

A
Short Biography
of
'Allāmah
Naṣīr al-Dīn Naṣīr
Hunzai

by
Faquir Muhammad
Hunzai

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Published by
**Institute for Spiritual Wisdom and
Luminous Science (ISW&LS)**

www.monoreality.org
www.ismaililiterature.com
www.ismaililiterature.org

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ISBN 1-903440-85-8

Acknowledgements

I am very happy to place on record my gratitude to a number of colleagues and friends for their assistance in the writing and translation of this brief biography. Dr. Amier Saidula very kindly provided the transliteration for the Uyghur names. Dr. Inam Baig and Khwaja Abbas enhanced the accuracy of the historical facts by their very useful suggestions.

The translation into English is the united effort of Azeem Ali Lakhani, Zahir Lalani, Khizr Ali Zahir and Rashida Noormohamed-Hunzai. Any shortcomings in this article are entirely mine.

Faquir Muhammad Hunzai,
London,
March, 2022.

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By the Name of Allāh, the most Compassionate, the most Merciful

Introduction

Ḥaẓrat-i Ustād-i buzurgwār (our great teacher), °Allāmah Naṣīr al-Dīn Naṣīr Hunzai^(a), had instructed me to write an introduction to [his] book, “*The Luminous Pool*” (*Nūrānī Tālāb*), during his exemplary pure life. This humble attempt is in compliance with his instructions. The writings and speeches of the dignitaries of religion are based upon the realities of the eye of certainty (*°aynu’l-yaqīn*) and the truth of certainty (*ḥaqqu’l-yaqīn*); they are therefore meant to be acted upon and are not subject to any kind of critique or review. In view of this, an attempt will be made in this Introduction to give only a brief account of some salient aspects of his exemplary life, without examining the contents of the book, so that it may enable the reader to estimate to a certain extent his sublime position in the esoteric knowledge of the holy Qur’ān.

°Allāmah Hunzai was a very great miracle of knowledge of the Imām of the time^(c) in the cycle of resurrection. Among those great dignitaries of religion who have earned lasting glory and fame in the history of the Divine mission (*da°wat-i ḥaqq*) by rendering devoted services of disseminating given (*ta’yidī*) knowledge to others after receiving it from the true Imām of their respective times, °Allāmah Hunzai has a special distinction from both external and internal aspects. The external (*zāhiri*) aspect of this distinction is in the sense that for the dignitaries of religion of the past, all the means of secular knowledge and literature were available, and they were all well-equipped with them in order to present in appropriate words the given (*ta’yidī*) knowledge which they used to receive from the Imām of their time^(c). However, the context and the conditions of °Allāmah Hunzai were absolutely devoid of such opportunities. To fathom the lack of the means of secular knowledge and literature, it suffices to know that the very first primary school was established by the government in the capital of Hunza, i.e., Baltit, in 1913 AD,¹ only four years prior to his birth. It was this primary school which he attended at the age of sixteen years, for a mere 10 months.² This context forced him to spend his childhood years, which are optimal

for learning, looking after his family's herd of goats. However, today, in addition to spiritual realities and recognitions (*ma'arīf*), his writings are also adorned with the most appropriate terminology of the most abstruse and difficult subjects of philosophy and science. Moreover, he uses figures of speech, the art of an elegant style and other literary beauties in his poetry and prose with such excellent skill, power and ease that it becomes extremely difficult to believe that these writings and poems belong to a person who had the opportunity to attend primary school only for a brief 10 months in his entire life.

The internal (*bāṭini*) aspect [can best be understood from the analogy] that due to the earth's rotation around the sun, the latter's light and heat, despite being in the same state at their source, have a decreasing impact in the northern hemisphere of the earth, after the summer solstice and reach their lowest point on the occasion of the winter solstice. They begin to increase and reach the highest point at the summer solstice. Similarly, in the true religion, which is Allāh's nature (30:30), the radiation of the Divine light continues to decrease and increase through the human attires of the pure Imāms according to the cyclic regress and progress or with respect to the cycle of concealment (*dawr-i satr*) and the cycle of resurrection (*dawr-i qiyāmat*), despite the fact that the Divine light itself is free from and above any decrease or increase. The radiation of the Divine light is minimal in the beginning of the cycle of concealment and climaxes at the advent of the cycle of resurrection. It is in the form of *ta'wīl* and the luminous guidance of the Imām of the time^(c), both personally as well as through those followers whom he chooses for this sacred duty. The meaning of the climaxing of *ta'wīl* in the cycle of resurrection is that it not only sheds the veil of *tanzīl*, but also the veils within the *ta'wīl* itself, which are lifted according to the exigency of time (7:52-53). When they are removed entirely, it is called the 'absolutely pure *ta'wīl*' (*ta'wīl-i maḥẓ-i mujarrad* or *mujarrad-i maḥẓ*), in which "the original spiritual and intellectual manifestations and miracles are mentioned without any allegorical attire and parabolic veil".³

The cycle of resurrection in the true religion begins with the

human attire of Ḥaẓrat Mawlānā Imām Sulṭān Muḥammad Shāh al-Ḥusaynī^(c). The portents of resurrection mentioned in the noble Qur’ān and the Prophetic traditions have all taken place during his blessed time in a *ta’wīlī* sense, and even in a physical sense his noble life of 80 years has been full of miracles from the very first day. On Friday, 2nd November, 1877, when the auspicious news of his luminous birth was conveyed to his august grandfather, Ḥaẓrat Mawlānā Imām Shāh Ḥasan °Ali al-Ḥusaynī^(c), in accordance with the Divine programme prophesying about his unique majesty and sublime status, the Imām^(c) said:

“Call him by the name Muḥammad Sulṭān. He will be the Sulṭān of the world and outstanding events will take place during his time. He will be renowned throughout the world”.⁴

He ascended the throne of Imāmat on 17th August, 1885, at the age of seven years and nine and a half months,⁵ and after two weeks, on 1st September, 1885, made the following *farmān*, proclaiming the resurrection:

“This is the last age (*ākhir zamānah*). Those who are faithful will see the power and miracles of the Imām of their time. But those who are half-hearted will see even the physical (*ẓāhiri*) miracles and yet belie them. Those who do not believe in the power of the Prophet and the Imām are like blind ones to whom a mirror and a potsherd are equal”.⁶

The exalted Imām publicly declared in general all those secrets and realities which had been kept hidden for the cycle of resurrection, and for their details he prepared an ardent lover, his follower (*murīd*). He granted him the Supreme Name (*ism-i aẓam*), vouchsafed him success in its course [of remembrance], let him undergo the most arduous experience of the personal resurrection and opened to him the doors of the treasures of knowledge and recognition (*maʿrifat*). Simultaneously, in this task given to him by the exalted Imām of the time^(c), the *jamāʿat* was also subjected to a great test, because this *murīd* was chosen from a place and a *jamāʿat* which were very underdeveloped in knowledge and recognition. Regarding this

special grace, Mawlānā Sulṭān Muḥammad Shāh^(c) had prophesied in a sacred *farmān* made on 10th March, 1940, via Radio Bombay for the *jamā'ats* of Chitral, Hunza, Gilgit and Badakhshan at the request of the Mīr of Hunza, Mīr Muḥammad Ġazān Khān II, that:

“I remember all the *jamā'ats* of the Northern Frontiers of India, such as Chitral, Hunza, Gilgit and Badakhshan, [and] all loving and sincere [*murīds*] with [my] blessings. Be certain that the light of my love and grace will reach the entire *jamā'at* of Hunza like the sun. Men and women, small and big, young and old, all of you are my spiritual children. I have never forgotten and will never forget you, both in this world and in the hereafter”.⁷

Further, the exalted Imām has indirectly alluded to this special favour in his Memoirs, published in 1954, whilst mentioning the *jamā'at* of China. This is because when the exalted Imām was writing this book, a revolution had taken place in the *jamā'at* of China by the efforts of °Allāmah Hunzai. It was due to his efforts that *jamā'at-khānahs* and religious schools were established there for the very first time, and the identity of the Ismaili religion was recognised at the government level, while he himself was undergoing the great personal resurrection representing the cycle of resurrection with exemplary steadfastness. The noble Imām writes:

“... they [the *jamā'at* of China] are firm and devoted Ismailis with a great deal of self-confidence and the feeling that they constitute by far the most important Ismaili community in the whole world”.⁸

Further, in 1960 when Mawlānā Ḥāzīr Imām Shāh Karim al-Ḥusaynī^(c) bestowed the *jamā'ats* of the Northern Areas of Pakistan with his holy *didār* for the very first time in history, on the occasion of granting *didār* to the fortunate *jamā'at* of Ḥaydarābād, Hunza, he alluded to this special favour:

“I have visited 37 countries but here I have seen an amazing thing which is nowhere else”.⁹ It is worth mentioning that on this luminous occasion °Allāmah Hunzai was also performing the duties of the *Mūkhī ṣāhib* of that *jamā'at*.

Together with these allusive guidance(s) (*irshādāt*), there was also an occasion during the ceremony of the Vincent Scully Award presented to Mawlānā Ḥāẓir Imām^(c) in Washington D.C. on 26th January, 2005, where he clearly specified °Allāmah Hunzai’s status. At the end of the function, when some *jamā’atī* leaders were seeking guidance from the Imām, the past President of the Ismaili Council for South-Western United States of America, Ṣadā Qan^mbar, mentioned °Allāmah Hunzai’s name in connection with a very delicate matter, to which the Imām graciously replied:

“No institution is an intermediary between him and me”.¹⁰

From these sacred indications it becomes abundantly clear that °Allāmah Hunzai’s knowledge is given (*ta’yīdī*) knowledge, which he received directly from the Imām of the time^(c), and that it is pure and free from any doubt and ambiguity.

Thus, when this *murīd* of the Imām, endowed with given knowledge (*mu’ayyad*) and enriched with its treasures, started to expound the knowledge of resurrection in his poetry and prose, on the one hand an intellectual revolution started in the *jamā’at* due to the absolutely pure *ta’wīl* (*ta’wīl-i mujarrad-i mahẓ*), and on the other hand a tempest of spiritual quakes ensued because of his *giryah-ū zārī* (shedding tears with utter humility) and supplications to purify the soul. The *jamā’at’s* attention was drawn towards him with great fervour and zeal. This perplexed many people. Those who had either worldly or religious authority considered him a danger to them and started to create hindrances in his work. Those who had a little bit of religious knowledge started to compete with him. However, when they realized that competition was not possible, they started to fabricate and spread rumours to besmirch his knowledge and position. They defiled his books, harmed him and his students physically and financially, and even plotted to take his life. However, where the *ta’wīl* of “*iḥḍa’l-ḥusnāyayn* (i.e., one of two good things, 9:52)” is imparted, there even the evil (*sharr*) transforms into good (*khayr*). Therefore, despite hindrances, his work continued to thrive and flourish during his exemplary life, as well as after his blessed return (*rujū’*), due to the Imām of the

time^(c)'s invisible and indubitable spiritual help (*ta'yīd*). Praise belongs to Allāh, for His bounty and munificence!

