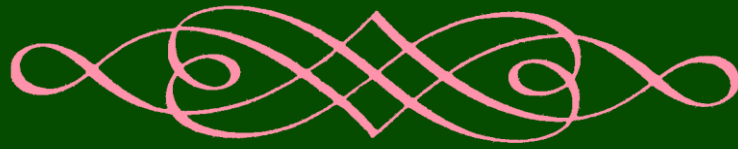




Nūrānī Little Angels Course

English



Prepared by

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Principles ó Nurani Little Angels Course
Lesson #1

Sūratu'l-Fātihah

Bismi'llāhi'r-Raḥmāni'r-Raḥīm

Al-ḥamdu li'llāhi rabbi'l-^cālamīn.

Ar-raḥmāni'r-raḥīm.

Māliki yawmi'd-dīn.

Iyyāka na^cbudu Wa-iyyāka nasta^cīn.

Ihdina 'ṣ-ṣirāṭa'l-mustaqīm.

Ṣirāṭa'lladhīna an^camta ^calayhim,

Ghayri'l-maghḍūbi ^calayhim wa-la'd-dāllīn.

In the name of God, the Compassionate, the Merciful

The praise is due to Allāh, for He alone nourishes all the worlds. The Compassionate, the Merciful. The Lord of the Day of Resurrection. You alone we worship. And from You alone, we seek help. Guide us on the straight path. (Guide us on) the path of those whom You have favoured. Not (the path) of those who earn Your anger nor of those who go astray.

Tasbihaat:

- **al-Ḥayyu'l-Qayyūm**

Tawil: **al-Ḥayy** - Sultan-i A^czam ^cAli Allah
al-Qayyūm - Salman-i A^czam ^cAli Allah

*A Prayer at the Appearance of a New Moon
from the old times:*

- ***Thos gatu jo mayn shuro jo***

Trans:

(O Lord!) Grant me **New Attire** and **Old Sustenance**

Tawil:

That is, Grant me **New Spiritual Clothes** and **Old Intellectual Food**

Question & Answers:

1. Name the Five (5) Holy Persons (panj-tan-i pak)?

Ans: Hazrat-i Muhammad Mustafa (s.a.a.s.), Hazrat-i ^cAli Murtaza (a.s.), Hazrat-i Fatimah-i Zahra (a.s.), Hazrat-i Hasan (a.s.) and Hazrat-i Husayn (a.s.).

2. Recite Lā fatā.

Ans: *Lā fatā illā ʿAliyyun, lā sayfa illā Dhuʿl-faqār.*

(i.e. There is No Ideal Man except ʿAli & no Ideal Sword except Dhuʿl-fiqar)

3. Does the farman of the Imam of the time contain the wisdom of the Wise Qurʿan?

Ans: Yes, every farman of the Imam of the time is full of the wisdom of the Wise Qurʿan.

4. Is it correct to say that the Imam of the time is light?

Ans: Yes, the Imam of the time is the light of the guidance of ʿAli Allah.

5. How does ʿAli Allah guides mankind?

Ans: Through the Messengers & the Imams.

Principles – Nurani Little Angels Course
Lesson # 2

Āyatu 'l-Kursī

Bismi 'llāhi 'r-Raḥmāni 'r-Raḥīm

Allāhu lā ilāha illā hū. Al-Ḥayyu 'l-Qayyūm.

Lā ta 'khudhuhu sinatun wa lā nawm.

Lahu mā fi 's-samāwāti wa mā fi 'l-arḍ.

Man dha 'lladhī yashfa^u 'indahu illā bi-idhnih.

Ya^u lamu mā bayna aydīhim wa mā khalfahum.

Wa lā yuḥīṭūna bi-shay'in min 'ilmihī illā bi-mā shā'.

Wasi^a kursiyyu 's-samāwāti wa 'l-arḍ.

Wa lā ya 'ūduhu ḥifzūhumā,

Wa huwa 'l-'Aliyyu 'l-'Azīm.

In the name of God, the Compassionate, the Merciful

Allah! There is no god save Him, the Living, the Everlasting. Neither sleep nor slumber affects Him. Unto Him belongs whatever is in the heavens and whatever is in the earth. Who is he who intercedes with Him save by His permission? He knows that which is in front of them and that which is behind them, while they encompass nothing of His knowledge save what He wills. His *kursī* (dais) includes the heavens and the earth and He is never weary of preserving them. He is the Sublime, the Great.

Tasbihaat:

- *Allāhu Akbar*
°Ali Allah is Great
- *Subhāna'llāh*
°Ali Allah is free from all attributes
- *Al-ḥamdu li'llāh*
Praise be to °Ali Allah

Question & Answers:

1. What is the name of the heavenly Book of Islam?
Ans: Holy Qur^can.
2. In what language is the Holy Qur^can?
Ans: Arabic.
3. What is the difference between “Holy Qur^can” and “Hadith”?
Ans: The Holy Qur^can is the Holy Speech of Allah and the Hadith is the saying of Prophet Muhammad.
4. What are those two Hadiths in which Prophet has mentioned Hazrat °Ali as the gate/door?
**Ans: 1. “I am the City of Knowledge and °Ali is its gate”.
2. “I am the House of Wisdom and °Ali is its door”.**
5. In which Hadith has Prophet mentioned the relation between Hazrat °Ali & the Qur^can?
Ans: “°Ali is with the Qur^can and the Qur^can is with °Ali”.

Principles – Nurani Little Angels Course
Lesson # 3

Du'ā-yi Nūr:

Imam Ja'far al-Sadiq (s.a.) used to recite this du'ā after every morning prayer!

“Allāhumma’j’al lī nūran fī qalbī wa-nūran fī sam‘i wa-nūran fī basarī wa- nūran fī lisānī wa-nūran fī sha‘rī wa- nūran fī basharī wa-nūran fī lahmī wa-nūran fī damī wa-nūran fī ‘izāmī wa-nūran fī ‘asabī wa-nūran min bayna yadayya wa-nūran min khalfī wa-nūran ‘an yamīnī wa-nūran ‘an yasārī wa- nūran min fawqī wa-nūran min tahtī”

“O Allah! make for me a light in my Heart, and a light in my Ear, and a light in my Eye, and a light in my Tongue, and a light in my Hair, and a light in my Skin, and a light in my Flesh, and a light in my Blood, and a light in my Bones, and a light in my Nerve, and a light in Front of me, and a light Behind me, and a light on my Right side, and a light on my Left side, and a light Above me and a light Below me”.

(Da‘a’imu’l-Islam, Vol.1, Dhikr after the salat).

Farman Mubarak

Farman by Hazrat Imam Sultan Muhammad Shah (s.a.)

Nairobi - March 1, 1937

Please recite the holy Salawāt!

For your religious progress, I tell you one thing which includes everything. The most important thing is that you keep a strong and solid faith in the successor of Muhammad and ‘Ali; it should be even more than on your mother, father, wealth and health. You will have no fear in this world if you love the descendants of Muhammad and ‘Ali. This one hint includes all the beauties of prayers and religion.

If you desire the emancipation of your soul, then keep your soul in the love and affection of Allah. Never forget Allah even for one moment but always think of Him.

Nothing is more glorious than keeping love and affection for your Hazir Imam.

Question and Answers:

1. What is a Rasul?

A. Rasul means a Messenger, namely, that Perfect man who conveys Almighty Allah’s message to the people.

2. How many Messengers have come to this world?

A. 124,000 Messengers have come to this world

3. Who was the first Messenger to come to this world?

A. Hazrat Adam (a.s.).

4. Who is the last Messenger?

A. Hazrat Muhammad Mustafa (s.a.).

5. Name some well-known Messengers?

A. H. Adam (a.s.), H. Nuh (a.s.), H. Ibrahim (a.s.), H. Musa (a.s.), H. ‘Isa (a.s.), and H. Muhammad Mustafa (s.a.).

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course
Lesson # 4

Nādi °Alī

Bismi'llāhi'r-Raḥmāni'r-Raḥīm

Nādi °Aliyyan maḥhara'l-°ajā'ibi

Tajidhu °awnan laka fin'nawā'ibi

Kullu hammin wa ghammin sayanjali

Bi-walāyatika Yā °Alī, Yā °Alī, Yā °Alī

In the name of God, the Compassionate, the Merciful

Invoke °Alī, who is the manifestation of the (Divine) wonders,
You will find him helpful in all calamities.

All sorrow and grief will be removed,
Through your *walāyat* (authority, love),
O °Alī, O °Alī, O °Alī.

Tasbihaat:

- ***Shukran li'llāh wa'l-ḥamdu li'llāh***
Gratitude is to Allah and Praise is to Allah
- ***Lā ilāha illā anta subḥānaka innī kuntu minaz-ḡālimīn***
There is no God except You; You are free from all attributes; indeed I am from among the wrong-doers

Question and Answers:

1. As an Ismaili what do we say to greet each other and what is the reply?
Ans: “Ya  Ali Madad”, and the reply will be “Mawla  Ali Madad”.
2. What is the meaning of ‘Panj-tan-i pak’?
Ans: It means Five (5) Holy Persons.
3. Who are the Five (5) Holy Persons (panj-tan-i pak)?
Ans: Hazrat-i Muhammad Mustafa (s.a.a.s.), Hazrat-i Ali Murtaza (a.s.), Hazrat-i Fatimah-i Zahra (a.s.), Hazrat-i Hasan (a.s.) and Hazrat-i Husayn (a.s.).

Selected verses from Manqabat

Manqabat-i Nur-i Imamat
{Glorification of the Light of Imamat}
(Rhymed in English by Sara Punja)

- Question Why did God call  Ali
The Manifest Imam?
Answer To guide us on the right path
And keep us safe from harm.
- Question Who was chosen at Ghadir,
Who did Allah find?
Answer  Ali, the Prophet's successor
The very best of mankind.
- Question Who was so brave in battle,
Whose mount was known as Duldul?
Answer  Ali, the sovereign of men,
Commander of the faithful

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course Lesson # 5

Ṣalāt

Allāhumma ṣalli ʿalā Muḥammadin wa-āli Muḥammadin kamā ṣallayta ʿalā Ibrāhīma wa-ʿalā āli Ibrāhīm

O Allāh! send blessings upon Muḥammad and his progeny as You have sent upon Ibrāhīm and his progeny.

Tasbihaat:

- *Allāhu’ṣ-Ṣamad*
God is Absolute, Independent, Self-sufficient
- *Yā Wahhāb*
The One Who Bestows again and again

Question and Answers:

1. What is the means of guidance for the people after the demise of the Holy Prophet?
Ans: The Holy Quran and the True Imam (a.s.).
2. Is the Imam appointed by Almighty Allah and His Messenger, or by the people?
Ans: The Imam is always appointed by Almighty Allah and His Messenger.
3. Who is our present Imam?
Ans: Our present Imam is Hazrat Mawlana Shah Karim al-Husayni (s.a.).

Selected verses from Manqabat

Manqabat-i Nur-i Imamat
{Glorification of the Light of Imamat}
(Rhymed in English by Sara Punja)

Question Who has been chosen,
Who bears the Throne Divine?

Answer The Light of the Imam,
Allah's holy sign

Question Tell me, what is it
That surrounds everything?

Answer The essence of Imamat
Our religion's king.

Question Is there an everlasting lamp
That shines a perfect light?

Answer Yes, the Light of Imamat
That illumines inner sight.

Question O Nasir ! Who says our Imam
is very far from here?

Answer Yes, but only physically
For in my heart he's near.

HAPPY BIRTHDAY : Mawlana Hazir Imam !!!

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course
Lesson # 6

Wazā’f:

- *Yā’jūj wa Mā’jūj Lāo*

Translation: Bring Gog & Magog (the army of souls)

- *Hadīth: Al-Arwāḥu Junūdum Mujannadah*

Translation: “The Souls were (and are) (in the form of) Assembled Armies.”

Tāwīl: The above *wazā’f* mentions that there is a War in Spirituality where there are Armies of Souls & their Chief is present!

Question and Answers:

1. What are the special functions of the four (4) Close Angels?
Ans: 1. Hazrat Jibra’il (a.s.) = “Brings revelation (wahy)”.
2. Hazrat Mika’il (a.s.) = “Distributes the sustenance”.
3. Hazrat Israfil (a.s.) = “Blows the sur (trumpet)”.
4. Hazrat `Izra’il (a.s.) = “Seizes Souls”.
2. Name two (2) Angels who are greater than the Close Angels?
Ans: They are “Universal Intellect”(Aql-i Kull) and “Universal Soul” (Nafs-i Kull).
3. Is it true that Angels can also appear physically by the command of Allah? Ans: Yes, it is TRUE.

4. What is the meaning of the word “JINN”?

Ans: ‘Hidden’ or ‘Invisible’.

5. What is the difference between “JINN” and “PARI”?

Ans: “JINN” is the Arabic word which is derived from “*janna*” = to hide or become invisible and “PARI” is a Persian word, which comes from “*paridan*” = to fly.

They are both applicable to the same creatures or beings which fly and become invisible.

6. Is it true that we will become JINN / PARI after we die?

Ans: Yes, it is TRUE.

