

How to Enhance and Protect the Light Within Yourself
Diamond Jubilee Spark :: Knowledge & Prayers for Advancement
(PDF version of Enlightenment Post No. 18)



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Bismillahir Rahmanir Rahim

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

Ya Ali Madad! The Diamond Jubilee of Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) is about three and a quarter months away. To keep up with the momentum, here is another enlightenment post to increase our knowledge and enhance our yearning through Dhikr and Angelic Salwat. This enlightenment post has a dhikr track titled, 'Noore Karim, Daaras-Salaam'.



Knowledge Section:

Let us explore how our sins can be forgiven by Allah by analyzing the following ayats of the Holy Qu'ran:

1. Why should we follow the Holy Prophet?

Transliteration

Qul 'in-kuntum tuhibbuu-nallaaha
fattabi-'uunii yuh-bib-kumuallaahu wa
yagfir lakum zunuubakum: wallaahu
Gafuurur-Rahiim. (3:31)

English Translation

Say³⁵¹ (O' Our Apostle Muhammad!) "If
ye do love God, then follow me, God
will love you and forgive you your sins;
Verily, God is Forgiving, Merciful. (3:31)

Here is the footnote (pp.270-272) for the above ayat from S. V. Mir Ahmed Ali's translation of the Holy Qu'ran:

Vr. 31 **(351)** Love of God has to be proved by faithfully following the Holy Prophet. Only when we follow the Holy Prophet, God will love us and forgive our sins. No amount of any claim to love of God in any individual, without the individual's faithful following of the Holy Prophet in his practical life, can get the individual any return from God.

...The fear of God that Islam demands of man, is that which is based upon love or reverence for Him. The verse says '**O ye who believe, fear God as He deserves to be feared**' meaning the fear akin to the care that makes an individual cautious to refrain from thinking or acting in any way which may, in the least, hurt the feelings of the one whom the individual loves intensely and hold him in high reverence and regard.

The love of the Holy Prophet means the love of God and living a godly life following the footsteps of the Holy Prophet and the Ahlul-Bait in the day to day life, and the enmity of the Holy Prophet means living against the Word of God and the Holy Qur'an, and following the footsteps of the enemies of the Holy Prophet and the

Ahlul-Bait. Thus,

1. A true lover of God and the Holy Prophet will naturally be God-minded and be devoted to the Holy Prophet and the Ahlul-Bait, ever mindful of the life after death.
2. True Love will be constantly impelling the individual to be always trying to do something to please God and the holy ones, and refrain from every evil that might, even in the least, displease them.
3. A sincere lover of God and the Holy Prophet will naturally be always attached to the Holy Prophet and the Ahlul-Bait and remain away from the ungodly ones, be they his own kith and kin.

The best and most practical examples of godliness on the part of human being can be seen in the life of the Holy Prophet and the lives of Ahlul-Bait.

Thus the fear of God must emanate from the love and intense regard for God's pleasure. The fear must be the fear of care against displeasing God, in view of His infinite grace and innumerable bounties.

In short what is demanded of a true, or a sincere Muslim, is to follow the footsteps of the Holy Prophet and the Ahlul-Bait, both in thought as well as action, as faithfully and as closely as possible. If one does this, in the true sense of doing it, the development of one's personality in its spiritual identity or association with the Holy Prophet, will consequently be the natural result. The passage asserts that to follow the footsteps of the Holy Prophet, will result in one's love of God and the cause of God's loving the individual.

Ali says that the Holy Prophet's life and action, from his birth to his departure from this world, was motivated by the Divine revelation and I [i.e., Ali] did not follow but him (i.e., the Holy Prophet). Thus, Ali had the distinction of loving God and His Holy Prophet, and being loved by God and the Holy Prophet.

My Insights: The first of the seven pillars of Ismaili faith is *Walayah* 'Guardianship' which denotes love and devotion to God, the Prophets and the Fatimid Imams. Our 48th Holy Imam, Noor Mowlana Sultan Muhammad Shah (a.s.), has taught us that "Nothing is more glorious than keeping love and affection for your Hazar Imam" (Moshi, Feb. 15, 1937) and our present and living Imam, Noor Mowlana Shah Karim Al-Hussaini (a.s.), has told us to "... remember that Imam loves you more, much more than you can ever love him, and you must be strong in this knowledge." (Karachi, Dec. 26, 1964).

