

**The Ahlul-Bait are Spiritual Centers for True Believers
(PDF version of Idd-e-Ghadir 2019 Post)**



**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
August 15, 2019**

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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 commemoration of the great spiritually uplifting event of Idd-e-Ghadir, the first Imam Day of our first beloved Holy Imam, Amirul-Mu'mineen, NOOR Mowlana Murtaza Ali (a.s.), please accept our heartfelt felicitations!

On this happy day, 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 and Knowledge Section

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

:: The Ahlul-Bait are the Spiritual Centers for True Believers ::

Idd-e-Ghadir Mubarak

"Wa kazaalika ja-'alnaakum `Ummatanw-
Wasatal-li-takuunuu shuda-daaa-'a `alan-
naasi wa yakuunar-Rasuulu `alayhum
Shahiidaa."

"And thus have We made you a group¹³²
of middling¹³³ stand that ye may be
witnesses¹³⁴ over mankind and the
Prophet be a witness over you." (2:143)

(Source: Holy Qur'an, S.V. Mir Ahmed Ali)



Shukr Noor-e-Karim
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Footnote 132

"Vr. 2:143. **(132)** To understand this verse correctly one has to know the several meanings of the important words used in it. In this verse we will have to study in detail the meaning and implication of the important words in it.

(1) '**Ummat**', literally meaning a people or a community, need not always mean the same for the word *Ummat* has been used in the Holy Qur'an for a single individual—'*Inna Ibrahima kana ummatun qanitan lillahi*'.

(Source: S. V. Mir Ahmed Ali's translation of the Holy Qu'ran, p.162)

Footnote 133

(2) '**Wasat**', literally means middle, hence it is used for just and equitable, which means remaining exactly on the middle point without inclining to either direction. As the straight line between two points can always be only one, only one and not more can occupy the exact middle point. The word is undoubtedly used with great praise. It is also logically established that the one so greatly praised should essentially be void of, or free from every kind of pollution or imperfection. The opposite of equity is injustice. And the greatest injustice according to the Holy Qur'an is '*Shirk*', '*Innash Shirka lazulmun Azeem*' (31:13). Verily, associating (anything) with God is the greatest iniquity [i.e., intentional twisting of a given standard].

...In this regard Ali-ibne-Abi Taleb who, besides the Holy Prophet, had never in his life bowed before anyone else other than the One and the Only True God. In the correct meaning and the proper sense of the word *Wasat* none can be meant but Ali and beside him the other Imams who are divinely chosen ones and who are the heavenly commissioned guides. Besides, it is essential that the *Ummat-e Wasat* whom God Himself declares to keep them as such must be as free from pollution of every kind of evil as the Holy Prophet himself was. They must be '*Ma'soom*', i.e. sinless or infallible. They are none other than the Holy *Ahlul-Bait* who are the only purified ones by God Himself (33:33)

(Source: S. V. Mir Ahmed Ali's translation of the Holy Qu'ran, p.162)

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Footnote 134

(2) '**Shahid**', means witness used in the sense of '*Raqeeb*' or '*Mohaimin*' a close watcher or a careful observer. Witness in a true sense or in the completeness of the meaning of the word means one who can give evidence upon every aspect of the event, both the manifest and the hidden factors. The word '*Shaheed*' is used for God, the witness over everything—'*Innallahu ala Kulle Shaiyin-shaheed*—Verily God is a witness over everything—22:17. These witnesses over people must essentially be perfect. Can the Muslims, in general, play this role? It will be said 'No'. Only a very few who by nature must be pure and themselves perfect in all aspects of their lives. Such ones can be no other in Islam than the Holy '*Ahlul-Bait*' about whose personal purity God had declared in Vr. 33:33, '*Innama yuridullaha leyuzhiba ankumur rijsa Ahlal-Bait wa yutahhironkum Tathira*—' O' Ahlul-Bait—Verily God hath willed to keep away from you every pollution and to purify you a thorough purifying.

A similar announcement has been made by God in the Holy Qur'an vide 4:42 and 16:89 in which it is said a witness from each Ummat (i.e., from the people or the followers of each prophet) will be called to bear witness upon the truth and the conduct of the people, and the Holy Prophet Muhammad will be called to bear witness upon all witnesses. For further explanation to these verses see notes to the respective verses.

The Holy Imam Zainul Abideen is reported to have said:—'*Nahnu Shuhada Allah*'—We are the witnesses of God. The same is reported of Ameerul-Momineen Ali-Ibne-Abi Taleb.

