

**The Ismaili Ethos of Higher Spiritual Enlightenment  
and Service to Humanity**

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## Researcher's Note

Ya Ali Madad! July 11, 2007 was a unique, magnificent and significant event for our Holy Imam and the global Jamat. The Irshad Mubarak of NOOR Mowlana Hazir Imam (a.s.) inspired me to look deeper into the concepts of: Ismaili ethos, higher spiritual enlightenment, service to mankind and types of nazranas.

The Spiritual and Luminous Nazrana project was initiated on Feb. 9, 2007 and culminated on Sept. 9, 2007. During this period of seven months, 20 postings were published on the salmanspiritual.com web site. The first 14 postings were compiled and published in PDF format in a document titled "The Concept of Spiritual and Luminous Nazranas and Means of Actualizing These During the Golden Jubilee Year (July 11, 2007 to July 11, 2008)". Its content addressed the following topics:

01. Three Types of Nazrana
02. Mechanisms for Spiritual and Luminous Nazranas
03. 36 Advices on Awakening the Inner Eye and Recognizing the Self
04. Silence of the Heart
05. Expansion of the Heart
06. The Holy Prophet's Experience of Monoreality
07. The Power of Ism-i Azam (Supreme Name)
08. The Throne of God in the Personal World
09. The Spirituality of the Holy Qur'an and the Holy Prophet (s.a.s.)
10. The Path of the Prophets and Imams & Sabiqun (Those who excel)
11. Shari'at and Tariqat & Way to Ma'rifat
12. The Spirituality and Luminosity of Idd-e-Naw-ruz

This document has been developed from the last six postings of the project. It is titled "The Ismaili Ethos of Higher Spiritual Enlightenment and Service to Humanity". Its content addresses the following topics:

01. The Ismaili Ethos of Higher Spiritual Enlightenment and Service to Humanity
02. The Luminous Hands of the Holy Prophets and the Holy Imams
03. Lessons from the Mi'raj of our Holy Prophet
04. Golden Jubilee Darbars and Alam-i Dharr (The world of subtle spiritual particles)
05. Interrelationships between Higher Spiritual Enlightenment, Service (Seva) and Three Types of Nazranas
06. Spiritual and Luminous Service of Humanity through Aalm-i Dharr

The two major discoveries, in light of Irshad Mubarak of NOOR Mowlana Hazir Imam, which are presented in this document are:

1. The ethos of Ismailism can be defined as higher spiritual enlightenment and service to humanity. Higher spiritual enlightenment is a consistent theme across 1400 years because the Alid tradition of a thinking and spiritual Islam emphasizes the development of the human soul to its highest levels. Service to humanity can be through time, knowledge and means. In its broadest sense service to humanity has been defined by Prince Rahim (a.s.) as follows: "the ethic of our faith that makes it incumbent upon each of us to use our blessings – be they material or intellectual – to assist our families, to serve the Jamat and the Ummah, and to help improve society, and indeed, all of humanity." (Source: [Commencement Address](#), the IIS Graduation Ceremony, London, England - September 2007 ).
2. This series of 20 postings has shed new light on the spiritual and luminous dimensions of the nazarana of time and knowledge. This augments the concept of material nazrana and the nazrana of time and secular knowledge. Hopefully, this new light will empower us to also present the spiritual and luminous nazranas to our Holy Imam in the Golden Jubilee year of his glorious Imam.

Let us pray to our beloved NOOR Mowlana Hazir Imam:

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam, grant us, our families, our Jamats, the worldwide Jamat, the Muslim Ummah, and humanity at large, luminous (noorani) and spiritual (ruhani) ta'id (help) to advance materially, spiritually and intellectually.

O Mowla make us one global Jamat with one Sound Heart (Qalb-i Salim), bless us with the Golden Noorani and the Golden Jubilee Didars, and empower us to present material, spiritual and luminous nazranas. Ameen.

Praise be to our present and living Imam, NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.) for nurturing the material, spiritual and luminous dimensions of our existence and for opening doors to the global Jamat to present the nazranas of time, knowledge and means. I bow my head in humility and express by sincere gratitude to our beloved Mowla for his grace and tayid which has enabled me to address such an important and vast topic.

Peace, light, barakat, tayid, Golden Jubilee and Golden Noorani Didars,

Noorallah Juma

Sept. 12, 2007

Chandraat, First night of Holy Ramadan

**Preparation for Golden Noorani and Golden Jubilee Didars  
:: Spiritual and Luminous Nazrana Spark No. 1 ::  
The Ismaili Ethos of Higher Spiritual Enlightenment and Service to Humanity**

Ya Ali Madad! Ethos means the fundamental and distinctive character of a group, social context, or period of time, typically expressed in attitudes, habits, and beliefs. The two pillars of Ismaili ethos are higher spiritual enlightenment and service to humanity. These were characterized by NOOR Mowlana Sultan Mahomed Shah (a.s.) in his Platinum Jubilee Message as follows:

"In these 70 years of my Imamatus, man's material condition has totally changed. There has been immense increase in power over nature but, as we see, with strifes everywhere spiritual power has not increased.

It is my hope that my Spiritual Children, the Ismailis, will, by the example of their own higher enlightenment and helpful cooperative movements amongst themselves, set to the world an example of better fraternity and brotherhood which alone can free men from the fear and dangers of moral and mental discord which leads to disaster for all."

Our present and living Imam has spent 50 years to expand the pillar of service to humanity. The ethos of service to humanity is described on the official site of the Ismaili Muslim community as follows:

"In consonance with this vision of Islam and their tradition of service to humanity, wherever Ismailis live, they have elaborated a well-defined institutional framework to carry out social, economic and cultural activities. Under the Aga Khan's leadership, this framework has expanded and evolved into the Aga Khan Development Network, a group of institutions working to improve living conditions and opportunities in specific regions of the developing world. In every country, these institutions work for the common good of all citizens regardless of their origin or religion. Their individual mandates range from architecture, education and health to the promotion of private sector enterprise, the enhancement of non-government organisations and rural development."