7. What are the good JINN/PARI called?

Ans: ‘Angels’.

8. What are the bad JINN/PARI called?

Ans: ‘Satan’.

9. What does ‘Ibadat’ mean?

Ans: ‘Ibadat’ means “to Worship ‘Alī Allah”.

10. What does ‘Ma`rifat’ mean?

Ans: ‘Ma`rifat’ means “Recognition of ‘Alī Allah”.

Jinn: *Jinn* is mentioned in many verses of the wise Qur’ān. Its Persian translation is “*pari*”. Study the *sūrah* of *Jinn* (72) carefully. “A group of *jinn* believed in the Qur’ān” (72:2). In verse (72:6) “men from *jinn*” are mentioned. This shows that there are also women amongst *Jinn*. (A Thousand Wisdoms - # 255, 256)

Prepared by: Karima Shamsuddin Jooma

Principles – Nurani Little Angels Course
Lesson # 7

Surah Ikhlaṣ

Bismi'llāhi'r-Raḥmāni'r-Raḥīm

Qul huwa'llāhu aḥad

Allāhu'ṣ-ṣamad

Lam yalid

Wa-lam yūlad

Wa-lam yaku'l-lahu kufuwan aḥad

In the name of God, the Compassionate, the Merciful

Say (O Muḥammad)! Allāh is One (Monoreal)

Allāh is Absolute, Independent, Self-sufficient

He has not begotten

And He has not been begotten

And there is none equal to Him

Tasbihāt:

- ***Yā maḥbara'l-^cajā'ib***
O the one who manifests (Divine) wonders
- ***Yā muqqaliba'l-qulūb***
O the one who turns the hearts (towards good)

Question and Answers:

1. What is the name of the heavenly Book of Islam?

Ans: Holy Qur'an.

2. In what language is the Holy Qur'an?
Ans: Arabic.
3. Which messenger received the revelation of Holy Quran?
Ans: It is revealed to the Holy Prophet Hazrat Muhammad (s.a.).
4. Why did Allah send the Holy Quran?
Ans: He sent it for the guidance of Muslims, rather of all the people of the world.
5. Who is the real teacher of Holy Quran?
Ans: The Holy Prophet and the True Imam.
6. What is the difference between "Holy Qur'an" and "Hadith"?
Ans: The Holy Qur'an is the Holy speech of Allah and the Hadith is the saying of Prophet Muhammad.
7. How many 'Paras', 'Surahs' and 'Ayats' are there in the Holy Qur'an?
Ans: There are 30 'Paras', 114 'Surahs' and 6666 'Ayats' in the Holy Qur'an.

Selected verses from Manqabat

Tawsif-i Jamal-i Qur'an

- The Unveiling of the Holy Qur'an is like [receiving] the Divine Treasure,
How Excellent is the One who has Received the Light of the Qur'an in this World!
- The Qur'an is the Paradise of Light, it is the Universe of Light,
The Spring of Kawthar is in it Everywhere [as] the Water of Life (i.e. True Knowledge).

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 8

Tasbihāt:

- ***Shukran li'llāh wa'l-ḥamdu li'llāh***
Gratitude is to Allah and Praise is to Allah
- ***Astaghfiru'llāha rabbī wa atūbu ilayhi***
I seek forgiveness of Allah, (Who) is my Lord, and I return unto Him

Question and Answers:

1. What are the two (2) means of guidance for the people after the demise of the Holy Prophet?

Ans: Holy Qur'an and the true Imam of the time.
Qur'anic reference: "Indeed, there has come to you from Allah a Light and a manifest Book" (5:15)

2. Was any other heavenly Book revealed before the Holy Quran?

Ans: Yes, several heavenly Books were revealed before the Holy Quran.

3. Name some well-known heavenly Books with the names of the respective Prophets to whom they were revealed?

Ans: 'Suhuf' of Hazrat Ibrahim (a.s.), 'Tawrat' of Hazrat Musa (a.s.), 'Zabur' of Hazrat Dawud (a.s.), 'Injil' of Hazrat 'Isa (a.s.) and the 'Holy Qur'an' of Prophet Muhammad (s.a.a.s.).

4. What should be our belief about the heavenly Books revealed before the Holy Quran?

Ans. We should believe that all the heavenly Books are from Allah for the guidance of people. But, in the earlier heavenly Books, changes were made, therefore, Allah sent the Quran so that all the people may act upon its commands.

5. Why is Surah ‘Ya-Sin’ called “Qalb-i Qur’an” (Heart of Qur’an)?

Ans: Because it contains the most important Ayat:
“And We have encompassed everything in the Manifest Imam” (36:12).

Selected verses from Manqabat

Tawsif-i Jamal-i Qur’an

- The Qur’an is the pearl-producing ocean, full of pearls
The entire ocean drop by drop [and] particle by particle is pearls.
- The Qur’an is the Paradise of intellect and soul for the ‘Aarifs
There are limitless and countless (unending) fruits of knowledge and wisdom in it.
- The service of the Qur’an is bliss, O wounded Nasir!
O Allah! May this service remain until the last breath!

Prepared By: Neelam Zulfikar Bandali

PRINCIPLES

Nurani Little Angels Course

Lesson # 9

Numbers 1 of 4

OBJECTIVE

Make NLA aware of the wisdom of numbers in the world of religion.

Discuss with NLA how everything in nature is made with geometric shapes and forms that express numbers. Just as numbers are the principles of being and root of all sciences, similarly **in Islam numbers** are not just identified with addition, subtraction, multiplication or division but **have a spiritual essence which unite it with its original source, NUR**. “And wherever you turn, there is the face of Allah” Baqara 2:115

Wisdom of Numbers

○ WHY DOES ZERO SYMBOLIZE NUR?

THE OCEAN IN A DROP
I HAVE SEEN OF HOW THE DROP IS
CONTAINED IN THE OCEAN.
NOTHING SURPRISES ME THEREIN,
BUT IT IS SURPRISING THAT AN
OCEAN IS CONTAINED IN THE NARROW
EXISTENCE OF A DROP.
DIWAN-I NASIRI

In the order of numbers zero comes first. The beginning of everything is the dot.

Zero means “nothing” or “non-existent”. Ali-Allah = NUR creates everything with His “Amr-i Kun”, Commandment of Be in the twinkle of an eye. Al-i Imran 3:59, Mumin 40:68

The shape of zero has no beginning and no end.

ALI ALLAH IS THE LIGHT OF
HEAVENS AND THE EARTH
NUR 24:35

Wisdom of Numbers

1

One is the symbol of unity.

Ali Allah created everyone from **Single Soul, Nafs-i Wahidah** Nisa 4:1, also called **Universal Soul** because it unifies all souls with itself.

2

Two is the symbol of duality.

Ali Allah has created everything in pairs, the physical world and the spiritual world. Every **physical, *zahir*** has a **spiritual, *batin***

In the world of religion two means

Universal Intellect and **Universal Soul**.

In the cycle of **Prophethood** it stands for **Natiq** and **Asas** and in the cycle of **Imamat** it is the **Imam** and **Hujjat**.

3

Three highest ranks in spiritual world

The Divine Word, Universal Intellect and **Universal Soul**

Three highest ranks in physical world

Natiq, Asas and **Imam**

Human beings are made of three things: **intellect, soul, body**

Three levels of certainty

Knowledge of certainty, *Ilmu'l-yaqin* Takakhur 102:5

Vision of certainty, *aynu'l-yaqin* Takakhur 102:5-7

Truth of certainty, *haqqu'l-yaqin* Hashr 56:95

4

Four principles of religion

Universal Intellect, Universal Soul, Natiq and **Asas**

Ali Allah creates angel messengers with wings, two three and four wings. Fatir 35:1

Wings are made with prayers, ibadat, know and good deeds.

Ism of 4 wings ***ya hayyu ya qayyum ya dha'l-jalali wa'l-ikram*** = the everliving, the ever present, the blessed, the sublime

PRINCIPLES
Nurani Little Angels Course
Lesson # 10

Numbers 2 of 4

OBJECTIVE

Make NLA aware of the wisdom of numbers and inter-relationship between the physical world, the spiritual world and the personal world.

Discuss with NLA the importance of knowing things as they are, such as a rose is a flower but what makes a rose a rose. We know the present Imam by his name *ism-i azam* and as Imam of the time *ism-i zat*, the living personality from the progeny of Prophet Muhammad S.A.S.

Principle of Imamat *wa-kulla shay'in ahsaynahu fi imamim-mubin*. Ya-Sin 36:12 heart of the Qur'an.

NUR MAWLANA SHAH KARIM AL-HUSAYNI HAZIR IMAM ON IMAMAT THE ISMAILI IMAMAT IS A SUPRA-NATIONAL ENTITY, REPRESENTING THE SUCCESSION OF IMAMS SINCE THE TIME OF THE PROPHET. But let me clarify something more about the history of that role, in both the Sunni and Shia interpretations of the Muslim faith. The Sunni position is that the Prophet nominated no successor, and that spiritual-moral authority belongs to those who are learned in matters of religious law. As a result, there are many Sunni imams in a given time and place. But others believed that the Prophet had designated his cousin and son-in-law, Ali, as his successor. From that early division, a host of further distinctions grew up — but the question of rightful leadership remains central. In time, the Shia were also sub-divided over this question, *SO THAT TODAY THE ISMAILIS ARE THE ONLY SHIA COMMUNITY WHO, THROUGHOUT HISTORY, HAVE BEEN LED BY A LIVING, HEREDITARY IMAM IN DIRECT DESCENT FROM THE PROPHET.*

ADDRESS TO BOTH HOUSES OF THE PARLIAMENT OF CANADA IN THE HOUSE OF COMMONS CHAMBER, OTTAWA • 27 FEBRUARY 2014

THE UNIVERSE OF THE HEART

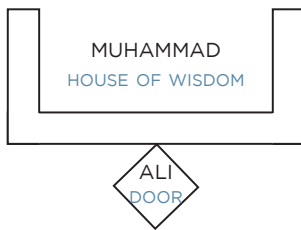
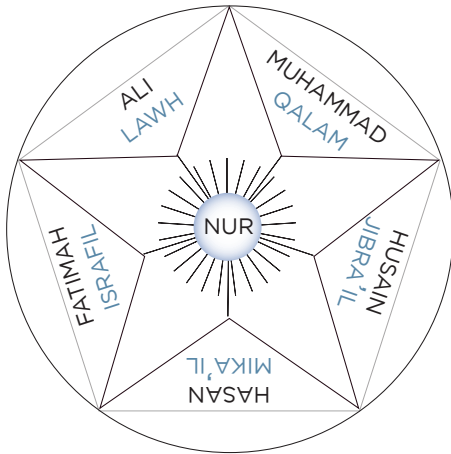
IT IS CERTAIN THAT MAN IS COMPRISED IN THIS EXTERNAL SPACIOUS WORLD, BUT THE EXISTENCE OF A GREAT LUMINOUS UNIVERSE IN THE FISTFUL HEART OF MAN IS STRANGE.

DIWAN-I NASIRI

Wisdom of Numbers

5 WHAT DOES PANJ TAN-I PAK MEAN?

WHO ARE THE PANJ TAN-I PAK?



I AM THE HOUSE OF WISDOM AND ALI ITS DOOR
HADITH

Literal meaning of

panj = 5

tan = body = person

pak = pure, holy

Panj Tan Pak, the Five Holy

Persons are the people of the Family of the Holy Prophet.

Prophet Muhammad himself, Hazrat Ali, Hazrat Fatimah, Hazrat Hasan and Hazrat Husayn.

They are also called **Ahl al-Bayt**.

ahl al = people of, family of

bayt = house

Panj Tan Pak are the family of the house of Prophet.

They are pure from you every kind of uncleanness because Ali Allah has made them a source of mercy and means of guidance for the people of the world. Ahzab 33:33

Five spiritual ranks of religion, hudud-i din

The Pen, The tablet, Israfil, Mika'il, Jibril

Five physical ranks of religion **Natiq, Asas, Imam, Hujjat, Da'i**

Five external and internal senses

Seeing, hearing, smelling, tasting and touching

WHAT IS THE IMPORTANCE OF THE FACULTY OF SEEING? 2:138

HOW MUCH HAPPINESS CAN ONE ATTAIN THROUGH IT?

Wisdom of Numbers

THE SHARI'AT OF FIRST SIX DAYS, PROPHETS IS CALLED WAZI POSITIONAL SHARI'AT

6

Six days of the world of religion are the **6 Natiqs, Prophets**
6th **Prophet Hazrat Muhammad** with his Assas Hazrat Ali A.S.
5th **Prophet Hazrat Isa** with his Assas Hazrat Sha'mun A.S.
4th **Prophet Hazrat Musa** with his Assas Harun A.S.
3th **Prophet Hazrat Ibrahim** with his Assas Hazrat Ismail A.S.
2nd **Prophet Hazrat Nuh** with his Assas Hazrat Sam A.S.
1st **Prophet Hazrat Adam** with his Assas Hazrat Shish A.S.