This blessed and envied *murīd* is Ḥaẓrat-i °Allāmah Naṣīr al-Dīn Naṣīr Hunzai^(q), whom the Imām of the time^(c) enabled to perform such an outstanding miracle of the knowledge of resurrection. Throughout his life, he continued to expound in detail in his books the secrets and realities which Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh^(c) had declared as a whole. Since these books are not based on acquired knowledge, but rather on the given (*ta'yīdī*) knowledge or the absolutely pure *tāwīl* according to the universal programme of the Imām of the time^(c), they have answers not only to the questions arising in the present, but also those of the future.¹¹ It is this given knowledge or the absolutely pure *tāwīl* which is the spiritual aspect of his distinction, and through which the Imām of the time^(c) enabled him to divulge in detail the secrets and realities of resurrection which were awaited with extreme yearning in the cycles of concealment. In fact, this spiritual aspect was also the cause of the external distinction. That is to say, when a pure *mūmin* receives the luminous *tāyīd* (of the Imām of the time^(c)) or the absolutely pure *tāwīl*, the doors of worldly sciences open automatically without any physical effort, as he himself says:

Nuqṭah-yi āgāz-i Qur'ān nik bi-shinās pas bi-yāb
*°Ilm-ū hikmat az alif tā yā' warā'-yi iktisāb*¹²

Duly recognize the beginning dot of the Qur'ān, and attain
knowledge and wisdom from A to Z without any [effort of]
acquisition.

Here, by the “beginning dot of the Qur'ān” is meant Mawlānā °Alī^(c), as he himself has said: “*Anā nuqṭatu bā'i bismillāh* (I am the dot of the *bā'* of *bismillāh*)”,¹³ and also every true Imām of the time^(c) as the bearer of the same light of Mawlānā °Alī^(c).

It is imperative for wise *mūmins* to have absolute certainty in their Imām^(c)'s omnipotence, in that by his single glance of mercy, impossible things become possible. Putting aside any prejudice and presumption, one should sincerely yearn to benefit from these books of this chosen *murīd* of the Imām in order to find answers to the

most difficult questions with logical reasoning and evidences from the external world (*āfāq*) and the internal world (*anfūs*). Otherwise, as a result of ingratitude for this knowledge, which the Imām of the time^(c) has sent through one of his humble and sincere *murīds*,¹⁴ there is the danger of being the victim of doubts and uncertainties about our sacred religion. This sacred knowledge does not belong to this *murīd*, but to the Imām of the time^(c), as °Allāmah Hunzai has himself repeatedly stated. He says: “This knowledge is entrusted to me by Mawlā and it does not belong to my family. Had it been so my brothers would also have had a share of it.”¹⁵

With this concise introduction, an attempt is made in the following to present his brief biography.

Biography

Auspicious physical birth

°Allāmah Hunzai is a cherished scion of a family of the Ḥaydarābād village of Hunza state which, in addition to executing ministerial affairs of the state at different times,¹⁶ has also attained the blessing of serving the Divine mission (*daʿwat-i ḥaqq*). His respected grandfather, Muḥammad Rafī°, son of Fūlād Beg, and father Ḥubb-i °Alī, son of Muḥammad Rafī°, were both appointed as *khalifahs* in their times by Ḥaẓrat-i Pīr Shahzādah Laiṣ and his son, Ḥaẓrat-i Pīr Shāh Abu'l-Maʿānī, respectively.¹⁷ He was born in the year 1335 AH/1917 AD around 15th May.¹⁸ As is well-known, wonders and miracles are seen on the occasion of the birth of religious dignitaries bearing extraordinary sublime virtues, on the occasion of his birth too, it is famous in the family oral history that a few moments before his birth, his mother saw a bud on the dry wooden beam of the house blossom into a flower.¹⁹ He was named Partaw-i Shāh after Ḥaẓrat-i Pīr Partaw-i Shāh, with the intention of receiving blessings. Shāh, in the Ismaili *ṭarīqah*, means the Imām. Thus, Partaw-i Shāh means the reflection of the Imām's light. In addition, he took the name, “Naṣīr al-Dīn” in his writings, and he chose the *nom de plume* “Naṣīr”. He is well-known in literary and scholarly circles by this name and *nom de plume*.

Early life and education

We have already mentioned the lack of the means of formal education in that isolated mountainous region at the time of his birth into this world. Shedding more light on this, he says in his ‘Mufid Interview’:

“In 1341 AH/1923 AD, a school was established in every village by Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad Shāh(°)'s *farmān*, to which I was also sent. However, due to a lack of interest from the ruler (*tham*), all those schools were closed, and many years of precious life were wasted without acquiring any education. One can

estimate the great magnetism and attraction of the elementary Urdu textbook of that school from the fact that I used to keep it with me at all times, and whenever any literate person came [to our village] after some months, I would learn some words from them. After some years, on my own request my affectionate father started to teach me *Qā'idah-yi Baġdādiyyah*. He used to teach me a few initial words of each lesson, and I would then read the rest very easily by myself, observing which he used to be extremely happy. I also learnt a part of the holy Qur'ān and many rudimentary points of knowledge by heart. My father used to narrate selected parts from the wisdom-filled stories of the prophets. He used to rhythmically recite Persian poems of a religious kind. Although my mother was not literate, she used to recite with great skill every such poem in praise of the Imām of the time^(c) in harmony with my father, and I used to listen to them attentively and also recite in harmony with them. In this attentive participation and recitation with them, I used to benefit from three treasures simultaneously: Language, knowledge and love for religion".²⁰

“This passion and zeal for education continued, but I did not get an opportunity for formal education until I became an adolescent of sixteen years. A cordial friend of mine, Ḥubb-i ʿAlī ibn-i Kalb-i ʿAlī, suggested that I should join the Government Primary School, Baltit. I said to him: ‘I am a young man now, so which class will I be admitted to? If I am placed in a lower grade, the students will compare my build with theirs and make fun of me, which will embarrass me’. He said: ‘Master Najāt is a very capable, gentle man, and you will never have any mental trouble under his supervision’. The two of us went to the school, and the teacher, who was highly capable and perceptive, affectionately placed me in the third grade. After nearly six months, he promoted me to the fourth grade. There may have been three reasons for this special consideration. First, our teacher was very kind and appreciative. Secondly, I was somewhat older, and thirdly, my mind was very active in the field of knowledge”.²¹

In total, he spent 10 months in this school. This was the extent

of °Allāmah Hunzai’s formal education! However, he personally continued his zeal to study books and compose poetry. Regarding his zeal for self-study, he writes:

“Even though a book was hardly available during the time I was a student, I had acquired Urdu and English dictionaries in addition to the Persian lexicon with great effort. My passion for study was such that along with reading books, I used to meticulously check and read all such writings found on anything, such as any box, bottle, packet, tin, signboard, epitaph, etc.”²²

Military Life

According to the ‘Mufid Interview’, with this intense zeal and ardour for knowledge, he was recruited into the Gilgit Scouts as a soldier on 8th April, 1939. There, he continued his self-study of books and composition of poems during his leisure time. In the military barracks of Gilgit in 1359 AH/1940 AD, he wrote his first complete poem in Burushaski, his mother-tongue. Its exordium is:

Haazir imáame ísqe fíwan jáa ásar bali
Haazir imáam jáa gaále malyám jáa ásar milli ²³

A fire of Ḥāẓir Imām^(c)’s love is kindling in my heart;
Ḥāẓir Imām^(c) is the ointment for my wounds, and a remedy for
my heart’s [pain]

He says: “At that time, a large number of Ismailis were in the Gilgit Scouts. Among them were sergeant Taḥwīl Shāh and sergeant Ḥasan °Alī, who were among Mawlā’s lovers, and had ideal melodious voices. They requested this poem from me and then recited it with an excellent rhythm. It was Mawlā’s miracle! People were most amazed, and I started to receive requests for this poem from all directions. I too was surprised. Did the photo copying machine exist at that time? I became exhausted by repeatedly rewriting my poems for people. Thus, I was forced to conceal them for some time. When a book of my poems was ready, I sent a telegram to the presence of Mawlānā Ḥāẓir Imām^(c) to seek his blessings. Mawlānā Ḥāẓir Imām^(c) graciously sent a holy *farmān* [in response], which is in the beginning of *Diwān-i Naṣiri*”²⁴

He continues: “I was restless in the life of the scouts and my conscience used to tell me in a voiceless state to leave that station and move ahead. Thus, I resigned on 1st September, 1943, and returned home. I then went to Srinagar (Kashmir) and was recruited into the Indian Army on 5th October, 1943. I was first sent to Jhelum and then to Delhi, but my restlessness continued and I willingly discharged myself from there on 7th February, 1946, and went to Bombay where the preparations were underway for the celebrations of the Diamond Jubilee of my Beloved, which was to take place on Sunday, 10th March, 1946”.²⁵

Spiritual Life

°Allāmah Hunzai says: “Long before, an angel-like elder had suggested to me that if God’s servitude, worship, remembrance, spirituality, knowledge and wisdom are dear to you, and if you want to progress on this path, start performing vigils exactly according to the instructions of *Sūrah-yi Muzzammil* (Qur’ān: *Sūrah* 73). However, in order to do so, it is indeed necessary to receive a Supreme Name (*ism-i akbar*) or a recital (*wird* or *wazīfah*) from a Perfect Guide.”²⁶

Regarding this, the year 1946 and Bombay city are both very significant in °Allāmah Hunzai’s spiritual life, because it was in this year and in this city at Ḥasanābād Ziyārat that the Imām of the time, Nūr Mawlānā Imām Sulṭān Muḥammad Shāh al-Ḥusaynī^(c), granted him the Supreme Name (*ism-i a‘zam*) and instructed him on how to perform special worship (*‘ibādat*), for which an intense eagerness had been felt in his heart and mind for a long time.