[Source: <http://www.theismaili.org/biography.htm>]

In his Irshad Mubarak to the global Jamat on July 11, 2007, NOOR Mowlana Hazir Imam encouraged each murid to use the mechanism of spiritual enlightenment for continual internal guidance. Spiritual enlightenment is a powerful, integrative and life-long process which enables a murid to advance through the four stages of religion (Shariat, Tariqat, Haqqikat and Marifat).

In his message to students in Bombay, NOOR Mowlana Shah Sultan Mahomed Shah Al-Husayni (a.s.) explained about the principle of spiritual enlightenment as follows:

" ... While the material conditions of life change, the spiritual conditions which are not only limited to this life but go beyond, are based on one fundamental principle, namely search for enlightenment by the right spiritual contact with the light of your holy faith." [Source: Precious Pearls. No. 43]

In his message to Count Paroo on May 7, 1953, NOOR Mowlana Shah Sultan Mahomed Shah Al-Husayni (a.s.) also explained about the balance between din and duniya as follows:

" ...Islam has many forms of prayers. Ismailis in prayers go a higher and higher spiritual life till the supreme spiritual life immediately reached after death by union, as soon as the day comes, when the real calls the apparent to itself. But Islam first and Ismailism much more so insists on action; without action faith is useless; without action prayer becomes pride. With entire absorption in the work during the day and then higher prayers at night (i.e., bandagi in the small watches of the night), a new life may come provided the two occupations are total. So concentrate all your free time and thought to this end." [Source: Precious Pearls. No. 41]

In his memoirs, NOOR Mowlana Shah Sultan Mahomed Shah Al-Husayni (a.s.) also described the extent to which a human being can advance in the field of spiritual enlightenment as follows:

"Islamic doctrine goes farther than the other great religions for it proclaims the presence of the soul, perhaps minute but nevertheless existing in an embryonic state in all existence in matter, in animals, trees, and space itself. Every individual, every molecule, every atom has its own spiritual relationship with the All-Powerful Soul of God. But men and women, being more highly developed, are immensely more advanced than the infinite number of other beings known to us. Islam acknowledges the existence of angels, of great souls who have developed themselves to the highest possible planes of human soul and higher, and who are centres of forces which are scattered throughout the universe. Without going as far as Christianity, Islam recognizes the existence of evil spirits which seek by means of their secret suggestions to turn us from good, from that stait way traced by God's finger for the eternal happiness of the humblest as of the greatest -- Abraham, Jesus, Mohammed." [Source: Memoirs of Aga Khan, p. 177]

Let us now reflect on an excerpt of a Baitul Khyal firman of NOOR Mowlana Hazir Imam made at Chittagong, Bangladesh on 4th Decembeber 1964:

"If you read history you will come to know how Muslims could do so much in Prophet's time. This is because they used to perform Ibadat (bandagi)."

The mechanism of spiritual advancement is ardent practice of faith culminating in the practice of bandagi with ism-i azam. The ism-i azam (bol) is in its potential form when it is bestowed to a murid by the Holy Imam. When the murid follows all the practices of the faith and practices bandagi, i.e., the luminous prayer with a luminous word at a luminous time in the small watches of the night, the ism-i azam becomes actualized. The enlightened murid witnesses that the ism-i azam (bol) has become the light of Holy Imam in his/her forehead. A murid who achieves this loft status becomes a real **spiritual** and **luminous** child of the Holy Imam!

Our Holy Pirs, our Dais, our great scientists and artists all used the luminous energy of ism-i azam bestowed upon them by the Imam of the time to advance humanity. In this day and age, the ethos of higher spiritual enlightenment and service to humanity needs to be expanded exponentially so the Ismailis can fulfill the vision of our present and living Hazir Imam. Over the past 50 years, our Holy Imam has nurtured each one of us in the realm of spirituality and luminosity. Therefore, in this Golden Jubilee year, it is not impossible for us to execute the ethos of Ismailism, al-hamdulillah!

**Preparation for Golden Noorani and Golden Jubilee Didars  
:: Spiritual and Luminous Nazrana Spark No. 2 ::  
The Luminous Hands of the Holy Prophets and the Holy Imams**

Ya Ali Madad! On the occasion of the birthday commemoration of our first Holy Imam, Amir al-mu'minin, NOOR Mowlana Murtaza Ali (alayhi salaam), let us reflect upon the concepts of the Hand of Allah (Yadu'llah), bayat of the Holy Imam and the attributes of NOOR Mowlana Murtaza Ali (a.s.) and NOOR Mowlana Hazir Imam, the Ali of our time.

**1. What is ta'wil of the White Hand of Hazrat Musa?**

"The tawil of the white hand is to hold the white light in the hand and to touch the Hidden Book. Here the Noble Qur'an alludes to the fact that the spiritual and inner miracles are related only to beholders (7:108; 26:33). That is, they can be seen only with the inner eye." [Source: Coolness of the Eye, p. 82]

**2. Do Prophets and Imams have Luminous Hands?**

"God says: (O Messenger) and make mention of our servants, Ibrahim, Ishaq, and Yaqub, men of hands and eyes" (38:45). In this verse, God has mentioned the luminous hands of the Prophets and Imams, in which the pearl of intellect (the enfolding of the personal world) is demonstrated and their inner or spiritual eyes, through which this demonstration is observed. Otherwise, everybody has physical hands and eyes." [Source: Precious Treasures, p. 40]

**3. What is the tawil of Yad Allah (Hand of Allah)?**

"Let us reflect upon the verse of the oath of allegiance (bayah) and try to grasp the universal wisdom from it, which is verse (48:10): "(O Prophet) Those who give bayah to you, they give bayah to God, God's hand is above their hands." Here it is clear that the hand of representative of God is in fact the hand of God. It is not an analogy and conjecture, it is God Himself Who says this." [Source: A Thousand Wisdoms, #975, p. 508]

The principle of bayat is tied to the complete obedience to the Imam of the time. If the firmans of the Holy Imam are not obeyed then there is a concern about the validity of the bayat. It is impossible to be a perfect obedient murid of the Holy Imam, therefore the most practical way of reaffirming bayat with the Holy Imam and seeking forgiveness is by performing the Dua Karavi ceremony in Jamat Khana. The murid first must make a niyat for two purposes: (1) reaffirm the bayat with an intention of following the firmans of the Holy Imam with conviction; and (2) seek forgiveness of sins with the intention of not committing these again. If this procedure is followed sincerely, then there is a great opportunity to advance materially and spiritually.

