

**The Effusion of Light is Proportional to the Measure of Preparedness
(PDF version of Enlightenment Post No. 44)**



**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. On the occasion of the confirmation of Noor Mowlana Hazar Imam's visit to Western Canada, please accept our heartfelt felicitations!

May Noor Mowlana Hazar Imam grant peace, prosperity, happiness, barakat, higher spiritual enlightenment, spiritual & luminous tayid (help) and empowerment to you, your family & Jamat, and the worldwide Jamat. Ameen.

Allâhumâ salli alâ Muhammadin wa âle Muhammad (O Allah! Bestow Peace on and through Muhammad and his Descendants).



:: Mulaqat Preparation in the Diamond Jubilee Year ::

Wa 'immin-shay-'in 'illaa 'indanaa
khazaaa- 'inuh; wa maa nunazzi-luhuuu
'illaa bi-qadarim-ma'-luum.
(Holy Qur'an 15:21)

And there is not a thing but with Us
are it treasures, and We do not send
it down but in a known measure.

—S.V. Mir Ahmed Ali's translation



Shukr Noor-e-Karim

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Knowledge Section

1. Deeper Meaning of 'Allah O Akbar'

Let us explore a deeper meaning of 'Allah O Akbar' from a Foreword written by Imam Sultan Muhammad Shah (a.s.) for Qassim Ali Jairazbhoy's book titled 'Muhammad: "A Mercy to All the Nations", Luzac, London, 1937, pp. 11-15' (Source: K. K. Aziz, Writings of Aga Khan III, Volume II, p.1045):

"As he has pointed out, the holy Prophet of Islam is to us the last and greatest messenger from the Creator, and through him man is to find salvation in both this world and the next ... The great religious teachers before and since [Prophet] Muhammad have all limited the area of truth by excluding either some or all of their predecessors. [Prophet] Muhammad, on the other hand, by a full recognition of all his predecessors and by admitting that no people, race, or a nation had been left without some kind of divine illumination, gave his Faith universality in the past, and in fact made it co-existent with human history.

If now, we turn from its historic background to its doctrine and to its possibility of development in future, we find the same potential universality. Take the central principle of "Allah O Akbar". Here we find on one side divinity, on the other side infinity. For what is the greater — time, space, the starry heavens, intelligence, knowledge? — wherever existence goes there His greatness extends. Greatness here, to anyone who understands the implication of the Arabic language, does not mean "greatness" as literally translated into English. It means that everything else is within the womb of the greater—everything else is maintained and sustained by Divine Power, including the furthest spaces of imagination."

It is quite possible that the tasbi of 'Allahu Akbar' will be recited in the mulaqat. Therefore, it is important to understand the deeper meaning of this tasbi. Esoterically this prayer plays a great role in the spiritual elevation of human beings because it invokes the great help of Hazrat 'Izra'il (upon whom be peace), the angel of death and resurrection. Through this activity, Hazrat 'Izra'il (may peace be upon him) awakens their inner dimension. It is then possible to see the greatness of Allah in a spiritual and intellectual form within one's own soul and intellect, and experience monoreality. This is the reason wise believers engage in the remembrance of God day and night.

2. The Effusion of 'Real' Sciences and Light is Proportional to the Measure of Preparedness

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

Ibn al-'Arabi writes: "When the friends of God climb in the ascents of their aspirations (*ma'arij al-himam*), the goal of their arrival is divine names, since the divine names seek them. When they arrive at the names in their ascents, the names effuse upon them sciences and their own lights to the measure of

preparedness which the friends bring. They receive only in the measure of their own preparedness. In this the friends have no need for an angel or a messenger, since these are the sciences of Law-giving (*tashri'*), but rather lights which allow them to understand that which the messenger has brought in his revelation, or the scripture that has been sent down upon him, or the book, but nothing else. It makes no difference whether the friend knows the book or has heard its details." (p.257)

From the above paragraph, it is clear that the experience of higher spiritual enlightenment is directly proportional to the degree of preparedness, thus if one is meditating on a divine name, one would experience the sciences and light based on one's own state. Let us use an analogy of living in a high-rise building which has 49 floors. On a nice, clear day, the view from the window depends upon the floor that you are on. For example, from a second floor, you may be able to only see the neighboring high-rise building but at the top of building, you would be able to see a panoramic view of the city. Thus, different people who meditate on the same divine name, each one could experience different intensity of effusion of sciences and light according to his/her level of preparedness.

