

**The Fine Traits of the Holy Prophet Muhammad (s.a.s.)  
and Noor Mowlana Murtaza Ali (a.s.)**

**(PDF version of Candle Post No. 133)**



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## The Fine Traits of the Holy Prophet Muhammad (s.a.s.) and Noor Mowlana Murtaza Ali (a.s.)

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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 celebration of the birthday commemoration of our first Imam, Noor Mowlana Murtaza Ali (a.s.), we extend our heartfelt Yaum-e Ali Mubarak to the global jamat!

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.

Let us also pray for health and well being of our beloved Noor Mowlana Hazar Imam and all the members of the Noorani Family! Ameen.



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### E-Resources:

The [PDF version](#) of this candle post can be downloaded from the SalmanSpiritual.Com website.

## Part 1: The Fine Traits of Prophet Muhammad (s.a.s.)

Ibn Arabi (1165-1240) is still known as the 'the Great Sheikh' among the surviving Sufi orders. He is the author of over 350 works and the collections of his remarkable prayers are translated by Pablo Beneito and Stephen Hirtenstein and are published by Anqa Publishing in a book titled '[The Seven Days of the Heart](#)'. The book has prayers for the nights and days of the week.

Let us reflect on the fine traits of our Holy Prophet (s.a.s.) from the following supplication of Muhyiddin Ibn 'Arabi from the Sunday Morning Prayer on p.32 of the book:

Line No.	Text
161	"May the blessing of God be upon the one who is first in coming into existence and first in Existence; the one who opens up for every witnesser [access to] the two presences of witness and witnessed; the one which is the hidden secret and the manifest light, the true aim and purpose; the elected one who is distinguished with the most eminent station in the domain of creation, amongst those who are favoured and those who are far; the spirit most holy and sublime and the light most perfect and resplendent, who has realized the [condition of] perfect adoration in the presence of the Adored; whose spirit has received the overflowing from the presence of His Most Holy Spirit; whose heart is as a niche illumined by the rays of His [Divine] Light—for he is the greatest Envoy, the ennobled Prophet and the Friend brought close and made blessed."
175	"And may the blessing be upon his family and his companions, [who are] the depositories of his secrets, the places where his lights shine and his full moons arise; treasures of truths and guides for creatures; [bright] stars of guidance for all who would follow [the Way]. And may He give greetings of great peace to them all to the Day of Reckoning."
185	"And praise be to God, Lord of the universes."

### Footnotes (p.78)

**Lines 161-2** This, and all the following epithets, refer to the Prophet Muhammad. Ibn 'Arabi considers him to be both the first to be given existence in potential, the primordial Man, the first in rank in actual existence, the complete Perfection of Man. The first aspect is summarised by the hadith "I was a prophet while Adam was between water and clay", while the second corresponds to his saying "I will be the master of mankind on the Day of Resurrection, without boasting". See Fut. III:141.

**Lines 163-4** See the verse: "By the heaven of constellations, by the promised day, by the witness and the witnessed, slain were the Men of the Pit" (Q. 85:1-3).

**Lines 172-3** An allusion to the famous verse of Light: "The likeness of His Light is as niche wherein is a lamp (the lamp is in a glass, the glass is as it were a glittering star), kindled from a blessed Tree, an olive that is neither of the East nor of the West, whose oil would wellnigh shine, even no fire touched it; Light upon Light" (Q.24-35).

## **Part 2: The Fine Traits of Noor Mowlana Murtaza Ali (a.s.) (1)**

In order to learn about the traits of Noor Mowlana Murtaza Ali (a.s.), let us first read the following ayat of the Holy Qur'an and its explanation from S. V. Mir Ahmed Ali's translation, p. 811:

"And<sup>1134</sup> say those who disbelieve: "Thou are not an apostle (of God)," Say thou (O' Our apostle Muhammad!): "Sufficient is God a witness between me and you and he with whom is the knowledge of the \*Book." (Q. 13: 43)

\*Qur'an or the Open Book of the Universe or Lauhe Mahfooz

### **Footnote (p.811)**

**Vr. 43 (1134)** By 'the one who has the knowledge of the Book' means the one who is divinely endowed with the fullest of the inner as well as the outer meaning of the Word of God. People asked the Holy Prophet as to who the individual is. The Holy Prophet replied, 'My brother Ali-ibne-Abi-Taleb' (See Tafseer-e-Husainy, Tafsir-e-Tha'labi, Tarikul-Khulafa of Jalaludeen Suyooti).

