē dunyā zamānah paltā hē

In action, it works rigorously
To sustain a whole world

Yeh siyāhī sē rawshani kar dē
Dawlat-i °ilm sē ganī kar dē

It transforms darkness into light
Enriching people with knowledge's wealth

Is kā qaṭrah miṣāl-i baḥr-i °amiq
Ganj-i gawhar rahā hē jis mēn garīq

Its drop is like an unfathomable ocean
Submerging a treasure of pearls

Asp-i tāzi kih tēz ṭūfān hē
Balkih yeh ik jahāz-i parrān hē

It is an Arabian horse or a swift storm
Nay, it is a flying aircraft

Chashmah-yi °ilm-ū man^mba^c-i ḥikmat
Bā^cis-i fakhr-ū māyah-yi °izzat

Fountainhead of knowledge, cradle of wisdom
The cause of pride and the source of honour

Arṣ-i jannat hēn is kē maktūbāt
Kayf-āwar hēn jis kē mashrūbāt

Its inscriptions are the earth of paradise
Its beverages are indeed intoxicating

Chupkē chupkē qalam kalām karē
Sāri duniyā usē salām karē

The pen speaks without a sound
The whole world reveres it

Tū nah shamshir hē nah shēr-i babar
Phir bhī ḥaqat mēn tū rahā bartar

Neither a sword nor a lion of Babar
You nevertheless surpass all in power

Yeh kitābēn isī kī paydāwār
Jin kī rawnaq hē rashk-i bāg-ū bahār

These books are its splendid products
The envy of spring and garden

Yeh qalam hē kih hē ‘aṣā-yi kalim
Shar ko niglē yeh azdahā-yi ‘azim

Is this a pen or Moses' rod!
This huge dragon can swallow all evil

Hēn mubārak tamām ahl-i qalam
Jin peh Allāh kā huā hē karam

Blessed are all the people of the pen
God has showered His favours on them

Khidmat-i qawm hē riṣā-yi Khudā
Kām kar, kām kar barāē Khudā

Service of the nation earns God's pleasure
Continue to work, do for God's sake!

Yeh qalam tērē pās amānat hē
Haqq adā gar nah ho khiyānat hē

The pen is entrusted to you
If you do not duly redress it, a betrayal it will be

Ay Naşir khāmah bahot piyārā hē
Chūnkih Allāh nē utārā hē

O Naşir! The pen is extremely dear
It is revealed by God, the Exalted



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Yeh Tērā °Ishq

Love for You!

Yeh tērā °ishq mujhē hē sharāb sē bih-tar
Shamīm-i kūchah-yi jānān gulāb sē bih-tar

Your love to me is better than intoxicating wine
The fragrance of the beloved's lane is sweeter than the rose

Tum ā kē dil mēn raho main hijāb ho jāūn
To phir bhī kaysē banūn us hijāb sē bih-tar?

Come! make my heart your abode, I will be your veil
Even so, how can I excel that other veil?

Wohī hē ganj-i karam awr wohī hē kān-i °aṭā
Nahīn hē koī sakḥī ān-janāb sē bih-tar

He alone is the treasure of generosity, he alone the mine of gifts
None more generous than him exists, he alone, the exalted

Tirā khayāl-i ḥasīn mujh ko khwāb-i rāḥat hē
Hē koī khwāb kahīn mērē khwāb sē bih-tar?

Beautiful thoughts of you are like a peaceful dream to me
Can there be a dream more beautiful than mine?

Jamāl-ū ḥusn tirā ik kitāb-i qudrat hē
Nahīn hē bashari kitāb is kitāb sē bih-tar

Your beauty and elegance are a divine book
No human book can compare with that book

Agar-chih chānd sitāron mēn miṣl-i sulṭān hē
Hē mērē dil kā ḥasīn māhtāb sē bih-tar

The moon among the stars is king
But the beloved in my heart surpasses the moon's beauty

*Su'āl aysā kiyā jis mēn ganj-i ḥikmat hē
Kih °aql jis ko kahē: Har jawāb sē bih-tar*

His question contained the treasure of wisdom
A question that the intellect declares excels any answer

*Zawāl-i °ahd-i jawānī sē mujh ko gam nah huā
Kih fikr-ū °aql-i kuhan-sāl shabāb sē bih-tar*

Youth's passing did not sadden me
For the reflection and intellect of old age is better than youth

*Khīṭāb-i °ishq-ū fanā gar karē zi-rāh-i karam
Yehī khīṭāb mujhē har khīṭāb sē bih-tar*

By way of grace, if he invites me to love and union
Such an invitation I will prefer to any other

*Yeh dard-i °ishq kī talkhī °ajīb shīrīn hē
Sharāb-i °ishq hē yeh har sharāb sē bih-tar*

How wonderfully sweet is the bitterness of love's agony
This is the wine of love, superior to any other

*°Itāb mēn bhī tajallī tiri °ajīb-ū garīb
Nahīn hē koī °atā is °itāb sē bih-tar*

Even your reproof is a manifestation so wonderful, so strange
For me, no other gift excels this reproof

*Wohī hē nūr-i azal āftāb-i °ālam-i dil
Hazār darajah woh is āftāb sē bih-tar*

He alone is the eternal light, the sun of the heart's world
A sun thousands of times brighter than this sun

*Ḥabāb-i dil chih °ajab baḥr, us peh °arsh-i Khudā!
Nahīn hē baḥr koī is ḥabāb sē bih-tar*

How wondrous is the heart's bubble, 'tis an ocean for God's Throne
There exists no ocean superior to this fragile bubble-heart

*Suno kih mērā ṣanam hē buton kā shāhinshāh
Nahin hē koī mirē intikhāb sē bih-tar*

Hearken, for my idol is the sovereign of all idols
Know that no other is better than my chosen one

*Bigar gayā hē agar bāg phir kharāj nahin
Kharāb-i °ishq hūn main har kharāb sē bih-tar*

If the orchard is destroyed, there can be no revenue
I am ruined by love a ruination better than any other

*°Azāb-i °ishq Naṣīrā chih khūb jannat hē!
Yehi °azāb mujhē har sawāb sē bih-tar*

O Naṣīr! How heavenly is love's rebuke
This punishment I do prefer to any reward

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Giryah-yi ʿIshq-i Yār

Weeping in the Beloved's Love

Giryah-yi ʿishq-i yār yād āē!
Waṣl kī woh bahār yād āē!

