

**Thirty Gems for Higher Spiritual Enlightenment from the Holy Qur'an**

**(Extracted from 2006 Holy Ramadan Postings)**

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**SalmanSpiritual.com  
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## Researcher's Note

Ya Ali Madad! In his Irshad Mubarak to the global Jamat on July 11, 2007, NOOR Mowlana Hazir Imam placed a great emphasis on learning wisdoms from the Holy Qur'an. This booklet is titled 'Thirty Gems for Higher Spiritual Enlightenment from the Holy Qur'an'. The 30 gems of knowledge have been extracted from the 2006 Holy Ramadan Postings and are being presented to the global Jamat in a PDF format. I hope these gems of knowledge will inspire us to search for the hidden treasures of the Holy Qur'an and also ignite enthusiasm and yearning for the Holy Didar of NOOR Mowlana Hazir Imam.

Holy Ramadan is a month for purification and enlightenment through knowledge and action. The gems of knowledge in this booklet are related to the position of the Holy Imam in the worlds of spirituality and luminosity and a mu'min's journey to purify his soul and become annihilated in the NOOR of the Holy Imam through practice of faith, dhikr and bandagi (luminous prayers at a luminous time with a luminous word). These tools have been bestowed upon us by the Holy Imam to increase our spiritual and luminous capacity to enlighten ourselves first and then serve humanity. Let us also take maximum advantage of this blessed month and prepare for spiritual elevation on the Night of Power (Lailtul Qadr).

Let us take a moment and reflect deeply on the following list of noble wishes:

Ya Mowla, Ya Wali, Ya Karim, Ya Ali, Ya NOOR Mowlana Hazir Imam:

1. bless us with faith by sending the bounty of Ruhu'l-iman (i.e., spiritual and luminous particles of the soul of faith) into our personal worlds from your Pure Soul and Eternal Light;
2. forgive our sins, mistakes and oversights and make us staunch, obedient (farman bardari) mu'mins;
3. keep us on the Right Path, the path illuminated by the Light of Eternal Ali;
4. purify our souls through the blessings derived from our additional dhikr and help us live a balanced life;
5. make us regular in our morning and evening prayers;
6. bless us with inspiration, strength, courage and conviction to practise luminous prayer (bandagi) at the luminous time (small watches of the night) with the luminous word (bol, ism-i azam or Ya Ali tasbi);
7. bestow enlightenment to our souls and bless us with a 'golden noorani didar';
8. usher us in the abode of peace (Dar-as-Salaam) and grant us eternal existence. Ameen.

Let us pray to our beloved NOOR Mowlana Hazir Imam: 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.

Peace, light, barakat, tayid, a Golden Jubilee Didar and a 'Golden Noorani Didar',  
Noorallah Juma  
Chandraat, Sept. 12, 2007  
First Night of Holy Ramadan

**Preparation for Golden Noorani and Golden Jubilee Didars  
Thirty Gems for Higher Spiritual Enlightenment from the Holy Qur'an**

**Gem # 1: Tawil of the word 'Kursi' (Throne as applied to the Personal World)**

"The blessed and sacred body of the Imam of the time is a pure ground on which his pure soul (as the Universal Soul) is a unique kursi (dais, platform) and upon which his perfect intellect (as the Universal Intellect) is the throne of the personal world. This is the meaning of "His (God's) kursi comprises the heaven and the earth" (2:255), as it is also said in the Qur'an that God has encompassed everything in the manifest Imam (36:12)." [Source: Tawil 725: A Thousand Wisdoms] (Page 384)

In simple terms, the pure body of the Holy Imam is the ground, his pure soul is a platform and his perfect intellect is the throne. His pure soul represents the Universal Soul and his perfect intellect represents the Universal Intellect. In this manner, everything in the Universe is manifested and actualized in the form of knowledge, wisdom and light in the present and living, true Imam.