Ali-ibne-Abi-Taleb said 'Ask me about the Holy Qur'an. for I know each and every verse of it was revealed—for whom it was received in particular and to whom it applies in general'. No doubt the Holy Prophet was fully justified in declaring 'I am the City of Knowledge and Ali is its Gate'. Whenever the Khalifs were confronted with any problem they used to refer it to Ali-ibne-Abi-Taleb.

## **Part 3: The Fine Traits of Noor Mowlana Murtaza Ali (a.s.) (2)**

In order to learn about the traits of Noor Mowlana Murtaza Ali (a.s.) from another perspective, let us the following ayat of the Holy Qur'an from S. V. Mir Ahmed Ali's translation, p. 1150:

"Said<sup>1699</sup> he with whom was some knowledge (of a part) of the Book: "I will bring it unto thee ere thy eye \*twinkleth," and when saw (Solomon) the throne settled besides him, he said: 'This is by the grace of my Lord that He may try me if I am grateful or am ungrateful; and he who is grateful, verily he is grateful for his own self, and whoever is ungrateful, then verily my Lord is Self-Sufficient, Bounteous.'" (Q. 27: 40)

\*When the one with the Knowledge of **a part of the book** could do this, imagine what the one (Ali) with knowledge of **the whole book** could do, about whom the Holy Prophet said: "I am the City of Knowledge and Ali is its Gate."

## Footnote (Pp.1156-1157)

**Vr. 40 (1699)** This verse is of special importance and special significance to guide an intelligent student of the Holy Qur'an, i.e., when the one possessing **something** of the knowledge of the Book—'The Word of God'—could bring Queen of Sheba with her throne from Sheba within the twinkling of the eye, what more wonderful and marvellous strength and power could the one possess who was endowed by God with the knowledge of the whole of the Book—'The Word of God'—i.e., the Holy Qur'an—See 13:43.

It is said that the jinn knew the 'Ism-e Azam', i.e., the Greatest Name of God, with which one can do and undo things impossible for others to achieve. And the one who offered to do this was **Asif-e-Barqiah**. Solomon had graciously taught him the secret Name of God.

It is recorded in 'Khulasatul-Manhaj' of Tha'labi who is one the renowned Sunni Commentators that Abdullah bin Salam asked the Holy Prophet as to who that was who present Queen of Sheba on her throne to Solomon. The Holy Prophet said 'it was none else but Ali-ibne-Abi-Taleb' and addressing Ali, the Holy Prophet said, 'O Ali thou hast been hidden with the apostles of God, preceding me, and with me thou art manifest.' (M.S., U.B.).

It is said the Holy Imam Ali-ibne-Abi Taleb, at the will of God, had appeared in many forms to fulfil some divine plans of helping deserving persons like Salman-e-Farsi, and it was for this reason the world titled Ali with the famous Epithets of '**Mazharul Ajaib**', i.e., the Manifestor of Wonders and the '**Muzhirul Ghariab**', i.e., the Exhibitor of Marvels.

These two titles have been exclusively owned by Ali and none else in Islam, and even today every one who knows divine powers God has endowed in Ali, invokes his ever-ready help. The name Ali is always associated with the epithet '**Mushkil Kusha**', i.e., the Remover of Difficulties.

His name is used by spiritualists for great spiritual achievements. To many, in the various parts of the world, Ali has in person appeared and helped. Ali's spiritual superiority as next only to the Holy Prophet is universally acknowledged by one and all in the Islamic World.