**4. What are other ta'wils of Yad Allah (Hand of Allah)?**

"The ta'wil of the Hand of Allah is the Divine power, authority, control, disposal, i.e., to give and take, to use things for oneself and for others, to gather, provide and keep things ready, etc. The most comprehensive ta'wil of the Hand of Allah is the exalted Prophet and the pure Imam. Therefore, all the ta'wils of Hand of Allah are related to these holy personalities, since to do bayat (oath of allegiance) on their blessed hand, is to do bayat on the Hand of Allah (48:10).

The meaning of mulk (sovereignty), malakut (spirituality) and khayr (good) being in Allah's hand, is that these are in the custody of the Prophet of Islam and the true Imam, for these two Supreme Angels in human form are the Hands of Allah as well as His treasures.

The Guarded Tablet, the Manifest Imam and the Book are all the same reality. Thus all things are gathered in one place and that is the place of spirituality, which holds the status of the blessed hand of Allah. That is the holy light of Muhammad and Ali, in which there is everything, the mulk, as well as the malakut." [Source: What is soul?, pp. 76-77]

#### 5. **What is the Inner Meaning of Bayat?**

"Bayat in Arabic means to buy and sell. It is said in verse (9:111): "Lo! Allah has brought from the believers their lives and their wealth because paradise will be theirs (as the price of this transaction)." The practical ta'wil of this transaction, which has taken place between God and the mu'min, is in the world of Intellect. The purpose of repeating it (bayat) in the external world, is that the mu'mins should not forget that God has bought their lives and their wealth. Thus, as there is a rite of bayat in the external world, so is the rite of bayat in the place of Intellect." [Source: Precious Treasures, p. 39]

#### 6. **How is the Holy Imam's Hand Symbolized in the External World?**



The inspiration for the Aga Khan Foundation logo comes from the right hand, a universal symbol of skill, achievement and caring. The fingers symbolize the five pillars of Islam and the five senses of human kind. The symbol was designed in 1978 by Zahour Ul-Akhlaq of Pakistan.

#### 7. **What are the Attributes of NOOR Mowlana Murtaza Ali (a.s.) and NOOR Mowlana Hazir Imam, the Ali of our Time?**

"The holy Prophet said: "On the night of mi'raj, God revealed to me three titles of Ali, that he is the chief (sayyid) of the mumins, the Imam of the righteous and the leader (qa'id) of those whose face, hands and feet are white (luminous)." That is, he is leading them to paradise. (al-Mustadrak, III, 148; Arjah, pp 27-28)." [Source: A Thousand Wisdoms, #620, p. 329]

The above tawil is the greatest news because we are informed that mumins, in their luminous attire, will be led by the Holy Imam, in his luminous attire, into paradise. Al-Hamdulillah!

Let us now use the above knowledge of the luminous hand of the Holy Imam to reflect upon the meaning and immense grace of the Holy Imam's hand on the shoulder of every murid for this applies to our simultaneous existences in this world, the spiritual world, the luminous world and the world of oneness. Al-hamdulillah!



**Preparation for Golden Noorani and Golden Jubilee Didars  
:: Spiritual and Luminous Nazrana Spark No. 3 ::  
Lessons from the Mi'raj of Our Holy Prophet**

Ya Ali Madad! On the occasion Mi'raj, the commemoration of the journey in which our Holy Prophet (s.a.s.) attained the status of fana fi'llah and baqa bi'llah using ism-i azam (symbolized by Burraq, the mystical horse), let us reflect on the following points:

**1. What is the definition of Mi'raj?**

"Mi'raj means a ladder or a series of steps or stairs, or the occasion of Holy Prophet's vision of the Divine light in the higher world." [Source: Fruit of Paradise, p. 80]

**2. What is the Scope of the Spiritual Journey During Mi'raj?**

In order to provide context for the above question, let us first read the following except of the firman of Noor Mowlana Hazir Imam (a.s.):

"I do not want my spiritual children to forget that life on earth is but a very short passage to eternity, and you must not believe that you are here for here for what is only **one** existence and that thereafter you have to account for nothing." [Source: Precious Pearls, Lahore, 25th November 1964; p. 16]

The above firman clearly indicates that we exist in this world and simultaneously in other subtle worlds. Therefore, our journey starts from this world, traverses through spiritual and luminous worlds, and ends in the world of oneness. These worlds are technically described as follows:

"Nâsut is derived from the word nâs (people), which means this world in which people live. Mâlâkut is the world of the spirit, spirituality and angels. Jabarut is the world of the Divine power and grandeur (This is the world of Light and is adorned by the lights of 99 Divine Names). Lâhut means the Godhead of God (It is also called the world of onenes)." [Source: What is soul? pp. 75-76]

Thus in order to experience mi'raj, one has to first enter the world of soul, then the world of Divine lights and finally the world of oneness. This stepwise journey was completed by the Holy Prophet (s.a.s.) during mi'raj. As we are on the same journey, we recall this great event every year and rejuvenate our spirit by creating inner courage and conviction.