**Gem # 2: Ta'wil of word 'Ayat' (The luminous personality of the Imam in which all signs are encompassed):**

"Mawlâ Ali has said: "Anâ âyâtu'llâhi wa aminu'llâh, i.e. I am Allah's signs and I am the trustworthy of Allah." (Kawkab, p.208). Âyât in the sense of the signs of Divine power or miracles, are in four places: (i) The higher world, (ii) the wise Qur'ân, (iii) the external universe and (iv) the personal world, but according to the Qur'ân (36:12) all these âyât (signs) are encompassed in the light of the Imâm-i Mubin. That is, his light is the higher world, he is the speaking Qur'ân, the quintessence of the universe and a luminous personal world in true sense." [Source: Tawil 10: A Thousand Wisdoms]

**Gem # 3: Tawil of the word 'Abad' (Timelessness, haziratu'l-qudus)**

"The sacred Sanctuary, i.e. the greatest treasure of secrets is in the light of the forehead of the manifest Imam, where God has gathered together all things related to intellect, knowledge, recognition and spirituality. The same sacred light also rises in the forehead of the perfect 'arif for the sake of recognition. Thus, azal (pre-eternity), abad (post-eternity) and other realities are gathered together and centered in the enclosure of the light of the forehead." [Source: Tawil 13: A Thousand Wisdoms] (Pages 25)

**Gem # 4: Tawil of the word 'Tamshûna' (You walk or will walk)**

"Try to grasp the Qur'anic wisdoms with appreciation and gratitude and in connection with the verses of light, also study (57:28) carefully: "O you who believe, fear Allah and believe in His messenger. He will give you twice as much of His mercy and will appoint for you a light wherein you shall walk and He will forgive you." [Source: Tawil 228: A Thousand Wisdoms] (Pages 121-122)

"Think about these wisdom-filled words: "And He will appoint for you a light wherein you shall walk." Does this light not mean the Imam of the time? Indeed, by this light is meant the Imam of the time. The first condition of attachment is to fear God and duly believe in His messenger, who has brought the Qur'an. Thus, it is clear that it is God Himself who has appointed the Imam from the progeny of Muhammad (s.a.s.) as the light of guidance after the cessation of Prophethood." [Source: Tawil 229: A Thousand Wisdoms] (Page 122)

**Gem # 5: Tawil of the word 'Tamshūna' (You walk or will walk in the illumination of the light of guidance) (2)**

"The straight path cannot be a straight path of this world. It is the living light of guidance, which is the personality of the Imam of the time, the light revealed by God (5:15). God guides to His light whomsoever He wills (24:25)." [Source: Tawil 230: A Thousand Wisdoms] (Page 122)

**Gem # 6: Tawil of the word Umm al-kitaab' (The original book)**

"Mawla 'Ali has said: "I am the Face of God in the heavens and in the earth", as mentioned in verse (28:88): "Everything is perishable except His Face." (Kawkab, p. 206). This same Face of God, who is the manifest Imam, is also the ummu'l-kitaab, the Guarded Tablet, as well as the Treasure of treasures." [Source: Tawil 97: A Thousand Wisdoms] (Page 62)

**Gem # 7: Tawil of the word 'Sabab' (Rope, means)**

"Internally the Qur'an and 'itrat (ahl-i bayt = Imam) are the same one light which is like a rope or ladder between the heaven and the earth, and this is also the straight path. This rope is extended from the supreme heaven to the earth, so that people may reach the Lord of the Throne through this rope or ladder of knowledge and recognition. This is the most marvellous as well as the most understandable example. Thus, when an 'arif gradually progresses upwards, at every level he sees the Qur'an and the Imam in form of one Light. He sees the upper end of this luminous rope even in the presence of God, which is the great Qur'an and the manifest Imam." [Source: Tawil 418: A Thousand Wisdoms] (Page 228)

**Gem # 8: Tawil of the word 'Dhikr ar-Rahman' (The remembrance of the Compassionate God)**

"It is mentioned in verse (43:36); "And whoever goes blind to the remembrance of Rahman, We assign unto him a devil who becomes his close companion." This is the negative aspect of the human condition. The positive aspect is that a mu'min should remember Rahman abundantly, so that an angel may be assigned to him. Indeed, the exegesis of the verse is the Hadith in which the holy Prophet says that every hear has two ears: near one there is a devil and near the other, an angel." [Source: Tawil 360: A Thousand Wisdoms] (Page 195)

