

**The Holy Imam is the Bestower of the Knowledge of Ma'rifat
(PDF version of Enlightenment Post No. 50)**



**The lit candle represents the Light of
Imamat. Let us expand our spiritual
hearts to carry this Holy Light.
Ameen**

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**SalmanSpiritual.com
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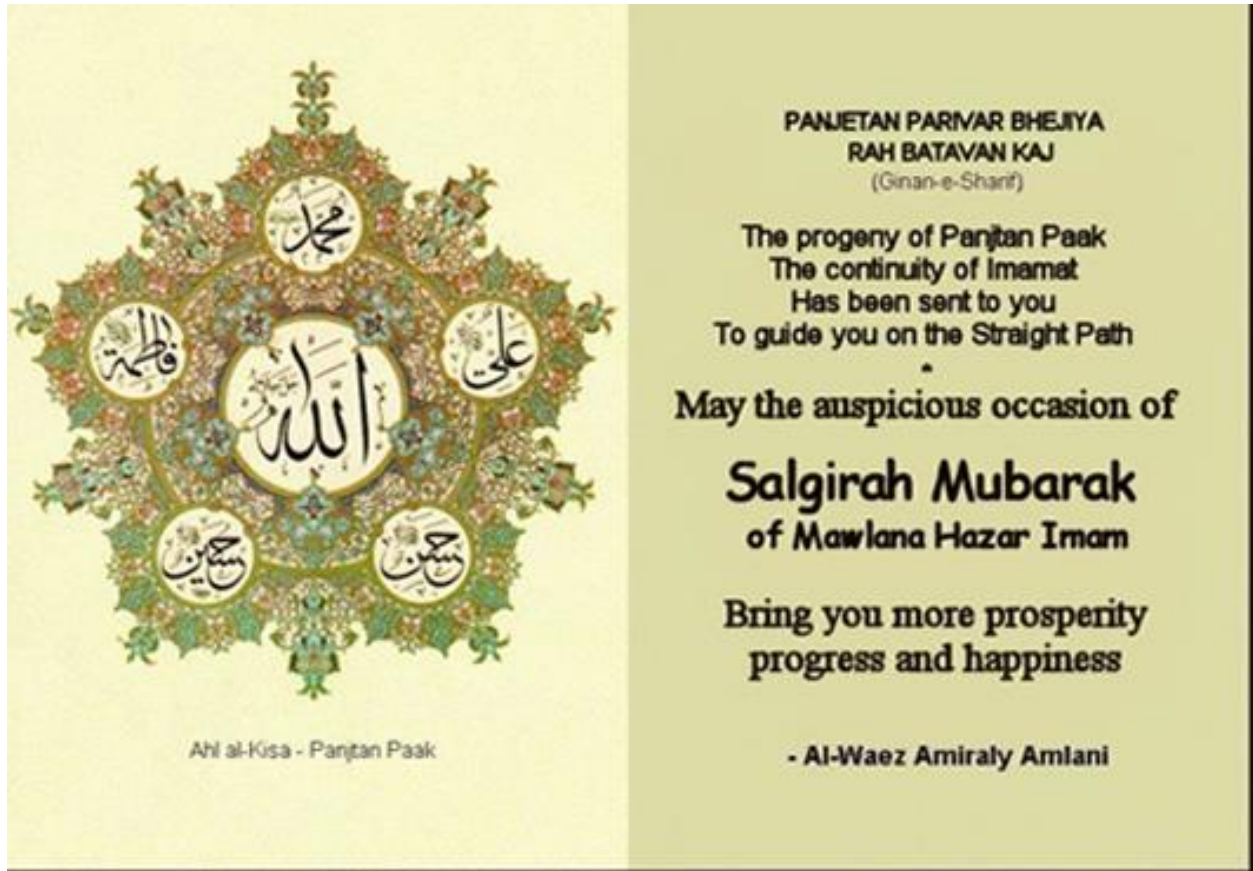
Bismillahir Rahmanir Rahim

In the name of Allah, the Most Beneficent, the Most Merciful.

Ya Ali Madad and Salgirah Mubarak! On the occasion of the 82nd birthday of Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.), we would like to extend Salgirah Mubarak to the global jamat. Let us reflect upon the Institution of Imamat and offer heartfelt gratitude for the guidance and vision of our present and living Holy Imam. May NOOR Mowlana Hazar Imam and the Noorani family be blessed with excellent health, peace, prosperity and happiness! Ameen. Allâhumâ salli alâ Muhammadin wa âle Muhammad.

