

**Teachings on the Nature of Spiritual Union and Eternal Existence
(PDF version of Enlightenment Post No. 55)**



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

**Researched and Compiled by:
Noorallah Juma, Ph.D.**

**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 62nd anniversary of our beloved NOOR Mowlana Shah Karim Al-Hussaini's (a.s.) accession to the masnat of Imam, we extend our heartfelt felicitations to global Jamat.

On the occasion of Imam Day 2019, may Noor Mowlana Hazar Imam grant peace, prosperity, happiness, barakat, higher spiritual enlightenment, spiritual & luminous tayid (help) and empowerment to the global Jamat. Ameen.

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

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Festival Greeting Card and Knowledge Section

Let us first reflect upon the following ayat from the Holy Qur'an and the associated footnote:

:: Imam Day Mubarak :: Those Granted with Knowledge ::

“Nay! ¹⁷⁷⁶ it (Qur'an) is the clear signs in the breast of those who have been granted the knowledge; and dispute not against Our signs except the unjust (ones)” (29:49)

¹⁷⁷⁶ The holy Ahlul-Bait who are the heavenly depositories of the knowledge of the Word of God which was revealed through the Holy Qur'an as well as through previous scriptures. The famous announcement of the Holy Prophet 'I am the City of knowledge and Ali is its Gate' proves the above statement
(Source: Holy Qur'an, S.V. Mir Ahmed Ali)



Shukr Noor-e-Karim
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The following excerpts are taken from the annex of 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).

Proper Nourishment in the Created and Divine Worlds

"Now, the created world is called [the realm of] religious law, multiplicity and relativity, and the divine world is called the realm of truth, unity and resurrection. These two worlds are indispensable for human beings. In any case, as long as human beings are not manifested in this world of creation, where '*From man and woman has been scattered abroad a multitude of men and women*' (4:1), they cannot attain to the divine world, since man is the offspring of both these worlds.

We may in this context, take an example which is quite near to the conditions of both these realms of being and worlds, both in respect to the body (*jism*) and the spirit (*ruh*). Being in his body, man is the child of the corporeal world, while in his spirit, he is the child of spiritual world. Just as nurture of body depends upon things appropriate to the body, so care of soul depends upon things appropriate to the soul. Just as the body cannot grow without physical nourishment, so the soul will disintegrate and will not survive without suitable nourishment. Inevitably, if the soul cannot obtain suitable nourishment, it will not nurture itself properly, and so abominable and satanic behaviour will become manifest from it."

(Source: Paradise of Submission, p. 173)

The Role of Physical and Intellectual Sights

"In the same context, it can be said that the human beings possess two faculties: one enabling them, by means of the physical sun, to distinguish shapes and colours; and other enabling them, by means of the spiritual sun, to differentiate between the truth and falsehood, the true and false claimants. The faculty that perceives physical shapes and colours is called 'physical sight' (*basira-yi jismani*), and faculty that comprehends the praiseworthy and the blameworthy, truth and falsehood, good and evil, is called 'intellectual sight' (*basira-yi 'aqlani*).

The outward, material sun illuminates one's physical vision so that one may see things by means of it, and the world may unfold itself before one's vision. The sun of the spiritual realm (*aftab-i alam-i-ruhani*) illuminates one's spiritual vision, which

is called 'the soul's rational faculty' (*quwwat-i natiqa-yi nafsani*), through which can be differentiated good from evil, the truthful master (*muhiqq*) from the false pretender, and truth from falsehood. "

(Source: Paradise of Submission, pp. 173-174)

Understanding Union and Existence with Him

"As long as a person has not completely subordinated his self and his desires to the command and will of the sunlight of the spiritual world, and as long as both he and his worldly nature, that is, his passions, have not been annihilated, he will not be able to reach the purity of the light of love and gnosis (*nur-i marifat wa mahabbat*). That is what [spiritual] union is like: 'I have chosen the will of 'Ali over my desire'. Such a person never says, 'I have united myself with 'Ali and his unity in both personality and appearance.'

You see your own eye, you see the sun, and you know the power of your sight proceeds from the sun. So how can you say, 'I myself am the sun'? As long as you see yourself as a person endowed with a bodily shape and form, coming and going, talking, performing some action; as long as there is love within you, drawing its strength and sustenance from the light of gnosis cast by the divine sun (*aftab-i rabbani*), then in the same way that he behold with the physical eye cannot confess himself to be the sun, so he who beholds the sunlight of spiritual world cannot claim, 'I am the sun of the spiritual world.'

Indeed, you are non-existent in yourself and existent through Him. Likewise, the physical eye is blind in itself but only endowed with vision through His light. But the eye is itself not 'Him', but rather constantly in union with 'Him' — [it is] not itself 'Him. Without Him, the eye can neither see nor know."

(Source: Paradise of Submission, p. 175)

Understanding Light and Eternal Existence

In (Pir) Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about light and eternal existence as follows:

"And now, O brothers, Mawlan-na Shah Mustansir bi'l-lah, the Imam of the time says:

"Whoever treats himself as something (important) in this world, being sure of his own (important) existence, will become non-existent (non-entity); will be deprived of a share of existence. Man (by himself) is neither extant nor non-existent, neither light or darkness. If the Imam, who possesses association (with God, walayat), helps him, he becomes endowed with being and light. But if he does not recognize

(the Imam) from a (false) sense of security, and does not swear allegiance to the Imam of the time, he will become non-existent and dark."

(Pir Pandiyat-i Jawanmardi, p.62)

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." Homeage 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.

Download mp3:

[Angelic Salwat](#) (33 beads)

Bismillahir Rahmanir Rahim

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

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)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Ardent Prayer

May NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) grant peace, prosperity, happiness, barakat, higher spiritual enlightenment, spiritual & luminous tayid (help) and empowerment to you, your family, your Jamat and the worldwide Jamat! Ameen.

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,
Noorallah Juma
Thursday, July 11, 2019