

Rumi says 'Only Godfearingness, Religion and Piety Are of Any Use!'

Diamond Jubilee Spark :: Knowledge & Prayers for Advancement

(PDF version of Enlightenment Post No. 27)



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

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Bismillahir Rahmanir Rahim

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

Ya Ali Madad! The launch of Diamond Jubilee year of Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) is only 17 days 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 Ali, Noore Karim'.



Festival Greeting

Ya Ali Madad and Idd Mubarak. On the occasion of Eid ul-Fitr, please accept our heartfelt felicitations. May Allah grant material, spiritual and intellectual happiness to Muslims all over the world, and to all those who have submitted their wills to He Who is Above All Else. Ameen.



Here is an explanation of the above ayat from Sermon 189 of Nahjul Balagha (Peak of Eloquence) by Imam Ali ibn Abu Talib Ali (a.s.):

"They are safe from chastisement, away from punishment, and kept aloof from fire. Their abode will be peaceful and they will be pleased with their longing and their place of stay. These are the people whose acts in this world were chaste, their eyes were tearful, their nights in this world were like days because of fearing and seeking forgiveness, and their days were like nights because of feeling of loneliness and separation. Therefore, Allah made Paradise the place of their (eventual) return and a reward in recompense.... *They were most eligible and suitable for it;...* (Qur'an, 48:26) in the eternal domain and everlasting favours." (p.381)

In my opinion, this is the description of Daras Salaam, the Abode of Peace. We ask for it nine times when we recite the following ayat in the Dua-e Qunut portion of the Eid Namaz:

'Rabbanâ âtinâ hasnatan wafil âakhirati hasanatan waqinâ 'adhâban-Nâr'

(Our Lord give us good in this world, and good in the Hereafter, and protect us from the torment of the Fire!) (Holy Qur'an 2:201)

Knowledge Section:

The objective of this enlightenment post is describe the mystical dimensions of Islam and relate these to the teachings Noor Mowlana Murtaza Ali (a.s.), Imam Ja'far as-Sâdiq (a.s.) and Noor Mowlana Hazar Imam. I have used the following resources for this post:

- (1) Mystical Dimensions of Islam by Annemarie Schimmel;
- (2) Nahjul Balagha (Peak of Eloquence) by Imam Ali ibn Abu Talib Ali;
- (3) Ibn al-'Arabi's Metaphysics of Imagination: The Sufi Path of Knowledge by William C. Chittick;
- (4) The Sufi Path of Love: The Spiritual Teachings of Rumi by William C. Chittick; and
- (5) A Passage to Eternity by Azmina Suleman.

This material presented has raised my own level of consciousness and I hope that you be empowered to reach the final stage of our spiritual journey of higher spiritual enlightenment. This is best summarized by Imam Ja'far as-Sâdiq (a.s) as follows:

The definition of divine love is this: "a divine fire that devours man completely".

This describes the potential of human soul most succinctly. I hope you will take the time to read this enlightenment post with great attention and absorb the basis of this great wisdom of our Holy Imam.

1. **What is Islamic Mysticism?**

(Source: *Mystical Dimensions of Islam* by Annemarie Schimmel, The University of North Carolina Press, Chapel Hill, 1975)

'Sufism [is] the generally accepted name for Islamic mysticism. To approach its partial meaning we have to ask ourselves first, what *mysticism* means. That *mysticism* contains something mysterious, not to be reached by ordinary means or by intellectual effort, is understood from the root common to the words *mystic* and *mystery*, the Greek *myein*, "to close the eyes." Mysticism has been called "the greatest spiritual current which goes through all religions." In its widest sense it may be defined as the consciousness of the One Reality—be it called Wisdom, Light, Love or Nothing.