**3. What is Marifat?**

"Marifat (recognition, gnosis) is the supreme and extremely comprehensive term in the religion of Islam, therefore, all attributes and realities are gathered in its meaning. Marifat means the recognition of God. This is not possible without the didar (vision) of God in the manifestations of His attributes (i.e., the experiences of light in Jabarut, the world of Light of Divine Names). This supreme felicity and bliss is attained when the mumin recognizes his own soul and the place where the recognition of the soul and the Divine vision are attainable, is paradise. The path of paradise is hidden in the excellent example of the Holy Prophet, to which, only the Imam of time can successfully guide." [Source: What is Soul?, p. 61]

#### 4. Why Should a Mu'min Die Spiritually Before His Physical Death?

"The success of a real mu'min lies in the spiritual death before dying the physical death, through the purification of soul. It is also true that in this spiritual death, his individual Resurrection takes place and despite the fact that it is his individual Resurrection, he can observe all the states and events related to collective Resurrection. For, with God, there is also the world of particles (**alam-i dharr**), in which, not only do the people of all times exist in form of particles, but also each and everything of the universe and existents. Thus the mu'min who observes the individual Resurrection passes through all the states and events of the collective Resurrection." [Source: What is Soul?, pp. 63-64]

Our Holy Prophet (s.a.s.) went through this process. Our Holy Pir Hasan Kabirdin (r.a.) also went through this process and describes his experience in verse 51 of Anant Akhado.

The gist of verse 51 is: When the Holy Imam, Sri Islam Shah, placed the turban on the head of Pir Hasan Kabirdin, he was given a spiritual vision (ruhaniyat) and an intellectual understanding (nooraniyat) of the heavens, the earth and the underground. There is mention of seeing small and large ants in the third line of this verse. In Arabic, the word 'Dharr' is the name of an extremely tiny red ant. During this great resurrection, the Holy Pir saw **Alam-i Dharr** (The world of spiritual particles), i.e., he saw the whole creation from the perspective of Soul and Light (Noor), the highest form of intellect. This vision is the hallmark of this great Pir who always supplicates for the salvation of countless millions of souls. For example, the verse 219 which begins with the verse "*hinâ khiinâ sarvê jiv tamârâ*".

Âshâji sarâg marat paiyâraj sarvê  
sirba(n)dh huva sir bhâriji  
ki**di** makod**di** sarvê kuch âviyâ  
târê bhâr huvâ sir bhâri Hari ana(n)t 51

Oh Lord The weight of the heavens, earth and the underground  
made the Turban heavy on the head  
Even the (souls of the) small and large ants  
(spiritual entities) were present (on the turban)  
as a result the weight became heavy on the head Hari You are eternal; 51

#### 5. Who Will Lead Us on Our Spiritual Journey?

"The holy Prophet said: "On the night of mi'raj, God revealed to me three titles of Ali, that he is the chief (sayyid) of the mumins, the Imam of the righteous and the leader (qa'id) of those whose face, hands and feet are white (luminous)." That is, he is leading them to paradise. (al-Mustadrak, III, 148; Arjah, pp 27-28)." [Source: A Thousand Wisdoms, #620, p. 329]

The above tawil is the greatest news because we are informed that mumins, in their luminous attire, will be led by the Holy Imam, in his luminous attire, into paradise. And this will be the Mi'raj of individual mu'mins under the grace and protection of NOOR Mowlana Shah Karim Al-Hussaini (a.s.) Hazir Imam. This is also the inner meaning of the Holy Imam's hand on the shoulder of every murid at a spiritual and a luminous level. Al-Hamdulillah!

**Preparation for Golden Noorani and Golden Jubilee Didars  
:: Spiritual and Luminous Nazrana Spark No. 4 ::  
Golden Jubilee Darbars and Alam-i Dharr**

Ya Ali Madad! On the occasion upcoming darbars in Nairobi, Dar es Salaam and Kampala in this Golden Jubilee year of our beloved NOOR Mowlana Hazir Imam, let us reflect on the concept of Alam-i Dharr (The World of subtle spiritual particles) and understand how the global jamat, humanity at large and all souls will be present at these momentous occasions.

**1. The Cycle of Subtle and Dense Forms of Human Beings**

In the following paragraph I have first presented the Gujrati transliterated text of an excerpt of a firman of Noor Mowlana Sultan Muhammad Shah (a.s.):

"Have khiyal karo ke tamaru(n) asal shu(n) chhe? Koi kahe ke maru(n) asal Aadam thi chhe; to Aadam thi tamara jism thaya chhe, pa(n) teni pahela tamaru(n) asal "aalm zare" arthat zina rajkan jeva (zara) parantu te zara tame "aalme zare" na vakhat thi thaya chho, pa(n) teni pahela shu(n) hata? zara thi pa(n) zina (la) aarthat nirakar kahevay chhe te hata. Ane tyathi tamo utarta utarta a manushay dehima bandhana." [Source: Mombasa 10-11-1905; p. 41; Transliterated by Alwaez Rai Amiraly Amlani]

The translation is:

"Now you should think about your origin, i.e., where is your original abode? Some say that my origin is from Adam; your body is created from Adam but before this your origin was in aalm-i dharr (the world of subtle spiritual particles). In that world, you were in the form of tiny dust-like subtle spiritual particles, but before that you were in even finer subtle spiritual particles than dharr which can be described as being formless in the World of Oneness (nirakar). From that place you have descended in a step wise manner into this human form."

The purpose of presenting the above excerpt of the firman is to appreciate that we have multiple existences: (1) in the world of Oneness (Lahut); (2) in the world of Light (Jabarut); (3) in the world of Souls (Malakut) and (4) in the world of humanity (Nasut). The first three worlds are subtle, spiritual and luminous. In contrast this world is dense. Our presence in the world of souls and light is through our presence in alam-i dharr, the world of subtle spiritual particles.

In reality, we have not left our place of origin but our shadow has come into this world. This can be illustrated by an example of spider which descends on a tread from its web. If it gets scared, it climbs up to the web. In essence, it always remains connected to its web. Similarly, although we have a physical form, we are always present in the world of particles as particles of soul and light. With this background, let us learn more about the world of spiritual particles.