3. The Mechanism of Effusion of 'Real' Sciences and Light

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

Ibn al-'Arabi writes: "When the vision of the Real takes place, it only takes place in a mutual waystation (*munaazala*) between an ascent and a descent. The ascent belongs to us and descent to Him. To us belongs "drawing close" (*tadaani*) and to Him belongs "coming down" (*tadalli*), since "coming down" stems from the high. It is ours to climb (*taraqqi*) and His to receive (*talaqqi*) those who come to Him. All of this gives us knowledge of the form in which He discloses Himself to His servants and the fact that it possesses bounds and measure, in order that He might enter along with His servants under the property announced in His words, "We send it not down but in known measure (15:21). "Surely We have created" or made "everything in measure" (54:49).

Vision is a created thing, so it occurs in measure. The variation of self-disclosure is the manifestation of a temporally originated thing to the recipient of self-disclosure, so it occurs in measure." (pp.342-3).

The servant climbs and the Lord descends till they meet at a certain place. In the analogy of the high-rise building, meetings can take place on different floors. The Merciful Lord discloses himself according to one's own capacity to bear his Light (Noor). Thus, in the mulaqat with Noor Mowlana Hazar Imam, each one of us will be embraced by Noor according to our own measure.

4. Witnessing and Seeing the Real

(Source: Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick, State University of New York Press, 1989)

Ibn al-'Arabi writes: "Junayd was asked about knowledge (*ma'rifa*) and the knower (*'arif*). He replied, "The water takes on the color of its cup." In other words, the container displays its effect in what it contains. ...Whatever may be the color of the cup, water becomes manifest in that color." (p.341).

Since there are as many cups as drinkers at the Pool [of *Kauthar*] which will be found in the abode of the hereafter, and since the water in the cup takes the form of the cup in the form and color, we know for certain that knowledge of God takes on the measure of your view, your preparedness, and what you are in yourself. No two people will come together in a single knowledge of God in all respects, since a single constitution is never found in two different people, nor can there be such a thing. When there are two, there must be that through which distinction is made, since the entity of each is immutably established. Were is not so, they could be two. Hence no one ever knows anything of the Real except his own self. (II 597.4,35).

Lights (*al-anwaar*) are visible (*shahaada*), and the Real is a light, so He is witnessed and seen. Mysteries (*al-asraar*) are unseen (*ghayb*), so they possess the He (*al-huwa*), since He never becomes manifest. In respect of the He, the Real is not witnessed, for He is the Reality of the Real. In respect of His self-disclosure in forms, the Real is witnessed and seen, but He is seen only at the level of the viewer. That is what is bestowed by the viewer's preparedness. And his preparedness is of two kinds: an essential preparedness, through which there is all-inclusive vision; and an accidental preparedness, which is the knowledge of God which he earns and by which his soul becomes adorned in respect of his rational consideration. Self-disclosure follows this specific preparedness, and within it there occurs ranking in degrees. (IV 433.33)" (p.342).

In the mulaqat with Noor Mowlana Hazar Imam, each one of us will be embraced by Noor according to our own measure so this the time to really prepare ourselves. Please refer to the following higher spiritual enlightenment posts:

- | | | | | |
|----|---|----------------------------------|----|---------------|
| 23 | Timeless Batini-Noorani Didar Preparation
Gems for the Global Jamat | Download
PDF | :: | May 12, 2017 |
| 33 | Special Mulaqat Dhikr: Noore Karim Plus
Twenty-Seven Tasbis | Download
PDF | :: | Nov. 10, 2017 |
| 34 | Three Special Resources for Mulaqats with
Noor Mowlana Hazar Imam | Download
PDF | :: | Nov. 15, 2017 |

Moti Venti Project Baitul Khyal Satado

The Baitul Khyal Satado Week in Canada started today, Friday, April 27, 2018 and will end on Thursday, May 3, 2018. The resources for Moti Venti, gratitude to our Holy Pir for creating the ginans and grants, and Angelic Salwat Project for Being Blessed with Zaheri Noorani Didars in Western Canada and other countries, and many Batini-Noorani Didars during the Diamond Jubilee year resources are available online. Please bookmark [this page](#) if you are interested to do this project in your time and space. We hope and pray that these recitations, whether done individually or in congregation, will enhance our didar experience in the upcoming mulaqats! 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.

Listen to Real audio streams online:

[\[33 times\]](#) | [66 times](#) | [99 times](#) | [198 times](#) | [990 times](#)

or download [33 salwat sound track](#) in mp3 format

[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)

[Allâhumâ salli alâ Muhammadin wa âle Muhammad \(8\)](#)

(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 Diamond Jubilee year, may Noor Mowlana Hazar Imam fill our spiritual hearts with his NOOR and nothing else in upcoming mulaqats!

May we all be blessed with Zaheri-Noorani Didars and 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,
Noorallah Juma (noor-allah@salmanspiritual.com)
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Sunday, April 29, 2018