°Allāmah Hunzai writes that as soon as he reached Bombay, he came to know that the Imām of the time was going to bless the *jamā‘at* in Poona with his holy *didār*. He, with four other Hunzais, travelled to Poona from Bombay. Mawlā granted his blessed physical *didār* in Poona, and for the very first time, he [°Allāmah Hunzai] experienced the spiritual quake, as he says:

*In mazhāre haq árše qhudāa diine šahinšāa
Jáar jilwái awwál ġanúmulo zilzilá diimi*²⁷

When I first beheld God's manifestation (*mazhar-i haq*),
His Throne and King of kings of religion;
I felt the earth was shaking due to his majesty.

°Allāmah Hunzai continues: “We returned to Bombay. Brother (*kāko*) Niḡāh *Shāh* and I were to be present in the holy Imām's sacred court to receive permission (*izn*) and the blessings of *baytu'l-khayāl*. Our names were put forward on the recommendation of an Iranian *mūkhī*. The confluence of both the oceans of light (i.e., Ḥaẓrat-i Mawlānā Imām Sulṭān Muḥammad *Shāh*^(c) and Ḥaẓrat-i *Shahzādah* °Alī Salman^(c)) was surging in Ḥasanābād Ziyārat. Mawlā with a glance of mercy looked at us, and said: ‘Both of you come to my bungalow’. The next day, we went to Mawlā's bungalow and informed the gate-keeper of Mawlā's command. He, however, looked at our faces and clothes, then said: ‘Mawlā is not free’, and turned us away without informing Mawlā.”

However, despite improper treatment, they were eventually blessed to be in the noble Imām's sacred presence at Ḥasanābād Ziyārat with a small group. The exalted Imām granted them the highest secrets of the Supreme Name (*ism-i a'zam*) and gave them invaluable guidance about it for approximately half an hour. The Imām told them that there are innumerable benefits in *Kār-i buzurg*.²⁸

°Allāmah Hunzai alludes to the above event in the following wisdom-filled verse:

Jāa lóquc nosal ine híne afsáre ayásarkam
*Muú in yákalum takmáne káa ríuwe šuqá díimi*²⁹

Observing my worn out clothes the officer at his
(my Beloved's) gate did not allow me to go to his
presence, but this did not please my Sovereign;
He has therefore now graciously sent me a spiritual
chughah with several medals.

During the year of the Diamond Jubilee (1946), the Imām graciously remained in Bombay for four months. During this time, °Allāmah Hunzai also stayed in Bombay. Related to this memorable time,

he has written two fervent and ecstatic poems entitled: “*Diamond Jubilee (1946) kī rangīn-ū pur-bahār yādēn*”, the exordia of which are as follows:

*Jashn-i diamond jubilee kā māh-i anwar kawn hē
Jisko ham hiron mēn tolēngē woh dil-bar kawn hē*³⁰

Who is the luminous moon of the Diamond Jubilee?
Who is the Beloved we are going to weigh in diamonds?

*Jis ghari Shāh °Ali jānib-i maydān āyā
Mērā dil kehnē lagā dēkh kih jānān āyā*³¹

The moment Shāh °Alī entered the marquee;
My heart said: ‘Look the Beloved has arrived!’

The year 1946 was a year of all-embracing and far-reaching mercies and miracles, including in Hunza, where from 1st August, 1946, Diamond Jubilee Schools were established in almost every village. At the same time, °Allāmah Hunzai also returned to his homeland and was appointed a teacher in his own village, Ḥaydarābād. His poetry collections show that at that time he used to compose poetry in Persian and Urdu in addition to Burushaski, with the complete merits and beauties of prosody.³²

First Spiritual Light

°Allāmah Hunzai writes: “In 1947 and 1948, I was sent to Karachi by the [*jamācātī*] leaders of the Northern Areas [of Pakistan] as their representative to deliver the religious dues of the *jamācāt* to the Estate Agent of Mawlānā Ḥāzīr Imām^(c). Despite having been granted *ism-i aʿzam* by the exalted Imām in 1946, I had made no significant spiritual progress for two years. However, in 1948, my zeal for faith was aroused and I undertook an *ītikāf* of forty days with strenuous spiritual discipline. At the end of the forty days, the initial spiritual light of *ism-i aʿzam* appeared to me in the old *jamācāt-khānah* of Khārādar (Karachi). Although it was the initial, testing light, I started to receive immense happiness and joy from this inner observation. This light, with all its effulgence, not only continued, but also increased tremendously day by day”.³³

He continues: “In 1948, while I was undergoing this state, Mr. Faṭḥ °Alī Khān also came to Karachi from Misgār (Hunza) for some work. He said to me: ‘Come! Help me. My religious knowledge is very limited. God willing, we will both go to Sarīqūl and Yārkaṇd [in China] and will strive to build *jamāʿat-khānahs* and small religious schools for our *jamāʿat* there. This task would only be possible with the participation of the local hereditary *mūkhīs* there. However, first and foremost we will have to seek permission from the holy presence of the exalted Imām’. I replied: ‘The intention is very good. Please seek permission for this service from the Imām of the time^(c) through Wazīr Karīm. As for me I cannot commit myself to anything until I ask my parents’. Thus, a written *farmān* was issued from [Mawlā’s] exalted court, and we set out from Karachi to Hunza via Chitral. In Hunza, my parents consented gladly”.

“Thus, we set out for Sarīqūl (China) from Hunza, and reached Tashgūrḡān on 13th February, 1949. The following persons were appointed for the above-mentioned task: From Hunza: Faṭḥ °Alī Khān (I was his assistant); from Yārkaṇd: Mūkhī Mawlā Bakhsh, Mūkhī Abū Saʿīd Khān and Mūkhī Yāqūt Shāh; and from Sarīqūl: Mūkhī °Aṣaf Jān, Mūkhī Salṭānat Khān and Sayyid Idrīs Khān. In Sarīqūl, we struggled for five months, but due to the false fear of some of the people, we did not achieve any success. It was then decided that I should go to Yārkaṇd with the holy *farmān*”.³⁴

“As far as my own personal world is concerned, *al-ḥamdu li’llāh*, the initial light which I had seen in Karachi was increasing more and more, and an extraordinary revolution was taking place in my dreams and imagination. Thus, one night in Tashgūrḡān, I saw an unusual dream in which I found myself slaughtered. My head hung on a peg on a solid wall due east, and my body lay on the ground in the direction of north to south, i.e., in the way bodies are placed for funeral prayers. I was observing this scene from some height due west in an amazing kind of glittering space. I, that is, my consciousness, was among the countless luminous particles. However, I could not tell which particle I was in. It is possible that they were the very innumerable particles of my own soul and that their collective unity was my ‘I’. Thus, on the one hand I saw

my sacrificed body lying on the ground and my head suspended on the wall, and on the other hand, the countless particles of my soul in space. I thought of my martyrdom and was delighted. When I woke up, my mind automatically turned to its interpretation. I thought that it was an indication of either my physical death, or the voluntary death of my carnal soul. Thereafter too, I saw the scene of my death twice in my dreams. In one of them, a prince shot at me, and in the other, perhaps the same prince drove a truck over me”.

“The indication of the above-mentioned dreams was that I should be ready for death of any sort. It is a great favour of God, the Blessed, the Exalted, that I was not despondent, because in some other luminous dreams there used to be very great glad tidings as well. However, in every condition, I had to remain ready for death”.³⁵

“As it was decided that I should go to Yārkanḍ with the holy *farmān*, I departed for it with Ṭilā Khān Aqsaqāl. Aqsaqāl (white-bearded; *aq* = white, *saqāl* = beard) is a Turkish title. Ṭilā Khān was a wise, religious person of goodwill. I left Sariqūl for Yārkanḍ with him on 15th July, 1949, and reached it after 6 days. Ṭilā Khān Aqsaqāl first arranged the reading of the holy *farmān* at his residence. Hundreds of members of the *jamāʿat* from near, far and very far came to listen to the holy *farmān*, including the hereditary *mūkhīs* and *sādāt* (pl. of *sayyid*). The name of this village was Qarajash”.

“After Aqsaqāl, my extremely dear and kind friend ʿAzīz Muḥammad Khān Bāy invited the entire *jamāʿat* to his house in Qaraṅgu Toḡraq, and the *farmān* was read there. He was endowed by the Lord of the worlds with both the wealth of religion as well as the riches of this world. As soon as we had reached Sariqūl, he had received the news that two servants of the faith from Hunza had arrived for the purpose of establishing *jamāʿat-khānahs* and religious schools. Thus, without any tarry or delay, he built an edifice in the local style, comprising a *jamāʿat-khānah*, a classroom and two rooms for a residence”.

“The *farmān* was also read in some other eminent families’ homes. One of them was the house of °Andalīb Ākhund. The Ismaili *jamāʿat* of Yārkand is unique and unprecedented in religious virtues, and I was therefore successful beyond my expectations in serving the *jamāʿat*. In this service °Azīz Muḥammad Khān’s part was very great. His golden services are so numerous that a detailed description of them would require several pages”.³⁶

Beginning of the Chinese Revolution

“The Chinese revolution began just twenty (20) days after our arrival in Yārkand. Mr. Faṭḥ °Alī Khān was arrested. I did not see him in China thereafter. After a few days, the chain of my arrest and release also started. However, I continued serving the *jamāʿat* with Mawlā’s luminous help”.³⁷

“By God, the Almighty’s grace and generosity, success was constantly continuing. But alas! Is there a place free of envy and jealousy? Where is a place free from opposition? Is there a community in which there is no tug of war between progress and conservatism? Thus, some people began to say that *jamāʿat-khānahs* were not possible in their country, because it would expose our religion and consequently the *jamāʿat* would suffer. I humbly told them: ‘Sir! The *farmān* to establish *jamāʿat-khānahs* is not new, but has been there from 1923 when Pīr Sabz °Alī^(q) had come to you. I do not believe that the *jamāʿat* will suffer because of the construction of *jamāʿat-khānahs*. Even if such a thing happens in the beginning, the *jamāʿat* will receive a great spiritual reward for it. Furthermore, the identity of our *jamāʿat* will become known to others, it will be introduced to them’. However, they were not happy and tried several times to prove that I was a spy, and threatened severe punishment from the government. The Chinese government, however, does not punish anyone without proper investigation and proof of guilt. Yes, it is true that when two such kinds of opponents [i.e., one from among the *jamāʿat* and the other from outside the *jamāʿat*] reported to the government against me, I used to be detained or imprisoned, but it was neither a rigorous imprisonment nor in a jail. It used to be only solitary confinement,

which, *al-ḥamdu li'llāh*, used to provide the perfect time and place for supplication in the court of God, the Fulfiller of needs, and His worship and constant remembrance, the like of which is impossible to find. The heart constantly weeps in gratitude for the wisdom-filled rain of His grace and generosity that pours down in every such confinement”.³⁸

The beginning of trials

“The following event occurred in Yārkand (China), when this humble *darwīsh* was undergoing the stages of spiritual revolution. One evening, while remembering God individually, I started to play the *rubāb* (which consists of six strings: one extremely high (treble), two medium high (treble), one extremely deep (bass) and two medium deep (bass)). God’s power is very amazing and marvellous. When I started to pluck the strings with the plectrum, some of them started to speak clearly. The bass string said: ‘*barāy dīn, barāy dīn* (i.e., for the sake of religion, for the sake of religion)’, and the two medium bass strings repeated the name of a miraculous personality. I was extremely bewildered by these two utterances of this spiritual miracle. Indeed, in this miracle of the Imām of the time^(c), there are numerous allusions for wise people. Moreover, there was also a prophecy about my future in it”.