### Part 4: The Nade Ali Prayer

The Nade Ali is a Shia comprehensive prayer and is used at time of calamities. Its text and translation is as follows:

Text	Translation
Nade Ali, Nade Ali, Nade Ali Nade Aliyyan Mazhar al-ajajib Tajidahu auman lakafin-nawaib Kullu hammin wa ghammin sayanj-i Bi wilayatika, Ya Ali! Ya Ali! Ya Ali!	Call Ali, Call Ali, Call Ali! Cry aloud to Ali who is the epiphanic source of wonders You surely shall find him helping in your troubles All grief and anxiety will disappear By your power and authority O Ali! O Ali! O Ali

The essence of Nade Ali is captured in a sentence which is in third paragraph of the second part of our Holy Du'a. The sentence "[Yâ Ali Bi-Lutfiaka Adrikni](#)" (O Aly, help me with thy kindness) also expresses the call of help to the Light of Hazrat Ali (a.s.). This sentence is also part of the upstanding prayers of supplication. Thus, it is recited at least five times in congregational prayers every day, twice in the morning and three times in the evening. It is also recited in the upstanding, very early morning prayers on Mondays and Fridays. Thus, it is recited six times on Mondays and Fridays.

### **Part 5: Supplication for Help With Noore Ali, Mushkil Kusha Dhikr**

Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.), in direct lineal descent from the Holy Prophet Muhammad (s.a.s.) through Hazrat Mawlana Ali (a.s.) and Hazrat Bibi Fatima (a.s.), is the forty-ninth Imam of the Ismaili Muslims. The sacred Light of Allah, which manifested in Prophet Muhammad Mustafa (s.a.s.) and Mowlana Murtaza 'Ali (a.s.), is manifested in him. The Holy Imam guides his followers through his Noor.

In order for us to live a balanced life, we need relief from all kinds of difficulties. Innovative solutions can be found in the spiritual and luminous treasuries of Noor Mowlana Hazar Imam. Therefore, we have to seek solutions from Mowla's Light only.

Through the dhikr of 40 beads of Noore Ali Mushkil Kusha, Noore Ali, Hazar Imam, we are seeking to come close to Mowla's light. Let us perform the following dhikr with utmost humility and tenderness of the heart. Download [Noore Ali Mushkil Kusha sound track](#) in mp3 format (8 min 46 sec)

### **Part 6: The Key to Higher Enlightenment in the Ismaili Tariqah**

The Ismailia Association for Pakistan published a book titled 'Marifat naa Phool' in 1958. This Gujrati books consists of lectures delivered by Missionary Nassarbhai Abdallah Kassamali which were recorded by Alwaez Rai Shamshudin Bandali Haji. This book has been translated into English by Dr. Bahadurali Jamal Manji under the title 'Flowers of Divine Knowledge' (ISBN 0-8062-4357-0), published by Carlton Press Inc, New York in 1992. This book has great insights into the personal experiences of Missionary Nassarbhai Abdallah Kassamali with numerous quotations of Holy Ginans and teachings of our Holy Imams. I have picked up the following gems from Dr. Manji's book which link to Yaum-e Ali:

["It is only the Imam of the Age who possess the key for opening of the door to the heart and for which Hazrat Mowla Murtadha Ali \('Salawat'\) has mentioned the following:](#)

["I am the person who has the keys to the invisible which none else than I knows about." \(p.138\)](#)

In the subsequent paragraph, Missionary Nassarbhai Abdallah Kassamali has written the following as translated by Dr. Manji:

"With the benediction and mercy of the Imam, Ismailis have been fortunate to obtain the key which contains the power for understanding and realization of the mystery of the Universe. The precious gift (Ism-i Azam) received from the Imam for meditative prayers is the secret to salvation. For this reason, it is essential to bring the mind under control and remember the holy Imam either through the name 'bol' or the diagram. Or one should train to keep the 'bol' or image firm in one's mind. For that training, one should have complete trust and confidence, and with the calm mind and inexhaustible patience, and with sacred love for the Imam in the heart, one should attach himself in the affection of the Imam. This is to enter in the heart. Like waves of the ocean which rise and are also contained back into the ocean and become one with the ocean, the heart should similarly be annihilated with the Imam within oneself."