Weeping in the Beloved's love I remember,
That spring of union I remember

Shah-sawār-i burāq-i barq-i jahān
Yā Khudā! bār bār yād āē!

The valiant rider of *burāq* of the world's lightning
O God! Over and over I remember

Woh jahān-i ḥasīn-i nūr-i khayāl
Har saḥar-gāh hazār yād āē!

That exquisite world of imagination's light
Every morning, a thousand times I remember

Awwal-ū ākhir-ū nihān-ū ʿiyān
Āj woh āshkār yād āē!

The first, the last, the hidden and the manifest,
Today that manifest one I remember

Mērē angels ganj-i makḥfī hēn
Pardah awr pardah-dār yād āē!

My angels are the hidden treasures,
The veil and the veiled, I remember

Woh tuyūr-i bihiṣht hēn? kih main khwud hūn?
Raḥmat-i kirdigār yād āē!

Are they birds of paradise or is it myself?
The Creator's mercy I remember

*°Ilm kī Zu'l-faqār ḥāṣil ho!
Ṣāhib-i Zu'l-faqār yād āē!*

May you attain the *Zu'l-faqār* of knowledge,
The lord of *Zu'l-faqār* I remember

*Tērī furqat sē bē-qarār Naṣīr
Tujh ko yeh bē-qarār yād āē!*

Naṣīr is restless in your separation,
This restless one may you remember!



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Ayk Tāzah Jahān

A New World

*‘Ārif nē suno dil mēn ik tāzah jahān dēkhā
Hē jis kī ṭalab sab ko woh ganj-i nihān dēkhā*

Hearken! The ‘*ārif* beheld in
his heart a new world
He saw the hidden
treasure sought by all

*Yeh rāz-i nihānī hē awr Rabb kī nishānī hē
Āi hē jahān sē jān woh ‘ālam-i jān dēkhā*

It is a hidden secret,
it is a Divine sign
He has seen the world
whence came the soul

*Hān nūr-i azal hē woh sirr-i abad hē woh
Wān sab sē nihān dēkhā, yān sab sē ‘iyān dēkhā*

Indeed, it is the light of *azal*,
the secret of *abad*
There he beheld it, most hidden;
here he saw it, most manifest

*Asrār-i kitābu'llāh anwār-i dil-i ‘ārif
Qur‘ān-i muqaddas mēn ik ganj-i nihān dēkhā*

The secrets of God's Book are the
lights of the ‘*ārif*'s heart
He saw a hidden treasure
in the Qur‘ān, the holy

*Jab ānkh khulī dil kī asrār nazar āē
Ḥayrat-zadah hūn bē-ḥadd jab gawhar-i kān dēkhā*

When the inner eye opened,
mysteries appeared
Utterly bewildered was I when
I beheld the gem of the mine

*Main us mēn? Kih woh mujh mēn? Yeh sirr-i qiyāmat hē!
Hān barqi badan mēn thā jab shāh-i shahān dēkhā*

Was I in him or was he in me?
This is the secret of resurrection!
Indeed, he was in the lightning body,
when I saw the King of kings

*Jab barq-sawār āyā tab bāb khulā az-khwud
Main mar kē huā zindah jab shāh-i zamān dēkhā*

When the lightning-rider came,
the door opened of itself
I died and was brought back to life
when I saw the King of the time

*Ushshāq sē main us kē qurbān-i musalsal hūn
Rūhāni qiyāmat mēn jab jān-i jahān dēkhā*

I continue to be constantly
sacrificed for his lovers
When I saw the Soul of the
world in the spiritual resurrection

*Ash^cār-i Naṣīrī mēn asrār-i nihāni hēn
Shāyad kih kabhi us nē woh nūr-i Qurān¹ dēkhā*

In the verses of Naṣīr
there are hidden secrets
Perchance he once saw
that light of the Qur'ān

¹ The long *alif* is shortened for the sake of the rhyme.

Tajalliyyāt
Manifestations

Dil mēn jab main nē woh ṣanam dēkhā
Jism-i kullī kā kayf-ū kam dēkhā

When the Beloved I beheld in my heart
The Universal Body's quality and quantity I observed

Mērē chashm-ū chīrāg jab āē
Hastī-yū nīstī ba-ham dēkhā

When my Beloved came
I beheld existence and non-existence together

Jab mirē dil kī ānkh mēn woh basē
Lawḥ-i mahfūz tā qalam dēkhā

When in my heart's eye he dwelt
I saw from the Guarded Tablet to the Pen

Mērī hastī peh barq-i nūr giri
Main huā nīst phir °adam dēkhā

Lightning befell my existence
I became non-existent then I beheld non-existence

Main nē is nīstī peh gawr kiyā
Nah koī khawf hē nah gam dēkhā

I reflected on this non-existence
Neither fear nor grief did I witness

Māyah-yi °ilm hē ḥuṣūl-i fanā
Aysē °ushshāq main nē kam dēkhā

The goal of merging is the source of knowledge
Very few such lovers have I seen

*Hē koī ahl-i dil to sun lē hāl
Main̄ chalā do qadam ḥaram dēkhā*

If a godly one exists let him hearken to my state
I walked two steps and reached the Sanctuary

*Hē koī dāstān-i ranj-ū °anā
Jis tarah̄ main̄ nē woh sitam dēkhā*

Is there a tale of pain and toil?
The way I have experienced both?