“The next morning, I went to *jamā'at-khānah* on time and performed special *zīkr* and general worship as usual. The members of the *jamā'at* had gone to their homes, but Qabūl Ākhund, who was a great *mu'min*, came to me inside the *jamā'at-khānah* and said: ‘*Gūjam* (My *khwājā* (master)!), some people have come outside’. From his sad tone and face, I sensed that those people had not come with any good intention. I finished my additional prayers and *tasbīh*, and after performing a final prostration, I came out to find that a group of opponents numbering between forty and fifty had gathered in front of the gate. They had come with the intention of arresting me, because prior to our arrival there, the *jamā'at* used to practise precautionary secrecy (*taqiyyah*), and there was no *jamā'at-khānah* anywhere. However, as soon as we constructed some *jamā'at-khānahs* in several places, people came to know about the Ismaili

jamā'at. This created the misunderstanding among some people that Naṣīr al-Dīn had come to start a new [religious] movement. To make matters worse, some key members of our own *jamā'at* were also against the construction of *jamā'at-khānahs*, which is why they were opposing me vehemently”.

“God is witness to the fact that since I had seen the spiritual miracles of the holy and pure Imām^(c), whenever the ecstasy of spirituality was descending upon me, I was not afraid of any danger. Thus, with courage and fearlessness, I asked the leader of that party some questions as to whether he had done such and such acts or not against the Ismaili *jamā'at* and *jamā'at-khānah*. He replied ‘No, No!’ in a very feeble and trembling voice.”

“After a while, a rifleman also arrived there. He was a very tall and burly young man. Upon seeing him, everyone stood up with respect and shook hands with him with great warmth. My conscience which was intoxicated with spiritual wine, commanded me without any voice that if my arrest was sought, I should be arrested like a lion and not like a goat. Thus, I stood up from my place, and with extreme strength, tried to wrest the rifle by the front of its bayonet from that soldier or policeman. I almost managed to get the rifle, but as soon as the people saw this dangerous scene, they all attacked me and freed the rifle from my hands with great difficulty. I am astonished at this event, and wonder how I acquired such great power that it required so many people to struggle with me. What I would have done with the rifle if it had come into my hands is also a matter of wonder, because I did not have any plan at all!”

“After solving the problem of the rifle, the attackers at once tied both my hands behind my back. I was arrested by the enemies. They were now taking me somewhere away from my place. On the way, a vile man (who was a servant of my spiritual brother and friend, °Azīz Muḥammad Khān, before the revolution) kicked me on my back and was abusive to me. However, the others condemned him for this act and forbade him from repeating his action. Believe me, at that time my body was full of the power of additional souls, and so no such hurt could affect me, yet I do not

know why I complained to my Lord about this arrest and insult. In response, a sacred and majestic voice said: ‘Have patience! It is not your hands, but mine which are tied’. Hallowed be God! How great was this favour!”

“Our local *jamā‘at* was perhaps thinking of a solution to this difficult problem. But how could a true lover [of Mawlā] like Qabūl Ākhund be patient? He was following those attackers even though it jeopardised his life”.

“Near the long bridge over the river Zarafshān (where the road from Yārkaṅd goes to Qarǧiliq and Khotan), I was tied to a pole. I continued to repeat the valiant slogans of “*Allāhu Akbar*” and “*Yā ‘Alī*”, and there was no room left for anything like fear and terror in my heart. Although due to the tightness of the rope, blood was about to trickle from my fingertips, there was now the spiritual miracle of patience and courage in me. It was also a trial that in the meantime, I felt severe thirst and asked for water, but was kept deprived of it like the people of Karbalā. Poor Qabūl Ākhund, under his unprecedented zeal for sacrifice, wanted to come close to me, but the opponents were throwing stones at him to keep him away, and in response he was also throwing stones at them”.

“I remained painfully tied to that pole for three or four hours. In the meantime, the opponents conspired with many of those doing forced labour on the road and wrote an application to the government for my execution. Some people then 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 a light beating. However, upon being asked, when I told them my account of injustice and oppression they apparently fell silent”.

“It was autumn and so the night was long, very cold and terrifying. But there are Divine favours for the *mu’mins* and *mujāhids* of Islam. Thus, during this time of trial and tribulation, the voices of the spiritual world were conversing with this indigent *darwish*. Meanwhile, I conceived as though a tempestuous fountain or pillar of voices was rising from within myself, and encompassing the

universe. In this there were those furious voices which, according to the Qur'ān, are ordained for the people of Hell, as well as those compassionate voices which are to favour the people of Paradise. I don't know why I said with childish audacity: 'O Chief of souls! At this moment, when you are conversing with the entire universe, where is a bit of time to spare to address something to this humble entity too?' The sacred voice replied: 'It is never so. We always have time to spare'. A strand of pure and sweet voice was then instantly created from the centre of the conversations, which started to converse with me while it continued its work without any interruption".

"The next morning, I was taken back to Yārkand. During the journey we had to stop at an office, and it was already dusk. It was a time when I mostly used to observe great miracles and secrets of spirituality. Thus, the miracles of the fingers were very prominent there. This was an indication that, just as the tongue of God's friends receives spiritual help, so too can spiritual help be given to their hands. After a while, two *mu'mins* of the *jamā'at* of the village arrived with the decree of release from the authorities, and by the grace of God, I reached home safely. There were only forty-five families of our *jamā'at* in the village where I was residing. They had unanimously appealed to the government for the immediate release of their religious scholar. They had also appealed to the government that responsible officers should come to the village and investigate why this injustice and persecution was being perpetrated against the Tājik *jamā'at*".

"The word 'Tājik' is an altered form (*muğayyar*) of the Arabic word 'Tāzī', which is used for the Ismailis of China, Russia and Afghanistan. In short, some responsible officers from the headquarters of the local government came to our village, Qarāñgū Toğraq, and continued their investigations of the events for nine consecutive days. As a result, a decree was issued that the Tājiks (Ismailis) are independent in their religious matters. They are a separate community from others. The disrespect of their *jamā'at-khānah* and attempts to take possession of their community school is an utter oppression and injustice. Also, despite this decree, if

anyone tries to harm their beliefs, the government would take measures to punish the guilty”.³⁹

“After this event, the Ismaili faith, which was hidden until that time, became known, and its specific identity was accepted at the government level. Simultaneously, the spiritual wonders, marvels and miracles [I was observing] increased, and the chain of trials continued. Thus, I used to be arrested whenever reports against me were presented to the government, and then I would soon be released when guilt was not proven. During this period, I used to remember God abundantly through different ways, and my heart was disenchanted with the world and everything which belongs to it”.

Personal Resurrection

“In this state, once, I was in the prison in Yārkaṅd [whence I was brought to Kashgār]. It was in the year 1951 that Ḥaẓrat-i ‘Izrā’īl^(c) and his armies arrived to materialise the interpretation of my dreams relating to my death. First came the armies, then their chief. Ḥaẓrat-i ‘Izrā’īl^(c)’s existence was only in a voice, his action in a Divine Name, and his command was in the form of remembrance. His armies were in the form of extremely tiny spiritual particles. The chief staying in the ear was continuing to do the *ẓikr* of the Supreme Name, while his armies, by entering into all the cells of the body, started to pull the humble soul of this indigent upwards”.

“This act of seizing the soul continued day and night for approximately one week, in which except for the head, the rest of the body with all the organs was dying and reviving repeatedly. The head was not dying entirely, because although the soul is lifted up from its upper end, its lower end remains linked with the brain so that it may be able to observe clearly whatever is happening. In any case, it was the spiritual revolution of my personal world. The severity I underwent during it was, for me, no less than the [great] resurrection. In such a state, Gog and Magog lick the veil between the external and the internal senses and end it. Gog and Magog are included in the armies of Ḥaẓrat-i ‘Izrā’īl^(c), and the code word for this veil is the Alexandrian Wall”.

“Now, after this death and revolution, my inner world was entirely transformed, as I had died yet I was alive. It is amazing that during that course, it was as if I was between the body and the soul. This was the reason that I was seeing and listening to both, because in such a state, the external and the internal senses work together”.⁴⁰

“Now, diverse manifestations of the soul were occurring. For example, the manifestation of the soul in a subtle particle, in voice, in light, in fragrance, in imagination, in dream, in the subtle body, etc. Among all these manifestations of soul, two visions (*didār*) are supreme: One is the subtle body (*jism-i laṭīf*), and the other is the special observation (*mushāhadah-yi khāṣ*)”.⁴¹

By the subtle body °Allāmah Hunzai means the physical luminous vision (*zāhiri nūrāni didār*) of Ḥaẓrat-i Ḥujjat-i Qā’im, Mawlānā Imām Sulṭān Muḥammad Shāh^(c). Thus, he narrates: “Once, during the night, he miraculously came to my home. As he is himself lightning, he came with lightning speed, due to which all the doors which were locked from inside opened with great rapidity and then closed instantly. I was astounded and awe-stricken. He said: ‘Are you amazed at the instant opening and closing of doors like this? Look, I am doing this again’. Thus, he went out and returned like lightning, and the doors behaved in the same way. Ḥaẓrat-i Ḥujjat-i Qā’im^(c) was conversing in the most eloquent Burushaski. He also demonstrated his attribute of becoming visible and invisible. He gave also a glad tidings about °Azīz Muḥammad Khān Bāy. How magnificent is the halo of light (*hālah-yi nūr*) of Ḥaẓrat-i Ḥujjat-i Qā’im^(c)! After a brief conversation, he left with the same speed”.⁴²

By the special observation (*mushāhadah-yi khāṣ*) °Allāmah Hunzai means the physical luminous vision (*zāhiri nūrāni didār*) of the Lord of the *ibdā’i* body, or Ḥaẓrat-i Qā’imu’l-qiyāmat^(c). He says: “When I was imprisoned for the last time, by chance the last 40 days *chillah* was completed in the prison. It is impossible for me to describe the innumerable wonders and marvels which I observed during those last 40 days in the order in which they occurred. Once, in the first part of the night, the door opened with an extraordinary explosion and closed instantly, and there was Ḥaẓrat-i Qā’im^(c) in

front of me”. In this holy *didār*, Ḥaẓrat-i Qā’imu’l-qiyāmat^(c), as the *mubdi*^c (Originator), instantly originated a *mubda*^c by the act of origination (*ibda*^c). Regarding this miraculous experience, he writes:

Main us mēn? Kih woh mujh mēn? Yeh sirr-i qiyāmat hē!
Hān barqī badan mēn thā jab shāh-i shahān dēkhā
Jab barq-sawār āyā tab bāb khulā az khwud
*Main mar kē huwā zindah jab shāh-i zamān dēkhā*⁴³

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.