Such definitions, however, merely point our way. For the reality that is the goal of the mystic, and is ineffable, cannot be understood or explained by any normal mode of perception; neither philosophy nor reason can reveal it. Only the wisdom of the heart, *gnosis*, may give insight into some of its aspects. A spiritual experience that depends upon neither the sensual nor rational methods is needed. Once the seeker has set forth upon this way to this Last Reality, he will be led by an inner light. This light becomes stronger as he frees himself from the attachments of this world or—as the Sufis would say—polishes the mirror of his heart. Only after a long period of purification—the *via purgativa* of Christian mysticism—will he be able to reach *via illuminativa*, where he becomes endowed with love and gnosis. From there he may reach the last goal of all mystical quest, the *unio mystica*. This may be experienced and expressed as loving union, or as the *visio beatifica*, in which the spirit sees what is beyond all vision, surrounded by the primordial light of God; it may also be described as the "lifting of the veil of ignorance," the veil that covers the essential identity of God and His creatures.' (pp.3-4)

2. **Mysticism is the Love for the Absolute**

(Source: *Mystical Dimensions of Islam* by Annemarie Schimmel, The University of North Carolina Press, Chapel Hill, 1975)

'Mysticism can be defined as love of the Absolute—for the power that separated true mysticism from mere asceticism is love. Divine love makes the seeker capable of bearing, even of enjoying, all the pains and afflictions that God showers upon him in order to test him and to purify his soul. This love can carry the mystic's heart to the Divine Presence "like the falcon which carries away the prey," separating him, thus, from all that is created in time.

One can find these essentially simple ideas in every type of mysticism. The mystics of all religions have tried to symbolize their experiences in three different groups of images: The never-ending quest for God symbolized in the "Path" on which the "wayfarer" has to proceed, as in the numerous allegories dealing with pilgrim's Progress or the Heavenly Journey. The transformation of the soul through tribulation and painful purification is often expressed in the imagery of alchemy or similar processes from nature and prescientific science: the age-old dream of producing gold from base material is realized on the spiritual level. Eventually, the nostalgia of the lover and the longing for union was expressed by symbols taken from human love;

often a strange fascinating combinations of human and divine love permeates the verses of the mystics.' (pp.4-5)

3. **Islâm, Imân and Ihsân**

(Source: Mystical Dimensions of Islam by Annemarie Schimmel, The University of North Carolina Press, Chapel Hill, 1975)

'Out of [the] nucleus of pious people around Muhammad has emerged a definition that was adopted by the Sufis: that is the three-fold attitude of *islâm*, *imân* and *ihsân*. The Koran speaks of *islâm* and *imân*; *islâm* is the complete and exclusive surrender of the faithful to God's will and his perfect acceptance of the injunctions as preached in the Koran, whereas *imân*, "faith," constitutes the interior aspect of Islam. Thus a *muslim* need not be *mu'min* "one who has faith," but the *mu'min* is definitely a *muslim*. As to *ihsân*, it was added—according to most traditions by the Prophet himself—with the meaning "that you worship God as if you see Him," for even though man does see God, God always sees man, and the Koran asserts that "mercy is with those who practice *ihsân* [*al-muhsinun*, 'those who do well']" (Sura 7:54). With the addition of this third element the complete interiorization of Islam begins; for the believer has to feel that he stands every moment in the presence of God, and he has to behave with awe and respect, and must never fall back into the "sleep of heedlessness," never forget the all-embracing divine presence.' (p.29)

4. **Taqwa (Piety)**

(Source: Nahjul Balagha (Peak of Eloquence) by Imam Ali ibn Abu Talib Ali, Sixth U.S. Edition, Tahrike Tarsile Qur'an Inc, Elmhurst, NY, 1996)

'He who is strong rooted* in piety does not get destruction, and the plantation of a people based on piety never remains without water. Hide yourselves in your houses and reform yourselves. Repentance is at your back. One should praise only Allah and condemn only his own self.'