*Phir sitam hī sē mēri ānkh khulī
Maḥfil-i dil mēn̄ jān-i jam dēkhā*

My eye opened when I was persecuted
I beheld the Goblet of Jamshīd in the heart's assembly

*Naḡmah-yi rūḥ thā kih bādah-yi jān
Jis kī mastī mēn̄ zīr-ū bam dēkhā*

Was it the melody of the soul or its wine?
In whose intoxication I heard the high and the low pitch

*Jab sē nūr-i nabī ṭulū huānd
Ḥalqah-yi faqr nē karam dēkhā*

Since the holy Prophet's light has risen over the creation
The impoverished ones have experienced generosity

*Main̄ nē °ilm-ū °amal kī dunyā mēn̄
Har jagah shāh-i muḥtasham dēkhā*

In the world of knowledge and action
Everywhere have I seen the esteemed King

*°Ashiq-i nūr kiyūn nah shād rahē
Jab takḥayyul mēn̄ hī iram dēkhā*

Why should the lover of light not rejoice,
Since he has seen paradise in his imagination?

Yeh ta'ajjub! kih zāt-i qatrah-yi hīch
Chashm-i bāṭin sē main nē yam dēkhā

How amazing! The insignificant drop
Have I with the inner eye seen [as] an ocean

°Aks-i khwushīd-i nūr-i °ālam-i dil
Jis nē dēkhā hē ṣubḥ-dam dēkhā

The reflection of the sun of light in the heart's world
Whoever has seen it, has indeed seen it at dawn

Muṣḥaf-i °ishq mēn tū kiyā parhtā
Khawud hurūf-ū nuqaṭ mēn fam dēkhā

What do you read of love in the Qur'an?
The mouth in its very letters and dots have I seen

Jis ṭaraf bhī mirī nigāh gai
°Ishq kā khaymah-ū °ālam dēkhā

Wherever I turned my eyes
I saw the canopy and pennant of love

Jab mujhē zawq-i °ishq-i nūr milā
Dil mēn firdaws kē nī°am dēkhā

When the yearning for light's love arose in me
I saw the bounties of paradise in my heart

Sāyah-yi °ishq hē, Naṣīr nahīn
Dil mēn jab us nē woh ṣanam dēkhā

It is the shadow of light, not Naṣīr
When he saw that idol (Beloved) in the heart

Fanā Fi'llāh

Merging in God

*Tū hū mēñ fanā ho jā tab ganj-i nihān tū hē
Yūñ ho to samajh lēnā woh jān-i jahān tū hē*

If you merge in 'Hū' (God)
you are the hidden treasure
If this status you attain, understand
that you are the Soul of the world

*Asrār-i khwudī ko tū ay kāsh samajh lētā
Is 'ālam-i shakhṣī mēñ ik shāh-i shahān tū hē*

If only you had understood
the secrets of your own self
You would be the king of kings
in your personal world

*Har chiz tujhī mēñ hē, bayrūn nahīn kuchh bhī
Hē arz-ū samā tujh mēñ awr kawṇ-ū makān tū hē*

Everything is within you,
nothing is outside you
The earth and heaven are within you
and you are the universe

*Tū arz mēñ khāki hē, aflāk peh nūri hē
Yāñ zarrāh-yi gum-gashtah wāñ shams-i 'iyān tū hē*

On earth you are made of dust,
in heaven you are luminous
Here a trivial particle,
there a manifest sun

*Nā-qadri-yi dunyā sē māyūs nah ho jānā
Jā apnā shīnāsā ho jab gawhar-i kān tū hē*

Do not despair of
depreciation by the world
Recognise yourself because
you are the mine's gem

Is ā'inah-yi dil mēn ik chehrah-yi zibā hē
Ay °āshiq-i mastānah woh chehrah-yi jān tū hē

An exquisite face exists
in the mirror of this heart
O ecstatic lover,
you are that face of the soul

Is °ālam-i shakhṣi mēn sulṭān-i mu°azzam hē
Tū us mēn fanā ho jā, phir shāh-i zamān tū hē

An exalted king is in
this personal world
Merge in him and become
the king of the time

Ā'in-i jahān dukh hē tū is sē nah ghabrānā
Pirī sē nah ho gamgīn jannat mēn jawān tū hē

Pain is the world's constituent,
do not fear it
Be not saddened by ageing,
you are young in paradise

Tū chashm-i baṣirat sē khwud ko kabhi dēkhā kar
Jo ḥusn mēn yaktā hē woh rashk-i butān tū hē

Sometimes observe yourself
with the inner eye
The one unique in beauty,
the envy of idols is but you

Bhar-pūr tajallī sē bāṭin hē tirā pur-nūr
Har chehrah-yi jannat tū, jab rāz-i jinān tū hē

Your inner self is illumined
with full manifestation
You, the secret of paradises,
are every heavenly countenance

*Tū sārī khudāi mēñ a'jūbah-yi qudrat hē
Tū mu'jizah-yi haqq hē awr us kā nishān tū hē*

You are God's prodigy
in His entire godhead
You are the Divine
miracle and His sign

*Tū khāmah-yi lāhūtī tū nāmah-yi jabarūtī
Phir us kī zabān tū hē awr sharḥ-ū bayān tū hē*

You are the pen of *Lāhūt*
and the book of *Jabarūt*
Therefore, you are both
His speech and its exposition

*Ash'ār-i ḥakīmānah! hē dil mēñ koī ustād?
Ay jān-ū dil-i ḥikmat! hē mērā gumān tū hē*

Verses full of wisdom!
Is there a teacher in your heart?
O heart and soul of wisdom!
I suspect it is You!