When the lighting-rider came, the door opened by itself;
 I died and revived when I saw the King of the time.

He continues: “There is no speech in this supreme *didār*; there is only an allusion (*wahy*). Thus, there was a rifle with a bayonet in one of his blessed hands and a torch in the other blessed hand. This was an indication to the fact that he is both the bearer of light as well as the lord of war. Due to awe and perplexity, my condition changed and I was undergoing an amazing kind of death, but how excellent was the death due to the blessings of which I was granted eternal life”. *Al-ḥamdu li’llāh!* The following verse is composed in memory of this extraordinary event:

Zindāane uyām yāad je muú bélaṭe til áaljam
*Jannát nuká áar dīin ními zindāanulo yeécām*⁴⁴

Now, how can I forget the sweet memory of prison?
 The true Beloved brought paradise for me and left; I saw this
 (miracle) in the prison.

He says: “The physical luminous vision (*zāhiri nūrāni didār*) of Ḥaẓrat-i Qā’imu’l-qiyāmat^(c) in the *ibda*^c body is the supreme *didār*, because in this *didār*, after undergoing the experience of merging in God (*fanā’ fi’llāh*) and survival with God (*baqā’ bi’llāh*), the *‘arif* does his own *didār*. That is, the *‘arif* can actually experience becoming a copy of Ḥaẓrat-i Qā’imu’l-qiyāmat^(c). Thereafter, the *‘arif*’s own work is completed and he lives in this world for the sake of others”.⁴⁵

°Allāmah Hunzai underwent many other subsidiary miracles in China, some of which are mentioned below:

1. The loud remembrance (*zīkr-i jalī*) of “*Yā °Alī Mawlā °Alī Sulṭān Muḥammad Shāh °Alī*” by the walls, floor and ceiling of Qarañgu Toğraq *jamā°at-khānah*
2. The experience of a spiritual quake in Qarañgu Toğraq *jamā°at-khānah*
3. The circumambulation of the spiritual army around Qarañgu Toğraq *jamā°at-khānah*
4. The snorting of an invisible horse
5. The miracle of cold fire
6. The miracle of UFOs
7. The playing of a spiritual radio
8. °Abdu’l-Aḥad’s indication towards the heaven
9. Dove-like small birds in the courtyard being invited by a voice towards the *jamā°at-khānah*, instead coming towards me and being awestruck by them
10. A rooster’s saying something to the people of a nearby village
11. The speaking of the *rubāb*
12. That luminous dream in which Ḥazrat-i A°zamu’l-a’immah - that is, Imām Sulṭān Muḥammad Shāh^(°) - was wearing a white woollen Hunzai robe (*chugah*), which had medals outside as well as inside. Mawlā^(°) said: “The outer medals are our worldly leaders (*zāhiri °amaldārs*) and the inner medals are the hidden leaders (*bāṭini °amaldārs*)”. Then Mawlā^(°) said to him: “You are among the hidden leaders”.⁴⁶

The miracles which took place in 1954 en route to Hunza from Yārkañd:

1. [Receiving] Spiritual help to mount a horse (without a saddle)
2. Trotting of the horse in the air
3. Appearance of a white pellicle in front of the horse
4. The speaking of the horse
5. Walking of the horse on the river
6. The speaking of air
7. The sound of the striking of water of a river or a stream against stones and its conversation.⁴⁷

After the last imprisonment, the government did not allow him to go to his home; rather, they brought his wife and three year old son, Saif-i Salmān, to meet him and see him off. They were allowed only 20 minutes for this short meeting, after which he was expelled from China and returned to Hunza. He did not see his son for the next 32 years, and his wife passed away without meeting him again. °Allāmah Hunzai entered China from Hunza in February, 1949, and was expelled from China in June, 1954, and reached the village Misgār, Hunza. Hence, the total duration of his stay in China was 5 years and about 4 months. From the day he entered China till the day he left, his exemplary pure life was full of miracles. Especially the foretelling luminous dream in Tashgurgan, the spiritual resurrection of seven nights and eight days that occurred in 1951 in Kashgar, the luminous vision with speech (*nūrāni kalāmi didār*) of Ḥaẓrat-i A°azamu'l-a'immaḥ Ḥujjat-i Qā'im Mawlānā Sulṭān Muḥammad Shāh^(c) in his *ibdā'i* body, and the luminous allusive vision (*nūrāni ishārati didār*) of Ḥaẓrat-i Qā'imu'l-qiyaḡamat^(c) in the *ibdā'i* body during the last solitary confinement in 1954 in Yārkand, in which he had the experience of merging in God (*fanā' fi'llāh*) and survival with God (*baqā' bi'llāh*). °Allāmah Hunzai says that in this experience, the *didār* of Ḥaẓrat-i Qā'imu'l-qiyaḡamat^(c) is as if the °arif's own *didār*. Further, he says that the °arif is made to experience all those miracles which were experienced by the prophets, for otherwise he cannot become °arif in a real sense.⁴⁸

Allāmah Hunzai's going to China and returning from there with the experience of these great miracles indeed became a proof of the prophetic tradition both spiritually as well as physically: "Seek knowledge even if you have to go to China".⁴⁹ We are certain that according to this prophetic tradition, many of our religious dignitaries have been to [spiritual] China, as Pīr Nāṣir-i Khisraw^(q) says in his *Diwān*:

Bi-farmūd justan ba-Chīn °ilm-i dīn rā
*Muḥammad, shudam man ba-Chīn-i Muḥammad*⁵⁰

The holy Prophet Muḥammad^(s) has said that one should seek the knowledge of religion in China;
Therefore, I went to the China of Muḥammad^(s).

However, °Allāmah Hunzai was blessed to go to China even in the physical sense.

In short, he returned to the fortunate and auspicious village of Misgār, Hunza in June, 1954, with the everlasting wealth of the knowledge of certainty, the eye of certainty and the truth of certainty, and began the mission of resurrection. What more can one say about the blessedness of Misgār village! °Allāmah Hunzai has himself written an article on 11th October, 1986, about this blessed village. Below, an excerpt is quoted from this wisdom-filled article:

“The spiritual history of Misgār village, or in other words, the concept of a living, ineffaceable and speaking book of deeds of this fortunate village, is extremely wonderful and marvellous. It seems that there are great secrets of spirituality hidden in it. We have already said and written many such things regarding Misgār previously as well which you can find, because there is not just one, but numerous reasons for its commendation. For example, a great favour of a respectable family of this very village enabled me to go to China for the very first time, the spiritual treasures of which are beyond description. It was in this village that the spiritual exercises were carried out for the very first time. It was this place where for the first time the intense and vigorous ‘*ibādat*’ of pure souls bore fruits. A spiritual deluge rose from this place and spread to the east and the west. It is this Misgār branch that is closer to the Ismailis of China not only geographically, but also with respect to some aspects of language and culture, and this position can be enviable”.⁵¹

As mentioned above, Misgār village was the place from where spiritual exercises were initiated, and it is the place whence a spiritual deluge started to swell and spread into the east and the west. Thus, after returning to Hunza, along with performing spiritual exercises and delivering lectures and exhortations in the *jamā‘at*, he also initiated many projects of reformative activities, such as the organization of volunteers, education for girls, and simultaneously for some time he also taught, educated and gave

lectures and counsels to the Ismaili students in the hostel and the *jamā'at* living in Giglit.

The eulogies (*manāqib*) that he had written in the glory of the light of Imāmat had already spread in the *jamā'at* since 1940, well before his journey to China. According to him, from those poems written prior to going to China radiates the colour of the veneration, love and praise of the holy Imām^(c), whereas the poems written after his return from China mostly allude to the secrets of spiritual observations and the spirituality and luminosity of the True Guide in parabolic and allegorical language.⁵²

Now in order to explain the mission of resurrection in a logical and discursive way, he turned his attention to prose, and in this connection he wrote his first book, entitled: “The Chain of the Light of Imāmat (*Silsilah-yi Nūr-i Imāmat*)”. This, his first book, was published on 10th Jamādi, I, 1377 AH/3rd December, 1957 AD. This book consists of the most important topics of the Divine mission (*da'wat-i haqq*), such as the recognition of the religious hierarchy (*hudūd*), recognition of the Imām^(c), recognition of the Qā'im^(c), and other related topics. It also includes three Persian and two Uyghur poems in praise of the light of Imāmat. The complete title of the book is: “*Kitāb-i Faṭḥ-i Bāb-i Ganj-i Sa'ādat ya'ni Silsilah-yi Nūr-i Imāmat*”, that is, “The Book of the opening of the door of Felicity, namely the Chain of the Light of Imāmat”, and without any doubt the gate of the treasure of felicity will open for a *mu'min* who reads and understands this book duly with complete conviction. This book, along with the recognition of the Imām, also explains the recognition of the Qā'im, which is the most difficult and the final teaching of the true religion, in the light of the external and internal signs and miracles which have been discovered in the cycle of resurrection. It states the central position of Ḥaẓrat-i Qā'imu'l-qiyāmat^(c) in the Divine religion and also the sublime position of his *hujjat* (proof) and *khalīfah* (vicegerent) in wisdom-filled allusions, which he explicitly explains in his later works. Reflect on the following verses:

*Tū hamān Sulṭān-i dinī imtiḥān az mā magir
Hāẓir-i har 'aṣr-ū dawrān Nūr Mawlānā Karim*

You are the same Sulṭān of Religion, do not test us
Present in every age and cycle is Nūr Mawlānā Karīm

Jawhar-i rūḥ-i muqaddas gawhar-i amr-i ilāh
Nā'ib-ū farzand-i Salmān Nūr Mawlānā Karīm ⁵³

The essence of the Holy Spirit, the pearl of Divine Command;
Salmān's vicegerent and son is Nūr Mawlānā Karīm.