Festival Greeting Card

Let us also reflect upon the concept of Panj Tan Pak which is captured on a beautiful card which was prepared by (Late) Alwaez Rai Amiraly Amlani in 2001.



Knowledge Section

The knowledge section in this enlightenment post has two parts: (1) Teachings of Nasir al-Din Tusi and (2) An excerpt of firman of Noor Mowlana Hazar Imam (a.s.).

The following excerpts are taken from Nasir al-Din Tusi's book titled 'Paradise of Submission — A Medieval Treatise on Ismaili Thought. A new Persian edition and English translation of Tusi's *Rawda-yi taslim* by S. J. Badakhchani, I. B. Tauris Publishers in association with The Institute of Ismaili Studies, London. 2005. *Rawda-yi taslim* consists of lectures of the Chief missionary (da'i al-du'at) Nasir al-Din Tusi. *Rawda-yi taslim* 'is a unique source of study of ideas and doctrines held by the Nizari Ismailis under second-to-last Lord of Alamut, 'Ala' al-Din Muhammad III (r.618-53/1221-55)' (H. Landolt, p.1).

Teaching of Noor Mowlana Imam Hasan 'ala dhikrihi al-Salaam (a.s.): On the Imam and his Offspring

[&355] "On the Imam and his offspring, quoted from the holy words of [Imam Hasan] 'ala dhikrihi al-Salaam:

"Know that this Imamatus is a reality [which] will never cease, change or be altered. It will continue forever to be transmitted through the progeny of our lords (*mawâlinâ*). It will never leave them, whether in form, meaning or reality. With regard to the situations of others [from the Imam's family], each one enjoys a connection to our lord in a different fashion. One of them, Salmân, is related [to the Imam] in his interior reality (*ma'nâ*) rather than his external appearance (*shakl*), [i.e., their kinship is purely spiritual, not physical]. [Thus, the Prophet said of him], 'Salmân is one of us [our family]'. Another, such as Musta'li,¹⁰⁹ is connected to him merely in his external appearance without any relation to his interior reality. Another is connected to him in external appearance and interior reality, like our lord Hasan. Still another takes after him in external appearance [and] in interior reality, while being in his proper reality actually him, like our lords Husayn and 'Alî."

(Source: Paradise of Submission, p.122)

Footnote

¹⁰⁹Abû al-Qâsim Ahmad Musta'li (d. 495/1101), the younger son of the Fatimid Imam-Caliph Al-Mustansir (d. 487/1094), was proclaimed his successor by the *wazir* al-Afdal, in place of the older brother and heir-designate Nizâr, thus causing the Nizârî division among the Ismailis. For details see Daftary, *The Ismâ'îlîs*, pp.256-261.

(Source: Paradise of Submission, p.258)

Teaching of Noor Mowlana Imam Hasan 'ala dhikrihi al-Salaam (a.s.): Three Groups of Human Beings

[&355 continued] "This is because human beings are necessarily divided into three groups: the followers of the exoteric (*ahl-i zâhir*), the followers of the esoteric (*ahl-i bâtin*), and the followers of truth (*ahl-i haqîqat*).¹¹⁰ For the followers of exoteric, the Imam must be, in external reality, the son of the Imam, in order that visible formal appearance of the external physical world remain as it is. [For the believers of the esoteric], it is also necessary that the Imam be the son of the Imam in the esoteric sense (*bi hukm-i ma'nâ wa bâtin*) and in terms of the existence proper to the spiritual world (*'alâm-i rûhânî*), so that the existence of the esoteric realm may be perpetuated, so that, effectively, real existence (*wujûd-i haqîqî*) may continue. This is because, in the same manner that absolute Reality requires that there be real existence, so spiritual existence is required by the inward esoteric dimension. Similarly, just as the existence of the interior and ideal realm (*kawn-i bâtin*) is necessitated by the inward esoteric dimension, so the existence of the exoteric realm (*kawn-i zâhir*) is required by the dictates of the outward exoteric dimension."

(Source: Paradise of Submission, p.122)

Footnotes

¹¹⁰ See notes 28 and 32 above.

²⁸ Tûsî's typology of souls essentially follows Imam 'Alî's words addressed to disciple Kumayl b. Ziyâd al-Nakha'î: 'People are of three kinds: first are those assisted with divine knowledge (*'âlimân rabbânî*), another is a pupil (*muta'allim*) on the path of salvation, and [lastly] the ignorant and worthless people (*hamaj ra'â*).' *Nahj al-balâgha*, p.496. In his *Sayr wa sulûk: Contemplation*, pp. 50-52, &50-55. Tûsî equates the three groups with the 'people of the left', the 'people of the right', and 'the foremost' (*sâbiqân*) mentioned in the Qur'an (9:100, 56:10-11). See *Tas.* 17, 18 and 21 for a similar categorisation of human beings. See also note 32 below.

