

**Noor Mowlana Hazar Imam and His Community
(PDF version of Enlightenment Post No. 48)**



**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. Our 7-day project of reciting 50 verses of Moti Vênti and 37 Venti Verses from *Anant Akhado* is now been augmented with the recitation of 90 verses of Anant Naa Nav Chhuga (ANNC) supplication verses 20 minutes before the first Dua over a period of 9 days from Friday, Oct. 12 to Saturday, Oct. 20, 2018. This is a seamless integration of venti projects and cover the whole period of Noor Mowlana Hazar Imam's visit to Western Canada. All resources are digital so you can do this project at your convenience on your smartphone, tablet or computer. These projects are also being done in a couple of Jamat Khanas in Edmonton. Let us also pray for excellent health, long-life, prosperity and well-being of Noor Mowlana Hazar Imam and the whole Noorani family and for a successful visit to Western Canada. Allâhumâ salli alâ Muhammadin wa âle Muhammad. Ameen.


Here is the link to the Anant Naa Nav Chhuga (ANNC) project:

[90 verses of Anant Naa Nav Chhuga, gratitude dhikr and angelic salwat](#)

:: Welcoming Noor Mowlana Hazar Imam to Western Canada ::

“ And ⁸⁹¹ of those whom We did create are a people^(a) who guide (others) with truth and themselves justly adhere to it.
— Holy Qur’an 7:181
(S. V. Mir Ahmed Ali’s translation)

^(a) A distinguished group — these can be no others save those whom God Himself purified Rv. 33:33



Shukr Noor-e-Karim
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Footnote

891 '*Ayashi*' on the authority of the Holy Imam Baquir-ilme Muhammad reports that the Holy Imam said that by the Ummat (People) mentioned in this verse are meant the Holy Ahlul-Bait. This statement fully suits the holy personalities for the godly quality of perfect justice [that] could found only in the Holy Prophet and his divinely purified Ahlul-Bait whose purity has been vouchsafed by '*Ayae-Tatheer* in the Holy Qur'an 33:33.

Knowledge Section

The knowledge section in this enlightenment post has three parts: (1) Titles of Noor Mowlana Murtaza Ali (a.s.); (2) The Imam and his community (Jammat); and (3) The Dua of Noor Mowlana Hazar Imam.

Titles of Mowlana Murtaza Ali (a.s.)

The following excerpt is from footnote 41 which appears on pages 88-89 of 'The Holy Qur'an' by S.V. Mir Ahmed Ali. 1995. Second edition. Tahrike Tarsile Qur'an Inc., Elmhurst, New York.

"Ali being awarded the following epithets (or appellations) exclusively for himself as none else before or after him could ever earn any one of them.

1. Al-Murtaza :: The Chosen One of God
2. Amirul-Momineen :: The Commander of the Faithful
3. Imamul-Muttaqeen :: The Guide of the Pious
4. Mazharul-Ajaib :: The Manifestor of wonders
5. Babe-Madinatul-Ilm :: The Gateway of the City of Knowledge
6. Imamul-Auliya :: The Guide of the saints
7. Saiyyidul Ausiaya :: The Chief of the heirs or the deputies (of the Holy Prophet)
8. Asdullahul Ghalib :: The ever-victorious Lion of God
9. Lisanullah :: The Tongue of God
10. Yadullah :: The Hand of God
11. Wajhullah :: The Face of God
12. Ainullah :: The Eye of God
13. Valiullah :: The Friend of God
14. Nafese Rasullulah :: The Soul of the Prophet of God
15. Akhu Rasullulah :: The Brother of the Holy Prophet
16. Siddiqul Akbar :: The Greatest Truthful one

17. Farooqul Azam :: The Greatest Distinguisher
(of Truth and Falsehood)
18. Abul Aïmma :: The Father of Divine Imams (Guides)
19. Abu Turab :: The Father of the earth
20. Saifullah :: The Sword of God

Knowledge about the Imam and his Jamat

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).

[&349] "...the recognition of the Imam from the point of the Imam is one thing, [and] from the view of human creature another. It is impossible for human beings to recognise the Imam from the point of view of his being the Imam as the Imam, because no one's senses or reason can comprehend his essence or the reality of his attributes. However, it is possible for him to be recognised from the point of view of his being human, as a human creature, and it is permitted that everybody should, according to his existential rank, know and say something about their recognition of him. For the greatest expression of divine mercy to mankind is the appearance of the Imam of the age (*imâm-i zamân*), as a man among others, so that through him many may know God in the true sense (*bi-haqîqat*) of recognizing Him, and obey God in the true sense of obeying Him."