What is the status of the Descendants of the Holy Prophet? Noor Mowlana Murtaza Ali (a.s.) has answered this question in the following excerpt from Sermon 108 (p.256) (Source: Peak of Eloquence—Nahjul Balagha, Sixth U. S. edition, 1996. Tahrike Tarsile Qur'an, Elmhurst, NY):

We are the tree of prophethood, staying place of (Divine) Message, descending place of angels, mines of knowledge and the sources of wisdom. Our supporter and lover awaits mercy while our enemy and he who hates us awaits wrath.

2. Why should we ask for forgiveness?

Transliteration

Qul 'a-'unabbi-'ukum-bikhayrim-min-
zaalikum? Lil-laziinat-taqaw 'inda
Rabbihim Jannaatun-tajrii min-tahtihal-
'anhaaru khaalidiina fiihaa wa
'azwaajum - mutah-haratumw-wa
rizwaanum-minallaah. Wal-laahu
Basiirum-bil-'ibaad,— (3:15)

'Allaziina yaquuluuna Rabbanaaa
'innanaaa 'aamannaa fagfir lanaa
zunuubanaa waqinaa 'azaaban-Naar;—
(3:16)

'As-Saabiriina was-Saadiqiina wal-
Qaanitiina wal-Munfiqiina wal-
Mustagfiriina bil-'as-haar. (3:17)

English Translation

Say³³³ (*O' Our Apostle Muhammad*)
"Shall I tell you of what is better than
these? For those who take shelter in
God are gardens with their Lord,
beneath which flow rivers, to abide in
them and mates pure, and God's
pleasure; and verily God is well aware
of the servants.(3:15)

Those³³⁴ who pray saying "O' Our Lord!
Indeed we believe, so forgive us our
sins and save us from the torment of
the (*Hell*) fire". (3:16)

The³³⁵ patient, and the truthful, and the
devout (*ones*) and those who spend (*in
the way of God*) and those who seek
forgiveness before dawn. (3:17)

Here is the footnote (p.258) for the above ayats from S. V. Mir Ahmed Ali's translation of the Holy Qu'ran:

Vr. 15 **(333)** The life after death is only a continuum of the present life, heading towards the state of realisation and spiritual perfection which, is in store for every human soul but only for those sincerely desirous and have duly endeavoured for it. The march of life in the spiritual realm after death is only of upward trend, without any liability of going down if one does not go up, a stationary condition is also possible. To qualify for the bliss in the life after death, the essential condition is maintaining the soul in its original purity away from love of desires for things and enjoyments forbidden by the Lord. This state of being self-guarded is called piety and it qualifies the individual for **bliss in degrees** corresponding to the intensity of piety practised in this life.

The practice of piety in this life is nothing but training the soul for the upward march heading towards perfection in the life hereafter.

The blissful life in the gardens, with rivers and streams, in company of mates, pure and fair, promised in this verse is only the minimum recompense for the piety and righteousness practised in the present life, but God's pleasure, mentioned in this verse, shall be the ultimate goal for the final destination of the upward journey of the human soul which is only a continued course of the spiritual perfection.

Vr. 16 **(334)** The prayer is nothing but a preparation for the life hereafter. No radical change is possible in the spirituality of the individual, unless one endeavours hard for it and feels remorse for his failure in maintaining the original attachment to those who have earned God's pleasure and thus become one of the

beloved or the blessed ones of God.

Vr. 17 **(335)** The verse gives qualities that entitle one to the grace of God, and gives the clue to the special potency and effectiveness of prayer in the early hours before the dawn.