**2. What is the Definition of Dharr?**

"The root of Dharr (noun of individuality Dharrah) is dh-r-r, which means small ants, strewing, scattering, sprinkling; tiny particles, atoms, specks, motes that are seen in a ray of the sun, progeny, pl. dharrat, dhurriyah (pl. dhurriyyat), children." [Source: Psalms of Lovers, p. 57]

### 3. **What is Alam-i Dharr?**

"Alam-i Dharr means the world of spiritual particles, which means the particles of the souls. It can be seen only after the eye of the heart opens, therefore, everybody cannot see it." [Source: What is Soul?, p. 64]

### 4. **What is in Alam-i Dharr?**

"In the world of spiritual particles (alam-i dharr), not only do the people of all times exist in form of spiritual particles, but also each and everything of the universe and existents." [Source: What is Soul?, p. 61]

### 5. **How Did the Holy Prophets Experience Alam-i Dharr?**

"The stories of all the Prophets are related to the world of spiritual particles. Thus the angels who prostrated themselves to Hazrat Adam, in zahir were mu'mins and in the batin, particles in the world of spiritual particles.

One ark of Hazrat Nuh was a symbol (mithal) and the other the symbolized (mamthul). The two pairs of countless things which he took into the ark were spiritual particles of all minerals, vegetables, animals and human beings and the ark itself was his own soul (11:40; 23:27).

In his time, Hazrat Ibrahim invited the people of the entire world to the pilgrimage (hajj) and he himself was the house of God. The invitation was made through the Sur-i Israfil (the soul-seizing and soul-giving melody of Divine Love which is a living, unique, unprecedented luminous flute), and therefore, in addition to human souls, the souls of stones, trees, animals, beasts and birds also came to his personal world. Thus great wisdoms are hidden in this coming to the presence of the Prophet or Imam and meeting him (22:27-28)

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

By the permission of God Hazrat Isa used to make flying Paradisiacal (fit for paradise) shirts and then he breathed into them the world of spiritual particles through the Sur-i Israfil (3:49).

The Holy Prophet Muhammad was the embodied and living religion of God. When his personal Resurrection took place, according to the Divine Promise (9:33, 48:28, 61:9) all the people of the world in form of spiritual particles, entered his personal world (110:1-3). In the Surah of Nasr (Succour), the word nasr is the name of Israfil and Fath (victory) the name of Mika'il. By nas (people) are meant all people and dini'llah (religion of God) is meant the Holy Prophet himself, because everything of God is living." [Source: Psalms of Lovers, pp. 58-60]

**6. What is the Relationship between Imam-i Mubin and the World of Spiritual Particles?**

"The world of spiritual particles works throughout time by dwelling in the blessed personality of the Holy Imam. In reality, the world of spiritual particles is the world of souls and angels, because in the example of Hazrat Adam there were souls as well as angels. Their collective name is light or the Supreme Soul or nafs-i wahidah, in which are gathered all souls. In fact all things of the universe and the existents are there for there is nothing without mercy (rahmat) and knowledge (ilm, 40:7). Allah has encompassed everything in the exalted personality of the Imam-i mubin (36:12) and therefore the world of particles cannot be excluded from this Divine law." [Source: Psalms of Lovers, p. 61]

**7. What Has Mowlana Hazir Imam said about a Single Soul (Nafs-i Wahida)?**

"Our spiritual understandings, like those of your Academy, are rooted, of course, in ancient teachings. In the case of Islam, there are two touchstones which I have long treasured and sought to apply. The first affirms the unity of the human race, as expressed in the Holy Qu'ran where God, as revealed through the Holy Prophet Muhammad, may peace be upon him, says the following:

"O mankind! Be careful of your duty to your Lord, Who created you from a single soul and from it created its mate and from the twain hath spread abroad a multitude of men and women." (4:1)

This remarkable verse speaks both of the inherent diversity of mankind -- the "multitude" -- and of the unity of mankind -- the "single soul created by a single Creator" -- a spiritual legacy which distinguishes the human race from all other forms of life." [Source: Excerpt from the address by His Highness the Aga Khan to the Tutzing Evangelical Academy upon receiving the "Tolerance" Award, 20 May 2006: [http://www.akdn.org/speeches/200506\\_Tutzing.htm](http://www.akdn.org/speeches/200506_Tutzing.htm)]

**8. What are our Ancient teachings about a Single Soul (Nafs-i Wahida)?**

In addition to belonging to the human race, we are in a Single Soul through the mechanism of Alam-i dharr (the World of Spiritual Particles) because the alam-i dhar dwells in the spirituality and luminosity of our Holy Imam. Therefore, in addition to the murids who will be physically present at the three Darbars in the next two weeks, the global Jamat, humanity at large and all souls will also be present at these darbars. These grand events of the Golden Jubilee will be witnessed by all people, consciously or unconsciously, and by all souls. If we nurture the spiritual bond with our beloved Imam, we will also experience the peace and rays of Light when NOOR Mowlana Hazir Imam remembers us at these Darbars even though we may not be physically present at these events.

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

**Preparation for Golden Noorani and Golden Jubilee Didars  
:: Spiritual and Luminous Nazrana Spark No. 5 ::  
Interrelationships between Higher Spiritual Enlightenment,  
Service (Seva) and Three Types of Nazranas**

Ya Ali Madad! The ethos of Ismailism can be defined as higher spiritual enlightenment and service to humanity starting from one's own family. In his Irshad Mubarak, Noor Mowlana Hazir Imam (a.s.) emphasized service to the Jamat and humanity and open a new door for special service using the mechanism of nazrana of time and knowledge. Therefore, a question arises: what are the interrelationships between higher spiritual enlightenment, service and three types of nazranas? Here are some of my thoughts on this question.