³² The tripartite division of human beings into *'awâmm* (or *âmm*), *khawâss* and *akhass-i khawâss* is a more formalised expression of groups mentioned earlier in *Tas.* 10, &79-83, and note 28. It corresponds broadly with the *ahl-i tadâdd* (people of opposition), *ahl-i tarratub* (people of gradation) and *ahl-i wahdat* of *Tas.* 13, &118. Such typological constructions are a distinctive feature of early Nizârî thought, as discussed by M.G.S. Hodgson in *The Order of Assassins* (The Hague, 1955), pp. 172-174.

(Source: Paradise of Submission, pp.251-252)

The Imams Have Notable Dignitaries

[&381] "The Imams — may greetings ensue upon mention of them — have various notable dignitaries: some are pupils (*muta'allim*), some are teachers (*mu'allim*), some are missionaries (*dâ'îs*), some are 'gates to esoteric meaning' (*bâb-i bâtin*), some are 'tongues of knowledge' (*zabân-i 'ilm*), some are 'supreme proofs' (*hujjats*), and some are 'hands of might' (*dast-i qudrat*). The *dâ'î* and *bâb-i bâtin* are, in one sense, the same, as are the *zabân-i 'ilm* and the supreme *hujjat*. As for the pupil, the teacher, the *hujjat* and the Imam: one who is not learned and needs instruction (*ta'lîm*), but while being instructed, is not permitted to instruct others, such a person is a pupil. However, one who is not learned and needs instruction, but when instructed is allowed to instruct others, is a teacher. There is another type of person, however, who learns without instruction from anyone, that is, he knows everything without recourse to any physical teacher, acquisition of science or dictation of knowledge, and needs no one's teaching. His knowledge, coming from the outpouring of the Imam's illumination (*fayd-i anwâr-i ta'yîd*) that has become united with his thoughts, obliges him to teach others. Such a person is the *hujjat*."

(Source: Paradise of Submission, p.131)

The Imam

[&382] "[Lastly], there is one who is beyond both learning and unlearning, who is the lord of all of these (*khudâwand-i hama*) and the bestower of that knowledge (*ma'rifat*) through which the perfection of reason is obtained. Such a one is the manifestation of the sublime Word (*mazhar-i kalima-yi a'lâ*), who bestows that knowledge which is the perfection of the intellect. The whole purpose of his work is that people should come to know and love him and so become members of his party, company and community (*jamâ'at*). He is the Imam — may salutations ensue upon mention of him."

(Source: Paradise of Submission, p.131)

Excerpt of Firman of Noor Mowlana Hazar Imam (a.s.)

In the context of the above knowledge, let us reflect on the following firman:

"I hope and pray that you may always remain happy, successful, and above all that in all times you should carry in your hearts light, faith, humility and happiness. *Khanavadan, Khanavadan*.

(Source: Noor Mowlana Hazar Imam — Karachi, 13 December 1964)

Let us pray to NOOR Mowlana Hazar Imam to bestow upon us a life of external and internal peace and grace us with the spiritual enlightenment for continual guidance in our outer and inner dimensions. Ameen.

Angelic Salwat Nazrana:

Let us now start presenting a nazrana of at least **101 salwats** or **continuous salwat for 3 to 5 minutes** to our beloved NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam for the fulfillment of our noble wishes. May our beloved Mowla continually keep us on the Right Path. Ameen.

Bismillahir Rahmanir Rahim

In the name of Allah, the Most Beneficent, the Most Merciful

[Click here](#) to play and [right click here](#) to save the mp3 track to your computer.

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(1\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(2\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(3\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(4\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(5\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(6\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(7\)](#)

(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Ardent Prayer

In this post Diamond Jubilee year period, may Noor Mowlana Hazar Imam fill our spiritual hearts with his NOOR and nothing else. May we all be blessed with many, many Batini-Noorani Didars in our personal search for higher spiritual enlightenment through the Noor of Mowlana Hazar Imam. Ameen.

Rakh Mowla je Noor te Yaqeen (Certainly, we trust in Mowla's Light only)

Haizinda — Qayampaya

(Our Present Imam is Living and His NOOR is Eternal)

Your spiritual brother in religion,
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Thursday, December 13, 2018