In six days Ali Allah created the heaven and earth. Yunus 10:3, Hud 11:7

Creation of human body is in six stages

Quintessence, sperm clot, lump of flesh, bones and flesh

THE SHARI'AT OF SEVENTH DAY OR CYCLE IS CALLED AQL, INTELLECTUAL SHARI'AT

7

The seventh day of the world of religion is **Hazrat Qa'im** with his **Hujjat** A.S.H.

And He it is Who created the heavens and the earth in six days and His Throne was/is/will be, kana on the water. Hud 11:7
Ali Allah created seven heavens and as many earths. At-Talaq 65:12

The seven heavens of the major cycle of the world of religion are
Hazrat Adam, Hazrat Nuh, Hazrat Ibrahim, Hazrat Musa, Hazrat Isa, Hazrat Muhammad Mustafa and Hazrat Qaim.

REVEALING THE UNKNOWN TA'WIL OF HA MIM

Ha Mim is al-hayyu'l-qayyum Ali-Allah. Baqara 2:255

Ha Mim are two sangam ism-i a^czam in one unity

Ism-i azam the **word**, is **al-hayyu'l-qayyum** and

Ism-i zat is the **living personality** from the progeny of Prophet s.a.s

HA is **al-hayy** Hujjat-i Qa'im Khudawand Sultan-i Azam A.S.H.

48th Imam Mawlana Sultan Muhammad Shah al-Husayni

MIM is **al-qayyum** Hazrat Qa'im Khudawand Salman-i Azam

A.S.H. Father of our beloved 49th Imam.

PREPARED BY: yasmin pyarali karim
jan 1 2015

PRINCIPLES

Nurani Little Angels Course

Lesson # 11

Numbers 3 of 4

CONTINUED FROM LESSON 10

OBJECTIVE

Make NLA's aware that everything in creation has a number value, a quantity. From a nanoparticle to the profound geometry in nature everything shows the presences of soul or Ali-Allah. In the world of religion numbers show the hudud-i din or ranks of religion which are living personalities and a means of communicating true knowledge. "AND EVERYTHING WITH HIM IS IN A QUANTITY" 13:8 WA-KULLA SHAY'IN AHSAYNAHU FI IMAMIM-MUBIN. YA-SIN 36:12

Can numbers correlate with personal growth?

HOW can numbers measure educational development of NLA?

Discuss with NLA how numbers help to understand activities in life, nature and scientific discoveries.

From measuring the height of NLA's to the speed of intergalactic travel, numbers are expressions of communication. In the world of religion numbers relate to personalities.

NUR MAWLANA SHAH KARIM AL-HUSAYNI HAZIR IMAM ON NATURE

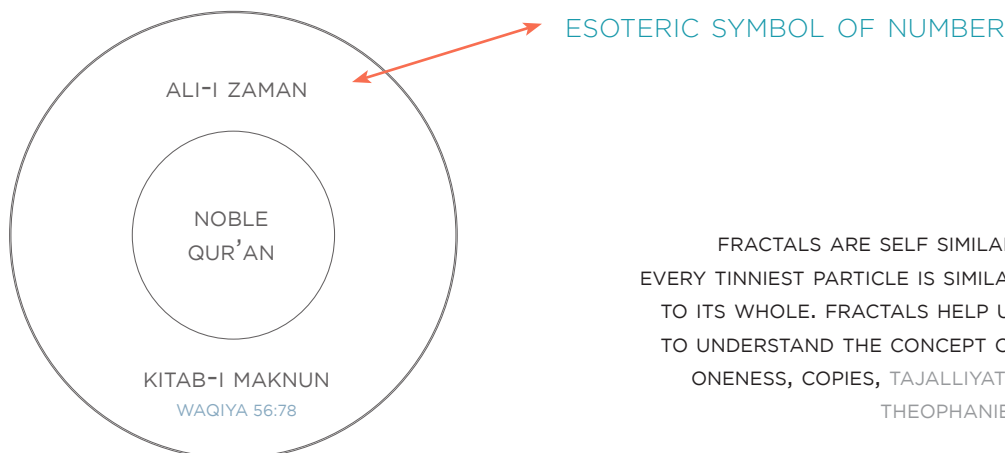
THE QUR'AN REFERS VERY OFTEN TO NATURE AS ALLAH'S POWER OF CREATION, AND IT SAYS, LOOK AT THE MOUNTAINS, LOOK AT THE RIVERS, LOOK AT THE TREES, LOOK AT THE FLOWERS, AS EVIDENCE OF ALLAH'S LOVE FOR THE PEOPLE WHOM HE HAS CREATED.

SIJD, BADAKHSHAN TAJIKISTAN • MAY 26, 1995

*Nufus-i Khānah-yi Hikmat tajalliyāt-i 'Alī, The individuals of Khānah-yi Hikmat are 'Alī Allāh's theophanies**

**Meaning the individuals of Khānah-yi Hikmat are all of them theophanies of 'Alī Allāh. DIWAN-I NASIRI*

IN THE RANKS OF RELIGION **NUMBER 8 = HAZIR IMAM, ALI-ZAMAN**



FRACTALS ARE SELF SIMILAR. EVERY TINIEST PARTICLE IS SIMILAR TO ITS WHOLE. FRACTALS HELP US TO UNDERSTAND THE CONCEPT OF ONENESS, COPIES, TAJALLIYAT= THEOPHANIES



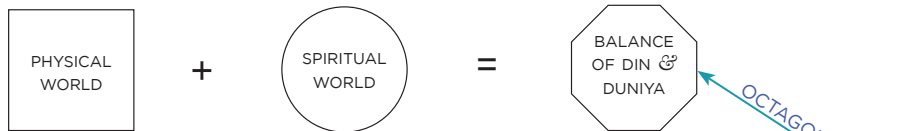
EVERY THING IN NATURE IS A FRACTAL

Wisdom of Numbers

8 **Eight** is the first cubic number. Music is based on an octave - from Latin octavus meaning eighth. An octave is the interval between one musical pitch to another.
do-re-mi-fa-so-la-ti-do



Eight is the concept used in the Ismaili Centre and Jam'at Khana in Burnaby, BC Canada. An octagon has 8 straight sides and eight angles. A circle and square come together to form an octagon.



THE **TAJ MAHAL** IN AGRA, DISTRICT IN UTTAR PRADESH INDIA, IS DESIGNED WITH THE CONCEPT OF OCTAGON AND IS DECORATED WITH QUR'ANIC VERSES.

CONTRARY TO COMMON BELIEF, RESEARCH INCLUDING AKTC SUGGESTS THE TAJ MAHAL EXPRESSES MUGHAL EMPEROR SHAH JAHAN'S LOVE FOR ALI-ALLAH AND NOT JUST HIS WIFE MUMTAZ MAHAL.



EIGHT IN ARABIC IS THAMANIYAH

8 **Eight is the code number for Hazir Imam. HOW?**

There are 14 basic NURANI LETTERS used in the holy Qur'an. 3 of them are ALIF LAM MIM

The code letters for Imam are ALIF LAM MIM and their numerical value is

$$A + L + M$$

$$1 + 30 + 40 = 71 = 7 + 1 = 8$$

This means Hazir Imam is the Divine Secret of ALIF LAM MIM that is, he is the Book - Speaking Qur'an. Al-Hamdu li'llah
And We have encompassed everything of knowledge and recognition in the form of a Book. Naba 78:29

Help NLA to compare. Silent book does not speak ...

Wisdom of Numbers

8

Eight is the symbol of new beginnings and scriptures including the Gospel connect it with resurrection, qiyamat.

Another name for qiyamat is ta'wil, wisdom.

“DO THEY WAIT FOR ANYTHING BUT ITS TA'WIL WHICH WILL COME IN THE FORM OF RESURRECTION. A'raf 7:53

Ali-Allah created the world of religion in 7days and on the 8th day completed resurrection. Fussilat 41:9-12

6 days = cycle of **6 Prophets** and

7th day = cycle of **Imamat = Hazrat Qa'im** with his **Hujjat** A.S.

8th day = CYCLE OF QIYAMAT =

Manifestation of Ali-Allah

Arif-i Azam, our beloved Teacher goes through a great sacrifice, dhibh-i azim in 1951 and becomes


Nafs-i Wahidah , Single Soul, surah Nisa 4:1. Saffat 37:107

Eight also symbolizes the ARSH throne of Ali-Allah, which **IS on the ocean of knowledge.** Ha Mim 40:15, Hud 11:7

“AND THAT DAY EIGHT WILL BEAR THE THRONE OF YOUR LORD.” Haqqah 69:17

This supreme wisdom of Ali-Allah's Throne is nur-i 'aql the light of intellect. Hadid 57:12

Help NLA to learn how to think critically.

8 HAMILAN-I ARSH, angels that carry the Divine Throne are also the 8 paradises, they are the abwab al-jannah, 8 hudud-i din, the eight ranks of religion. A'raf 7:40 

8 HAMILAN-I ARSH

6 NATIQUES, PROPHETS

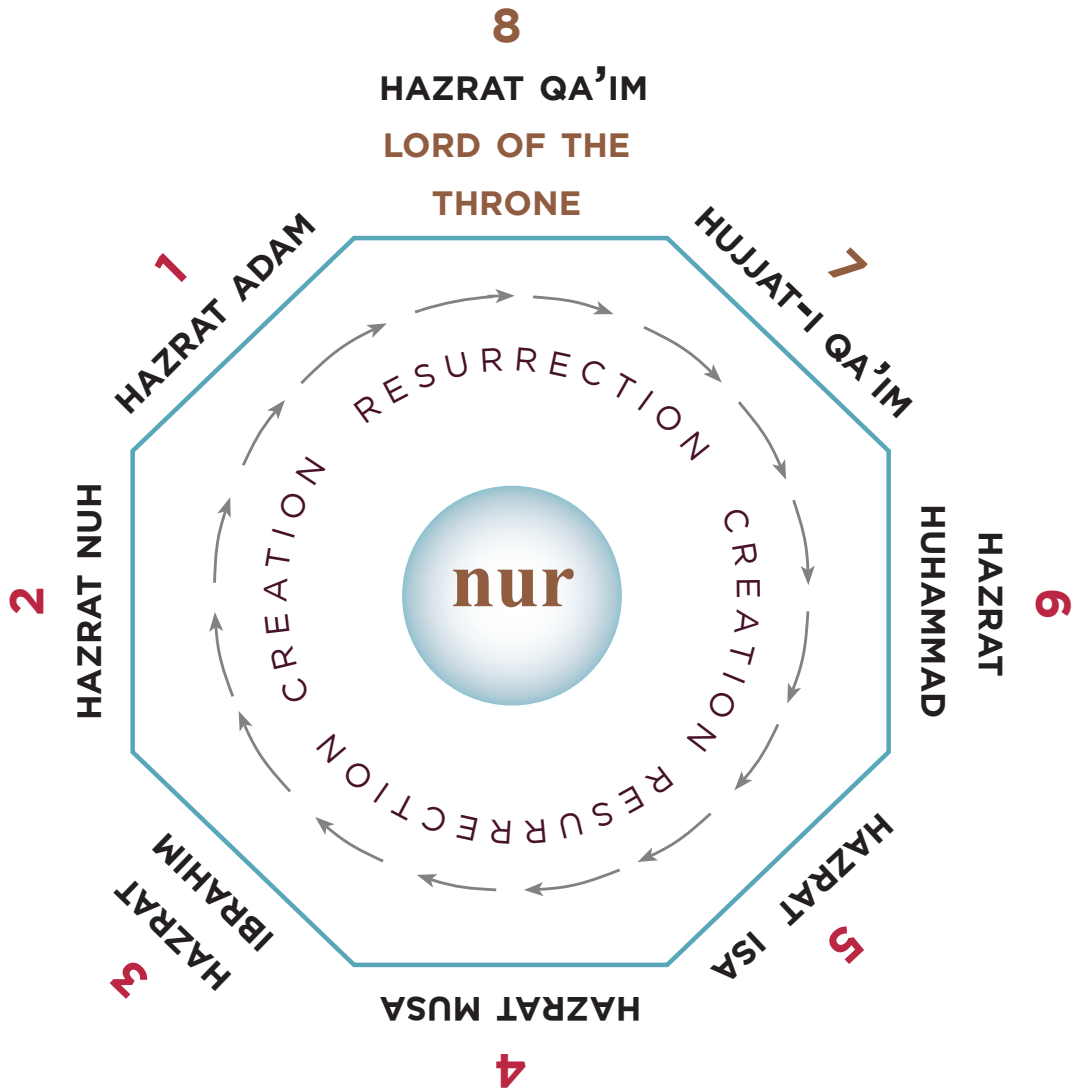
7 AZAMUL A'IMMA, HUIJAT-I QA'IM **HA = AL-HAYY**

8 IMAM-I QA'IM **MIM = AL-QAYYUM**

AL-HAYY + AL-QAYYUM = ALHAYYUL QAYYUM ALI-ALLAH

ALI-ALLAH HIMSELF IS THE HAMILAN-I ARSH AS WELL AS THE LORD OF THE ARSH.