**1. What is our Holy Prophet's teaching on service (seva) to humanity?**

"It is said in a Noble Hadith: "The people are God's household and the most beloved to God is the one who helps His household and makes them happy. And to walk with a Muslim brother in order to fulfill his need is dearer to God than tike (consecutive ibadat) for two months in the Holy Kasbah. (Daa'im Vol. II, p. 318)." [Source: Healing Through Knowledge, p. 89]

**2. Whom does God love?**

"We need to reflect repeatedly on this unique and bright teaching of the Holy Prophet so that we may understand well the hidden secret that, behind the veil, God loves His creation. For those who are the household, as mentioned in this example, are at the level of being loved by God. But those fortunate ones who serve others can progress farther in being loved by God and His friendship." [Source: Healing Through Knowledge, pp. 89-90]

**3. What are the conditions of service in the above-mentioned Hadith?**

"The condition of service (seva) in this luminous teaching is that it should benefit others and make them happy. In this the Holy Prophet has alluded to the great and far-reaching services concerning religion and the world. An example of a small service is given as, when a Muslim goes with another Muslim brother to fulfill his need, God raises it on a higher level of ibadat and itikaf and loves it. From this one can very well estimate the importance and advantageousness of sincere service of people." [Source: Healing Through Knowledge, p. 90]

**4. Who are the ones who excel in the field of service to humanity?**

"In this vast and unbounded field of service to mankind, those who surpass and excel over others are Prophets and Awliya, who on one hand are the chiefs of the community and on the other, servants (used in the sense of humility, sincerity) as is said in the Prophetic Hadith; Sayyidu'l-qawmi khadimuhum (The Chief of the community is its servant)" (Majma'ul-bahrayn, p. 41). This clearly shows that it is only the Prophet and the Imam who can, in the true sense, serve the community universally, and then following their footsteps, other servants (murids) serve according to their status." [Source: Healing Through Knowledge, p. 90]

**5. What is the connection between service (seva) and higher Spiritual enlightenment?**

"In the Prophetic Hadith is mentioned this wisdom-filled universal principle: "Kullu marufin sadaqah (Every good deed is a charity)" (Bukhari, Vol, VIII, p. 30; Daa'im, Vol. II, p. 318). This to serve the country, community and humanity is a good deed and hence it is a great charity. If the benefit of a service continues forever, then God willing, it will be a perpetual charity, and such services can be called "al-baqiyatu's-salihah (ever-abiding good works, 18:46)". Thus, it is evident that if a service is unpretentious and sincere, it is everything. Therefore, God loves every sincere and true servant and His friendship and love is the greatest bounty of religion and spirituality, in fact, it is soul of all bounties." [Source: Healing Through Knowledge, pp. 90-91]

**6. What is unpretentious and sincere service?**

This has been addressed by Noor Mowlana Hazir Imam (a.s.) as follows:

"In our Jamat, for centuries, there has been the most admirable tradition of service and this tradition has existed in times of happiness, in times of difficulty and it has been a fundamental pillar in our Jamat, that is, that the spirit of Muslim brotherhood should be made evident, not only in treating each man and each woman as a brother but demonstrating that brotherhood by rendering service, service without remuneration, without recognition, without titles, without social status, simply rendering service." [Source: Silver Jubilee Volunteer Workers' Mulaqat, Edmonton, 24th April 1983; p. 47]

**7. How are the links between God's love, service to humanity and higher spiritual enlightenment?**

**Question:** "Who is the most loved and chosen by God, the Exalted?"

**Answer:** "It is the one who serves His household most, namely His creatures."

**Question:** "Will not a person who is loved by God be cured of all internal and spiritual and intellectual diseases?"

**Answer:** "Why not? Definitely, such a person will attain sound heart (qalb-i salim, 26:89). For since God is Holy, therefore, he whom He wants to befriend and love, He purifies him from spiritual diseases and sins and then loves him." [Source: Healing Through Knowledge, p. 91]

## 8. The ascent of the soul to a sound heart (qalb-i salim)

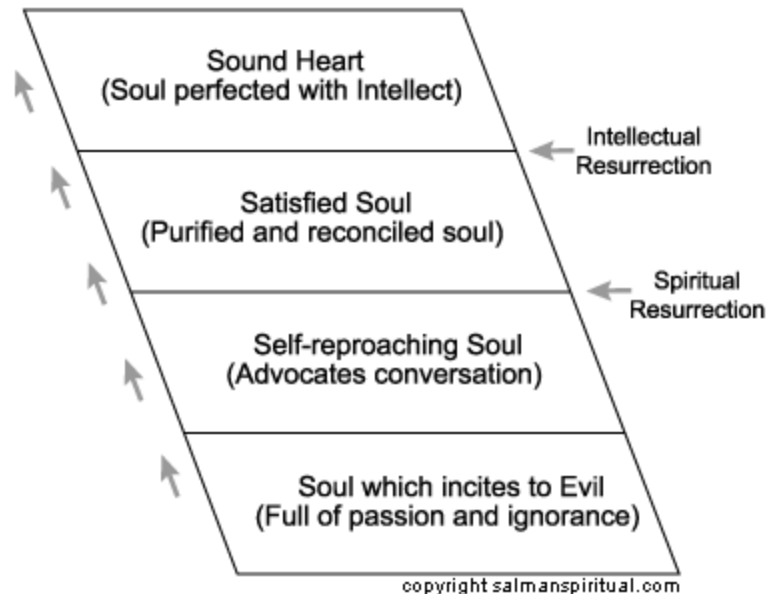


Fig. 1. The ascent of the soul and its spiritual and intellectual resurrection.

## 9. What traits are developed in servants who serve unpretentiously and sincerely?

"Those sincere servants whose service God, the Lord of the worlds accepts, grants them all good manners and praiseworthy qualities also, so that He may befriend and love them, such as goodness (7:196); beneficence (3:134), piety (3:76), patience (3:146), reliance on God (3:159), justice (5:42), purity (9:108), obedience and love (3:31), perfect faith and Divine love (= ardent love, 2:165), zeal for external and internal Jihad (61:4), love for the Holy Prophet (3:31; 9:24), repentance and pure-heartedness (2:222) and many more qualities, with which the Friends of God are adorned, as is mentioned in the Hadith: "When God loves a servant, He orders Jibril to love him and he does so, then all those who are in the heavens and the earth, love him (Muslim, Vol. IV, p. 2030)." [Source: Healing Through Knowledge, p. 91]

Sincere and unpretentious service leads the opening of the inner eye and development of the soul. As the pure and reconciled soul enters the realm of light it becomes enlightened through bandagi (luminous prayers with a luminous word at a luminous time) and reaches the stage of 'Qalb-i salim' (sound heart) as described in Fig. 1. This is a stage where the pure qalb is fully filled with the Light of the Holy Imam.