*Piety is the name of heart and mind being affected and impressed by the Divine Greatness and Glory, as an effect of which the spirit of man becomes full of fear of Allah, and its inevitable result is that engrossment in worship and prayer increases. It is impossible that heart may be full of Divine fear and there be no manifestation of it in actions and deeds. And since worship and submission reform the heart and nurture the spirit, purity of heart increases with the increase of worship. That is why in the Qur'an "*taqwa*" (piety) has been applied sometimes to fear, sometimes to worship and devotion and sometimes to purity of heart and spirit. Thus in the verse "*wa iyyaya fattaqun*" (and Me you fear [16:2]) *taqwa* implies fear, in the verse, "*ittaqu'l-laha haqqa tuqatihi*" (worship Allah as He ought to be worshipped [3:102]), *taqwa* implies worship and devotion and in the verse "*wa yakhsha'l-laha wa yattaqhi faulaika humu'l-faizun*" (24:52) *taqwa* implies purity of spirit and cleanliness of heart. (p.381)

5. The Pluralistic Structure of the Koran

(Source: *Mystical Dimensions of Islam* by Annemarie Schimmel, The University of North Carolina Press, Chapel Hill, 1975)

Schimmel writes: During the ninth century different trends in the mystical teachings and the approach to God emerged, and religious experiences were expressed in various styles and forms. But the roots of these development went to an earlier period. That has been shown very clearly in Père Nwyia's research. He has emphasized the Ja'far as-Sâdiq, the sixth imâm of the Shia (d.765), were certainly one of the greatest teachers of early Sufism. His commentary on the Koran, part of which is preserved in Sulami's *tafsir*, shows an exceptional insight into mystical phenomena (W 161). Ja'far discerned the four different aspects of the Koran: expression, for the common people; allusion, for the privileged or elite; touches of grace (*latâ'if*), for the saints; and finally the "realities," for the prophets (W 167).

This pluralistic structure of the holy book led Ja'far to sketch a hierarchical structure of the faithful according to the degree of their interior knowledge—a principle developed by later Sufis when they identified the "stages" and "stations" and then divided them into those for common people, for the elect, and for the elite of the elite. The hierarchical principle is also found in later theories of saintship, and it is a typical facet of Shia thought as well. Imâm Ja'far alluded to a structure of mystical experience that leads in twelve stages from source to source, which looks like a preparation for the stations through which the Sufi initiate has to pass on the Path. Some of Ja'far's hermeneutic principles seem to contain thoughts that were, until recently, ascribed to later mystics; he even analyzed the "theopathic locutions," the so-called *shathiyât*, in which the mystic utters words that he would not say. Ja'far's model case for such an experience is the conversation between Moses and God on Mount Sinai (Sura 20:11-21) (p.41)

6. The Experiences of the Prophets

(Source: *Mystical Dimensions of Islam* by Annemarie Schimmel, The University of North Carolina Press, Chapel Hill, 1975)

Schimmel writes: Moses was the prophet who heard God—heard His voice speaking in him and through him; but Muhammad was blessed with the vision of God during the ascension—he entered the intimate proximity of the beloved, and here, as Ja'far's modern interpreter states, "the language of experience becomes the language of love" (W 187). That means that before the time of Râbi'a [al-'Adawiyya, the saint of Basra] the first steps were taken in the direction of an authentic love mysticism. The definition of divine love as given by Ja'far, and often repeated by later mystics, is this: "a divine fire that devours man completely" (W 187). (p.41)

7. The Gift of Understanding

In his book, 'The Concise Encyclopedia of Islam' published by HarperCollins pbk. ed., 1991, Cyril Glassé has described 'Taqwa' as the piety which comes from the awe of God, (p.397). Rumi has composed the following in his Masnavi (M VI 264): 'Only godfearingness, religion and piety are of any use: Through them you gain prosperity in the two worlds', [The Sufi Path of Love, p.155]. These gems are augmented by the teachings of Imam Ali ibn Abi Taleb (a.s.) that 'in the Qur'an "taqwa" (piety) has been applied sometimes to fear, sometimes to worship and devotion and sometimes to purity of heart and spirit'. However, I have put forward a few excerpts from Ibn al-'Arabi to synthesize all of the above knowledge and wisdom.