**Gem #9: Tawil of the word 'Dhikr ar-Rahman' (2) (The remembrance of the Compassionate God)**

"O my dears! You should always remember God day and night with ardent love. Try to cure your inner diseases with supplication and giryah-u-zari (weeping and shedding tears) and think of God, the Soul of soul and the qiblah of lovers, in the light of knowledge and wisdom. God willing, the devil will be silenced and angel will start to speak. Initially the voice of the angel is not heard, because it remains confined to the ear of the heart. but then gradually it progresses and the spiritual revolution starts." [Source: Tawil 361: A Thousand Wisdoms] (Pages 195-196)

**Gem # 10: Tawil of the words 'Dhikran kathira' (Abundant dhikr, to remember abundantly)**

"In verses (33:41-42) God commands: "O you who believe! Remember Allah abundantly, and purify Him morning and evening. He it is Who sends blessings on you, and His Angels, that He may bring you forth from darknesses (of negligence) unto light (of remembrance and knowledge). He is merciful to the believers." This command is particularly for the cycle of resurrection." [Source: Tawil 362: A Thousand Wisdoms] (Page 196)

### **Gem # 11: Tawil of the word 'Ratq' (Closed up, joined together, sewn up)**

"It is mentioned in verse (21:30): "Have not those who disbelieved seen that the heavens and the earth were closed up, and that We clove then asunder? And out of water We made all things alive." That is, man was once on the heaven of Intellect and Soul, then God brought him into this material world, and made it imperative for him to be saturated with the water of knowledge, so that he may be truly revived and returned to the higher world." [Source: Tawil 376: A Thousand Wisdoms] (Page 205)

### **Gem # 12: Tawil of the words 'Azwaaj mutahharah' (Purified wives)**

"Mutahharah (purified) is the past participle of the infinitive tathir (to purify). It should be noted that in paradise there are three types of purification: the replacement of dense body by the subtle body, the blessings of satisfied soul and those of the perfect intellect. In short, men and women are all purified in paradise (2:25; 3:15; 4:57)." [Source: Tawil 59: A Thousand Wisdoms] (Pages 45-46)

### **Gem #13: Tawil of the word 'Tawbah' (1) (To return)**

"Tawbah has many meanings and the final and most exalted one is to return to Allah and annihilation in Allah, as is clear from the wisdom-filled verse (2:54): "So return to (the presence of) your Creator and slay your souls." That is, the successful return to God is to die spiritually before the physical death. And this is the annihilation in God." [Source: Tawil 232: A Thousand Wisdoms] (Page 123)

### **Gem # 14: Tawil of the word 'Tawbah' (2) (Reaching the destination of annihilation)**

"In verse (66:5) tawbah is mentioned following the exalted attributes such as islam (submission), iman (faith) and obedience. Here tawbah implies reaching the destination of annihilation. By studying the verse carefully you can come to know that tawbah here does not mean the one which is made after committing a sin." [Source: Tawil 234: A Thousand Wisdoms] (Page 124)

### **Gem # 15: Tawil of the word 'Tawbah' (3) (Weeping in Divine Love)**

"In verse (2:222) God says: "Verily, Allah loves those who do tawbah often and loves those who clean themselves." External tawbah and physical cleanliness alone cannot be sufficient for the friendship of God unless there is tawbah (return to God) with ardent love and recognition and complete purity of soul and intellect." [Source: Tawil 235: A Thousand Wisdoms] (Page 124)

### **Gem # 16: Tawil of the word 'Ta'maa' (1) (It/he beomes blind)**

"It is said in verse (22:46): "it is not the eyes that are blind, but blind are the hearts which are in the breasts." The other aspect of this Qur'anic teaching is that in this world there are certain people whose eye of the heart (inner eye) has opened. The inner eye is an extremely important thing with which the wonders and marvels of the personal world and the recognition of all inner bounties can be attained." [Source: Tawil 218: A Thousand Wisdoms] (Page 117)