3. Why should we pray for the perfection of light within ourselves?

Transliteration

Yaaa-'ayyuhallaziina 'a amanuu
tuubuuu 'ilallaahi Tawbatan-Nasuuhaa:
'asaa Rabbukum 'any-yukaffira 'ankum
sayyi-'aatikum wa yud-khila-kum
Jannaatin-tajrii min tahtihal-'anhaaru
Yawma laa yukhzillaahun-Nabiyya wal-
laziina 'aamanuu ma-'ah. Nuuruhum
yas-'aa bayna 'aydihim wa bi-
'aymaanihim yaquuluuna "Rabbanaa
'atmim lanaa Nuuranaa wag-fir-lanaa:
'innaka 'alaa kulli shay-'in-Qadiir."
(66:8)

English Translation

O²⁶²⁴ ye who believe! Turn ye (*in repentance*) unto God with a turn of sincere penitence; happily your Lord will wipe out from you your sins and admit you into gardens beneath which flow rivers, on the day, God will not abase the Prophet and those who believe with him; their light will run before them on their right hand; they shall (*prayerfully*) say: "O' Our Lord! Perfect for us our light, and grant us forgiveness! Verily Thou (*O' Our Lord!*) over all things, art the All-Powerful (*One*)."
(66:8)

Here is the footnote (pp.1707-1708) for the above ayat from S. V. Mir Ahmed Ali's translation of the Holy Qu'ran:

Vr. 8 **(2624)** Here again the address is to all disbelievers to repent and turn to their Lord. In turning to God there is His grace and mercy. And the repeated admonitions of the believers to repent and amend their thoughts and deeds indicate God's voluntary offer of His grace and mercy to those who only turn to Him seeking it. There is encouragement of the promise to wipe out the past sins and admission to the heavens. In spite of the repeated and constant invitation to heaven, mankind is persistent in its quick march to hell. It was asked of the Holy Imam Jafar ibne Muhammad As-Sadiq as to *what is sincere repentance*—He said; "The one who repents should never even think of any sin and his internal should be in accordance with his external and even better." Once it was asked of the Holy Prophet about sincere repentance. He said: "The repentant shall never return to sinning as the milk drawn from the breast never returns to it." Once the first Holy Imam Ali ibne Abi Taleb heard a man saying: "O' God! I repent and seek Thy forgiveness for my sins," and Ali said: "O' man! make no hasty declarations if thy repentance is a false manifestation of it. Repentance must be accompanied with six factors:

1. Being ashamed of the past sins.
2. Overtaking the discharge of duties neglected.
3. Discharge the trust one was charged with it and render the things to those whom they are due to.

4. Pardon those who had offended him or forego the dues to him from those who cannot afford to repay.
5. Determination never again to sin must be firm and resolute.
6. Subdue the self and dissolve it with the adoration and service to God as it [i.e., the self] had been fattened in the enjoyment of the world transgressing the prescribed limits."

A sincere repentance naturally earns the grace and mercy of the Lord, in getting all the past sins wiped out as if the individual had not committed any sin at all. Sincere repentance affects the Divine grace, as promised in this verse.

By 'Those who believe with him, (i.e., the Holy Prophet)' can be meant only such ones who in their internal and external purity, would be flawless and perfect as was the Holy Prophet himself and they could naturally be no other than those purified by God Himself as introduced to us in [ayat] 33:33, i.e., the Holy Ahlul-Bait. The quality of being with him, does not and cannot naturally mean the physical vicinity or association but the absolute unity in spirit and body, i.e., those of the same spirit, and the same flesh and blood of the Holy Prophet. The Holy Prophet had said of Ali: "I and Ali are of the one and the same Light"—"Fatema is a part and parcel of mine, whosoever annoyed her, annoyed me and whosoever annoyed me, annoyed God and whosoever annoyed God is an infidel." The issues of Ali and Fatema, the Holy Prophet had said to be 'his own issues and they were also known and called to be so'. About Husain the Holy Prophet had said: "Husain is of me and I am of Husain". There are many other similar declarations of the Holy Prophet about his identity with Ali and Fatema and their issues. All the Holy Imams, in the seed of Husain, are called the sons of the Holy Prophet. Hence 'Those who believe with him', refer to those Holy ones.

The mention 'Their light shall run before them' clearly indicates that those in faith who were with the Holy Prophet, are the beings of Divine Light which, not only lights the individuals but is so strong enough to shoot out of them to light their ways into heaven. Who else could these Divine Lights be, other than those purified by God Himself, viz. the Holy Ahlul-Bait? (33:33)

It is said that the Light of the Divine souls of the Holy Prophet and the Holy Imams, would be running before the sincere devotees guiding them to their blissful abode in heaven.