*Kehtā hē Naṣir tujh ko ay 'āshiq-i āwārah!
Tū hū mēñ fanā ho jā tab ganj-i nihān tū hē*

O the wandering lover!
Naṣir says to you
If you merge in '*Hū*' (God)
you are the hidden treasure

Anā awr Fanā
“I” and Merging

Hazāroñ laʿl-ū gawhar hēñ darūn-i saṅg-i hasti mēñ
Nah kar ta'khir ay nā-dān ʿariq-i khwud-shikasti mēñ

Thousands of rubies and gems
are there in the rock of the self
O the ignorant one, do not
delay in subjugating yourself!

Darakht-i sar-bulandī sē tujhē gar bahrah lēnā hē
Khwudī kē tukhm ko awwal girā dē khāk-i pasti mēñ

If from the tree of eminence
you want to pick the fruit
First, drop your ego's seed in
the lowly depth of the soil

Pazirāi nah kar ay nūr-i ātish hayzam-i tar kī
Kih woh maḡrūr-i ʿzulmat hē farēb-i khwud-parasti mēñ

O the light of fire,
do not accept the moist wood!
'Tis proud of the darkness of
the deception of self-worship

Ba-sharʿ-i dīn-ū dānish saʿy kar tū zar-ba-kaf ho jā
Wa-gar-nah ganj-i Luqmāni nihān hē taṅg-dasti mēñ

Strive, enrich yourself by fulfilling
the conditions of religion and knowledge
Otherwise the treasure of Luqmān
remains buried in poverty

*°Aṣā-yi dīn tawān-gar kē liyē az-bas zārūrī hē
Kih gir jātā hē insān nashshah-yi dawlat kī mastī mēn*

A dire need for the staff of
religion is felt by the rich
Otherwise intoxicated by wealth
a human being plunges downwards

*Agar tū ho nahīn saktā fanā fi hastī-yi a'lā
Ba-hāl-i khwud rahēgā tā qiyāmat apnī hastī mēn*

If you cannot merge in
the sublime Being
You will remain imprisoned
in your own self until resurrection

*Khwudī kē dasht-i waḥshat sē ta'alluq ab nahīn bāqī
Naṣīrā! Ham to rehtē hēn "anā" sē pār bastī mēn*

No relationship remains now
with the ego's desolation
O Naṣīr! We live on the other side
of the "ego's" habitation

**Knowledge for
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Luminous Science**
Knowledge for a united humanity

Waḥdat-i Insānī awr Amn-i ʿĀlam

The Unity of Humankind and Peace of the World

*Jān fidā kar dūngā main khwud amn-i ʿālam kē liyē
Tā kih qurbānī ho mēri ibn-i Ādam kē liyē*

I will sacrifice myself for the sake of world peace
That it may a sacrifice be for Adam's children

*Dil hē zakhmon sē bharā is intishār-i qawm sē
Main kahān jāūngā yā Rabb! Dil kē marham kē liyē*

The nation's disintegration fills the heart with wounds
O Lord! Where should I go for the heart's ointment?

*Parcham-i amn-ū amān duniyā mēn kab hogā buland?
Kawn jān detā hē dēkho aysē parcham kē liyē?*

When will the pennant of peace and security be hoisted in the world?
Who is ready to sacrifice his life for such a flag?

*Sulḥ-i kull kā ik zamānah kab jahān mēn āegā?
Kiyā jahān paydā huā hē jaṅg-ū mātam kē liyē?*

When will there be an age of universal peace in the world?
Has the world been created for war and lamentation?

*Ittihād-ū amn kī koshish karo ahl-i qalam!
Ā gaē hēn ham jahān mēn sa'y-yi payham kē liyē*

O people of the pen! Work for the sake of peace and unity!
We have come to this world for the sake of constant endeavour

*ʿĀlam-i insāniyyat jab is qadar bimār hē
Raḥm kiyūn ātā nahīn hē Ibn-i Maryam kē liyē*

When the world of humanity is so sick
Why does the Son of Mary not pity it?

*Ittifāq-i qawm mēn hēn barkatēn hī barkatēn
Naw-jawāno! ʿahd kar lo ṣulḥ-i muḥkam kē liyē*

The unity of the nation abounds in blessings
O young people! Pledge a covenant for the sake of lasting peace!

*Āb-yārī hē nah bārish bāḡ-i dil bas khushk hē
Rāt bhar ronā paṛēgā ab to shab-nam kē liyē*

Neither irrigation nor rain is there, parched the heart's garden
Now I shall have to weep the entire night for the sake of dew

*ʿIshq kā gam chāhiyē mujh ko nah koī awr shay'
Maiñ to paydā ho gayā hūñ ʿumr bhar gam kē liyē*

I need the grief of love, not anything else
I have been born to grieve my whole life

*Ik nirālā yār ham-dam hē wohī ham-rāz hē
Mar rahā hūñ jītē jī maiñ apnē ham-dam kē liyē*

I have an incomparable friend who is my companion and confidant
I am dying in this very life yearning for my companion

*Ay Naṣīru'd-dīn ab dunyā ko yeh paygām do
"Jān fidā kar dūngā maiñ khwud amn-i ʿālam kē liyē"*

O Naṣīru'd-dīn! Convey now this message to the world
"I will sacrifice myself for the peace of the world"

Himmat-i Mardān Madad-i Khudā
Divine Help Gives Courage to Men

Ta'yid-i Ilāhi hē sadā himmat-i mardān
Hē bā'is-i in'ām-i Khudā himmat-i mardān

Courage in human beings
is always Divine help
Courage in human beings
is the cause of Divine favour