Ibn al-'Arab says: God undertook, because of His solicitude [i.e., concern] towards some of His servants, to teach them about Himself through inspiration and giving them understanding of Him. After saying, "By the soul and Him who proportioned it," He says, "and inspired it as to its lewdness and godfearing" (91:8). Hence He made its lewdness distinct from its godfearing, as an inspiration from God to the soul. in order that it would avoid lewdness and practice godfearing.

Just as, at root, God send down the Book to His Prophets, so He sends down understanding upon the hearts of some of the faithful. The prophets never said anything about God which He had not said to their hearts. They did not extract what they said from their own souls, nor from the powers of reflection, not did they exert themselves in that. On the contrary, it came to them from God. ... The root that is spoken about [i.e., the Koran] comes from God, not from man's reflection and deliberation, and the exoteric scholars know that. Hence it is only the Folk of Allah, those who put the Book into practice, be more deserving of explaining the Book and explicating what God has sent down in it than the exoteric scholars. Therefore its explanation will also be a sending down from God, as was the root, upon the hearts of the Folk of Allah.

'Ali ibn Abi Tâlib said in this respect, "This is nothing but an understanding of the Koran which God gives to whosoever He will of His servants." He made this a "gift" from God, and He expressed this gift as an "understanding" from God. So the Folk of Allah are more worthy than others. (p.248)

8. What God-given Knowledge has God Singled Out For You?

Let us read a few excerpts on this topic from Ibn al-'Arabi:

One of the characteristics of the exoteric scholar in defending himself is that he is ignorant of him who says, "My Lord has given me to understand." He considers himself superior to the one who says this and to the true possessor of knowledge. But he who is of the Folk of Allah says, "God has cast into my inmost consciousness what He meant by this ruling in this verse." Or he says, "I saw the Messenger of God in an Incident, and he gave me news of the soundness of this report which has been related from him and what it signifies for him."

Concerning this station and its soundness, Abû Yazid addressed the exoteric scholars with his words. "You take your knowledge dead from dead, but we take our knowledge from the Alive who does not die!"

The likes of ourselves say, "My Heart told me of my Lord." You say, "So and so told me." Where is he? "Dead." "And he had it from so and so." Where is he? "Dead". When someone told to Shaykh Abû Madyan, "It is related from so and so, from so and so, from so and so," he used to say. "We don't want to eat dried meat. Come on, being me 'fresh flesh!'. Thereby he would lift up the aspirations of his companions. He meant: This is the words of so and so. What do you yourself say? What God-given knowledge has God singled out for you? Speak from your Lord, and forget about, "so and so related from so and so." They ate fresh meat and the Giver has not died. He is "nearer" to you "than the jugular vein" (50:16).

The divine effusion is perpetual, the door to heralding visions (*mubashshirât*) has not been shut, and "these are one of the parts of prophecy." The way is clear, the door is open, the practice is set down in the Law. God rushes to meet him who comes to Him running. "Three men whisper not together, but He is the fourth of them" (58:7). He is with them wherever they are. He is with them through this kind of nearness, while you claim to have knowledge of that and faith in it, why do you fail to take from Him and speak with Him? Instead you take from others, and you do not take from Him. Why do you not become "newly acquainted" with your Lord? Even rain is higher in level than you, for the Messenger of God exposed himself to the rain when it fell and uncovered his head so that the rain would strike it. When asked about it, he said, "It is newly acquainted with My Lord." He said that to teach and alert us. (p.249)

9. Recognition of One's Own Soul

(Source: A Passage to Eternity by Azmina Suleman, Amethyst Publishing, Calgary, AB, 2004)

In the above Book, Azmina Suleman of Calgary, Alberta, Canada describes her near-death experience through which she made a journey from the third dimension, i.e., this world to the worlds on the other side. In the following excerpts, she describes how she saw the light of her own soul in the sixth dimension.