SEE LESSON 10



PRINCIPLES
Nurani Little Angels Course
Lesson # 12

Numbers ^{4 of 4}

OBJECTIVE CONTINUED FROM LESSON 11

REMEMBER WITH REFERENCE TO HUDUD-I DIN THE ISMAILI
RELIGIOUS HIERARCHY NUMBERS RELATE TO LIVING PERSONALITIES.
AS ESTABLISHED IN LESSON # 14, THE ESOTERIC MEANING OF
NUMBER 8 IS ALI-I ZAMAN, NUR MAWLANA SHAH KARIM
AL-HUSAYNI HAZIR IMAM. **HOW?** REMEMBER ALIF, LAM, MIM?



HAZIR IMAM IS THE PROOF OF GOD
OVER THE PEOPLE OF THE TIME
AND WE MADE THEM IMAMS
anbiyaa 21:73

Sirat-al Mustaqim.

*Nur Mawлана Shah Karim Al-Husayni Hazir Imam is the living
Sirat-al Mustaqim, the luminous rational path of knowledge and guidance.
As Imam Jafar as-Sadiq says*

THE STRAIGHT PATH IS THE COMMANDER
OF THE FAITHFUL, MAWLA ALI.

A THOUSAND WISDOMS AN ENCYCLOPAEDIA OF TA'WIL

Wisdom of Numbers 9, 10, 100 and 1000

JUST AS IN THE PHYSICAL WORLD THERE IS A PROGRESSION FROM ORDINARY LADDERS TO ELEVATORS OR ESCALATORS, AND TODAY WITH SCIENTIFIC - DIGITAL, TECHNOLOGICAL ADVANCEMENT INSHALLAH SOON THERE WILL BE SPACE ELEVATORS TO TAKE PEOPLE TO THE STARS AND BEYOND, SIMILARLY THE ISMAILI RELIGIOUS HIERARCHY **HUDUD-I DIN, THE LIVING LADDER OF GOD CARRIES ALL THE TRAVELERS OF SPIRITUALITY TO THEIR FINAL DESTINATION ARSH, THRONE, NUR ONENESS.**

MIRAJ (PL MA'ARIJ) LITERALLY MEANS LADDER OR STAIRS. THE LADDER IS MADE UP OF RANKS OF HUDUD-I DIN, ROOTS AND BRANCHES OF THE TREE OF RELIGION. AL-I IMRAN 3:163, MA'ARIJ 70:4

MIRAJ = LADDER OF GOD



Ali-Allah is the Exalter of ranks, the Lord of the Throne. He casts the spirit by His command to whosoever He wills of His servants that He may warn of the day of meeting, qiyamat, resurrection. Al-Mu'min 40:15

HA MIM, ARSH-I ALA

HA is al-hayy Hujjat-i Qa'im Khudawand Sultan-i Azam a.s. 48th Imam

MIM is al-qayyum Hazrat Qa'im Khudawand Salman-i Azam a.s.h. Father of 49th Imam.

The Exalter of ranks, the Lord of the 'Arsh, Throne. Al-Mu'min 40:15

1000 C AQL-I KULL

UNIVERSAL INTELLECT

does justice and equality

The angel is called Hamd, Praise because God is praised and extolled through it. Al-Mulk 67:3

100 NAFS-I KULL UNIVERSAL SOUL

does creation and composition

The angel is called Kursi, Pedestal because it encompasses the heavens and earth. Baqarah 2:255

10 NATIQ, MUHAMMAD

does compilation

Natiq literally means speaker. In the world of religion Natiq is a Prophet to whom a heavenly Book is revealed by God.

NAME THE 6 NATIQS, THEIR LIVING BOOKS AND REVELED BOOKS

please give special gift to NLA for correct answer

09 ASAS, ALI

does ta'wil, wisdom

Asas literally means foundation. In the world of religion Asas is the title of Hazrat Mawlana Ali because from him Imamatus manifested itself.

Ali is the title of every living Imam,

Ali-i zaman, Ali of the time.

He is the gate of the city of knowledge.

AND EVERY ONE HAS A DIRECTION TO WHICH HE TURNS. EXCEL THEN TO DO GOOD WORKS

BAQARA 2:148

WHY WE SHOULD COMPETE WITH EACH OTHER?

PLEASE ENCOURAGE NLA'S TO DISCUSS THIS WITH YOU AND ASK THEM TO GIVE EXAMPLES

PLEASE EXPLAIN THE SACRED HADITH-I NAWAFIL AND ASK NLA TO REFLECT ON IT

WE SHOULD ALL RUN FASTEST AND EXCEL ON SIRAT-AL MUSTAQIM, THE STRAIGHT PATH.

ALWAYS AIM TO BE THE FIRST AND BEST!

COMPETE WITH EACH OTHER NEVER AGAINST EACH OTHER.

PHYSICALLY ENTER DIFFERENT COMPETITIONS IN SCHOOL, FESTIVALS ...

SPIRITUALLY DO DHIKR REMEMBER ALI-ALLAH. EXPERIMENT WITH FAST RAPID DHIKR. ADIYAT 100

INTELLECTUALLY RUN TO ALI-ALLAH, **SEEK TO BECOME SIRAT-AL MUSTAQIM - MONOREALITY**

EVERY ACT SHOULD BE IN THE LIGHT OF TRUE KNOWLEDGE ﴿﴾ THE BURNING DESIRE FOR DIDAR
THIS WILL AUTOMATICALLY MAKE IT EASY TO PRACTICE THE CODE OF QA'IM SHINASI

﴿﴾ SHARE THE ETHICAL VALUE OF ISLAM WITH ALL

Q170 Are the favours of God mentioned in the Hadith-i Nawafil, attainable from Him directly or through the Hudud-i Din?

A170 There is the ladder (mi^craj) of hudud-i din in order to [ascend and] attain the special closeness of God. There is no ascension without the ladder. This ladder consists of living ranks. Study the wise Qur'an, where there is the mention of ranks (darajat) and ladders (ma^carij). Just as from verse (36:12), **it appears that it is God Himself Who records the deeds of the servants, but from verse (82:11), it appears that THE TASK OF RECORDING DEEDS IS ASSIGNED TO CERTAIN ANGELS WHO ARE CALLED KIRAMAN KATIBIN, THE HONOURABLE SCRIBES.**

It is evident from this that God, Who is the real King, appoints His personnel for different kinds of work, but He Himself is free from and above [doing] any kind of work.

CASKET OF PEARLS VOL 1 86

Principles – Nurani Little Angels
Course Lesson # 13

Sūratu'l-Falaq

Bismi'llāhi'r-Raḥmāni'r-Raḥīm

Qul a'ūdhu bi-rabbi'l-falaq

Min sharri mā khalaq

Wa-min sharri ghāsiqin idhā waqab

Wa-min sharri'n-naffāsāti fi'l-^cuqad

Wa-min sharri ḥāsidiḥ idhā ḥasad

In the name of God, the Compassionate, the Merciful

Say: I seek refuge with the Lord of the Dawn
From the evil of created things,
From the evil of darkness as it overspreads,
And from the evil of those who blow on knots,
And from the evil of the envious when he envies.

Tasbihāt:

Ḥasbuna'llāhu wa-ni'ma'l-wakīl, wa-ni'ma'l-mawlā wa-ni'ma'n-naṣīr; ghufrānaka rabbanā wa ilayka'l-maṣīr

God is sufficient for us, the Most Excellent Advocate and Most Excellent Lord and Most Excellent Helper.

O our Lord! We pray for forgiveness of our sins and to You is our return.

Reference from Quran (3:173)

Question and Answers:

1. What is taawwudh (seeking refuge)?

Ans. Audhu bi'llahi mina'sh-shaytani'r rajim (i.e. I seek refuge in Allah from the accursed Satan).

2. Recite the tasmiyyah.

Ans. Bismi'llahi'r-rahmani'r Rahim.

3. Who created Allah?

Ans: Allah is not created by anyone, because He has always been there.

4. How do we believe in the creation, as a 'straight line' or as a 'circle'?

Ans: As a CIRCLE. Because we don't believe that creation is like straight line, which starts from a certain point and ends at another point, but we see it in many examples as a CIRCLE, which has no beginning and no end. We believe that Allah has always been and will be the "Creator". It is not that He was not a 'Creator' at the beginning and then He started the creation and became the 'Creator' and then some time later He will stop creating and will no longer be Creator.

5. How many small cycles of the different period of time are there within a big cycle or circle?

Ans: Seven (7).

6. Why are there seven small cycles within a big cycle?

Ans: Because Allah has created the heavens and the earth in six days and then He sat on the throne.

7. Do we believe that Allah is everywhere, if yes give the reference from the Qur'an?

Ans: Yes, Allah is everywhere. As Qur'an says: "Allah is the light of the Heavens & Earth" (24:35) and "Wherever you turn, there is the face of Allah" (2:115)

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course
Lesson # 14
Naw-ruz Mubarak!

Question and Answers:

1. What language is the word Naw-ruz from and what is its meaning?

Ans. Naw-ruz is a Persian word and it means “New Day”.

2. When is Naw-ruz celebrated and what does it symbolise?

Ans. Naw-ruz is celebrated on March 21st, and it symbolises new beginning.

3. What does Naw-ruz mark?

Ans: For many communities, it marks the beginning of a new year and the first day of spring. More generally, it signifies a time of spiritual renewal and physical rejuvenation, as well as the spirit of gratitude for blessings.

4. List an event from our history that happened on Naw-ruz.

Ans: The mubarak event of Eid-i Gadhira (when Prophet Muhammad announced the Imamah of Hazrat ^cAli) took place on the day of Naw-ruz.

Farman Mubarak

Farman by Nur Mawlana Shah Karim al Husaini Hazir Imam
(s.a.)

Rangoon, Burma March 21st, 1960.

Please recite the holy Salawat!

"Once again, I say to you all on Navroz, 'Navroz Mubarak', and I want you, at the beginning of this New Year, to try to think a bit ahead in your future. Each Navroz, say to yourselves, 'Have we done our work?' If you have then I will be very happy

indeed. I say Eid Mubarak to all of you and I give you most affectionate blessings.
Khanavadan, Khanavadan."

Selected verses from Manqabats

Naw-rūz-i ʿālam

(Transliteration and Translation by Dr.Faquir Mohammad Hunzai)

1. Khushā naw-rūz-i ʿālam hē, muḥibbān shukr-i Mawlānā!
Zuhūr-i nūr-i aʿzam hē, muḥibbān shukr-i Mawlānā!
2. Malak ab naghmah-khān ho gā, falak bhī gul-fishān ho gā
Zamānah shādmān ho gā, muḥibbān shukr-i Mawlānā!
3. Payām-i āsmān āyā, malīk-i dū jahān āyā
Qiyāmat kā zamān āyā, Muḥibbān shukr-i Mawlānā!
4. Chalo ab jashn-i aʿzam hē, julūs-i khalq-i ʿālam hē
Liqā'-yi Shāh-i akram hē, muḥibbān shukr-i Mawlānā!

The Universal Naw-rūz

1. *How joyous! it is the universal new day, O lovers let us thank our Lord!
It is the manifestation of the supreme light, O lovers let us thank our Lord!*
2. *Now the angels will sing, the heaven will scatter flowers
Time will rejoice, O lovers let us thank our Lord!*
3. *Heaven's message has come, the King of the two worlds has come
The time of Resurrection is here, O lovers let us thank our Lord!*
4. *Let us go, there is the supreme Jashn now, the world's people have gathered*

NAWROZ-NAMAH – GLAD NEWS OF NAW-ROZ

*Here is the light of God,
This is the glad news of Naw-roz.
In the spirit of Qur'an
This is the glad news of Naw-roz*

*The day the earth was created,
Was the earthly Nawroz.
And is created every star likewise.
This is the glad news of Naw-roz*

*By the will of God this day;
The Prophet gave to 'Ali,
Imamat and Khilafat as well.
This is the glad news of Naw-roz*

*The animating glad news has come;
The blessing of the Imam of the time has come,
The breeze of happiness and joy has come
This is the glad news of Naw-roz*

*If you have love for Mawla;
If you are honoured with his service,
This is high grace and ambition.
This is the glad news of Naw-roz*

*Obey him and be his servant!
Serve his threshold!
And you must love him!
This is the glad news of Naw-roz*

13TH JANUARY 1986

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels

Course Lesson # 15

“Happy Birthday”

45 Questions & Answers for Little Angels **on Our Beloved Sahib’s Life**

Last Revised – May 22nd, 2015

1. When and where, Sahib was born?
 - a. **15th May 1917, in the village of Hyderabad, Hunza, N.A. of Pakistan.**
2. What is the Name given to Sahib at the time of birth by his parents?
 - a. **Partawi Shah - Reflection of the King.**
3. Sahib is the youngest or oldest son of his father?
 - a. **Youngest.**
4. Which Book did Sahib use to take with him when he took the goats for summer pasture on the mountains for some months?
 - a. **The Holy Qur’an.**
5. Which classes did Sahib study at the government primary school, Baltit, where he had gone for ten months?
 - a. **He studied the third and fourth classes.**
6. What Organization did Sahib belong to from 8th April 1939 to 1st September 1943?
 - a. **Gilgit Scouts.**
7. What organization did Sahib join on 5th October 1943 and released from it at His own request on 7th February 1946?
 - a. **The Army.**
8. About which Hadith has Sahib said, “This good luck was amazing in my case, that the great secret of this holy Hadith was disclosed to this humble servant” in an interview taken by Ghulam Qadir Sahib, on behalf of Radio Pakistan- Gilgit?
 - a. **The Hadith is: “Seek knowledge even if you have to go to China”.**
9. Where did Sahib experience the “The First Light of Spirituality”?
 - a. **at Kharadar Jama’at Khanah, Karachi, Pakistan.**
10. When did Sahib experienced the “Personal/ Spiritual Resurrection”?
 - a. **1951 in Kaashgar, China.**