Mushkil hī sahi manzil-i maqṣūd ki rāhēn
Hē sahl jo ho rāh-namā himmat-i mardān

'Tis true that difficult are
the paths to the desired goal
Made easier if the courage
of human beings is the guide

Āsān hē zulumāt-i ḥawādiṣ sē guzarnā
Ho jāē agar nūr-i hudā himmat-i mardān

The turmoil of darknesses
is easy to traverse
If human beings' courage
is the light of guidance

Aqwām kē is mā'rikah-yi 'ilm-ū 'amal mēn
Dēkhogē sadā qī'ah-kushā himmat-i mardān

In the nations' battle for
knowledge and action
'Tis human beings' courage
that claims victory

*Ganjīnah-yi iqbāl-ū sa'ādat to yehi hē
Allāh kā hē jūd-ū 'aṭā himmat-i mardān*

Human beings' courage is
the treasure of progress and bliss
Human beings' courage is
Allāh's generosity and gift

*Kab jāgtī ta'mīr-i jahān khwāb-i 'adam sē
Dēti nah agar us ko jāgā himmat-i mardān*

The world's prosperity wouldn't have
emerged from non-existence's sleep
Had the courage of human beings
not awakened it

*Yeh rawnaq-i tahzīb-ū tamaddun bhī nah hoti
Hoti nah agar jalwah-fizā himmat-i mardān*

This splendour of culture and
civilisation would not exist
Had not the courage of
human beings created it

*Mā'shūq-i hunar bazm-i saqāfat mēn nah ātā
Dēti nah agar bāng-i darā himmat-i mardān*

The 'beloved' of prowess would have
shunned the convivial assembly of culture
Had not human beings' courage
rung the bell for the caravan's departure

*Himmat sē gaē ahl-i hunar sū-yi kamālāt
Tum bhī to baḥo kar kē zarā himmat-i mardān*

The courage of people has achieved
perfection of their skills
You too, gather your human
courage and forge ahead

*Samjhogē agar mu^cjizah-yi himmat-i mardān
Kar logē talab kar kē du^cā himmat-i mardān*

If you understand the miracle that
human beings' courage is
You too, will always pray to
seek such human courage

*Ay himmat-i mardān kih tū hē dam-i 'Īsā
Har dard kī hē tū hī dawā himmat-i mardān*

O the courage of human beings!
You are the breath of Jesus
O the courage of human beings!
You are the medicine for every pain

*Is gulshan-i ummīd mēn to mawsim-i gul hē
Jo gunchah khilā tujh sē khilā himmat-i mardān*

You are the season of spring
in this garden of hope
O the courage of human beings!
The blossoming bud is due to you

*Sarmāyah-yi ijād hē tū rū-yi zamīn par
Tujh hī sē gaē sū-yi samā himmat-i mardān*

You are the source of
invention on the earth's surface
O the courage of human beings! You
empowered people to travel to heaven

*Har 'arīf-i kāmīl jo huā wāṣil-i Yazdān
Lā-rayb kih woh tujh sē huā himmat-i mardān*

Every perfect 'arīf who
merged in God Almighty
O the courage of human beings!
Doubtlessly you inspired him to do so

*Himmat sē huē jo bhī huē zindah-yi jāwīd
Mānā kih tū hē āb-i baqā himmat-i mardān*

O the courage of human beings!
Whoever became eternally alive
Did so through you, I accept that
you are the water of life

*Woh °uqdah-yi mushkil kih nah khultā thā kisi sē
Fi'l-fawr woh tujh hī sē khulā himmat-i mardān*

The difficult knots
none could untie were
Indeed, untied by you,
O the courage of human beings!

*Himmat kē tarānē hēn yeh ash°ār-i Naširi
Kh̄wud ā kē huī naḡmah-sarā himmat-i mardān*

These verses of Našir are
the melodies of courage
Human beings' courage
manifested and itself chanted this

*Marqūm hē bas ṣafḡah-yi °ālam peh yehi qawl
“Ta'yid-i Ilāhi hē sadā himmat-i mardān”*

This axiom is inscribed on
the surface of the world
Human beings' courage is
itself always Divine help

Lā-makān kī Kayfiyyat
The Quality of the Spaceless World

Garchih bar-tar hē makān sē ḥadd-i kayf-i lā-makān
Jalwah-gar hē sūrat-i ʿālam mēn paydā-ū nihān

Beyond space is the boundary
of the spaceless world's quality
In the world's form it manifests
openly and hiddenly

Hē taṣawwur lā-makān kā bas ʿajib-ū dil-farīb
Lā-hayūlā-ū masāfat ik jahān-i jāwidān

The spaceless world's concept
is extremely amazing, fascinating
An everlasting world without
matter and distance it is

Lawḥ-ū kursi lā-makān hē, raḥmat-i kull lā-makān
Jān-i ʿālam lā-makān hē jān-fizā-ū jān-sitān

Tablet, Pedestal and Universal Mercy
are the spaceless world
Universal Soul is spaceless,
soul-nourishing and soul-seizing

Jawhar-i ḥusn-ū tajammul māyah-yi naqsh-ū nigār
Zāt-i ʿirfān-ū ḥaqāʿiq aṣl-i lazzāt-i jinān

Essence of elegance and beauty,
the source of painting
Possessor of recognition and realities,
origin of paradise's pleasures

*Lā-makān nūr-i mujarrad hē, muḥīṭ-i kull hē woh
Ġarqah-yi šūrat hē us sē kā'ināt andar miyān*

It is the absolute light,
'tis the universal circumference
The universe is thus
immersed within its form

*Jism-i kullī hē makān-ū naḥs-i kullī lā-makān
Pas makān hē lā-makān mēn, lā-makān mēn hē makān*