### **Gem # 17: Tawil of the word 'Ta'maa' (2) (It/he beomes blind)**

"It is said in verse (13:16): "Say: Are the blind and the seeing equal to one another? Or the darkness equal to light?" This shows clearly that in this world the majority of the people are those whose hearts are blind and in comparison to them the mu'mins whose inner eye is open, are very few. However, Divine vision is possible with inner eye." [Source: Tawil 219: A Thousand Wisdoms] (Page 118)

### **Gem#18: Tawil of the words 'Taladhdhu'l-a'yunu' (The eyes delight in)**

"Regarding the bounties of paradise, God says in verse (43:71): "And in it (paradise) there is all that the souls desire and the eyes could delight in." That is, everything is available in paradise for the souls and intellects and the supreme bounty is the holy Divine vision, because it the Divine vision for which the eyes of lovers of God continue to shed tears." [Source: Tawil 221: A Thousand Wisdoms] (Page 119)

### **Gem # 19: Tawil of the word 'Jalis' (Companion)**

"Hazrat Musa said: "O my Lord! Are you close so that I may whisper to you? Or are you remote so that I may call to You? He was told: "O Musa! I am the companion of the one who remembers Me." (al-Mu'jam, p. 257)" [Source: Tawil 253: A Thousand Wisdoms] (Page 137)

### **Gem # 20: Tawil of the word 'Dhikrukum' (Your remembrance)**

"See the blessed words of verse (21:10): "Fihi dhikrukum": (i) "In it is exhortation for you"; (ii) "In it is the remembrance of ism-i a'zam for you"; and (iii) "In it is your own remembrance provided you are successful." When the Imam of the time grants ism-i a'zam to one of his murids, it is certainly from the holy Qur'an. The purpose of the miraculous bridge of special 'ibadat (i.e. 'ibadat of ism-i azam) is that he or she may enter the luminosity of the Imam and the Qur'an." [Source: Tawil 363: A Thousand Wisdoms] (Pages 96-197)

### **Gem # 21: Tawil of the words 'Habl Allah' (Rope of Allah, Imam of the time)**

"God has sent the rope of His holy light from the higher world to the inhabitants of the lower world for the purpose that they may all together hold it fast so that they may be lifted to the higher world (3:103). Externally the luminous rope of Allah is the holy personality of the Imam of the time and internally it is his ever-reaching light. The holy light of the Imam of the time comes to you specially through ism-i a'zam (the supreme Name). Thus the Imam within (batin) you is the rope of Allah in the position of the ism-i a'zam, to which you have to hold fast in such a way that all faculties of the heart and the mind are turned towards and centered upon it." [Source: Tawil 264: A Thousand Wisdoms] (Pages 142-143)

### **Gem # 22: Tawil of the word 'Zakariyya' (Imam Zakariyya)**

"In verse (3:37) it is said: "And He made Zakariyya take care of her." That is, God make Zakariyya guardian and responsible for the spiritual upbringing of Hazrat Maryam. Thus Hazrat Imam Zakariyya gave her the sacred knowledge of ism-i a'zam according to the religion of nature. This way of imparting knowledge is called "ilm'l-asma", which continues from the time of Hazrat Adam till the Resurrection of resurrections. " [Source: Tawil 407: A Thousand Wisdoms] (Pages 220-221)

### **Gem # 23: Tawil of the word 'Thu'ban' (Serpent)**

""Then he (Musa) flung down his staff and lo! it was a manifest serpent." (7:17; 26:32). For the Perfect men the supreme name or ism-i a'zam of God is the miracle of the staff of Hazrat Musa. Thus, there are many examples of how the supreme Name turns into a serpent in the personal world: (i) When the spiritual revolution takes place the personal world or microcosm becomes like a serpent and devours the macrocosm; (ii) In the spiritual battle between truth and falsehood the successful dhikr of ism-i a'zam works like the staff of Hazrat Musa; and (iii) Perfect intellect and profound wisdom are like a serpent which swallows the countless arguments of false religions." [Source: Tawil 240: A Thousand Wisdoms] (Pages 128)

**Gem # 24: Tawil of the word 'Ajal' (Haste, speed, hurry)**

"It is mentioned in verse (21:37): "Man is created out of haste. Soon I shall show you My signs, so do not ask me to hasten."