Our Beloved Sahib's LITERATURE

11. Sahib is the first Sufi poet to have a Diwan (collection of poems) in Burushaski, the ancient language spoken in the Northern Areas of Pakistan. True or False?
 - a. **True.**
12. How many languages has Sahib's books been translated into?
 - a. **They have been translated into seven (7) languages.**
13. Which are these languages?
 - a. **English, French, Swedish, Persian, Turkish, Arabic and Gujarati.**
14. What languages are Sahib's poetry in?
 - a. **Burushaski, Urdu, Persian and Turkish.**
15. What are some main subjects in Sahib's writings?
 - a. **Recognition of Imam, Wisdom in Qur'an, Monoreality, Spiritual Science, Personal world, What is Soul, Ethical, Ideological, Spiritual and Intellectual health, and many more.**
16. Which organizations is Sahib the chief patron of?
 - a. **Danishgah-i Khanah-i Hikmat, Idarah-i Arif, and Burushaski Research Academy.**
17. Approximately how many Ilmi-Audio CD's are available in DKH?
 - a. **4000.**
18. Approximately how many Books Sahib has wrote?
 - a. **More than Hundred Books.**
19. Approximately how many poetries Sahib has composed?
 - a. **3500.**
20. What is the Name of the Collection of Sahib's Poetries?
 - a. **"Diwan-i Nasiri"**
21. Mawlana Hazir Imam admired Sahib's Poetry so much that he accorded it Great Status of?
 - a. **"Ginans"**
 - b. **In a Taliqah (Letter) to Sahib in 1961, Mawlana Hazir Imam writes:**

"I am very happy to know that you have completed the Ginan Book in Hunza Language"
22. Which book, Sahib has worked with Professor Hermann Berger of Heidelberg University as co-author?
 - a. **(First) Burushaski-German Dictionary.**

23. What is the name of the book that Professor E. Tiffou of the University of Montreal has acknowledged our beloved Sahib as the co-author for providing him material on grammar, riddles and proverbs of the Burushaski language?
- a. **The name of the book is: “Hunza Proverbs”.**

Some TITLES of Our Beloved Sahib

24. What title did the Senior University confer upon Sahib, in recognition of his contribution in the field of spiritual Science, on Friday the 18th August 1995?
- a. **They conferred upon Him an honorary Ph.D. Degree.**
25. On 14th August 2000, what was awarded to our beloved Sahib from the Government of Pakistan?
- a. **“Sitarah-i Imtiaz”**
26. What are the other titles that Sahib has received beside the “Sitarah-i Imtiaz”?
- a. **“Baba-i Burushaski”, “Lisanu’l-Qawm” and “Hakimu’l-Qalam”.**
27. What is the meaning of “Baba-i Burushaski”?
- a. **Father of Burushaski.**
28. What is the meaning of “Lisanu’l-Qawm”?
- a. **Spokesman of the Nation.**
29. What is the meaning of “Hakimu’l-Qalam”?
- a. **Sage of the Pen.**
30. When did Sahib had 45 Minutes Meeting with Mawlana Hazir Imam”?
- a. **June 21st, 2001**
31. In this Meeting Mawlana Hazir Imam welcomed Sahib very warmly and addressed him as?
- a. **“Allamah”**

Note: An **Allamah** ([Arabic](#), [Urdu](#) and [Persian](#)), is an honorary title carried by only the Very Highest Scholars of Islamic thought, jurisprudence, and philosophy. (Wikipedia)

Some BOOKS of Our Beloved Sahib

32. What is the name of the first book, Sahib wrote in 1957 at the age of 40?
- a. **His first book is: “Silsilah-i Nur-i Imam” (“**Chain of the light of Imam**”).**

33. The book in which Sahib unveils the secrets of the Soul.
 - a. **“What is Soul”**
34. The book, which is the combination of 3 books, discussing the different sources of healing.
 - a. **“Kitab-ul Ilaj”**, which is the combination of 3 following books :
Qur’anic Healing
Spiritual Healing
Healing through Knowledge
35. The Book in which Sahib describes the disciplines and types of ‘Zikr’.
 - a. **“Divine Remembrance”**
36. The Book, which is also called “An encyclopedia of Ta’wil”.
 - a. **“A Thousand Wisdoms”**
37. The Book in which Sahib spreading the Wisdoms by using the Diagrams.
 - a. **“Wisdoms of Diagrams”**
38. The Book, which should be read by all Ismailis in order to understand Imam.
 - a. **“Recognition of Imam”**
39. The book, which describes all the barakaat of the ‘greeting’ used by all the Ismailis in their daily life.
 - a. **“Ya Ali Madad”**
40. Sahib’s special book on ‘Spiritual Science’.
 - a. **“Practical Sufism and Spiritual Science”**
41. The book, which discuss the secrets of our dreams.
 - a. **“Studies in Spiritualism and Dreams”**
42. The Book on “Du’a”.
 - a. **“Du’a – Essence of Ibadat”**
43. The book, which discuss the logical arguments to prove the Imamat.
 - a. **“Proof of Imamat”**
44. The book, which answered the 100 questions on different topics.
 - a. **“Hundred Questions”**
45. The book, which have the questions & answers for the children.
 - a. **“Sixty Questions (Questions & Answers for Children)”**
46. What is Sahib’s Age? Does he still do Spread Spiritual Knowledge?
 - a. **Age: 98. Yes!**

A Brief Profile of the Life and Work of Allamah Nasir al-Din Nasir Hunzai

Introduction:

Allamah Nasir al-Din Nasir Hunzai was born in 1917 in Hyderabad, Hunza in the Northern Areas of Pakistan. His birthplace, Hunza, has only entered the modern era in the last two decades with the opening of the Karakoram Highway and a little later the beginning of the work of the Aga Khan Development Network and its international affiliates. Prior to 1980 Hunza continued to be an extremely isolated and underdeveloped high mountain area where the inhabitants barely scratched a subsistence from agriculture and animal husbandry. It can thus be appreciated how difficult the circumstances must have been half a century earlier, when he was a young boy growing up in Hunza. He has received only a years schooling in his entire life, because of the lack of schools and resources at that time. Most of his childhood was spent in tending the goats and other domestic animals belonging to his family.

Brought up in such a constrained and disadvantaged context, it is the more remarkable that he has written over a hundred books on the humanistic and esoteric aspects of Islam and its holy Book, the Qur'an. He has contributed not only in prose, but he also composes moving poetry in four languages, namely Burushaski, Urdu, Farsi and Chinese Turkish. At the age of eighty-seven, he continues to write daily. Two of the books enclosed, that is, "The Wise Qur'an and the World of Humanity" Volumes 1 and 2 have been written by him in the last two years. As the title of these books conveys, he highlights the fact that human beings are the 'most noble' of God's creatures and the development of their potential depends on goodwill, peace, harmony and mutual understanding between diverse groups of people.

Literary Achievements:

His outstanding literary achievements are considered below under two headings:

Literature on Islam:

Prose:

- Over a hundred books on the humanistic and esoteric aspects of the holy Qur'an, of which over sixty have been translated into English, 25 into Gujarati and a few in Farsi, French and Swedish. A few of the enclosed books are briefly described as follows:
 - **"Book of Healing"** (English and Urdu) is a compendium of three books on different aspects of healing as described in the holy Qur'an. This unique Qur'anic/Islamic approach to healing according to the author is very comprehensive and encompasses physical, ethical, spiritual and intellectual healing. One of the three books called

“Qur’anic Healing” has been translated into French as “La Guérison par le Coran”.

- **“The Wise Qur’an and the World of Humanity” Volumes 1 & 2** (English) are a detailed exposition of a famous tradition or saying of the Prophet Muhammad (s.a.s.) that *‘People are God’s household and he who serves them and makes them happy is closer to God’*. The ‘Translators’ Introduction’ to Volume 1 of this book is attached as an appendix for easy access and to highlight the importance of the author’s thought.
- **“Balance of Realities”** (English) discusses the esoteric Islamic understanding of the concept of Resurrection and some scientific discoveries in the light of spiritual science.
- **“Practical Sufism and Spiritual Science”** (English) elaborates on the lack of dichotomy between physical science and spiritual science and motivates readers to give importance to both.
- **“Sanadiq-i Jawahir”** (Urdu) consists of one thousand questions and answers written by the author in the light of the esoteric aspect of the Qur’an and his own spiritual experiences.

Poetry:

- A *Diwan* or compendium of poetry in Burushaski, which is the author’s mother tongue and one of the four major languages of Hunza. This ancient language, which researchers believe has some links to Hungarian and Macedonian was in danger of remaining a static and coarse tongue. The author’s endeavours have transformed it into a dynamic and literary language that has given a positive sense of identity to the younger generation of his homeland as well as the Burushaski speakers of the wider Northern Areas of Pakistan.
- A *Diwan* of Urdu poetry, which is highly motivational and moving and extols the possibilities for humankind of spiritual and intellectual development.
- Enough poetry in Farsi to complete another *Diwan*, also on the theme of human potential for progress and peace.

Burushaski Language:

- A Burushaski-German Dictionary with Professor Hermann Berger of Heidelberg University, a publication that was described by the German Consul in Islamabad as “cultural collaboration between the two countries opening the door to mutual understanding of each other’s cultures”. It was published in Wiesbaden in 1998.
- “Hunza Proverbs” with Professor Tiffou published by Calgary University, Canada in 1993.
- “Shimal Bagh”, a Burushaski language book published by the University of Karachi in 2003.

- Work on a Burushaski-Urdu dictionary is progressing with the collaboration of the Urdu Development Board of Pakistan.

Other achievements:

- First Volunteers organization in Hyderabad, Hunza in 1957. His foresight in encouraging the formalization of voluntary work has given a practical outlet to the ethic of service to others in Islam.
- First Girls School, Madrasah-i Daru'l-Hikmat, in Hyderabad, Hunza in 1962. He is the pioneer of female education in his village, which served as motivation and a role model for others to establish schooling for girls.
- Dar al-Hikmat al-Isma'iliyyah for the promotion of literary activities in 1966.
- First study center and library in Gilgit in 1971, for which he and his fellow volunteers raised funds by making door-to-door appeals.
- First English medium and co-educational school in Gilgit known as the Al-Azhar School in June 1981 with the help of lady volunteers from Karachi, which has now expanded into a college serving young men from all the different Muslim communities of the Northern Areas, helping to break down the barriers of sectarian prejudice and helping to build bridges between sister Muslim communities.
- Danishgah-i Khanah-i Hikmat in 1998, with branches in Pakistan, United Kingdom, France, Canada and United States of America.
- Burushaski Research Academy in 1979.
- Founder of Al-Qalam Conferences of which four have been held nationally and three in the Northern Areas from 1992 onwards to recognize and promote the achievements of writers and teachers of all Muslim communities in the Northern Areas of Pakistan.
- Spiritual Science Conferences: two in Islamabad and one in Karachi.
- The first research center and library and a science block at the Al-Azhar College, Gilgit, which also provides facilities for the students of the newly established Karakorum International University, a Government institution of higher education.
- Establishment of the Institute for Spiritual Wisdom, 2001 to promote the Islamic world-view of integration of the material and the spiritual, or Din and Dunya as two dimensions of the same reality, always inextricably linked. The Qur'anic or Spiritual Science thus seeks to develop both these dimensions, the spiritual and the physical of human beings. Just as the physical universe is a vast laboratory for scientific research through which we can have a limited vision of the power of God, so the human soul is a spiritual laboratory to experiment and understand the Supreme Reality. If human beings are enabled to make the scientific progress they have made to date, is it not also possible for them to make similar progress in the arena of Spiritual Science? It is clear that only when both physical and spiritual science develop in tandem that

humanity can avoid such pitfalls as arrogance, pride and self-interest, which lead to many destructive tendencies and violence.

Awards:

- Baba-yi Burushaski (Father of Burushaski) by H.H. Prince Karim Aga Khan Ismaili Council, Hyderabad, Hunza in 1970, in recognition of his contribution to that language.
- Hakimu'l-Qalam (Sage of the Pen) by the Northern Areas Government in 1994.
- Lisanu'l-Qawm (Spokesperson of the Community) by social and literary organizations in recognition of his literary and research work in 1994.
- Honorary Doctor of Letters by the Senior University International of Canada and U.S.A. in 1995.
- Distinguished Senior Professor, Senior University International in 1995.
- Foundation Dean of the Institute for the Study of Spiritual Science at the Senior University International in 2000.
- Sitara-yi Imtiyaz (Star of Excellence) by the Government of Pakistan in 2001.