Universal Body is space and
Universal Soul is non-space
Thus, space is in the non-space
and non-space in the space

*Ab jahān kī zindah šūrat ko mujarrad māniyē
Lā-makān-ū lā-zamān ṣābit hui jān-i jahān*

If supposed that the living form
of the world is abstract
The Universal Soul is established
as spaceless and timeless

*Aṣl-i awwal mēn nuqūsh-i jumlah aṣhyā' zindah hēn
Pas usi ko lā-makān awr 'ālam-i tajrid jān*

In the primordial origin all
imprints of things are living
Therefore, understand that it is
the spaceless, abstract world

*Jaysē hotā hē baṣhar kā ik judā jism-i laṭīf
Is ṭarah hē jān-i 'ālam bē-makān-ū bē-zamān*

Just as humankind has
a separate subtle body
Similarly, the Universal Soul
is without space and time

*‘Aks-i ‘ālam hē takh̄ayyul mēn hayūlā kē baḡayr
Bā-jamāl-i šūrat-ū ma‘nī-ū ḡayy-ū bā-zabān*

In our imagination the world's
shadow is devoid of matter
However, its image is beautiful,
full of meaning, living and speaking

*‘Ālam-i kh̄wāb-ū takh̄ayyul hē miṣāl-i lā-makān
Par nahīn yeh zindagī-yū rawshānī mānand-i ān*

World of dreams and imagination
are examples of the spaceless
But the present life and light are
unlike those of that world

*Mukhtalif darajāt hotē hēn magar is kh̄wāb kē
Kh̄wāb-i ḡāfil, kh̄wāb-i ‘āqil, kh̄wāb-i pāk-i ‘arīfān*

Dream in this world is on
many different levels:
Dream of the negligent ones,
of wise ones and of pure ‘arīfs

*Kh̄wāb-i ‘arīf lā-makān kā nuskhah-yi taḡḡiq hē
Kh̄wāb-i ḡāfil hē miṣāl-i zulmat-i rūḡ-ū rawān*

An ‘arīf's dream is the true
specimen of the spaceless world
A negligent one's dreams an example
of the darkness of soul

*‘Ālam-i kh̄wāb-ū takh̄ayyul hē kitāb-i mumkināt
Is mēn sab kuchh hē samajh lē ay ḡakīm-i nuktah-dān*

The world of dream and
imagination is the book of possibilities
O ingenious sage! Understand
that everything is in this book

Lā-makān kā har namūnah ākhirat ki har miṣāl
Kuchh manāzir khawf kē awr kuchh masarrat kē nishān

Every example of spaceless is
an example of the life hereafter
Some are the scenes of dread
and some the signs of happiness

Ṣūrat-i kawn-ū makān-ū naqshah-yi dahr-ū zamān
Ḥālat-i rū-yi zamīn-ū kayf-i jawf-i āsmān

The form of the universe and
the map of movable and immovable time
The condition of the earth's surface
and the quality of the heaven's interior

Māzī-yū mustaqbil us mēn ḥāl ho kar reh gaē
Ṣūrat-i pīrī-yū ṭifli dēkh saktā hē jawān

The past and the future
become the present in it
The young can see in it the states
of old age and infancy

Mard-i ʿarīf kē khayāl-ū khwāb jab rawshan huē
Qudrat-i ḥaqq nē dikhāyā ṣad jahān andar jahān

When the ʿarīf's imagination
and dream became illumined
Divine power showed him
a hundred worlds within a world

Phir khayāl-ū khwāb sē ik aysi bidārī bani
Jo ḥaqāʿiq kē liyē hoti rahī hē tarjumān

Such an awareness is then created
from the imagination and dream
Which continues to be
the interpreter of realities

*Pas baṣhar kī zāt hē ā'inah-yi mumkin-namā
Jab muṣaffa ho ḥaqā'iq is mēn hotē hēn 'iyān*

A human being's person is
the mirror reflecting possibilities
When it is cleansed thoroughly,
realities appear in it

*Is tarah woh wāqif-i asrār-i qudrat ho gayā
Kām us nē woh kiyā jis kā nah thā wahm-ū gumān*

In this way, he became
aware of Divine secrets
Accomplished was the feat
which was inconceivable

*Us nē yeh jānā kih koi kām nā-mumkin nahīn
Chūnkih woh kh̄yud maẓhar-i qudrat hē bahr-i imtiḥān*

He came to know that
nothing is impossible
Whereas for the sake of trial
he himself is the Divine maẓhar

*Garchih woh ik qaṭrah hē lēkin samundar sāth hē
Garchih woh ik zarrah hē sūraj hē us mēn ẓaw-fishān*

Although he is but a drop,
the ocean is contained in it
Although he is only a particle,
the sun scatters light in it

*Maqṣad-i 'ilm-i ẓarūrī sirr-i waḥdat hē Naṣīr
'Ilm-i fāẓil hē miṣāl-i āb-i baḥr-i bē-karān*

O Naṣīr! Essential knowledge is to
know the secret of oneness (waḥdat)
Surplus knowledge is like
the water of a boundless ocean

*Dēkhnā yeh hē kih is pānī peh hē °arsh-i Ilāh?
Yā isē ab charkh-i a°zam par liyē hēn hāmīlān*

Necessary it is to see whether
the Divine Throne is on this water
Or do its bearers carry it on
the supreme heaven?

*Pūchhnā gar shart-i dānish hē to suniyē ik su'āl
Qādir-i muṭlaq malak par kiyūn huā bār-i girān?*

If wisdom requires questions
to be asked, then here is one:
Why did the Omnipotent God
become a heavy burden on the angels?