4. Are there layers of light and darkness?

Transliteration

'Aw kuzulumaatin fii bahril-luijivyiny-yagshaahu mawjum-min-fawqihii mawjum-min-fawqihii sahaab: zulumaatum-ba'zuhaa fawqa ba'z: 'izaa 'akhraya yadahuu lam yakad yaraa-haa! Wa mallam yaj-'alil-laahu nuuran-famaa lahuu min-nuur! (24:40)

English Translation

Or¹⁶⁰⁰ (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with wave topped by wave, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! For any to whom God giveth not light, there is no light! (24:40)

Here is the footnote (p.1095) for the above ayat from S. V. Mir Ahmed Ali's translation of the Holy Qur'an:

Vr. 40 (1600) In verse 35, the likeness of the Divine Light is given to be light shining over light towards which the believers are guided and in this verse is the diametrical contrast of a similar darkness in which the disbelievers are lost. Darkness by itself has no individual existence except it is a state of the denial of the Light which is of God. The darkness of disbelief has been given a graphic description in this verse. The darkness over darkness is the persistent disbelief of the infidels, the depth of the ocean is a dark chamber of a disbeliever's heart, the wave over wave is the cover over the cover of disbelief and adamant state of mind on the part of the disbeliever, and the overall covering of the dark cloud is the seal of infidelity impressed upon the disbeliever's heart owing to its rebellious adamant state in spite of the clear signs of miracles and the unbreakable arguments of the Word of God, the Holy Qur'an. It was asked of the Holy Prophet as to how the believers, i.e., the faithful followers would pass through the '*Sirat*', i.e., the Path of accounting of the faith and deeds. The Holy Prophet replied, "My followers would pass guided by the Light of Ali, Ali by my Light and I by the Light of God and whosoever does not attach himself to us, shall not have any light to benefit him." Saying this the Holy Prophet recited the last words of this verse 'He shall not have of the Light.'

5. How to enhance and protect the light within ourselves?

Transliteration

'Allahu Waliy-yullaziina 'aamanuu yukhrijuhum-minaz-zulumaati 'ilam-nuur. Wallaziina kafaruuu 'aw-liyaaa-'uhumut-taaguutu yukhrijuuna-hum-minan-Nuuri 'ilaz-zulumaat. 'Ulaaa-'ika 'As-haabun-Naari hum fihass khaaliduun (2:257)

English Translation

God^{291a} is the Guardian [Protector] of those who believe; He taketh them out of darkness into light; and those who disbelieve, the rebels are their guardians they take them out of light into darkness; They are the companions of the (*Hell*) fire, therein shall they abide. (2:257)

Here is the footnote (p.230) for the above ayat from S. V. Mir Ahmed Ali's translation of the Holy Qu'ran:

Vr. 257 (**291a**) '*Noor*' i.e., light means light of the faith or the correct knowledge or the conviction about God. (See 24:35)

'*Zulumaat*' i.e., Darkness means darkness of disbelief in God or the ignorance or the uncertainty about God.

What are the qualities of an unfaithful believer? Noor Mowlana Murtaza Ali (a.s.) has answered this in the following excerpts from Sermon 86 (p.217) (Source: Peak of Eloquence—Nahjul Balagha, Sixth U. S. edition, 1996. Tahrike Tarsile Qur'an, Elmhurst, NY):

While the other (kind of) man is he who calls himself learned but he is not so. He has gleaned ignorance from the ignorant and misguidance from the misguided. He has set for the people a trap (made) of the ropes of deceit and untrue speech. He takes the Qur'an according to his own views and right after his passions.

He makes people feel safe from big sins and takes light the serious crimes. He says that he is waiting for (clarification of) doubts but he remains plunged therein, and that he keeps aloof from innovations but actually he is immersed in them. His shape is that of a man, but his heart is that of a beast. He does not know the door of guidance to follow nor the door of misguidance to keep aloof therefrom. These are living dead bodies.