Conclusions:

°Allamah Nasir al-Din Nasir Hunzai is a truly remarkable personality of our times. Despite only one year of formal schooling and in the face of overwhelming odds, he has demonstrated in his own life the struggle for excellence and merit. His outstanding contributions to Islamic and Qur'anic literature, both in prose and poetry; his contribution to the preservation and extension of Burushaski language; his ability to unite diverse groups to work together to achieve common goals; his pioneering work in the education of girls in an isolated and traditional setting; his inspiration to countless people in the east and the west and his ability to motivate people to do voluntary work and to actualise their potential are all individually worthy of recognition. His writings and other activities have helped people everywhere to transcend their parochial and sectarian inclinations and have promoted unity to work towards common goals.

At an individual level his teachings inspire people to develop their potential and to become creative members of society. This leads to communal harmony and a spirit of working together.

We urge the Executive Board of UNESCO to publicly recognise the work and contribution of this modern day Muslim sage. Such public acknowledgment will draw positive attention to a global faith which is all too often misperceived and misrepresented both by a minority of its own adherents as well as the media and opinion makers in the western world. We believe that to spread his teachings to a

greater number of people will enable the spiritual and moral power of the message of Islam to play its constructive part to establish not just material peace among nations but that better peace of God on earth, which seems to elude humankind in the modern times. Only through universal reconciliation, greater fraternity and co-operation between peoples can we escape the disasters we have witnessed in our recent times. We hope that we can work together for a better world.

The Story of Prophet Moses and Prophet Khizr NLA Lesson #16



Nabi Musa, or the Tomb of Prophet Moses (pbuh), lies 11 km south of Jericho and 20 km east of Jerusalem in the Judean wilderness.

One day, Moses ﷺ delivered such an impressive sermon that all who heard it were deeply moved. Someone in the congregation asked: "O Messenger of Allah, is there another man on earth more learned than you?" Moses replied: "No!", believing so, as Allah had given him the power of miracles and honored him with the Torah.

However, Allah revealed to Moses that no man could know all there is to know, nor would one messenger alone be the custodian of all knowledge. There would always be another who knew what others did not. Moses asked Allah: "O Allah, where is this man? I would like to meet him and learn from him." He also asked for a sign to this person's identity.

Allah instructed him to take a dead fish. The point at which the fish becomes alive, he would find the man he sought. Moses set out on his journey, accompanied by a young man who carried the fish. They reached a place where two rivers met and decided to rest there. Instantly, Moses fell asleep.

While he was asleep, his companion saw the fish wriggle out of the vessel into the river and swim away. However, he forgot to relate this incident to Moses. When he awoke, they continued their journey until they were exhausted and hungry. Moses asked for his morning meal. Only then did his companion recall that the fish they had brought with them had gotten alive & went in the river where two rivers met. Hearing this, Moses exclaimed: "This is exactly what we are seeking!"

They quickly retraced their steps to the place where the two rivers met and where the fish had jumped out. There they found the wise man. One could tell by his aura that he was a saintly man. He was Al-Khizr, the guide.

Allah the Almighty narrates in the Quran: Surah 18 Verses 60-82

And (remember) when Moses said to his servant: "I will not give up (traveling) until I reach the junction of the two seas or (until) I spend years and years in traveling."

But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel. So when they had passed further on (beyond that fixed place), Moses said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

He said: "Do you remember when we rested on the rock? I indeed forgot the fish, none but Satan made me forget to remember it. It took its course into the sea in a strange (way)!" (Moses) said: "That is what we have been seeking." So they went back retracing their footsteps.

The Story of Prophet Moses and Prophet Khizr NLA Lesson #16

Then they found one of Our devotees, unto whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

Moses said to him (Khizr) "May I follow you so that you can teach me something of that knowledge (guidance and true path) which you have been taught (by Allah)?"

He (Khizr) said: "Verily! You will not be able to have patience with me! And how can you have patience about a thing which you know not?"

Moses said: "If Allah will, you will find me patient, and I will not disobey you in aught."

He (Khizr) said: "Then, if you follow me, ask me not about anything till I myself mention it to you."



So the two went off, until when they embarked on a boat and the man (Khizr) made a hole in it. Moses said: "Did you make a hole in it to drown its people? Verily, you have done an evil thing."

He (Khizr) said: "Did I not tell you, that you would not be able to have patience with me?"

(Moses) said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)."

Then they both proceeded, till they met a boy, he (Khizr) killed him. Moses said: "Have you killed an innocent person who had killed none? Verily, you have done a dreadful thing!"

(Khizr) said: "Did I not tell you that you can have no patience with me?"

(Moses) said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khizr) set it up straight. (Moses) said: "If you had wished, surely you could have taken wages for it!"

(Khizr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience."

The Story of Prophet Moses and Prophet Khizr NLA Lesson #16

"As for the ship, it belonged to poor people working in the sea. So I wished to make a defective damage in it, as there was a king after them who seized every good ship by force.

"And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should change him for them for one better in righteousness and near to mercy.



"And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did it not of my own accord. That is the interpretation of those (things) over which you could not hold patience.¹

The lesson contained in this story is this "You should have full faith in the wisdom of what is happening in the Divine Factory in accordance with the will of Allah. As the reality is hidden from you, you are at a loss to understand the wisdom of what is happening, and sometimes if it appears that things are going against you, you cry out, 'How and why has this happened'. The fact is that if the curtain be removed from the "unseen", you would yourselves come to know that what is happening here is for the best. Even if some times it appears that something is going against you, you will see that in the end it also produces some good results for you.

Syed Abu-Ala' Maududi's Chapter Introductions to the Qur'an

* Ta'wil: Khizr means green i.e. Evergreen and Ever living by which is meant the Imam of the Time or the Light of 'Ali Allah.

* Khizr is Found at the Meeting of the Two Rivers: (where the dead fish became alive)

Ta'wil 1: If a mu'min follows Imam's (Khizr of the time's) guidance with Obedience & Patience then they can find the Light of 'Ali Allah & their dead soul becomes alive!

Ta'wil 2: Spiritual Wisdom is taught where *Zahir & Batin* or *Tanzil & Ta'wil* meets

Reference: Caskets of Pearls Volume 1

Nurani Little Angels Lesson #17

Story of Prophet Ibrahim (p.b.u.h.)

Hazrat Ibrahim was a great prophet. When he was young, he lived among people who refused to worship 'Ali Allah. Instead they prayed to other things, among them idols which they had made themselves.

There were many, many different idols that were worshipped. Big giant ones, little tiny ones! People would worship them and give their idols food and luxuries, expecting their idols to grant them their wishes.

Once Hazrat Ibrahim said to the idol worshippers, "Do you take these idols for gods? If you do then I want to let you know that idol worshiping is wrong."

Ibrahim knew it was not right to worship idols, for it was against the will of God. God had also taught Prophet Ibrahim many other things.

One evening, for instance, Hazrat Ibrahim saw a bright star in the sky and he said, "That is my God!". But as the star faded away it became clear to Ibrahim that the star was not God.

On another occasion, Ibrahim saw the moon shining brightly in the night sky, and he again said. "That is my God!" But as the moon disappeared, H. Ibrahim realized that the moon was not God.

Finally, he saw the bright sun rising at dawn and he said, "That must be my God because it is the biggest thing in the sky". But when sunset came, H. Ibrahim realized, once more, that this was not God.

H. Ibrahim then said,

"I am free from your guilt of worshipping other gods apart from 'Ali Allah. I firmly and truly turn my face to Him Who created the heavens and the earth, and I shall never worship any god but 'Ali Allah who is the creator of all these things. 'Ali Allah is the Master of the worlds."

Prophet Ibrahim went among the people and told them they must worship God only for it is God who created the stars, the sun, and the moon. God also created the plants, and animals for food. God has made the earth so that people can live on it. Therefore people should turn away from their false gods and worship 'Ali Allah alone and always do good.

Prophet Ibrahim also had a plan for dealing with the idols. When the people were out of the way, H. Ibrahim went into the building where all the idols were kept and broke all their idols to pieces! But he left intact and unbroken the biggest idol of all.

When the people discovered their idols all smashed and in pieces, they were very angry.

"Who has done this to our gods?" they cried. Then some of them remembered that they had heard H. Ibrahim speaking against their idols.

So, they brought H. Ibrahim and asked him, "Are you the one who did this to our gods, O Ibrahim?" He replied, "No, it was the biggest one of them who did it", said Prophet Ibrahim.

"Why do you not ask them?"

At this, the idol-worshippers felt ashamed. "You know very well that they cannot speak," they told H. Ibrahim.

"Do you then worship things that can neither protect you nor protect themselves?" Ibrahim asked.

At this, the people became angrier than ever. In revenge the king ordered to throw H. Ibrahim into a fire! H. Ibrahim might have been killed. But he had 'Ali Allah's help & 'Ali Allah made the fire cool & a blessing for Prophet Ibrahim.

Later, H. Ibrahim left these idolatrous people and went to another country.

When he was an old man, he had two sons, Ismail and Ishaq. Both of them were good and just men and both were prophets of God.

One day H. Ibrahim had a dream in which he saw he was sacrificing his son. He immediately knew that 'Ali Allah is commanding him to sacrifice his son. At first, H. Ibrahim became very sad, but he knew that 'Ali Allah had given him an order so he had to obey it.

H. Ibrahim asked his son H. Ismail if he would agree. The son was good and pious, and he consoled his father saying:

"Dear father", he said calmly, "if God has ordered it, then you must obey, so sacrifice me. Do not fear: with the help of 'Ali Allah, I shall be brave & patient".

So, full of sorrow, Prophet Ibrahim prepared to sacrifice his son H. Ismail. But before he actually did so, he heard a voice:

"You have shown your good intentions", the voice told H. Ibrahim, "this is sufficient. You have already fulfilled God's will."

Thus H. Ismail was saved, and Prophet Ibrahim understood that 'Ali Allah had been testing him. They both thanked God and sacrificed instead a lamb, as He had ordered.

To remember how H. Ibrahim passed the test of 'Ali Allah, Muslims world over celebrate Eid-i Qurban (Eid of Sacrifice) every year. On this occasion, we also thank 'Ali Allah for everything that He has given us.

Later, H. Ibrahim and his son H. Ismail built the Ka'bah in Makkah and then they both prayed:

"O 'Ali Allah, take this house in Your grace and help us and the people who come to us to be truly good Muslims."

'Ali Allah heard this prayer, and blessed the Ka'bah. To this day, Muslims all over the world turn and face in the direction of the Ka'bah when they are praying.

Few Lessons from the Story of Prophet Ibrahim:

Ta'wil 1: Ka'bah also has an esoteric meaning. The living Ka'bah (House of God) is the Imam of the Time & facing the Ka'bah means that as an Isma'ili we should always make sure that we live our lives under the obedience of our beloved Imam's Guidance/Farmans!

2: In verse (37:84), "When he came to his Lord with a sound heart (*qalb-i salim*)."

Ta'wil: "Sound Heart" - means *a heart which has been illumined with the light of 'Ali Allah.*

3: In verse (4:125), it is said: "And who is better in religion than he who submits his (inner) face to God, and is righteous and follows the way of Ibrahim...."

Ta'wil: To submit the inner face to God means that a seeker of spirituality should reach the destination of annihilation where he becomes one with 'Ali Allah.

(Practical Sufism & Spiritual Science pg 107)

Ta'wil 4: God had commanded H. Ibrahim to sacrifice his son Ismail in his path. The great father and son prepared willingly to fulfill the command of God. Then God turned this physical sacrifice into a spiritual sacrifice which was the greatest one.

(Hundred Questions IV - pg 62)

Principles – Nurani Little Angels Course

Lesson # 18

Imamat Day Mubarak!

Part 1

Question and Answers:

1. Is the Imam always present and living in this world?

Ans: Yes, the Imam is always present and living in this world, but, before the Holy Prophet Muhammad, the function of Imamat was hidden.

2. If the above is true, tell us who was the Imam in the time of Hazrat Adam (a.s.) and who was the Imam in the time of Hazrat Nuh (a.s.)?

Ans: In the time of Hazrat Adam (a.s.) the Imam was Mawlana Shith, and in the time of Hazrat Nuh (a.s.) the Imam was Mawlana Sam.

3. Is obedience to the Imam of the time necessary?

Ans. Yes, the obedience of the Imam of the time is necessary and obligatory, because the Holy Quran says: “O you who believe! Obey Allah and obey the Messenger and those who possess the command (of Allah) from among you.” (4:59). Those who possess the command (of Allah) are the Imams in different ages.

4. Who is your present Imam?

Ans. Our present Imam is Hazrat Mawlana Shah Karim al-Husayni (a.s.).

5. When did he sit on masnad of Imamat?

Ans. He became our Imam on 11 July, 1957.

Farman Mubarak

Farman by Nur Mawlana Shah Karim al Husaini Hazir Imam
(s.a.)

Pakistan visit 1964

Please recite the holy Salawat!