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Tajassus-i Fikr-ū Nazar

Enquiry in Thought and Reflection

*Kiyā rāz-i fitnah hē rukh-i husn-ū jamāl mēn?
Haṅgāmah ho gayā hē jahān-i khayāl mēn*

What temptation's secret lies in the elegant, beautiful face?
There is a tumult in the world of imagination

*Is raṅg-ū bū-yi gul mēn yeh sihr-i sitam hē kiyūn?
Bulbul kī zindagī hē paṛī ṣad wabāl mēn*

Why the magic of torment in the flowers' fragrance and colour?
The nightingale's life is entangled in a hundred difficulties

*Yeh hē fanā-yi 'ishq jo parwānah jal gayā?
Kiyā ramz hē chīrāg kē is ishtī'āl mēn?*

Is it love's annihilation that caused the moth to be consumed?
What secret is there in this burning of the lamp?

*Āwāz-i sāz kaysī banī masti-yi sharāb?
Jo ṣūfiyōn peh chhāi hē is wajd-ū hāl mēn*

How did the instrument's sound transform into the wine's intoxication?
That has overwhelmed the *Ṣūfīs* in this ecstatic state?

*Gātē hēn jab tuyūr-i chaman naḡmah-yi bahār
Ātē hēn kiyūn adīb-ū sukhan-war jalāl mēn?*

When birds in the flowerbeds sing the melody of spring
Why do writers and poets become excited?

*Is ārzū-yi manzar-i qudrat sē kiyā murād?
Kis kā hē yeh payām nasīm-i shimāl mēn?*

What is meant by this yearning for natural scenery?
Whose is the message in this northern breeze?

*Woh sayr-i jūy-bār shab-i māhtāb mēn
Naqsh-i falak ho jalwah-yi āb-i zulāl mēn*

That stroll along the brook in the moonlit night
May the starry heaven reflect in pure water's manifestation

*Ānkhon ko sayr-i bāg sē kiyūn wāstah parā?
Kānon ko kiyā hē pardah-yi husn-i maqāl mēn?*

Why were the eyes captivated during the stroll in the garden?
What is there for ears in the veil of excellent speech?

*Zawq-i nigāh-i tiḡl kā ālam bhī dēkhiyē!
Mabhūt hē namūnah-yi raṅg-ū jamāl mēn*

Observe too, the eagerness of a child's eye!
It is mystified by the example of beauty and colour

*In dil-barān-i dahr kā yeh fann-i dil-barī?
Jādū-yi dil-kashī to nahīn khadd-ū khāl mēn*

This act of coquetry of the beloved ones of the world
Is it not the sorcery of attraction in their cheek and mole?

*Ālam hē raṅg ba-raṅgī-yi taṣwīr-i husn-i yār
Hē jalwah-yi shifāt kuchh awr ayn-i hāl mēn*

The world is but the diverse colours of the beloved's beauty's pictures
The manifestation of attributes is other than the actual reality

*Kuchh āgē jā kē dēkh jamāl-i shifāt-i zāt
Mat pūj in buton ko jahān-i miṣāl mēn*

Progress further and behold the beauty of the attributes of Essence
Do not worship these idols in the world of similitude

*Dēkhā Naṣir-i zār kamāl-i jamāl-i dost
Har shay sē jalwah-gar hē maqām-i wiṣāl mēn*

Did feeble Naṣir behold the perfection of the Friend's beauty?
At the place of union, He manifests from each and everything

Mast-i Mawlā

Intoxicated with Love for Mawlā

Agar tū mast-i Mawlā hē to ā jā ashk barsāēn
Tujhē gar fikr-i fardā hē to ā jā ashk barsāēn

If you're intoxicated with love for Mawlā, come let us shed tears
If you're reflecting on the resurrection,
come let us shed tears

Agar dil us sē gāfil hē, sadā shaydā-yi bāṭil hē
Bahot hī dūr manzil hē, to ā jā ashk barsāēn

If your heart is forgetful of him, always in love with the false
Then the destination is very far,
come let us shed tears

Dil-i gamgīn fidā ho jā, usī mēn tū fanā ho jā
Agar yeh kām mushkil ho, to ā jā ashk barsāēn

O sorrowful heart, sacrifice yourself and be merged in him
If this task is too difficult,
come let us shed tears

Qiyāmat ā kē ruktī hē dilon mēn jab qasāwat hē
Guzarnā ho qiyāmat sē, to ā jā ashk barsāēn

Resurrection comes and stops if there is callousness of hearts
If you wish to undergo resurrection,
come let us shed tears

Sadā-yi giryah-ū zāri ṭabīb-i ʿishq suntā hē
Agar us ko bulānā hē, to ā jā ashk barsāēn

The physician of love listens to the cry of giryah-ū zārī
If we wish to invite him,
come let us shed tears

*Chihil darwīsh kā ḥalqah! Kahān hē tēri dil-sūzi?
Agar ānā hē is dil mēn, to ā jā ashk barsāēn*

O the circle of forty *darwīshes*! Where is your ardour?
If you yearn to be in this heart,
come let us shed tears

*Naṣīrā °ishq-i Mawlānā °ajab firdaws-i a°lā hē!
Bulā lē apnē har sāthi kih ā jā ashk barsāēn*

O Naṣīr! Love for our Mawlā is a wonderful supreme Paradise!
Invite each of your companions saying,
come let us shed tears

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Us nē kahā: “Main tērā dil hūn”

He said: “I am your Heart”

*Sach hē kih kahā us nē ik ganj-i Khudā hē dil
Jab °ishq-i haqīqī sē wīrānah parā hē dil*

It is true he said: ‘The heart is a treasure of God’
When due to true love ‘tis barren of worldly concerns

*Har gūnah tasallī hē didār kī dawlat sē
Har-°chand kih zāhir mēn āhoñ sē bharā hē dil*