Thus the '*Ummat-e-Wasat*' are only the Holy Imams—and their position among the Muslims—is that of the '*Ka'ba*' to the Muslims world, towards which Muslims necessarily turn. In the absence of the Holy Prophet, the Imams of his '*Ahlul-Bait*' are the spiritual centers to which every true believer in God has to resort to for correct guidance and the necessary inspiration of goodness and virtue. The closer anyone is attached to these spiritual magnets, the more he will be conditioned with their divine attributes and get qualified for the praise from God and to receive the honour of being associated with the real '*Ummat-e Wasat*' like Salman, who for his faithfulness and the closest attachment to the Holy Prophet, was bestowed with the unique honour of being called '*Minna Ahlul-Bait*', the honour and privilege which was given to none else outside the family of the Holy Prophet.

(Source: S. V. Mir Ahmed Ali's translation of the Holy Qu'ran, pp.162-164)

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Ethical Purification

The following excerpt is taken from the appendix titled 'A Philosophical Commentary' written by Christian Jambet (translated by Hafiz Karmali) in the book '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.

"We discover the heart of Ismaili morality in Nasir al-Din Tusi's view presented in *Tasawwur* 22 where its guiding principle is indeed that of refinement of behaviour and customs, of ethical purification (*tahdhib-i akhlaq*) as in classical ethics in the world of Islam [§265-299].¹⁹ We see, however, that this concept, inherited from peripatetic thought and Stoicism, underwent a number of modifications that ultimately changed its intention and meaning. Admittedly, the purification is first ordered, in typical Avicennian style, to the aims of the Intellect; it is the first step on the path of acquisition of perfections pertaining to the soul (*kamalat-i nafsani*); it is what prepares the soul to receive intelligible ideas.²⁰ But where the philosophers situate the finality of ethical purification in the contemplation of primary intellects, Tusi identifies another object desirable at the highest level: moral effort, with an inclination for happiness, in knowing the inner nature of the Imam, of a knowledge which leads to the knowledge itself of God; it is adherence to knowledge in the Imam of the appearance of the Word of God.²¹ Morality is a battlefield from which emerges victorious he who contemplated Divinity in the mirror of the spiritual figure of the Imam; and moral combat has no other justification than this vision."

(Source: Paradise of Submission, p. 205)

Footnotes

19. The influence of Miskawayh's *Treatise on Ethics* on Nasir al-Din Tusi is apparent in the *Akhlaq-i Nasiri*. But one cannot ignore also the similarity of some of these themes with those of the present treatise, such as the role of the Imam, or rather the theme of 'perfect ones', defined by a curious synthesis of Peripatetism and radical Shi'i eschatology. See M. Arkoun, *Traité d'éthique: Traduction, introduction, notes du Tadhīb al-akhlaq de Miskawayh* (Damascus, 2nd ed., 1988), pp.116, 161 and 184.

20. Ibn Sina, *Kitab al-Shifa, Kitab al-nafs*, ed. F. Rahman (London, 1959), p. 239 ff.; *Kitab al-Isharat wa al-tanbihat* (Tehran, 1360 Sh./1981), vol. 3, pp.381—387.

21. A major theme in the reformed Ismailism of Alamut; see Tusi, *Sayr wa Suluk: Contemplation*, pp. 40-42, *Kalam-i pir*, pp.81-84; Abu Ishaq, *Haft bab*, pp. 48 ff; Khayrkhwah-i Harati, *Fasl dar bayan-i shinakht-i imam*, p.7; Sayyid Suhrab Wali Badakhchani, *Si wa shish sahifa*, ed. H. Ujaqi (Tehran, 1961), p.30. See also the *ta'wil* of the letters of the *basmallah* by Abu Firas in his *Kitab al-idah*, ed. 'Arif Tamir (Beirut, 1965), p. 98 ff.

(Source: Paradise of Submission, p. 267)

Recognition of the Essence of the Holy Imam

The recognition of the essence of the Holy Imam leads to salvation as described in the following verse of Saloko Nano granth of Pir Sadardin (r.a.):

Satgur kahere *Dhat amāri jē samajē*
 Tē chālē sāchē sēr
 Tē ghar ponchē āpannē
 Tē kadēe na avē fēr rē 59

The True Guide says: Whoever understands our essence,
 Walks on the Right Path.
 He reaches our abode
 And never returns to rebirths. 59

Related Links

1. [How To Build Your Own Spiritual House?](#)
2. [Baitul Khyal Satado Resources for Imbibing Divine Attributes](#)

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)

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, August 15, 2019