For hundreds of years, my spiritual children have been guided by the Rope of Imam; you have looked to the Imam of the Age for advice and help in all matters and through your Imam's immense love and affection for his spiritual children, his Noor has indicated to you where and in which direction you must turn so as to obtain spiritual and worldly satisfaction.

Selected verses from Manqabats

1. O the Shah of the cycle of Resurrection, Nur Mawlana Karim,
O the moon of the sphere of Imam, Nur Mawlana Karim.
2. You are the light of God, the Majestic, on the earth, and the
heaven,
The source of excellence and magnanimity, Nur Mawlana Karim.
3. When you give the inner eye (to your followers), they become
kings of the kingdom of the heart,
Kingdoms are under your foot, Nur Mawlana Karim.
4. My soul is with you and this body is the shadow of that pleasant
soul,
You are the world of peace and security, Nur Mawlana Karim.
5. This trivial present accept graciously as something of value,
From your slave, Nasiruddin, Nur Mawlana Karim.

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 19

Imamat Day Mubarak!

Part 2

Question and Answers:

1. Is the Imam always present and living in this world?

Ans: Yes, the Imam is always present and living in this world, but before the Holy Prophet Muhammad, the function of Imamat was hidden.

2. If the above is true, tell us who was the Imam in the time of Hazrat Adam (a.s.) and who was the Imam in the time of Hazrat Nuh (a.s.)?

Ans: In the time of Hazrat Adam (a.s.) the Imam was Mawlana Shith, and in the time of Hazrat Nuh (a.s.) the Imam was Mawlana Sam.

3. Is obedience to the Imam of the time necessary?

Ans: Yes, the obedience of the Imam of the time is necessary and obligatory, because the Holy Quran says: “O you who believe! obey Allah and obey the Messenger and those who possess the command (of Allah) from among you.” (4:59). Those who possess the command (of Allah) are the Imams in different ages.

4. Who is your present Imam?

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5. When did he sit on masnad of Imamah?

Ans: He became our Imam on 11 July, 1957.

Farman Mubarak

Farman by Nur Mawlana Shah Karim al Husayni Hazir Imam

Pakistan visit 1964

Please recite the holy Salawat!

“For hundreds of years, my spiritual children have been guided by the Rope of Imamah; you have looked to the Imam of the Age for advice and help in all matters and through your Imam’s immense love and affection for his spiritual children, his Nur has indicated to you where and in which direction you must turn so as to obtain spiritual and worldly satisfaction”.

Selected verses from Manqabat

1. O the Shah of the cycle of Resurrection, Nur Mawlana Karim,
O the moon of the sphere of Imamah, Nur Mawlana Karim.
2. You are the light of God, the Majestic, on the earth, and the
heaven,
The source of excellence and magnanimity, Nur Mawlana Karim.
3. When you give the inner eye (to your followers), they become
Kings of the kingdom of the heart,
Kingdoms are under your foot, Nur Mawlana Karim.
4. My soul is with you and this body is the shadow of that pleasant
soul,
You are the world of peace and security, Nur Mawlana Karim.

5. This trivial present accept graciously as something of value,
From your slave, Nasiruddin, Nur Mawlana Karim.

(Poem: Graciously Accept a Trivial Gift from the Humble.
Book: Chain of the Light of Imamat pgs.134-137)

Prepared By: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 20

Qā'im Shināsi

Question and Answers:

Part 1

1. What is the meaning of the terms Qa'im and Qiyamat?

Ans. **Qa'im means Resurrector** and **Qiyamat means Resurrection.**

2. In almost all religions, concept of Qa'im (Saviour to come at the end of time) is found. What terms are used to express this concept?

Ans. Terms like **Messiah in Christianity & Judaism** or **Nakalanki in Hinduism** are used to express the concept of Qa'im and Qiyamat in different religions.

3. In Islamic Schools of thought, and in Shia Islam, what term is used for this concept?

Ans. **In Islamic schools of thought**, this concept is widely known by the term **Mahdi generally** and **by Qa'im in Shia Islam.**

4. What does the term Qa'im generally mean?

Ans. It means **a Personality in whose time the realities hidden in the shari'at or laws of the prophet will be revealed.**

5. Which Hadith of the Prophet Muhammad shows the paramount importance of the Qa'im?

Hadith: "Even if there remains of time but a single day, God will prolong it until there emerges a man from my descendants, who will fill the earth with equity and justice as it is (now) filled with oppression and injustice."

6. What will happen in the time of Qa'im?

- **Injustice and oppression will be abolished.**
- **Justice and equity will prevail.**
- **Every individual will be compensated just according to his or her deeds.**

7. Who is Qa'im?

Quran says: "Verily your Lord is Allah Who created the heavens and the earth in six days, then established the equality (istawa) on the throne" Surah 7: Verse 54

The **Seven Days** of the Week of Religion are the **Seven Periods** in which World of Religion is Perfected. Remember Each Day (Period) of the World of Religion lasts about 1,000 Years.

- 1st Day/ Period is Prophet Adam,**
- 2nd Day/ Period is Prophet Nuh,**
- 3rd Day/ Period is Prophet Ibrahim,**
- 4th Day/ Period is Prophet Musa, (Moses)**
- 5th Day/ Period is Prophet Isa, (Jesus)**
- 6th Day/ Period is Prophet Muhammad Mustafa**
- 7th Day/ Period is Qa'im = Prince Ali Salman Khan –
(the beloved Father of Mawlana Hazir Imam) is "Qa'im"**

Thus the **Seventh Day or Period** of the World of Religion is **Qa'im** in whose time Injustice and Oppression will be **Abolished!**

8. What is the Code Word in the Holy Qur'an for Qa'im & Proof of Qa'im (Hujjat-i Qa'im)?

It is: "**Ha Mim**"

"Ha Mim" is in Surah Baqra 2: Verse 255

“Ha Mim” are Two Living Names of God in One Unity i.e.

HA is **Al-Hayy** = Imam Sultan Muhammad Shah
is the “Proof of Qa’im” (Hujjat-i Qa’im).

Proof of Qa’im is referred as Sultan-i A’azam ‘Ali Allah

MIM is **Al-Qayyum** = Prince Ali Salman Khan – the beloved
Father of Mawlana Hazir Imam is “Qa’im”

Qa’im is referred as Salman-i Aa’zam ‘Ali Allah

Thus “Ha Mim” is Al-Hayyu’l-Qayyum ‘Ali-Allah!

(Sajdah): Subhan allah, Shukran lillah wal-hamdulillah!!!

**Prepared By:
Karima Shamsuddin Jooma
Neelam Zulfikar Bandali**

Principles – Nurāni Little Angels Course

Lesson # 21

Qā'im Shināsi

Part 2

Hazrat-i Qā'im 'alā dhikhrihi's-salām
(Peace be upon him)

Shāh-i-shāhān-i-dū 'ālam Qā'im-i-āl-i-Nabi
Prince 'Ali Salmān yaqīnan nūr-i-yaqtā hē 'Ali
The king of kings of both the worlds, the Qā'im of the Prophet's progeny
Prince Aly Salmān is indeed Ali, the unique light

Shāh-i-khūbān-i-dū 'ālam Qā'im-i-āl-i-Rasūl
Prince 'Ali Salmān yaqīnan qiblah-yi ahl-i-qabūl
The king of the beauties of both the worlds, the Qā'im of the Prophet's
progeny
Prince Aly Salmān is indeed the qiblah of those whose prayers are acceptable

Shāh-i- shāhān-i-dū 'ālam Qā'im-i- ākhir zamān
Prince 'Ali Salmān yaqīnan hē khudā-yi dū jahān
The king of kings of both the worlds, the Qā'im of the end of time
Prince Aly Salmān is indeed the lord of both the worlds

Woh Shahinshāh-i-dū 'ālam āl-i-pāk-i-Muṣṭafā
Qā'im-i-ḥaqq hē yaqīnan awr 'Ali-yi-Murtaṣā
He, the king of kings of both the worlds, Muṣṭafā's pure progeny
Is indeed the true Qā'im and 'Ali -yi-Murtaṣā

Naṣīr al-Dīn Naṣīr (Ḥubb-i 'Alī) Hunzai (S.I.)
Markaz-i Ilm-u-Ḥikmat, London
Sunday, 2nd May, 2004

Tasbih:

“Salmān gharībam qalb-i-tū Allāhu Mawlānā ‘Alī”

Meaning: “I, Prince Aly Salmān am your heart miraculously and I am Allāhu Mawlānā ‘Alī.”

Hadiths of Prophet Mohammad in Praise of Hazrat ‘Alī:

“I am the city of knowledge and ‘Alī is its gate.”

“I am the house of wisdom and ‘Alī is its door.”

Beauties of Imam - Qur’ānic Reference:

“Wa kulla shay’in aḥṣaynāhu fī imāmim mubīn”
(36:12)

“And everything is encompassed in the manifest Imam”

“And we have encompassed everything (i.e. the entire knowledge and wisdom concerning the form of the universe and its inhabitants) in the manifest and speaking Imam.”

Prepared By:
Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course
Lesson # 22
Hujjat-i Qa'im Imam Sultan Muhammad Shah (d.f.)
Part 1



Tasbihs:

“Ya ‘Ali, Mawla ‘Ali Sultan Muhammad Shah ‘Ali”

“Al-Hayy” Meaning Ever living

Questions and Answers:

1. When and where was Imam Sultan Muhammad Shah born?

Ans. Imam Sultan Muhammad Shah was born on November 2nd 1877 in Karachi at Honeymoon Lodge.

2. When did Imam Sultan Muhammad Shah become our 48th Imam?

Ans. He became our Imam on August 18th, 1885 at the age of 7 years and 10 months.

3. How is Imam Sultan Muhammad Shah related to Noor Mawlana Shah Karim al-Husayni Hazir Imam?

Ans. Imam Sultan Muhammad Shah is Mawlana Hazir Imam's Grandfather.

4. Can you list some of the titles given to Imam Sultan Muhammad Shah?

Ans. Some of the titles given to Imam Sultan Muhammad Shah are as follows:

- (i) ***Aga Khan*** - given by the Shah of Persia.
- (ii) ***His Highness*** - given by Queen Victoria in 1886.
- (iii) ***His Royal Highness*** - given by the Shah of Iran in 1949.

5. Imam Sultan Muhammad Shah (a.s.) blessed us with a word, which describes the concept of 'Tawhid;' what word is it?

Ans: "MONOREALITY".

7. Name the 'Book' & 'Chapter of that Book' in which Imam wrote about "MONOREALITY"?

Ans: Book = "The Memoirs of Aga Khan" and Chapter = "Islam-the religion of my Ancestor".

6. According to Ustaz-i Buzurgwar's teachings, what are a some words in the Holy Qur'an that represent Imam Sultan Muhammad Shah.

Ans. Imam Sultan Muhammad Shah is represented in the Holy Qur'an in the following words:

- (i) Al-Hayy
- (ii) Lailatul Qadr (Night of Power)
- (iii) HA

HA is Al-Hayy = Imam Sultan Muhammad Shah
is the "Proof of Qa'im" (Hujjat-i Qa'im).

Imam Sultan Muhammad Shah is referred as Sultan-i A'azam 'Ali Allah

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course
Lesson # 23
Hujjat-i Qa'im Imam Sultan Muhammad Shah (a.s.)
Part 2

On the auspicious occasion of the birthday of our Lord,
the holy Imām Sulṭān Muḥammad Shāh (may our souls be
sacrificed for him)

Ay āl-i nabī, nūr-i 'Alī, sāqi-yi Kawthar
Tū ilm-i ilāhi mein rahā bahtar-ū barter
O Prophet's progeny, Ali's light and cup-bearer of Kawthar
In Divine knowledge you have been best and foremost

Tū kanz-i maārif hē tū hi ganj-i Khudā hē
Yeh jān-ū dil-i bandah sadā tujh sē fidā hē
You are the treasure of sciences, you are the Divine treasure
This servant's soul and heart are always sacrificed for you

Asrār-i imamāt kā khazanah shah-i akram
Tū nūr-i mujassam hē shahā! Aẓam-ū aqdam
O the most generous sovereign! You are the treasure of Imamāt's secrets
O King! You are the embodied light, greatest and most ancient

Ay sir-i azal! Silsilah-yi nūr-i imamāt!
Ay maẓhar-i Haqq! Zamzamah-yi rāz-i qiyāmat!
O the eternal secret! The chain of the light of Imamāt!
O the maẓhar of God, the melody of the secret of resurrection!

Ay nūr-i munazzal! Keh tū hē ālim-i Qur'ān
Khwshīd-i ziyā' –baksh-i dil-ū jān-i muḥibbān
O the revealed light! You are the knower of the Qur'ān
You are the sun that illuminates the heart and soul of lovers

Ay gawhar-i maknūn! Tū ay ḥikmat-i makhzūn
Daryā-yi farāwān-i karam ṣāhib-i qānūn
O you the treasured wisdom!
You are the overflowing ocean of generosity, Lord of laws

Ay ism-i Khudā! Najm-i hudā! Mafkhar-i Ādam!