## 10. What are the fruits of unpretentious and sincere service?

"It is also mentioned in a Noble Hadith: When God will (spiritually) raise a mu'min from his grave (body), he will come out in a state that there will be a luminous figure (a subtle entity - mithalun hasan) with him. When the mu'min will pass through those difficulties, he will tell: Do not be afraid! You will never be harmed. Thus he will continue to set his mind at rest and give him glad tidings until, he will bring him to God, the Exalted. God will take from him an easy account and will command him to go to Paradise. The mu'min will then ask him: Who are you? May God have mercy on you! You not only promised me, but also fulfilled it and turned my fear into peace.



He will say: I am a creature, which my Lord created from the (collective) happiness which you used to give to mu'mins (from your services and good deeds). So today I make you happy". (Daa'im, Vol. II, pp. 318-319)." [Source: Healing Through Knowledge, pp. 91-92]

Service is a pillar for material and spiritual advancement of the our Jamat and humanity. It is also a powerful mechanism to develop our spirituality and luminosity.

**11. How does higher spiritual enlightenment and service to humanity relate to three kinds of Nazranas?**

Higher spiritual enlightenment and service to humanity can enable us to present three kinds of nazranas:

1. **Material Nazrana** of time, knowledge and financial resources;
2. **Spiritual Nazrana** in the form of **a pure golden heart** which is in a state of constant dhikr; and
3. **Luminous Nazrana** in the form of **a sound golden heart** (qalb-i salim) which is in a state of constant dhikr and enlightenment. Ameen

The mechanisms of these types of nazranas were presented in posting number 1 and 2 for this project. This may be a good time to review these concepts because they clearly show that higher spiritual enlightenment and service to humanity empowers us to develop our own spirituality and luminosity. This enables us to realize our full human potential as shown in the Fig. 2:

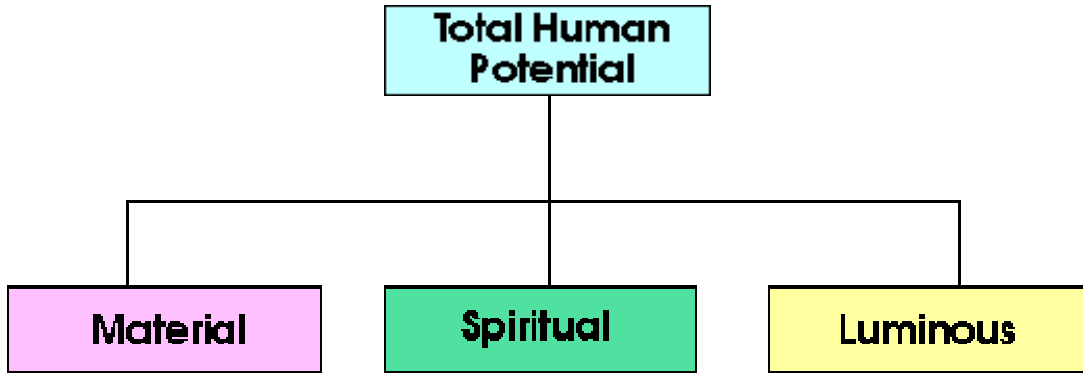


Fig. 2. The three components of the total human potential

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars  
:: Spiritual and Luminous Nazrana Spark No. 6 ::  
Spiritual and Luminous Service of Humanity Through Aalm-i Dharr**

Ya Ali Madad! The ethos of Ismailism can be defined as higher spiritual enlightenment and service to humanity starting from one's own family. Service to humanity can be through time, knowledge and means. There are numerous examples of selfless service to humanity being rendered by members of the global Jamat using the mechanisms of the body and the rational mind.

Keeping the dual pillars of higher spiritual enlightenment and service to humanity as guiding principles, is it possible to render spiritual and luminous service to humanity? The answer to this question is a resounding yes and in this posting I will share my thoughts on this topic. I will use the concept of Alam-i Dharr (the world of spiritual particles) to articulate my answer and also link this to the concepts of spiritual and luminous nazranas of time and knowledge which can be presented through these types of service.

**1. What is in the personal world of Holy Prophets and Holy Imams?**

The most direct answer to the above question is captured in the following excerpt:

"The personal world of the Prophets and Imams is also called the world of (spiritual) particles (alam-i dharr), in which all events and states from azal (pre-eternity) to abad (post-eternity) actually exist, so that the people of spirituality may have means of practical tawil (inner wisdom) and perfect marifat (recognition of God)." [Source: Pearls of Marifat, Part 2, p. 12]

**2. Can the external world be enfolded in human beings?**

Let us reflect on the tawil of the word 'Imam' (Guide):

"(Let us) reflect duly and carefully upon this wisdom-filled saying of Mawla Ali: "And you think that you are a tiny body, while the great universe is enfolded in you."

The above-mentioned state of human beings is in two ways: potentially and actually. **Potentially**, the external world is enfolded in every individual. **Actually**, it is the personal world of the manifest Imam in which God has encompassed the great world actually, and as such, no subtle thing, such as the Throne, the Pedestal, the Pen or the Tablet, is excluded from it. In short, the great world is centered and confined with the manifest Imam consummately and completely." [Source: A Thousand Wisdoms, Tawil number 109, p. 67]

**3. How can mu'mins be annihilated in the Imam of the time?**

"In order to annihilated, one has to progress in the obedience of God, the Prophet and the Imam of the time. One has to create in one's heart real and ardent love for all of them and have the ambition of sacrificing oneself (spiritually) for the cause of religion. These virtues are such that those mumins who develop then become living (spiritual) martyrs (57:19). To achieve this state is the potential annihilation in the Imam (at the level of soul and light)." [Source: Pearls of Marifat, Part 2, p. 16]

4. **What kind of knowledge will be bestowed upon mu'mins who become annihilated in the Imam of the time?**

"It is said in the Holy Qur'an: "See you not how Allah has subjugated to you whatsoever is in the heavens and whatsoever is in the earth and has loaded you with His favours both externally and internally? And there are people who dispute concerning Allah, without knowledge or guidance or a luminous book" (31:20).