### Part 7: What is the Mystery of the Spiritual Heart?

Missionary Nassarbhai Abdallah Kassamali has written the following answer as translated by Dr. Manji on p.138:

"Our (spiritual) heart is full of strange naturally contrived construction, and there exists in it limitless mysteries. Our reverend Pir Hassan Kabirdin has mentioned the following in Holy Ginan:

Text	Translation
<p>Ghatmahe ridhee sidhee hoy,            Ghatmahe anahad chala;            Ghatmahe baag lagaayaa baabu,            Ghatmahe si(n)chanhaaraa;            Ghatmahe navkhand pruthavi,            Ghatmahe hay Kevlaasaa;            Ghatmahe saat samudraka vaasaa,            Guru beena jaay pyaasaa.</p>	<p>A human being is a complete replica of the world, for within a human being there are achievements and wealth, there is all the music and dances prevailing on this earth,            within us we have beautiful parks and gardens so is the gardener,            within us exists the total area of nine continents as well as the highest peak of Himalayas known as Keylas;            And it contains all the seven oceans of this earth.            Even after having so much treasure within oneself, everything goes in vain without the knowledge and recognition of the Imam of the time (the true Guide).</p>

Through meditation, one can expand the spiritual heart. In the above verse of ginan, Pir Hasan Kabirdin has given us examples of the lateral expansion of the spiritual heart. Generally, we use the expression 'big hearted' for people who are generous with their wealth. However, in the above verse, Pir Hasan Kabirdin has given us the real meaning of becoming big hearted!



## Part 8: The Status of Hazar Imam through Gaid Jawhar's Vision

Missionary Nassarbai Abdallah Kassamali has presented an incident from the time of Imam Muizz (a.s.). The whole story is given on pages 171-175 in Dr. Manji's book. Here I have only presented content from pages 171-172:

"It would be befitting to study an incident in the life of Gaid Jawhar who was a devotee (and commander of the Ismaili army during the Imamate of Hazrat Imam Muizz), in order that we may appreciate and recognize the grand, unique, great and important status of our beloved Hazar Imam (Imam of the Time).

At that time, Hazrat Imam Shah Muizz was on the throne of Imamate. For the purpose of the vision of the Imam, Dai Attar and Gaid Jawhar set out on a journey. Gaid Jawhar used to consider himself extremely fortunate for the great blessings of the vision of the Imam. He used to think deeply about it and tell himself that "Oh! Jawhar, you are now excessively fortunate. I was under the impression that how lucky were the people during the period of Holy Prophet Muhammed (S.A.W.S.) and Hazrat Amirul Momenin Mowla Ali (prostration and glorification be on His mention). That these people were able to recognize and appreciate and see the Light of God incarnate in a human form. But the Light of God forever appears in full beauty in the costume of flesh and blood on this universe to give true guidance as circumstances change till the day of Judgment. And this 'Ocean of Mercy', this 'Light of Guidance', that is to say that if the existence of the Holy Imams were not to be there on earth then the body of believers would say that there are no Imams on earth during our time on earth." As such God would never have kept a calumny (i.e., false statement) for Himself.

The king of kings of true believers is the Imam who is the Light of God and who has been physically present on earth, is present now and shall continue to be present even after the Day of Judgment. For Imamate is eternal. But those who are able to recognize this 'Light' are fortunate. O! Jawhar, now you have become fortunate to recognize the Light of God, as such offer thanks to the Holy God. I congratulate you million times, for you will have the blessings to see the 'Pearl' with your physical eyes and you will be able to have the vision of the One who is 'Light'.