This book is the basis and foundation of all the books of °Allāmah Hunzai. Unlike a writer who has attained maturity of knowledge by gradual practice, and whose later books should therefore be given more importance than his earlier books, in this case, the spiritual events that are mentioned in the brief description of his exemplary, pure life show that before writing anything, he had already reached the end of knowledge. Therefore, the only purpose of his writing is to express the realities of the level of the truth of certainty (*ḥaqqu'l-yaqīn*) in material words. Thus, with respect to realities, there cannot be any difference in his earlier and later books. However, if there is any gradual difference, it is for the sake of teaching others and not related to his own understanding. Therefore, in order to understand his later books, it is necessary to understand his first book, *The Chain of the Light of Imāmat*, minutely.

Thereafter, he published a collection of his Burushaski poems entitled “*Isrāfil's Melody (Nağmah-yi Isrāfil)*” in 1961. These poems truly acted as Isrāfil^(c)'s *ṣūr*. They resurrected a spiritual revolution in the *jamā'at* generally and in the Burushaski speaking *jamā'at* in particular. In order to estimate the spiritual significance of these poems, it suffices to say that Mawlānā Ḥāẓir Imām^(c) graciously accepted them and gave them the status of “*ginān*” in a blessed *ta'liqah* on 9th October, 1961.⁵⁴ “*Ginān*” is a technical term of the Ismaili *da'wat* of the Indo-Pak Sub-continent used for the poems composed by a *Pir* or a dignitary who has attained the recognition of the Imām of the time^(c).

Later on, he published his revolutionary book, “*The Balance of Realities (Mizānu'l-Ḥaqqā'iq)*”, on 15th June, 1962, in which are discussed topics which have never been mentioned in any previous book, such as “dead atom and living atom”, “the atomic cycle is

linked with the spiritual cycle”, “[An object called] Flying saucer or something by any other name”, etc.

This same year, he joined the Ismailia Association for Pakistan on 1st July⁵⁵ and served this *jamā'ati* institution until 30th June, 1977 [i.e., for 15 years].⁵⁶ During this period he taught several *wā'izīn*, and also nurtured them spiritually. He delivered lectures and wrote articles on several important topics which used to be published initially in the *Chāndrāt* bulletin of the Ismailia Association, and later on in the Ismaili Bulletin. The collection of all these articles has been published as “*Honey of Paradise (Shahd-i Bihisht)*”. On 10th June, 1972, when, in view of educational and spiritual progress of the Northern Areas, the Ismailia Association established a branch in Gilgit, he was appointed its officer in charge.⁵⁷ With his training in true knowledge and spirituality and constant hard work of day and night, an army of *wā'izīn* was prepared in a short time. Further, in view of the importance of studying books in the progress of knowledge, he established a library with the co-operation of the *jamā'at*, which at that time was considered the greatest library in that region related to the religious sciences.

Prior to this, Dāru'l-Ḥikmatu'l-Isma'īliyyah had come into being under his supervision in his fortunate village, Ḥaydarābād (Hunza), under the presidency of late Ġulām Muḥammad Beg on 9th Muḥarram, 1383 AH/2nd June, 1963 AD.⁵⁸ In the beginning, its attention was focused on disseminating religious knowledge. Regarding the report of the activities of this organisation, Mawlānā Ḥāzīr Imām^(c) graciously sent a sacred *ta'liqah* on 4th October, 1966, and wrote that he had read it with much interest and pleasure. Further, he graciously said that he was very happy indeed with the good work and devoted services of its members, and sent his most affectionate paternal and maternal loving blessings. This sacred *ta'liqah* has a unique example of Mawlā^(c)'s affection and love, in that while typing the word “Dāru'l-Ḥikmat”, the secretary had made a mistake which Mawlā^(c) graciously corrected with his blessed pen.⁵⁹ By the grace and blessing of the Imām of the time^(c), Dāru'l-Ḥikmatu'l-Isma'īliyyah progressed beyond expectations. When the stage of publishing new books, written according to the needs of the time in the light of *qiyāmatī* knowledge, and their translations

came, it was moved to Karachi owing to the facilities of publishing and printing, and Faṭḥ-i °Alī Ḥabīb was appointed its president. It continued its work of writing and publishing with an extraordinary and miraculous pace in Karachi. “*A Key to Wisdom (Miftāḥu’l-Ḥikmat)*” was the first book to be published by this organization, which continued to publish many other books up to 1972. When the Ismailia Association for Pakistan requested him [°Allāmah Hunzai] that this name [Dāru’l-Ḥikmatu’l-Ismā°iliyyah] be given up because Mawlānā Ḥāẓir Imām^(c) was planning to establish an Institute [for which he might use that name], °Allāmah Hunzai gladly gave up the original name and changed it from “Dāru’l-Ḥikmatu’l-Ismā°iliyyah” to “Khānah-yi Ḥikmat”.

In 1977, °Allāmah Hunzai realised that more time would be required in order to give book form to the luminous treasures of spiritual knowledge he had received from the Imām of the time^(c). Therefore, in the same year, he resigned from the Ismailia Association on 30th June, 1977, and started to concentrate day and night to give these luminous treasures the form of books for the sake of the *jamā°at* and the world of humanity.

The same year, the Ismailia Association for Eastern Canada invited him to deliver lectures on spirituality and the Qur’ān. He reached Toronto (Canada) on 7th December, 1977, and returned to Karachi on 27th March, 1978.⁶⁰ During this whole tour, many spiritual and intellectual (*°ilmī*) miracles took place. He used to deliver lectures for several hours without any notes, which greatly amazed the *jamā°at*, in that such a miraculous personality could exist in the world. Following his talks, diverse questions would be asked and satisfying responses used to be given in the light of given (*ta’yīdī*) knowledge. The most impactful work which took place during this time was that students from various universities like McGill, Toronto, Kitchener, Waterloo, etc. used to attend his every lecture and ask questions according to their standard of knowledge, and receive satisfying answers to their questions, which made them extremely happy. Thus, these students sought his permission to establish an organisation as a token of expression of gratitude, which he accepted. This organisation is known as “°Allāmah Research Institute and Foundation”, and its acronym is ARIF. Its

first chairman was Shiraz Sharif, who had presented a *mehmāni* in the *ḥuzūr* of the Imām of the time to seek his holy blessings for its success. Mawlānā Ḥāzīr Imām^(c), in his infinite mercy, had sent him a holy *ta‘liqah* with his blessings for the success of ARIF.⁶¹

°Allāmah Hunzai, together with the teaching and publication of spiritual realities and recognitions, also paid attention to the progress of the Burushaski language. His service to the Burushaski language had, in reality, begun when he wrote the very first poem in his mother tongue in 1940. His poems in praise of the *ahl-i bayt* and his *‘irfāni* poems made Burushaski on par with those languages of the world which have been the means of [attaining] the heavenly realities and recognitions for human beings. Therefore, in 1982, he established another organisation named “Burushaski Research Academy” in order to print and publish literature in this language in an organised manner. This academy has worked hard to accomplish the essential and fundamental work of research and publication of the Burushaski language, such as its lexicon, syntax, grammar and literature, not only on its own, but also in collaboration with international and national institutions of learning, such as Heidelberg University, Calgary University, University of Montreal and Karachi University.

After resigning from the Ismailia Association, °Allāmah Hunzai continued to write on spiritual realities with greater freedom. To date, over a hundred books filled with the secrets of recognition (*ma‘rifat*) have been published and are being spread across the world in the form of original texts and translations. These books contain that special knowledge which can sufficiently and satisfyingly respond to all those questions that have been and are being posed in this era due to the scientific and social revolution. These books have been translated into several languages like English, French, Persian, Arabic, Gujarati, Swedish, etc.

Special Divine *Ta’yid*

The work of °Allāmah Hunzai was progressing miraculously with ever-increasing pace when he was blessed with the extremely auspicious opportunity of a meeting (*mulāqāt*) with Mawlānā

Ḥāẓir Imām^(c) on 21st June, 2001. This meeting was graciously granted at the Mandarin Oriental Hyde Park Hotel, London, in which Mawlānā Ḥāẓir Imām^(c) blessed him with special directions for 45 to 50 minutes. This blessed and sacred meeting was arranged by I‘tmādī Shafik Sachedina who was also writing down Mawlānā Ḥāẓir Imām^(c)’s guidance. The Imām of the time^(c), in his infinite mercy, had commanded to include this most humble servant (i.e., the writer) as well in this meeting. Mawlā bestowed manifold blessings and directions on ‘Allāmah Hunzai, some of which are as follows: Mawlānā Ḥāẓir Imām^(c) said to ‘Allāmah Hunzai: “We call you ‘Allāmah”. He then said: “You work with us and we will work with you”. Then Mawlānā Ḥāẓir Imām^(c) gave an example of the work of the Institute of Ismaili Studies (IIS) and said: “There is a building in front of people. What is inside that building, the Institute is trying to show the people through a window”. Then Mawlā^(c) turned his auspicious and august face towards ‘Allāmah Hunzai and said: “It is your duty to show people what is inside the building”. *Al-ḥamdu li’llāh!*

Emphasis on the recognition of Qā’im^(c) (*Qā’im-shināsī*)

As has already been mentioned, together with other fundamental subjects of the Divine Religion, ‘Allāmah Hunzai has specially described the Recognition of Qā’im^(c) in his very first book: “*The Chain of the Light of Imāmat*”. However, the recognition of Qā’im^(c) is the most difficult subject among the sublime realities [of the faith], and therefore as its introduction he first wrote about the recognition of the religious hierarchy (*ḥudūd-shināsī*), particularly on the Recognition of Imām^(c) (*Imām-shināsī*), under which title he wrote three volumes, and several other books such as “*Proof of Imāmat (Subūt-i Imāmat)*”, “*Qur’ān and the Light of Imāmat (Qur’ān awr Nūr-i Imāmat)*”, etc. to pave the way for the recognition of Qā’im^(c). After the special meeting with the Imām of the time^(c), he focused his attention on the recognition of Qā’im^(c) and the explanation of its difficult aspects. Thus, he started the detailed explanation of the recognition of Qā’im^(c) with his book “*The Wise Qur’ān and the World of Humanity (Qur’ān-i Ḥakim awr ‘Ālam-i Insāniyyat)*”, and then he wrote three volumes on “*The Recognition of Qā’im^(c) (Qā’im-shināsī)*” just as he had done on the Recognition of Imām^(c) (*Imām-shināsī*). The present work,

“*Luminous Pool (Nūrānī Tālāb)*”, he considers the last link in this chain.