Azmina Suleman writes: '... We need to ultimately return Home from our travels on Earth reformed and much the wiser for wear than when we first set out. But in order for our fledgling souls to finally return back to Source, I recognized that we needed to do it as **spirit** and at the pure and intrinsic level of **light** that goes beyond feature, color, or form. And it struck me at the level of light, the true measure of our growth and maturity as souls was the amount of **light** that we reflected and emitted back from within ourselves. In other words, what mattered was how brightly our individual star shone. Ultimately, it was the condition of this inner light in us, namely, our particular state of "enlightenment," that dictated the timing of its final merger with the Greater Light of God.

Uncovering the light of one's soul is therefore, the single most defining moment in the life of a soul. It was for me that first **real** step toward my sanctuary of Light and peace as, typically, it is only through the clear recognition of this inner light or spark of the divine in us that access into the sixth dimension is gained.'

Seeing my own light was like seeing the breaking of the dawn before the full sunrise of my life. Even though I was not quite fully into the heart of the sixth dimension, I recognized that had at least managed to get my foot in the door. And like a quivering arrow on the verge of breaking through into the next dimension. I found myself poised and ready to take off on the outer edge of the sixth dimension.
(pp. 88-89)

10. Union with the Greater Light

(Source: A Passage to Eternity by Azmina Suleman, Amethyst Publishing, Calgary, AB, 2004)

In these excerpts, Azmina Suleman describes how she experienced the Light of her Lord, our present and living Imam, in the seventh dimension. This is an excellent example of mystical knowledge and wisdom which can be experienced, and which describes the depth and breadth of the human soul. The process is to recognize the light of one's own soul first as described above and then experience the processes of union (*fana*) and eternal existence (*baqa*).

Azmina Suleman writes: Service, therefore, remains the ultimate prayer as a single good deed is often worth more than a thousand prayers. It is definitively more effective than ritualistic prayer that is performed mindlessly without thought or feeling.

Thus, in order to go beyond even the sixth dimension of existence, I realized that we first needed to go that extra mile **in life**. This did not mean paying lip service, but it meant actively **demonstrating** that love and generosity of spirit to those less fortunate amongst us. Hence, one of the most profound realizations that I made was that **any** act of service performed with a heartfelt desire to serve is considered to the highest form of worship. For, to serve man or God's many creations is to serve God. It indeed, validated our very reason for being and existence of earth.

Service, without a doubt, is the quickest and surest way of getting close to God. In the end, it is only through the process of forgetting ourselves and merging our sense of self-identity with the greater good of the cause that we are serving that we can truly hope to lose ourselves in the essences that **is** God.

Therefore, pure unconditional or devotional love, I realized, forms the very basis of all service. It is, in fact, the highest emotion there is and the **only** emotion capable of transporting us **beyond** the sixth dimension of mystical and inspired thought. Even as I made this realization, I found myself yearning for the presence of my Beloved Lord. In that same instant, I felt myself being withdrawn from the mind-expanding spotlight and emerge somewhere high **above** the open-air coliseum. I

seemed to once again find myself suspended in the twilight darkness of yet another veil or void.

... Even as I tried to gather my bearings, I could see the far-away glow of a solitary light that seemed to be closing in on me from my right. And before I realized it, standing there beside me in all His shining glory was the incandescent and dazzling form of my Lord. The deep longing and affection in my heart had procured His overwhelming presence before me. But what seemed odd was the fact that He appeared to be at two places at the same time — both by my side and at the farthest point of my horizon.

The next thing I knew, I was being totally consumed by the galvanizing touch of His right hand upon my left shoulder. Like a dazed moth ready to self-destruct and annihilate itself off the face of all creation, I felt myself being irresistibly and magnetically drawn into His Light. But as I zeroed in on His Light, it seemed to give way to an even greater Light as I approached the zenith and farthest point of my horizon. And as I relinquished my hold on that insignificant little flicker of consciousness that was "me", I found myself being engulfed by wave upon wave of infinite Light.