In the above manner, Jawhar was conversing with himself and with these thoughts he fell asleep. Thereafter he had a dream in which he saw a luminous personality beside him. That shining blissful face placed his hand on Jawhar's head. This happy and blissful face told Jawhar: "O! Jawhar, God will fulfill all your ambitions." Saying this, he lifted and raised Jawhar and they both started flying toward the sky. Within a fraction of a second, they reached a luminous and divine spot which provided immeasurable happiness and bliss. Then they reached a holy place full of shining Light where they saw countless holy personalities. When they advanced to the seventh storey layer (layer of heaven) one after the other, each one better than the preceding one, they

arrived at an extraordinary limitless and vast room where there was a luster which was indescribably and excessively entertaining, charming, beautiful and attractive. In the same room, there were numerous glowing individuals who were standing reverentially. Higher up in that room there was a throne of 'Light' on which Hazrat Imam Shah Muizz was sitting gloriously in the form of 'Light'.

Upon the sight of the above sublime vision of the Imam, Jawhar become absorbed and flabbergasted. Feelings of adoration and worship for the Imam were created in his heart in excess, and he was attracted more towards the spiritual love for the Imam all the more. The Holy personality then brought Jawhar closer to the Holy Presence of the Imam. Thereafter, the Imam placed His Holy Hand on Jawhar's head and blessed him. No sooner was he about to prostrate before the Imam than suddenly his eyes opened."

### **Part 9: The Initiation of Gaid Jawhar**

The Initiation of Gaid Jawhar is described on page 173-174 of Dr. Manji's book:

The next day, the Dai brought Jawhar in the Holy Huzurpaur Noor of the Imam. Jawhar stood humbly in the Holy Presence of the Imam. The luminous form of the Imam that Jawhar had seen in his dream was present right before his eyes in the human shape.

The Imam ordered: "Jawhar, what is your wish?" While prostrating before the Imam, Jawhar humbly said the following respectfully: "Oh my Lord, I have been fortunate with the blessings of Thy vision. I desire to remain in thy Holy presence and serve Thee." The Imam then gave the Holy Firman to Dai, "Enroll Jawhar for his maintenance!" The Dai prostrated before the Imam and took Jawhar to their dwelling place and decided to arrange Jawhar's admission to Dar-al-Hikma.

On the following day, the Dai accompanied Jawhar to the school of True Knowledge and Jawhar was admitted to Grade 1 of this school. The teacher addressed Jawhar saying, "Jawhar, whatever I intend to tell you, please listen very attentively. This school is not like most schools in which students 'mug up' whatever they study. But the teaching of this school is based on the essence of all great scriptures of the world which have the treasure of spiritual knowledge. And in this school the training for the entrance to the invisible creation of Holy God is imparted. As such, such a school is only for the true devotees of the Imam. It is called the garden of love in which divine fragrance manifest. Therefore build courage in your heart and whatever lesson I teach practice it with an absolutely attentive mind." Jawhar agreed and said he was prepared to do (perform) whatever the teacher instructed.

As per Holy guidance of the Imam, Jawhar was given "ZEKR" (Bol, word for recital within oneself) in the beginning. He practised the word for hours in a day for a week. In this practice of meditation, the tendency of his mind got completely engrossed and, as such, it appeared to him as if the image of this

universe was being destroyed. After a week, he was blessed with another 'bol' (word) which also he practised for hours every day. The more he practised meditation with complete absorption in his heart, he could hear the sound of the 'word' there. The reason for this is that due to the remembrance of the 'word' the name of God had extensively pervaded in all his veins and arteries. Two weeks thereafter the teacher took his test in which the teacher was happy and satisfied. Consequently, the teacher took Jawhar in the Holy Presence of the Imam and had him have the holy blessings of the Imam physically. The Imam ordered, "Still continue on the 'word' for another two weeks so that the elements of basest quality of 'maya' (hot temper) and the qualities of egoism, greed, covetousness, and hoarding still in existence get destroyed completely.

The teacher and Jawhar after bowing down to the Imam returned to the spiritual school and Jawhar continued his practice of meditation as per the kind instructions of the Imam."