The spiritual light and progress of a salik are initially created from the speed of rapid dhikr and strenuous discipline, but when the minor resurrection and its signs (miracles) start to manifest, then many means and causes speak and work automatically." [Source: Tawil 566: A Thousand Wisdoms] (Pages 303-304)

**Gem # 25: Tawil of the word 'Tannur'**

"In verse (11:40) God says; "And the oven gushed forth." That is, the dhikr or remembrance of ism-i a'zam became fast and automatic and the flood of spirituality started. Thus, by the tannur is meant the remembrance of ism-i a'zam." [Source: Tawil 231: A Thousand Wisdoms] (Pages 123)

**Gem # 26: Tawil of the word 'Tayyibaat' (Spiritual fragrances)**

"Those fortunate mu'mins who have attained the luminous recognition of the Prophets and Imams can tell that the miracle of spiritual fragrances is true. At the place of soul it is the pure bounty of manna and quails (2:57) as well as the table spread of Hazrat Isa (5:114). The wise Qur'an mentions fruits in many places, by which are (also) meant subtle particles and fragrances." [Source: Tawil 543: A Thousand Wisdoms] (Page 290)

**Gem # 27: Tawil of the word 'Zaraba' (he struck (an example))**

"It is said in verse (14:24): "Have you not seen how Allah has set forth a parable? A pure word is like a pure tree, whose root is firmly fixed and whose branch is in heaven." The pure word is the ism-i a'zam, which a pious murid receives from the Imam of the time, and the pure tree is the blessed personality of the Imam of the time himself. Among these, one ism-i a'zam is in the form of a personality and the other is in the form of a word. But the very great miracle of God is that in the personal world both become one. That is, the word becomes the blessed light of the Imam." [Source: Tawil 527: A Thousand Wisdoms] (Pages 280-281)

**Gem # 28: Tawil of the word 'Arshuhu' (His Throne)**

"Only the great bounties are mentioned in the chapter of Rahmaan (55). One of them is that there is a unique ark (55:24) in the ocean of every personal world, which is also the Divine Throne on water (11:7) and the laden ark (36:41). The embarkees of which become annihilated in the "Face of God" (55:26-27). It should be noted that by the Face of God is meant the holy Imam. Imam as-Sadiq says: "We (the Imams) are the Face of God." (Al-Mizan, XIX, 103)." [Source: Tawil 571: A Thousand Wisdoms] (Page 306)

### **Gem # 29: Tawil of the word 'Arshuhu' (His Throne)**

"Study verse (11:7) carefully: "And He it is Who created the heaven and the earth in six days and His Throne was/became/is on the water, (i.e. the allegorical manifestation of His Throne took place in water), that He may try you, which of you is best in conduct."

"And His throne was/became/is on water' shows that the real story is that in the world of religion which can be observed in the personal world in the light of recognition. Thus, the 'arifs [at the end of their spiritual journey] see in their luminous dream that there is a ship-like throne on the ocean and upon it the manifestation of light. This is an allegorical manifestation of the Lord of the Throne and an indication that now the personal world has become complete and entered the stage of knowledge and recognition." [Source: Tawil 568: A Thousand Wisdoms] (Pages 304-305)

### **Gem # 30: Tawil of the word 'Ishq' (Heavenly love, i.e., the love for God, the Prophet and the Imam of the time)**

"O my spiritual brothers and sisters! Congratulations for having ardent love for one light! May you progress so much in knowledge, 'ibadat, humility, supplication, service, good manners and love for the light, that the veil may be lifted for you and you may have the luminous (noorani) didar and gradually experience the first (at the level of soul), the second (at the level of intellect) and the third (at the level of oneness) annihilations and that may you be enriched with everlasting wealth of knowledge and recognition." [Source: Tawil 580: A Thousand Wisdoms] (Page 310)

### **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 as [quick links](#) on the index page of SalmanSpiritual.com.

### **Ya Ali, Mowla Ali Dhikr**

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (4)  
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (8)  
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

[\(Click here](#) to download the mp3 dhikr track)

### **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, a Golden Jubilee Didar and a 'Golden Noorani Didar',  
Noorallah Juma  
Sept. 12, 2007