It was light being swept into a great big Ocean of Light. I felt like a tiny leaf being tossed about in a tempestuous sea. As I surrendered myself to the Ocean, I found myself being imperceptibly drawn into the deeper and calmer water beneath where everything was incredibly still. Even as I melded into the stillness, I realized that my lone leaf no longer existed separate and apart of the mighty Ocean. "I", or that part that used to be me, became the Light and the Light become "me." I had bridged that final gap of separation and crossed over into the seventh dimension. (pp.104-106)

11. **The Power of Meditation**

(Source: A Passage to Eternity by Azmina Suleman, Amethyst Publishing, Calgary, AB, 2004)

In these excerpts, Azmina Suleman describes how to get a "out-of-body" experience through meditation and practice of faith:

Azmina Suleman writes: I remember clearing my breath and slowing losing myself to the great silence. I do not know how long I was in this state of surrender, but suddenly I found myself in the presence of a brilliant white Light that seemed to come out of nowhere. Even as I recognized it to be the shining countenance of my Lord, I found myself being compellingly drawn into His Light. It struck me that I had once again connected with the **same** Light that I had encountered at death, except this time I was alive and breathing and fully cognizant of the fact.

As I penetrated the dispersing mists of my oblivion, I found myself getting rapidly drawn into a reality in which I felt increasingly at home. Vaguely at first, and then more clearly, all the fascinating details from my "experience" came flooding back into my mind. That which had become obscured was once again revealed as I found myself slipping effortlessly into the next dimension.

I was elated. I had pierced through the "veil of forgetfulness" via the age-old art of meditation and transported myself Home. By concentrating the scattered ray of my mind onto the focal point of my third eye, I has actually managed to burn a tiny hole in the existing mantle of my consciousness. And to my great astonishment, I discovered that I was looking at the **same** reality that I had encountered through the undeniable more grueling process of my near-death experience!

Even as I reached the threshold of my realization, I felt myself disengage from this all-pervading Light of love, knowledge, and wisdom. I knew then without the slightest shadow of doubt that my present experience was not the result of some hallucinogenic drug weaving its fanciful magic upon my mind, but the detached observations of a fully conscious mind. I also realized that, whichever way you looked at it, the physical act of "dying" was really a **spiritual** experience and that meditation was an infinitely easier way to experience one's own death.

In the moment of crystal clarity, I saw what we refer to as "death" is in fact a grand and magnificent "awakening" or "remembering" and the point of highest consciousness of a soul. I also saw how meditation was, by far, the more predictable way of moving on to the next level of consciousness and engaging in the dynamics of higher consciousness whilst still **alive**. In other words, I realized one does not necessarily have be pronounced clinically "dead" in order to undergo the dying experience.

I thus made a profound realization. I saw that in order to participate in the dying process and be a part of an altered consciousness, one does not need to withdraw completely from life or travel through space in a physical sense. What is required is a **mental** and, to some extent an emotional withdrawal from our physical bodies. This can happen voluntarily as in case of someone undergoing a near-death experience or someone in a coma.

What is required here is essentially the **stilling** of one's mind in order to experience an 'out-of-body" state that allows our consciousness to travel to other less physical dimensions of being. In fact, it is something that occurs quite naturally every night in sleep. But because it happens involuntarily and at a subconscious level, it is not something that we tend to pay a lot of attention to or, indeed, even have a lucid recollection of during our waking moments of consciousness. Therefore, to refer to sleep as a mini-death, or death as a sister or second cousin to sleep, is actually closed to the mark than we think. (pp.144-146)

12. Conclusion

I have read Azmina Suleman's book, A passage to Eternity, more that once and have made notes of Ginanic and Qur'anic knowledge of many of her experiences. I have even talked to her for about three hours in Calgary. This is the first time that I have referred to her work. Here I take the reader back to Rumi's poem in his Masnavi (M VI 264): 'Only godfearingness, religion and piety are of any use: Through them you gain prosperity in the two worlds', [The Sufi Path of Love, p.155]. In order to augment this, I have brought forward the concept of Taqwa, which according to Imam Ali ibn Abi Talib, in more that just fear of God, but it is a mechanism which increases the intensity of worship and submission which reforms the heart and nurtures the spirit. This purity of

heart increases with the increase of worship and helps to subdue the ego and detach the soul from the shackles of the body so that it can propel into the higher levels of consciousness through the third eye.