#### Part 10: The Teacher's Advice to Gaid Jawhar

These excerpts are from pages 174-175 of Dr. Manji's book:

At one time after the practice of meditation, he (Jawhar) fell asleep and saw a dream which was not like an ordinary dream. It was an extraordinary dream in which he saw in the sky like the full moon night, so many satellites which had completely blossomed, developed and were decorated, shining and glowing. Not only that but their rays were attracting Jawhar's heart. This provided Jawhar with an indescribable experience of happiness and pleasure. Owing to his experience, Jawhar got up and began to contemplate over such a pleasurable thought of the above experience. He was grieved over the disappearance of the scene which was charming, beautiful, entertaining and attractive. Upon the sight of tears pouring down from his eyes, the teacher asked Jawhar the reason for them. Jawhar then described the truth about the dream.

The teacher mentioned the following: "Jawhar I am going to give you important advice which you must keep in your mind, Jawhar. Whatever experience you get during meditative prayers, never grieve not be happy with it, but continue your concentration on meditation. Always be careful to see that the 'word' does not get separated from the mind. The divinity of God has endless creations. With the passage of time you will experience additional happiness and pleasure. Never have any kind of attraction for achievement other than the meditation of the word. **The remembrance is the real essence**, and its covering is the creation of scenes which so often become invisible. But when you follow the remembrance of the word with an attentive mind, then you will be able to advance further spiritually.

Jawhar listened to the above teaching and preaching carefully and made efforts to put them into practice."

## Part 11: Conclusion

The following excerpts written by Missionary Nassarbhai Abdallah Kassamali appear on page 170 in the translation of Dr. Manji's book capture the essence of Yaum-e Ali and our present belief in our present and living Imam, Noor Mowlana Shah Karim Al-Hussaini (a.s.), the Ali of our time:

There are no bundles of knowledge. We shall never be able to set our hands on invisible matter as it is not seen. All kinds of tastes and pleasures are existent in the Imam. The pleasure of a beloved, the pleasure of mother, father, and children. The taste and pleasure of the husband—all of these happiness, pleasures and tastes are contained in the same Imam. The Imam is full of excellent fragrance of the best. The Imam is the most beauty of the beautiful. He is the Emperor of the kings. He is the true friend.

As such we should keep the remembrance of the Imam in our heart and constantly remember Him and be connected with Him and seek only His help and assistance for which there is no need of money either.

Whether we are outside in the open for recreation or walking, when we are sitting down or sleeping, our spiritual father is always and at all time with us, invisibly. One should always assuredly remember this, and one should accommodate Him in our vision. In this manner, by being conscious of the presence of the Imam, extraordinary and unprecedented strength will manifest in the heart. It is the Imam who is the spirit of the Universe.

I think we have to explore the full potential of meditation (bandagi). This means that we have to perform luminous prayers with a luminous word at a luminous time so that the Light (Noor) of Noor Mowlana Hazar Imam dawns into our spiritual heart! This will enable us to perform outstanding services for Noor Mowlana Hazar Imam, the global Jamat and humanity at large!

## Part 12: Links to Some Yaum-e Ali Cards

1. [Candle Post #75 : Imamim Mubin :: Manifesting Imam](#)
2. [:: Candle Post #92 : The Meaning and Status of Amirul-Momineen](#)
3. [Candle Post #118 : Spiritual Dimensions of the Alid Tradition](#)
4. Download [Eighteen Bandagi Gems](#)

## Ardent Supplications:

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam, create Sunshine in our hearts, light in our foreheads, and bless us all with the inner vision of the Truth!

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam, grant the global Jamat luminous (noorani) and spiritual (ruhani) tayid (help) to advance materially, spiritually and intellectually. Ameen.

**Haizinda — Qayampaya**  
**(Our Present Imam is Living and His NOOR is Eternal)**

Rakh Mowla je Noor te Yaqeen (Certainly, we trust in Mowla's Light only),  
Noorallah Juma ([noor-allah@salmanspiritual.com](mailto:noor-allah@salmanspiritual.com))  
[SalmanSpiritual.com](http://SalmanSpiritual.com)  
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