He started writing the book “*Luminous Pool (Nūrānī Tālāb)*” on Saturday, 25th August, 2007, in the Atlanta headquarters and completed it on Tuesday, 4th December, 2012, in the Austin centre. He then wrote the final book of his fruitful life: “*Royal Bungalows*”, which he commenced on Sunday, 13th January, 2013, in the Austin centre, and completed on Saturday, 8th May, 2016, in the Dallas centre. Thereafter until his blessed return (*rujū^c-i mubārak*), he wrote some more articles, but during his last days he was concentrating on delivering lectures.

Blessed Return (*rujū^c*)

We are extremely grateful to the Lord of the universe that by His infinite mercy, we were blessed with his [°Allāmah Hunzai’s] meeting and guidance during his last days. For this we are grateful to respected Zahir Ali Prasla and his generous family, who used to always host °Allāmah Hunzai’s stay in Austin, for their great favour. When they realised that he was not going to remain in this world in the dense body for a long time, with his permission, they invited us to meet him. We reached their residence in Austin in the last week of November, 2016, and were blessed to meet °Allāmah Hunzai. On 3rd December, 2016, he celebrated a *jashn* and emphasised that on his return (*rujū^c*), instead of expressing any sorrow, we should all celebrate a *jashn* of gratitude, because God, the Lord of Honour, had granted him the utmost success in attaining the highest objective of his journey to the physical world. In the meantime, we had the opportunity to tour other centres of *Khānah-yi Hikmat* in the USA. Nonetheless, his chain of guidance continued to be received through the telephone. He was admitted to hospital on Sunday, 8th January, 2017, and we witnessed his transfer from the dense body (*jism-i kaṣīf*) to the subtle body (*jism-i laṭīf*) on Saturday, 14th January, 2017, at 9:34 p.m. Pīr Nāṣir-i *Khīraw*⁽⁹⁾ says:

Dīn girāmī shud ba-dānā-ū ba-nā-dān khwār gasht ⁶²

Religion is honoured by a wise person, and becomes contemptible due to an ignorant one

He, by virtue of his high aspiration, reached the Sacred Sanctuary (*ḥaḏīrah-yi quḏus*), i.e., the sanctuary of the light of the Imām of the time^(c) and received given knowledge (*‘ilm-i ‘aṭā’i*) directly from the exalted Imām, and thereby he made the Ismaili religion universally esteemed and respected, and thus completed his successful journey with eternal peace and contentment. *Innā li’llāhi wa innā ilayhi rāji‘ūn* (Surely we belong to Allāh and to Him we return, 2:156).

The night before 8th February, 2017, when his funeral was to take place in his village Ḥaydarābād (Hunza), I saw his blessed coffin in a luminous dream. The coffin was radiating with immense splendour, and on some height from it I saw the writing: “*al-mubda‘u ilā dāri’l-ibdā‘* (The *mubda‘* [returns] to the abode of *ibdā‘*)”.⁶³

Himmat-i ‘ālī tiri sē jā’ēn qurbān ham sabḥī
‘Ālam-i bālā-u pā’in kar diyā zir-i nagīn

May we all be sacrificed for your high ambition,
You subjugated both the higher and the lower worlds

Ṭā‘at-i khāliṣ sē sābit kar diyā bar ahl-i ḥaq
Bandah-yi ṭā’i‘ hē rāz-ū miṣl-i rabbu’l-‘ālamīn

You proved it to the people of truth by your sincere obedience that
An obedient servant is the secret and the copy of the Lord
of the worlds

Tērē nūr-i ‘ilm sē ab ḏulmat-i jahl miṭ ga’i
Nūr-i ‘ilmī sē huwā rawshan tamām rū’ē zamīn

Now the darkness of ignorance is effaced by the light
of your knowledge;
The face of the entire earth is illumined with the light
of knowledge

Hawḏ-i nūrānī yaqīn^{an} jāmi‘u’l-amṣāl hē
Kull-i ni‘mat, kull-i dawlat, kull-i rāḥat hē yahīn

The luminous pool indeed comprises all the parables;
Here is the entire bounty, all wealth and all comfort

*Ġarqah-yi iḥsān tirē hēn sab ʿazizān-i jahān
Jin ko bakhshī tū nē aysi dawlat-i dunyā-ū dīn*

All the ʿazizān of the world are immersed in
[the ocean of] your beneficence;
Whom you vouchsafed such a wealth of world and religion

Faqīr-i ḥaqīr

Markaz-i ʿIlm-ū Ḥikmat, London.

Original Urdu article written: 23rd May, 2008

Revised: 20th February, 2021

Translation: 2nd March, 2022

Glossary

- ahl-i bayt* - people of the spiritual house of the holy Prophet^(s), technically, the Imām of the time^(c)
- °azizān* - in this work it means the dear ones, namely students
- °arīf* - a person who has attained God's recognition
- °amal-dār* - administrator; leader
- °aynu'l-yaqīn* - eye of certainty
- bāṭini* - pertaining to *bāṭin*; hidden; spiritual
- baqā' bi'llāh* - survival with God
- buzurg* - a dignitary, a luminary of religion
- chillah* - the supererogatory worship (*°ibādat*) of forty days in which the worshipper secludes himself from people and abstains from marital relationships and excessive talk, food and sleep.
- chuḡah* - woollen cloak
- da°wat-i ḥaqq* - the Divine mission
- darwish* - one who lives in the world but is not worldly
- dawr-i qiyāmat* - cycle of resurrection
- dawr-i satr* - cycle of concealment
- didār* - beatific vision
- diwān* - collection of poems
- fanā' fi'llāh* - merging in God
- ginān* - the devotional poems composed by a *pir* or a learned person in the Ismaili ṭarīqah
- giryah-ū zārī* - weeping and shedding tears with utter humility
- hālah-yi nūr* - halo of light
- ḥaqqu'l-yaqīn* - truth of certainty, the ultimate spiritual knowledge
- ḥazīrah-yi quḏus* - sacred sanctuary
- ḥudūd* - religious ranks; religious hierarchy
- °ibādat* - worship
- °ilm-i °aṭā'i* - given knowledge
- °ilmī* - related to *°ilm*, i.e., knowledge
- °irfānī* - pertaining to *°irfān*, i.e., recognition
- ibdā'* - origination, instantaneous creation (2:117)
- ibdā'ī* - related to *ibdā'*
- °tikāf* - the continued worship for varying periods starting with

three nights in which the worshipper follows the conditions mentioned in *chillah*

iḥda'l-ḥusnayayn - one of two good things (9:52)

iktisābi ʿilm - the acquired knowledge

infirādi zikr - individual remembrance

ism-i aʿzam - supreme name

ism-i akbar - supreme name

ism-i buzurḡ - supreme name

jamāʿat - community

jamāʿat-khānah - community house. Technically a house where Ismaili community gathers and performs its religious and secular activities

jashn - celebration, jubilee

jism-i kaṣīf - dense body

jism-i laṭīf - subtle body

kār-i buzurḡ - the most difficult task, which requires rising at night and doing special *zikr* of the Supreme Name and living a righteous life within the ethical laws of the faith

karāmāt - wonders and miracles

khalīfah - vicegerent (of God); a representative of a *pīr*

khayr - good

khudāwand - Lord

khwājā - lord; master

māl-i wājibāt - religious dues

mawrūṣi - hereditary

muʿayyad - one bestowed with *taʿyīd*

muʿmin - believer

mubdaʿ - one originated by the act of *ibdāʿ* of the originator (*mubdiʿ*)

mubdiʿ - the originator; the one who brings things into existence instantaneously without a prior cause or example

mujāhid - one who fights in the path of religion and against his carnal soul

mūkhī - a chief or leader of the *jamāʿat* appointed by the Imām of the time^(c)

naṣīhat - counselling

nūrāni ishārati didār - luminous vision, in which there is no speech, only indications or allusions

nūrānī kalāmī didār - luminous vision with speech
pīr - a religious leader appointed by the Imām of the time^(c)
qā'idah - primer, elementary textbook
qiyāmatī da'wat - the Divine mission in the cycle of resurrection
riyāzat - spiritual exercise
rubāb - musical instrument used to recite religious poems consisting
of God's praise, Prophet's encomium and Imām's eulogies
rujū' - return. Technically the return of soul to the higher world
sādāt - sing. *sayyid*. The holy Prophet's descendants through his
daughter Ḥaẓrat-i Fāṭimah^(c) and Mawlānā 'Alī^(c)
sadd-i Sikandar - Alexandrian Wall = *sadd-i Zu'l-Qarnayn*
shāhinshāh - King of kings, emperor
shahādat - martyrdom
shar'at - compilation of the *ta'yid* which a *nāṭiq* receives, which he
conveys to the people through speech (Qur'an: 26:192-
195)
ta'wīl - esoteric meaning
ta'wīl-i mahẓ-i mujarrad - absolutely pure *ta'wīl*
ta'yid - Divine support
ta'yidī 'ilm - knowledge received through *ta'yid*
ta'liqah - In the Ismaili ṭarīqah, a precept from the Imām of the
time^(c)
takhalluṣ - poetic name or *nom de plume*
tanzil - exoteric meaning
tasbīḥ - to purify God from all creaturely attributes
tham - ruler (in Burushaski)
wā'izīn (sing. *wā'iz*) - preachers
wa'z - preaching
wahy - sign, indication
wazīfah - daily recital of certain sacred words
wird - daily recital of certain sacred words
zīkr - remembrance
zīkr-i jalī - loud remembrance
zāhiri - exoteric
zāhiri nūrānī didār - physical luminous vision