What are the qualities of a faithful believer? Noor Mowlana Murtaza Ali (a.s.) has answered this in the following excerpts from Sermon 86 (pp.216-217) (Source: Peak of Eloquence—Nahjul Balagha, Sixth U. S. edition, 1996. Tahrike Tarsile Qur'an, Elmhurst, NY):

O' creatures of Allah! the most beloved of Allah is he whom Allah has given power (to act) against his passions, so that his inner side is (submerged in) grief and the outer side is covered with fear. The lamp of guidance is burning in his heart.

He has seen his way and is walking on it. He knows his pillar (of guidance) and has crossed over his deep water. He has caught hold of the most reliable supports and the strongest ropes. He is on that level of conviction which is like the brightness of the sun. He has set himself for Allah, the Glorified, for performance of the most sublime acts of facing all that befalls him and taking every step needed for it. He is the lamp in darkness.

He is the dispeller of all blindness, key to the obscure, remover of complexities, and a guide in vast deserts. When he speaks he makes you understand whereas when he remains silent then it is safe to do so. He did everything only for Allah and so Allah also made him His own. Consequently, he is like the mines of His faith and as a stump in His earth. He has enjoined upon himself (to follow) justice.

My Insights: In life, we encounter two kinds of leaders and people. There are those who take us from darkness into light, and there are those who take us from light to darkness. These two groups can be described as true Imams and faithful believers on one hand, and unfaithful believers or nonbelievers on the other. The best way to protect the light within one self is to advance from a state of occasional remembrance to continual remembrance and graduate to a state of continuous remembrance. The remembrance can be the forms of prayers; dhikr; bandagi (meditation); recitation of holy ginans, qasidas, and geets; visual remembrance through pictures; remembrance prompted by a watch, a calendar or a tasbi; and so on. Remembrance leads to attachment to the Light of Noor Mowlana Hazar Imam. Eventually, all these will lead to a bright light of guidance within one's heart. Once we achieve this, then we become faithful believers as described by Noor Mowlana Murtaza Ali (a.s.) in the above paragraphs.

May Noor Mowlana Hazar Imam fill our spiritual hearts with his NOOR and nothing else! Ameen.

Dhikr Section: New Luminous Dhikr: Noore Karim, Daaras-Salaam

In the firman made on December 13, 1964 in Karachi, Noor Mowlana Hazar Imam said that 'his Noor has indicated to you where and in which direction you must turn, so as to obtain spiritual and material satisfaction'. I have taken this firman to my heart and am now doing dhikrs which call on the Noor directly because in my heart, Noor Mowlana Shah Karim Al-Hussaini (a.s.) is the pillar of Light and is represented by the words 'Noore Karim' in the dhikrs. I firmly hold on to this luminous pillar in my dhikr of Noore Karim, Daaras-Salaam. Let us perform the luminous dhikr of Noore Karim, Daaras-Salaam with utmost humility and tenderness of the heart (length 2 min 59 sec; 4.1 MB). The lyrics for the 40 beads are given below:

Bismillahir Rahmanir Rahim

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

Download [Noore Karim Daaras-Salaam sound track](#) in mp3 format

Noore Karim, Daaras-Salaam (10 times)

(With the wasila of Noore Karim, I yearn for the Abode of Peace)

Noore Karim, Daaras-Salaam (10 times)

(With the wasila of Noore Karim, I yearn for the Abode of Peace)

Noore Karim, Daaras-Salaam (10 times)

(With the wasila of Noore Karim, I yearn for the Abode of Peace)

Noore Karim, Daaras-Salaam (10 times)

(With the wasila of Noore Karim, I yearn for the Abode of Peace)

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Reaffirmation of Baiyat:

Let us also reaffirm our baiyat to our Holy Imam, NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam by reciting the Shahada from the second part of our Holy Dua:

"La ilaha illallah, Muhammadur-Rasoolullah, 'Aliyyun Amirul-Mu'mineen 'Aliyullah, Mowlana Shah Karim ul Hussaini, Al-Imamul Hazarul Maujood."

"There is no deity except Allah, Muhammad is the Messenger of Allah, 'Ali - the master of believers - is from Allah. Our Lord Shah Karim Al-Hussaini is our present and living Imam"

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 \(4\)](#)

[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)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

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.

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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Friday, March 31, 2017