(Source: Paradise of Submission, p. 120)

[&350] "The sacrosanct Divine Essence (*dhât-i muqaddas*) has made the Imam — may salutations ensue upon mention of him — the manifestation of the sublime Word (*mazhar-i kalima-yi a'lâ*), the source of illumination (*manba'-i nûr*), the lamp of divine guidance (*mishkât-i hidâyat*), the lantern of divine glory (*qandîl-i 'izzat-i samadiyyat*), the scales of obedience and worship (*mizân-i tâ'zt wa 'ibâdat*), and the person who embodies this knowledge and love of Himself (*shakhs-i ma'rifat wa mahabbat-i khûd*). God has made him the center of the heavens and pole (*qutb*) of the earth so that everything which rotates and is stable thereupon might persist by his grace. [In this fashion], the continuity of the world's 'person' and 'spirit' (*shakhs wa rûh*) is indissolubly linked to the perpetuation of the Imam's person and spirit. [As has been said], 'if the earth were devoid of an Imam even for a moment, it would perish with all its inhabitants.'¹⁰⁵

(Source: Paradise of Submission, p. 120)

[&351] "In truth, God has made the Imam independent of both the material and spiritual realms, and has made both of these dependent upon and in need of him. God has brought mankind, jinn and angels under his command, and has made him their master (*mâlik al-riqâb*). As has been said, 'Through [God's] power, every creature submits to us [Imams], and through His might, comes to our obedience'.¹⁰⁶ God has clothed him in the garment of His own oneness and has granted him His own Names (*asmâ'*) and Attributes (*sifât*) by which He manifests himself, and the lights of that Name and the traces of those Attributes appear in him. [Accordingly], his speech is the speech of God, his act is the act of God, his command is the command of God, his word is the word of God, his decree is the decree of God, his will is the will of God, his knowledge is the knowledge of God, his power is the power of God, his face is the face of God, his hand is the hand of God, his hearing is the hearing of God, and his sight is the sight of God."

(Source: Paradise of Submission, pp. 120-121)

[&352] "Thus, it is quite just for him to say, 'We are the most beautiful names of God (*asmâ al-Allah al-husna*) and His supreme attributes,' which is to say, 'I am the supreme Name and the superlative attribute of God, hypostatized and individualized (*mu'ayyan wa mushakhas*). [He can also say]: 'I have known God before creation of the heavens and the earth,' and 'We stand in such a relation to God that when we are near unto Him, we are Him,' or 'I am the one who raised high the heavens and outspread the earth. I am the First and the Last, the Manifest and the Hidden, and I am omniscient over all things.' There is always a community (*jamâ'at*) following the Imam in this world. Through them he is known, and through him they are known. He is known by his community because they regard him as their lord (*khudâwand*), and the community is known by him, being famed as his community."

(Source: Paradise of Submission, p. 121)

Footnotes

¹⁰⁵ Cited previously in &270 (note 79).

⁷⁹ A tradition reported in al-Kulayni, *al-Kafi*, vol. 1, pp.332-334. Al-Kulayni uses *lasâkat* (dispersal) instead of *lamâdat* (perish), which is perhaps a better rendering. The same tradition is attributed in &421 to the Prophet.

¹⁰⁶ For this and other quotations in &351-52 attributed to Imam 'Ali, see al-Kulayni, *al-Kafi*, vol. 1, pp.256-262, 336-340, 347-359; Hâfiz Rajab al-Bursî, *Mashâriq anwâr al-yaqîn fi asrâr Amir al-mu'minîn* (Tehran, n.d.), pp.160-172; Haydar Âmulâ, *Jami' al-asrar wa manba' al-anwâr*, ed. Henry Corbin and Osman Yahia (Tehran, 1969), p.411; and M. Momen, *An In Introduction to Shi'i Islam* (New Haven, 1958), pp.147-160.

(Source: Paradise of Submission, pp.256-258)

The Dua of Noor Mowlana Hazar Imam

In the context of the above knowledge, let us reflect on the Dua of Noor Mowlana Hazar Imam: "...and I place my hand on the shoulder of each and every murid around the world." Homage Ceremony (Aiglemont, France) July 11, 2017.

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.

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 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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Tuesday, October 8, 2018