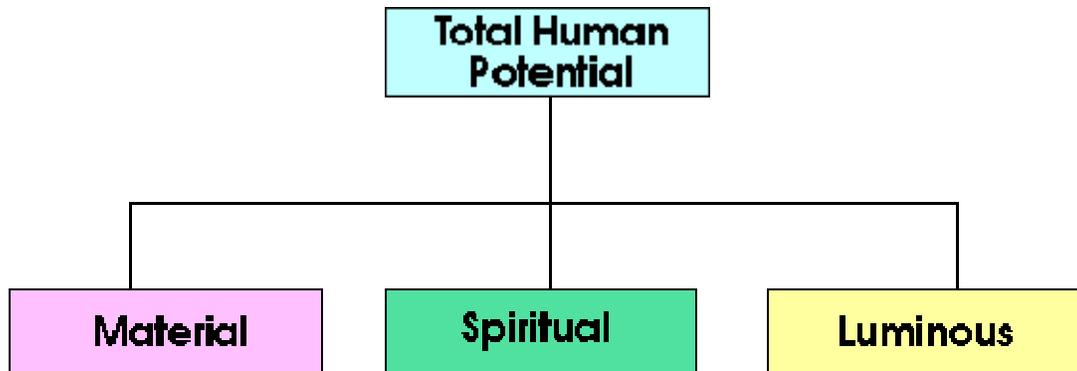


Three Types of Nazranas for the Golden Jubilee of NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.)

Ya Ali Madad. I have been thinking of different kinds of nazranas (unconditional gifts) that we could offer to NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.) on the occasion of 50 years of his glorious Imamatus. I would like to develop this concept by using the model of total human potential. Therefore, I will first present the model and then develop the concept of different types of nazranas.

The Model of Total Human Potential:

The development of total human potential involves the development of one's outer and inner dimensions. The great prophets developed their souls through practice of faith and created luminosity within themselves. In order to represent these components in the model of total human potential, I have divided the inner dimension of one's existence into spirituality and luminosity. Therefore, the model of the total human potential consists of three components: material, spiritual and luminous. All the learning through outer senses is considered part of material existence. In my opinion, a learned person, a real Doctor of Philosophy, is a person which has **simultaneously** developed the material, spiritual and luminous dimensions of his or her existence.



Types of Nazranas:

I think one can present three kinds of nazrana to our beloved Holy Imam. These are:

1. **Material Nazrana of time, knowledge and financial resources:** The Holy Imam and the Ismaili community believe in well wishing of the global Jamat, the Muslim Ummah and humanity at large. The Aga Khan Development Network (AKDN.org) is a multifaceted organization which is involved in the material upliftment of a large number of people. Therefore, if we make a special effort of sharing our time, knowledge and financial resources, then we would be making a valuable contribution. This can be through the AKDN or through our individual efforts in local, regional, national or global organizations within and outside the Ismaili community.
2. **Spiritual Nazrana:** In order to understand this, let us first understand the Ta'wil of word '**Qalb-i Salim**' (Sound Heart): "In verse (26:89) is mentioned qalb-i salim, the sound heart by which is meant a heart which has been illumined with the light of Imamatus. In the case of such a mu'min, the **Imam himself** becomes his heart." [Source: Tawil 77: A Thousand Wisdoms]

A sound heart is achieved in two steps: (1) purification of the soul through constant dhikr, enduring good deeds and well wishing; followed by (2) its enlightenment through bandagi (luminous prayers with a luminous word at a luminous time). The best nazrana that we could give to the Holy Imam is that we purify our hearts to such an extent that he himself becomes our heart.

3. **Luminous Nazrana:** In order to understand this, let us first understand the Ta'wil of word '**Ati'ni**' (Obey me): "It is said in a Hadith-i qudsi: "O My servant! Obey me, I will make you like My Image (mithâl = sûrat-i Rahmân) everliving that you will never die, mighty that you will never be humiliated and rich that you will never be needy." (Arba rasâil Ismâ'iliyyah, p. 15). This is the teaching of the paradise of knowledge and the greatest glad news." [Source: Tawil 77: A Thousand Wisdoms]

The authority of our Holy Imam is that he is the bearer of NOOR (Light) of Allah. He addresses us as his spiritual children. The best gift we can present to our Holy Imam at the level of NOOR (Light) is that we carry his LIGHT in our hearts. Only then, we can call ourselves as his true, real, spiritual, luminous (noorani) children. This is the fundamental principle of striving for a Golden Noorani Didar in our foreheads.

The Ultimate Didar:

Let us reflect on the concept of Face of God:

Question: In what sense can the vicegerent of God, whether Prophet or Imam, be the Face of God?

Answer: In the sense that their blessed didar (vision) represents the vision of God and in their **luminous recognition** is hidden the recognition of Tawhid, the oneness of God. Like Hazrat Nuh's ark they are means of salvation, they are the interpreters of the speech of God, as a Hadith-i qudsi says that the light of God is working in their external and internal senses and the annihilation in God becomes certain for those who become annihilated in them." [Source: Subtle Realities, page 42]

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

Peace, light, barakat, taid and a 'golden noorani didar',
Noorallah Juma
Feb. 9, 2007