In this Enlightenment post, I have also brought forward the writings of Annemarie Schimmel on mysticism in Islam. The teachings of Imam Ja'far as-Sâdiq (a.s) on the pluralistic understanding of the Holy Qur'an are most important. Noor Mowlana Hazar Imam (a.s.) has taught us that the Ismaili Tariqah practices are esoteric, thus our attempts to understand the mystical dimension of Islam are ingrained in all of us. It begins with being Allah-, Prophet- and Imam-conscious by just reciting tasbi of '[Ya Allah, Ya Muhammed, Ya Ali, Ya Hazar Imam](#)', proceeding through the process of purification, and meditating with a luminous word at a luminous time very early in the morning. This sets the stage of higher spiritual enlightenment.

I have also presented perspectives of Ibn al-'Arabi and have tied it to the concept of [Islâm, Imân and Ihsân](#). Of these three, the concept of [Ihsân](#) has been covered for the first time through this post. Ibn al-'Arabi has emphasized that we have to create a kind of nearness to the Lord and build a new acquaintance with Lord. With the addition of this third element, i.e., [Ihsân](#), ' the complete interiorization of Islam begins; for the believer has to feel that he stands every moment in the presence of God, and he has to behave with awe and respect, and must never fall back into the "sleep of heedlessness," never forget the all-embracing divine presence.'

The final stage of our spiritual journey of higher spiritual enlightenment is best summarized by Imam Ja'far as-Sâdiq (a.s) as follows: [The definition of divine love is this: "a divine fire that devours man completely"](#). This describes the potential of human soul most succinctly.

As we approach the launch of the Diamond Jubilee of Noor Mowlana Hazar Imam, may Noor Mowlana Hazar Imam fill all our spiritual hearts with his NOOR and nothing else! May we all be blessed with Zaheri-Noorani Didar and many, many Batini-Noorani Didars in our personal search for higher spiritual enlightenment through the Noor of Mowlana Hazar Imam. Ameen.

Dhikr Section: New Luminous Dhikr Titled Noore Ali, Noore Karim

Since we are in the theme of Imamatus and enlightenment, the luminous dhikr titled Noore Ali, Noore Karim is most appropriate as we approach the launch of the Diamond Jubilee. The aspect of Noor (Light) makes the Ismaili Imamatus unique, therefore, let us perform the luminous dhikr of Noore Ali, Noore Karim with utmost humility and tenderness of the heart (length 2 min 47 sec; 3.8 MB). Let this dhikr ring in our spiritual hearts and create an aspiration to actualize the Light of the Holy Ahlul-Bait and Noor Mowlana Hazar Imam so that our spiritual hearts are filled with this NOOR and nothing else. Ameen. 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 Ali Noore Karim sound track](#) in mp3 format

Noore Ali, Noore Muhammad; (12 times)

[The Light of Ali and Light of Muhammad (are one)]

Noore Ali, Noore Karim; (12 times)

[The Light of Ali is the Light of Karim Shah (through the Chain of Imamatus)]

Noore Karim, Hazar Imam (12 times)

[All the above Lights are One Light which is in Noor Mowlana Hazar Imam]

Noore Ali, Noore Muhammad; (1 time)

[The Light of Ali and Light of Muhammad (are one)]

Noore Ali, Noore Karim; (1 time)

[The Light of Ali is the Light of Karim Shah (through the Chain of Imamatus)]

Noore Karim, Hazar Imam (2 times)

[All the above Lights are One Light which is in Noor Mowlana Hazar Imam]

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)

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)
SalmanSpiritual.com
Saturday, June 24, 2017