According to this blessed verse, all external favours of God are available to man through the subjugation of the physical world and all His internal favours, from the subjugation of the world contained in man himself (i.e. the internal world within man). And all this can be achieved by the mu'min through the luminous book, which the spirituality, luminosity and practical ta'wil of the Imam, in which a complete picture of the universe exists in the form of knowledge." [Source: Pearls of Marifat, Part 2, p. 33-34]

When NOOR Mowlana Hazir Imam talks about knowledge, we must understand that there is knowledge which is acquired through formal education and lifelong learning. This equips us to operate in the material world. However, the subtle knowledge which is in the luminous book is called ilm-u laduni because it is inspired or given knowledge. Please make a note of this distinction because it is fundamental to our understanding of rendering spiritual and luminous service to humanity.

5. **Can the alam-i dharr be allocated to mu'mins?**

"Those mu'mins who accept the Imam of the time as their supreme soul, are allocated the world of particles, which is everything. For it is the intellect of the Imam which is the Universal Intellect, his Soul is the Universal Soul, his juththah-i ibdaiyyah (ibdai (luminous) body) is the Universal Body. Thus all things in the universe and the existents, are annihilated and contained in the Holy essence of the True Imam. Thus the (spiritual) creation and resurrection of people takes place in the Imam." [Source: Pearls of Marifat, Part 2, p. 12]

When the mu'mins are allocated the world of particles within their own spiritual world, this means that whatever spirituality and luminosity develops within their own soul is also beneficial to the all the people who are also present in the personal world of the mu'min. In other words, when a mu'min dedicates time to perform intensive dhikr and luminous prayer (bandagi), he is not only elevating himself but also serving all the other human beings and souls by sending positive energy to all of them.

6. **How can mu'mins present spiritual and luminous nazranas?**

From the above points, it is clear that mu'mins who advance in the path of religion will interact with the four archangels in Malakut (the world of Angelicity). Hazrat Jibril (a.s.) will teach spiritual knowledge, Hazrat Mikail (a.s.) will impart wisdom, Hazrat Israfil (a.s.) will play the luminous flute (sur) and awaken the alam-i dharr which was potentially hidden the mu'min and Hazrat Izrail (a.s.) will rejuvenate all the souls in the personal world.

The empowerment of the mu'min with ilm-u laduni (inspired knowledge) and activation of alam-i dharr (the world of spiritual particles) will enable him to perform unique and powerful service to humanity at the level of soul and light.

In his Irshad in Kampala, Noor Mowlana Hazir Imam has explained that quality of life is more than the material life because other factors such as life of the heart, spirit and soul also need to be considered. The enlightened mu'min can perform unique and outstanding service to humanity because his state of being in constant dhikr and higher enlightenment will enable him to send rays of light and hope to his fellow beings, and also supplicate for all of them in the luminous presence of the Holy Imam.

Finally, I would like to conclude this essay with an example of Pir Hasan Kabirdin (r.a.). This Holy Pir performed intense giriyaузari (supplication) and bandagi (luminous prayers); demonstrated patience, courage, ardent love, utmost humility, absolute submission to Imam Islam Shah; and composed 500 verses of Anant Akhado and 90 verses of Anant Naa Nav Chhuga which are full of knowledge. All these attributes and a nazrana of time and knowledge were packaged in a form of a turban.

In my humble opinion, the turban presented by Pir Hasan Kabirdin (a.s.) is the most magnificent example of a nazrana of time and knowledge which was presented to the Holy Imam. The impact of this Holy Pir's work has improved the quality of the life of the heart, spirit and soul of countless millions of souls in this world. The impact of his sacrifice, luminous prayers, humility and voluminous works of knowledge will also be felt by countless millions of souls in the hereafter.

Let us learn about the impact of this Holy Pir's work and his etiquette of presenting spiritual and luminous nazranas to the Holy Imam from the following verses of Anant Naa Nav Chhuga:

Âshâji	pâki nâri tamâri pragaṭi tê karvâ anatni sârji tê to nâri anantnê odhârsê utârê sahu(n) jivu(n)nê pâr	Hari ana(n)t	
Oh Lord	Your ripened (matured) wife has manifested to perform the good of the eternal (souls) This wife will save the countless (souls) and will enable all souls to cross the limits of material existence to eternity	Hari You are eternal;	9
Âshâji	nav chhugâni shâh pâgaj bâ(n)dho vinvê ubhi gharni nârji anat tê mâ(n)hê vanyo hato tê didho Hasan Shâhnê sâr	Hari ana(n)t	
Oh Lord	Put on the entire turban of nine tussles The housewife pleaded while standing The eternal task for salvation of infinite number of souls (alam-i Dharr) was folded inside it The Imam granted it to Hasan Shah in its entirety by placing the turban on him.	Hari You are eternal;	10

### **Golden Noorani and Golden Jubilee Didar Preparations:**

Let us practise our faith with conviction and start attending Jamat Khana regularly, submitting dasond, saying three Duas on time, practising bandagi because it is a luminous prayer, reciting angelic salwats, performing abundant dhikr, performing volunteer service, balancing din and duniya, and accumulating material, spiritual and luminous nazranas in our personal worlds. Educational resources for these activities are listed on the [index page](#) of SalmanSpiritual.com.

### **Global Prayer:**

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam, make us **One global Jamat** with **One Sound Heart** (Qalb-i Salim), bless us with the **Golden Noorani** and the **Golden Jubilee Didars**, and empower us to present **Material, Spiritual** and **Luminous Nazranas**.  
Ameen.

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

Peace, light, barakat, tayid, Golden Jubilee and Golden Noorani Didars,  
Noorallah Juma  
Sept. 12, 2007  
Chandraat, First night of Holy Ramadan