The heart is duly satisfied with the wealth of *didār*
Although apparently it is full of sighs

*Is qālib-i khākī mēn dil °ālam-i akbar hē
Dil dā'irah-yi kull hē awr arz-ū samā hē dil*

The heart is the macrocosm in this earthly matrix
The heart is the universal circle and both heaven and earth

*Asrār-i shah-i khūbān is dil kē khazānē hēn
°ad bār fidā hē jān °ad bār fidā hē dil*

The secrets of the king of beauties are this heart's treasures
Soul and heart are sacrificed a hundred times

*Dar-pardah kahā us nē dil mērē hawālē kar
Ay jān-i jahān, wa'llāh! Yeh lē kih tērā hē dil*

Behind the veil, he told me: Submit your heart to me
O Universal Soul! By God! Take this heart, it belongs to you

*Is martabah-yi dil ko °arīf hī samajhtā hē
Gar pāk karē koī tab °arsh-i Khudā hē dil*

This status of the heart is known only to an °arīf
If somebody purifies the heart, it becomes God's Throne

Dil-dādah-yi ulfat hūn ab mujh mēn kahān hē dil?
Dil-bar nē liyā dil ko °āshiq mēn kujā hē dil?

I have given my heart to love, where is it in me?
The beloved has taken the heart, where is it in the lover?

Şad şukr kih ab jānān khwud mēri khwudi hogā
Jab jān hē fidā us sē jab us mēn fanā hē dil

A hundred times thanks that the beloved will now be my "I"
When the soul is sacrificed for him and the heart merged in him

Ash°ār-i Naşiri mēn asrār-i nihāni hēn
Dil °uqdah-yi lā-yanḥal awr °uqdah-kushā hē dil

There are hidden secrets in Naşir's verses
The heart is both an unsolvable knot and itself the solver

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Zamzamah-yi Khidmat

The Chant of Service

*Yāro! Nah farāmosh karo āyah-yi khidmat¹
Kawnayn mēn miltā hē sadā mīwah-yi khidmat*

Friends! Do not forget the verse of service
In both the worlds is always granted the fruit of service

*Khidmat kā shajar mīwah-yi shūrīn sē ladā hē
Awr rāḥat-i jān sē hē bharā sāyah-yi khidmat*

The tree of service is always laden with delicious fruit
'Tis full of repose for the soul, the shade of service

*Aḥbāb hazāroṅ ko main tuhfah kiyā dūn?
Ik tuhfah-yi kullī hē khwushā! Tuhfah-yi khidmat*

What gift should I give to thousands of friends?
How wonderful! There is a universal gift! The gift of service

*Sardār jo dānā hē woh qawm kā khādim hē
Har shakhs nahīn jāntā yeh martabah-yi khidmat*

The leader who is wise is the servant of the community
Everyone is not aware of this rank of service

*Jannat kā khazānah hē, jannat kā tarānah hē
Yeh walwalah-yi khidmat, yeh zamzamah-yi khidmat*

It is the treasure of paradise, it is the song of paradise
This zeal for service, this chant of paradise

*Khidmat jo °ibādat hē to tab qiblah bhī hogā
Mawlā-yi zamānah hē mirā qiblah-yi khidmat*

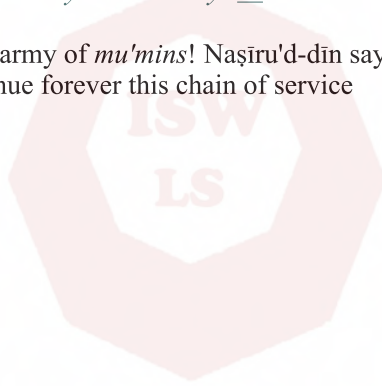
If service is worship, there must be a *qiblah*
The Mawlā of the time is the *qiblah* of my service

*Har-chand kih dunyā mēñ nī^cmāt bahot si hēñ
Lēkin mazah-yi khidmat! Yaktā mazah-yi khidmat*

Though the world is full of numerous pleasures
The flavour of service! 'Tis the unique delight of service

*Kehtā hē Naṣīru'd-dīn ay lashkar-i imānī!
Jārī hī rakho dā'im yeh silsilah-yi khidmat*

O the army of *mu'mins*! Naṣīru'd-dīn says:
Continue forever this chain of service



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¹ *Āyah-yi khidmat = Sūrah-yi Muḥammad (47:7)*

Qānūn-i Bihisht

(Ayk bihishṭi kī zabān-i ḥāl sē)

The Law of Paradise

(from the mute expression of a dweller of paradise)

*Yeh Rabb kā karam hē kih main jannat mēn gayā hūn
Ik nūr yahān hē kih mujhē us nē diyā hē*

By grace divine did I enter paradise
There is a light here given me by Him

*Hogī kih nahīn kal ko hamēn tēri mulāqāt?
Ay jān! batā, ham ko batā jaldī yehī bāt?*

Will we have a tryst tomorrow or not?
Tell me, O Soul! tell me quickly!

*Woh kaysī bihishṭ hē kih nah ho jis mēn mulāqāt
Yeh kaysā su'āl hē! Ṣad ḥayf hē, hayhāt!*

What kind of paradise would it be if there were no tryst?
What kind of question is this! Alas! A hundred times alas!

*Dānā hēn wohī log jo jannat ko samajhtē
Āyāt kē bāṭin sē woh ḥikmat ko samajhtē*

Wise are those who understand paradise
Who understand wisdom of the inner meaning of Qur'ānic verses

*Qānūn-i bihishṭ dēkh kih woh raḥmat-i kull hē
Wān koī nahīn khār faqaṭ gunchah-ū gul hē*

Behold the law of paradise, 'tis universal mercy
No thorns exist there, there are but buds and flowers

Quldastah-yi 'Drfān



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