Endnotes

- ¹ Rājah Riyāz Aḥmad Khān, *Wādī-yi Hunzah Shimālī °Alāqajāt Jannat-Naẓīr* (Gilgit, 2003), p. 67.
- ² °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Jang Khusūṣī Interview* (Karachi, 1994), p.25; Idem, *Dīwān-i Naṣīrī awr Bihishtē Asquring* (Karachi, 2001), p. 28; hereafter cited as *Dīwān-i Naṣīrī*.
- ³ Idem, *La°l-u Gawhar* (Karachi, 1992), p. 111; trans. into English by Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai as *Rubies and Pearls* (Karachi, 1994), p. 83.
- ⁴ Farman Bulletin Patrika No. 21, The Ismailia Association for Kenya, Mombasa Committee, Mission Department.
- ⁵ °Alī Muḥammad Jān Muḥammad Chunarā, *Nūr-i Mubīn Hablu'llah al-Matīn* (Bombay, n.d.), p. 631.
- ⁶ Imām Sulṭān Muḥammad Shāh, *Kalām-i Imām-i Mubīn* (Bombay, 1950), Part I, p. 1.
- ⁷ °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Hikmat-i tasmiyah awr asmā'-yi ahl-i bayt* (Karachi, 1989), p. 1.
- ⁸ Imām Sulṭān Muḥammad Shāh, *The Memoirs of Aga Khan* (London, 1954), p. 183.
- ⁹ °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Qā'im-shināsī* (manuscript), Part I, p. 242, hereafter cited as *Qā'im-shināsī I*. The *farmān* referred to here was also mentioned to me by late Al-wā'iz Wazīr Qāsim °Alī Muḥammad Ja°far at the Ismailia Association for Pakistan, Karachi.
- ¹⁰ These sacred words of Mawlānā Ḥāẓīr Imām^(c) were shared by the past President of the Ismaili Council for South-Western United States of America Ṣadā Qan^mbar himself in Austin.
- ¹¹ °Allāmah Naṣīr al-Dīn Naṣīr Hunzai, *Mizānu'l-Ḥaqa'iq* (Karachi, 2000), pp. 10-11; trans. into English by Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai as *Balance of Realities* (Karachi, 2001), p. 2; Idem, *Mufīd Interview* (Karachi, 1993), pp. 127-128, hereafter cited as *Mufīd Interview*.
- ¹² Idem, *Jawāhir-i Ma°arīf* (Karachi, n.d.), p. 6; trans. into English

- by Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai as *Gems of Maʿrifat* (Karachi, n.d.), p. 7.
- ¹³ Qāzī Kamālūʿd-Dīn Mīr Ḥusayn Maybudī Yazdī, *Sharḥ-i Dīwān mansūb ba-Amīruʿl-Muʿminīn ʿAlī bin Abī Ṭālib*^c, ed. Ḥasan Raḥmānī and Sayyid Ibrāhīm Ashk-Shīrīn (Tehran, 2000), p. 457.
- ¹⁴ Azeem Ali Lakhani, *Ustād-i kāmīl-ū mukammīl Ḥazrat-i ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai kē ʿaẓīm ʿilmī kārnamē* (Karachi, 2013), pp. 4, 8.
- ¹⁵ *Mufid Interview*, pp. 127-128.
- ¹⁶ *Ibid*, p. 19.
- ¹⁷ *Ibid*, pp. 15-18; Ḥājī Qudratuʿllah Baig, *Tārīkh-i ʿahd-i ʿatīq-i riyāsāt-i Hunza* (Rawalpindi, 1980), part I, p. 177; *Dīwān-i Naṣīrī*, p. 29.
- ¹⁸ *Mufid Interview*, p. 20.
- ¹⁹ A written statement by Şübēdār Yusuf Ali *ṣāḥīb* who is ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai’s cousin
- ²⁰ *Mufid Interview*, pp. 23-24.
- ²¹ *Ibid*, pp. 26-27.
- ²² *Ibid*, p. 39; *Dīwān-i Naṣīrī*, p. 32.
- ²³ *Ibid*, pp. 32-33; *Mufid Interview*, p. 42.
- ²⁴ The *taʿlīqah* of this *farmān* is also in Azeem Ali Lakhani, *ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai’s Great Contribution to Esoteric Knowledge* (Karachi, 2013), p. 9.
- ²⁵ *Ibid*, p. 43; *Idem, Jamāʿat-khānah* (Karachi, 2002), pp. 113-114; hereafter cited as *Jamāʿat-khānah*.
- ²⁶ *Mufid Interview*, p. 45.
- ²⁷ *Dīwān-i Naṣīrī*, p. 316; *Idem, Kūzah-yi Kawṣar* (Karachi, 1994), pp. 179-184.
- ²⁸ *Jamāʿat-khānah*, pp. 37, 66-67, 105.
- ²⁹ *Dīwān-i Naṣīrī*, p. 318.
- ³⁰ *Idem, Dīwān-i Naṣīrī (Urdu)* (Karachi, 2004), [Part I], pp. 75-76; hereafter cited as *Dīwān-i Naṣīrī (Urdu)*.
- ³¹ *Ibid*, pp. 11-12.
- ³² *Mufid Interview*, p. 43.
- ³³ *Ibid*, pp. 28-29, 45-46.
- ³⁴ *Ibid*, pp. 28-30.
- ³⁵ *Ibid*, pp. 45-47.

- 36 Ibid, pp. 29-31.
- 37 Idem, *Personal Diary* (Unpublished), pp. 15, 43; Idem, *A report on the Jamā'at of China* (Unpublished), p. 4.
- 38 Ibid, pp. 31-32.
- 39 *Jamā'at-khānah*, pp. 59-64.
- 40 *Mufīd Interview*, pp. 47-48.
- 41 Ibid, p. 48.
- 42 Ibid, pp. 49-50.
- 43 *Dīwān-i Naṣīrī* (Urdu), p. 7.
- 44 *Dīwān-i Naṣīrī*, p. 349.
- 45 Idem, *Gulhā-yi Bihisht* (Karachi, 1990), pp. 163-164, hereafter cited as *Gulhā-yi Bihisht*.
- 46 *Jamā'at-khānah*, pp. 98-110.
- 47 Ibid, pp. 79-80; Idem, *Qā'im-shināsi* (Manuscript), Part I, pp. 175-179; Part II, *Ā'īnah-yi Qā'im-shināsi* (72); Part III, *Qur'ān awr Qā'im* (102).
- 48 Idem, *Amalī taṣawwuf awr Rūḥānī Science* (Karachi, 2000), pp. 95-99.
- 49 Jalālu'ddīn Suyūṭī, *Al-Jāmi' u's-Ṣaḡīr* (Beirut, 2013), p. 72.
- 50 Pīr Nāṣīr-i *Khisraw*, *Dīwān*, ed. Muḥtabā Minuwī and Maḥdī Muḥaqqiq (Tehran, 1991), p. 130; hereafter cited as *Dīwān-i Pīr Nāṣīr-i Khisraw*.
- 51 *Gulhā-yi Bihisht*, pp. 60-62.
- 52 *Dīwān-i Naṣīrī*, pp. 34-35.
- 53 Idem, *Silsilah-yi Nūr-i Imāmat* (Karachi, 1957), p. 11; trans. into English by Faquir Muhammad Hunzai and Rashida Noormohamed-Hunzai as *Chain of the Light of Imāmat* (Karachi, n.d.), p. 92.
- 54 Idem, *Qur'ānī Minār* (Karachi, 1989), pp. 17-18; hereafter cited as *Qur'ānī Minār*.
- 55 Ibid, p. 16; *Personal Diary*, p. 45.
- 56 Ibid, pp. 19, 45.
- 57 Ibid, p. 45.
- 58 *Qur'ānī Minār*, p. 16; *Gulhā-yi Bihisht*, p. 248.
- 59 The *ta'liqah* of this *farmān* is also in Azeem Ali Lakhani, *Allāmah Naṣīr al-Dīn Naṣīr Hunzai's Great Contribution to Esoteric Knowledge* (Karachi, 2013), p. 8.
- 60 *Personal Diary*, pp. 45-46.

- ⁶¹ Idem, *Qur'ān awr Nūr-i Imāmat* (Karachi, 1979), pp. 11-12.
- ⁶² *Dīwān-i Pīr Nāṣir-i Khisraw*, p. 264.
- ⁶³ To understand its purport well, refer to pages 22-23 of this booklet, from: “By the special observation ...” to “... he lives in this world for the sake of others”

Appendix

List of books by ʿAllāmah Naṣīr al-Dīn Naṣīr Hunzai translated into English and published

1. A Key to Wisdom
2. Ascent of Soul
3. A Thousand Wisdoms
4. Balance of Realities
5. Book of Healing
6. Book of Walāyat (Walāyat Nāmāh)
7. Caskets of Pearls (Part I)
8. Caskets of Pearls (Part II)
9. Chain of the Light of Imāmat
10. Confluence of Spiritual Science and Material Science
11. Coolness of the Eye
12. Divine Remembrance
13. Duʿā – Essence of ʿIbādāt and Wisdom of Naming and the Names of Ahl al-Bayt
14. Eight Questions Answered
15. Flowers of Paradise
16. Forty Keys of Luminous Taʿwīl
17. Forty Questions
18. Forty Wisdoms of Gratitude
19. Forty Wisdoms of Jihād
20. Fruit of Paradise
21. Gems of Maʿrifat
22. Gems of Qurʾānic Knowledge and Wisdom
23. Guldastah-yi ʿIrfān
24. Healing through Knowledge (also published as Book of Healing)
25. Hundred Questions (Part I)
26. Hundred Questions (Part II)
27. Hundred Questions (Part III)
28. Hundred Questions (Part IV)
29. Jamāʿat Khānah (Part I)

30. Jang Special Interview
31. Luminous Lamp
32. Manifestations of Wisdom
33. Pearls of Maʿrifat (Part I)
34. Pearls of Maʿrifat (Part II)
35. Practical Sufism and Spiritual Science
36. Precious Treasure
37. Proof of Imāmat
38. Psalms of Lovers
39. Pure Intellect
40. Pīr Nāṣir-i Khusraw and Spirituality
41. Qurʾānic Healing (also published as Book of Healing)
42. Recognition of Imām (Part I)
43. Recognition of Imām (Part II)
44. Recognition of Imām (Part III)
45. Rubies and Pearls
46. Sixty Questions
47. Spiritual Experiences
48. Spiritual Healing (also published as Book of Healing)
49. Spiritual Secrets
50. Spring of Knowledge
51. Studies in Spiritualism and Dreams
52. Sublime Realities
53. Sweet-smelling
54. The Holy Qurʾān in the Ism-i aʿẓam
55. The Qurʾān and Spirituality
56. The Qurʾān and the Light of Imāmat
57. The Wise Qurʾān and the World of Humanity (Part I)
58. The Wise Qurʾān and the World of Humanity (Part II)
59. Treasure of Knowledge (Part I)
60. Treasure of Knowledge (Part II)
61. True Vision
62. What is Soul?
63. Wonders and Marvels of Spiritual Science
64. Yā ʿAlī Madad