Ay jān-i jahān! Nūr-i falak! Zubdah-yi ālam!
O Gods name, the guiding star, the source of Adams glory!
O the soul of the world, the light of heaven, the quintessence of the world!

Nāṣir-al Din Nasir (Ḥubb-i Alī) Hunzai, S.I.,
Houston 2nd November, 2005

Farman – (Usul-i Din):

“My task is to show you the way to the Truth so that you may achieve your Real Destiny which is the state of “**Fanafillah**”. *Fana* stands for “annihilation”, *fi* meaning “in” and *Allah* being “God”. To be Fanafillah is to lose oneself in God’s Essence. You must keep on asking yourself: “What is God and why cannot I become one with Him?” You must have such ambitions.” (Dar-as-Salaam September 29th, 1899)

Questions and Answers

1. What was Imām Sulṭān Muḥammad Shāh’s beloved mother’s name?

Ans. Imām Sulṭān Muḥammad Shāh’s beloved mother’s name was Nawab A'lia Shamsul-Muluk.



Imām Sulṭān Muḥammad Shāh with his mother

2. What did Imām Sulṭān Muḥammad Shāh said about his mother in “Memoirs of Aga Khan”?

Ans. “My mother was a genuine mystic in the Muslim tradition and she habitually spent a great deal of time in prayer for spiritual enlightenment...”

“My mother knew a great deal of poetry by heart and she had a flair for the appropriate classical quotation...”

“A consequence of this characteristic was that at mealtimes at my mother’s table, there was no occasion for idle gossip or tittle-tattle. Our conversation was of literature, poetry...”

3. Name the beloved sons of Imām Sulṭān Muḥammad Shāh.

Ans. Imām Sulṭān Muḥammad Shāh had three sons:

- a. Prince Mehdi (he passed away at a very young age)
- b. Prince Sadruddin
- c. Prince Aly Salman Khan

Prince Aly Salman is also the Seventh Day or Period of the World of Religion and is called Qa’im. Imām Sulṭān Muḥammad Shāh is the “Proof of Qa’im (Hujjat-i-Qa’im)

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 24

Hujjat-i Qa'im Imam Sultan Muhammad Shah (a.s.)

Part 3



A Luminous Dream of Sahib Jaan:

One night I saw a good, luminous dream, in which I was blessed with the holy *didār* of Hazrat Mawlana Sultan Muhammad Shah, (may my soul be sacrificed for him), at very close quarters. He was dressed in a clean and white Hunza *choghah* (robe), on which there were many medals. The Imam, pointing to them with his right hand, asked this humble slave: Do you know what these are? With utmost humility, I said: Mawlā knows better. Mawlā then said that the medals on the outer side of his *choghah* were his *zāhiri ʿamaldārs*. The exalted Imam then showed the medals on the inner side of the *choghah* and said: These are my *bāṭini ʿamaldārs*. He added that I was among the latter.

Karachi, 25th April, 2001.

Excerpt from the book “**A Bridge between two Epochs**” by Rashida Noormohamed-Hunzai

“He was the first Imam in Ismaili history to play such an outstanding role in international politics. Born in the east, he publicly acknowledges his beloved mother’s role in receiving a thorough education both of the east and the west. During his long life he travelled all over the globe. His impact on the political, social and educational aspects of his time is indelible. He was the most indefatigable champion of Islam in the west and also the most outspoken about the shortcomings of Muslims in the east.

By his active and multi-facet life, he demonstrated that there is no dichotomy in Islam between the material and the spiritual dimensions of life. Echoing the life of the holy Prophet Muhammad, ṣallallāhu ‘alayhi wa ālihi wa sallam, he was a spiritual leader, a politician, both national and international, an educationalist, a social reformer, a champion of human rights, a writer, a great sportsman and he played many other roles. His followers, the Ismailis, celebrated his Golden, Diamond, and Platinum Jubilees, the economic, educational, and social impact of which are evident even today in their lives. These jubilees also served another purpose. Through the intense media exposure of these events the Imamate became known across the world, fulfilling the Qur’anic prophecy: *Wa ashraqati’l- arzu bi-nūri rabbihā* – And the earth shall shine with the light of its Lord. Surah of Zumar 39:69” (Page numbers 4 and 5)

“Life in the ultimate analysis has taught me one enduring lesson. The subject should always disappear in the object”

– Hazrat Mawlana Imam Sultan Muhammad Shah – *The Memoirs*

**Prepared by:
Neelam Zulfikar Bandali**

Note: Dr. H.E. Nathoo was a Dentist and had the opportunity to remain with Imam Sultan Mohammad Shah for some time. He has narrated what he had seen during his presence in the holy palace.

MY GLORIOUS FORTNIGHT WITH SIR SULTAN MUHAMMAD SHAH

Our Imam Sir Sultan Muhammad Shah, came to my surgery in Nairobi in 1945 for a dental treatment. He must have had a very psychic mind. I say this because soon after he entered my surgery, the first question he asked was, "Dr. Hassan, what are you reading?" I was rather surprised as, at that time, I was just finishing a book called "Divine Life" by Sree Arvindo of Pondicherry. This book was sent to me by my school friend, Lawrie Pinto

(now known as "Udar")..... The Imam said that he too had read the book and asked me what I thought of it. I told him that my friend appeared to be very happy and enthusiastic about Sree Arvindo and had sent me the book as a present. He had also invited me to visit him at the Ashram.

Then the Imam quoted to me a hadith which I had never heard before, "Receive knowledge even it be in China". Then he told me that if I ever received "Enlightenment", I should on no account give up the Chain of Imamat and Islam. Also I should never ever retire into an Ashram as the Holy Prophet (May Peace Be Upon Him) had strictly forbidden anyone to retire from the world. I told him that I had no intention of going to India and I never went to Pondicherry where my friend is now the head of the Ashram and also it's chief engineer.

During his following visits I gave the Imam two books by Bernard Shaw, then just published - "Everybody's Political What's What" and "A Black Woman in Search of God". The first book was more than 450 Pages. He returned it in three or four days. I thought that he had returned it unread because he probably did not like it. He said that he had finished it in three nights. So I asked him, when did he get time to read as I knew from my late brother, Count Ibrahim and Sir Eboo, that he was extremely busy with the communal work, meetings and parties. He often retired very late at night. He said that he seldom slept for more than an hour at night, especially when he had something interesting to read or if he was engaged in some interesting work. Then he told me that he could read nearly a hundred pages an hour. I asked him how he could remember if he read so fast. He told me that (as I had the book in my hand), I could ask him questions as to what was said on a specific page. He said that he had such a memory that he could remember even the page number or where a particular episode occurred. I did not of course test him but I was simply amazed that anyone

could read so fast and remember everything. He had a highly trained photographic memory.

Later on in 1951, when my wife and I were invited to tea with the Imam at his Ritz Hotel suite, he asked me something about some people. I said that I was very bad at remembering people as I was not particularly interested in other people's affairs. He told me that if he met 200 people at a party, he could remember everyone who was introduced to him by his first name even after 20 years. Then he named all the sixteen people who sat down on his table in 1946 when my wife and I went to lunch with him at his Caledonian Road residence in Nairobi in 1946. Several such lunches were held during his visit. He also told me that if he read a thing once, heard a thing once or saw a thing once, he never forgot it. Later on I discovered on several occasions that he was quite true.

In 1946, I went to Dar-es-Salaam for the Diamond Jubilee celebrations. At the end of the celebrations there was a magnificent procession put up by the community which we were watching from some friends' balcony when suddenly the Imam arrived with the Begum Mata Salamat. The balcony was at a very strategic corner. When the procession had passed by, the Imam asked me when I was leaving for Nairobi. I said "Early next morning". He turned round to the Begum and said, "Doctor THINKS that he is leaving tomorrow morning". He said this in such a strange tone that I told my wife that the Imam did not think that we would leave the next morning. When we came home, my wife's brother became involved in some family problem and we were simply obliged to postpone our departure for 2 or 3 days.

Next evening I received a surprise: a message that my wife and I were invited to Imam's residence for after dinner coffee. After the coffee, the Imam told me that he had a complicated or precision denture in his mouth. He had been to the local dentist for help but was not satisfied. The Begum had to go to South Africa and it was she who used to help him fit his denture every morning and remove it at night. He asked me whether I could stay in Dar for a fortnight to do the Begum's chore. Of course I eagerly agreed although I had quite a full appointment book in Nairobi. He told me that I should visit the residence every morning as soon as I was up and go again just before retiring. On the first morning I arrived at 6.00 a.m. and knocked at his bedroom door. He was already up and had managed to insert the denture himself. I felt rather ashamed so the next morning I arrived before 5.00 a.m. He had told me at the last visit not to knock but just enter the bedroom. As soon as I entered, I saw him sitting facing the wall with a tasbih in his hand, dressed in a white juba (gown) and a white kasida (puggree), praying and meditating. I stood there in respectful silence wondering in my mind whether, as an Imam, did he have to meditate and pray like an ordinary person. After a few minutes he rose and straightaway asked me a question, "Doctor, you are surprised to see me

doing my ibaadat? Do you know that Hazrat Paygambar (the Holy Prophet) and Hazrat Ali never missed their prayers and Ibaadat? Who am I before them?" Later on I realized that I never had to ask him any questions: he answered them as soon as they arose in my mind; it was as if he were reading my mind all the time. This happened on a number of occasions.

During my visits to the residence we had many discussions especially on community and spiritual matters and he always gave me the answer before I had a chance to ask any questions. The first thing he had told me on his own was, when he was in my surgery in Nairobi, why he had recently modified the original Ismaili Kalma where the Kalma ended with words, "Amirulmominin Ali Sahi Allah" to "Amirulmominin Aliullah". He told me that some leaders of the sister community had told him unofficially that if he modified the Kalma to "Aliyun Wali Allah", they would all come into Ismailism. "Aliullah" was the most that he could accept. Then he told me why all the community property, contributions, etc, were transferred to his personal name, It was because if the property was left in the name of the community and if there was any dispute in the future, there would be nothing but dissention and expensive litigation. Today I realize his wisdom. In all the money contributed by the community out of their faith and in Allah's name, the Imam has the sole power how to use it in the way he thinks fit. This has eliminated many differing views and disputations and money wasting bureaucracy which are plaguing all other public charities in the world.

He also said that there would never be any open elections in the community for any post. If he allowed any elections, the community would breakup in a fortnight. How right he was! There were many other talks and incidents which took place but I am giving here the gist of a few. He also told me so many things about his personal life. Also a lot of things about other family members and his race horses. He named a horse after me, "Nathoo" which won the Irish Derby in the early fifties. I have never understood why he told me so many things as by nature I am not a very "sympathetic" person or a good listener. Looking back reminds me that, because of me, the theme of his Diamond Jubilee speech at Dar-es-Salaam was "Dentistry".

He told me that people often asked him if he was God. He said, "I am everything to everybody. If you consider me God, I am your God. If you consider me your Spiritual Father, I am your Spiritual Father. If you consider me your Imam, I am your Imam. If you consider me only your friend, I am your friend and so on. It depends on your faith. You, too, are a different person to different people: you are son to your parents, a father to your children, a brother to your siblings, etc. But anybody who considers me God at a Shariati level is no better than a "Buut Parast"(idol worshipper or an iconolater). At the Marfati level, this question does not arise".

Talking about Islam and on telling him that I was reading Yusufali's English translation of the Holy Quran, he said that it was not necessary for the Ismailis generally to read it as it would only confuse them. In the matter of the Ismailis praying only three times daily instead of five times and not keeping Rozas generally in the month of Ramadhan, he told me two things: that in the Qur'an there was no specific mention of the number of daily Nimaz. It was only a tradition (Sunna); the other was that there was a hadith where the Holy Prophet had said that if during his lifetime the people of Arabia observed 90% of his injunctions, 10% would be forgiven. But after his death, if the followers observed even 10%, 90% would be forgiven. This hadiths are confirmed in a book on the life of the Prophet by Martin Lings which I read only recently. This hadith makes Islam the most liberal religion. Later on he quoted this hadith to a banker of Pakistan when the banker wanted some guidance on running a bank. One could not run a bank without charging or receiving interest even when dealing with the Muslim clients in Pakistan. In reply he said that only usury was forbidden, not the legitimate interest. His ideas about Islam and his interpretation of the Holy Qur'an were most liberal and won the admiration of anybody who met him.

His chapter on Islam, "The Islamic Concept and My Role as Imam" in his "Memoirs" is most enlightening, especially on the spiritual aspect. At the end of the fortnight when the Begum returned, I went to take my leave. He thanked me most profusely and told me that he was very well aware that I had sacrificed a valuable fortnight from my work. He asked me what he could do for me in return. I said that it was a great pleasure and privilege to me to be able to serve my Imam and to have the chances of learning so many wonderful things about the religion and other community matters. It was an eye opener. What I wanted was only his blessings. He told me that he knew of my interest in spiritual matters and that all my desires in life would be fulfilled. On hearing this, I simply broke down, tears running from my eyes. He laughed and laughed and the more I cried the more he laughed. My tears were the tears of JOY. In other words, I was completely blessed out. I did not know what "bliss" was then. I realized this after I received the "KNOWLEDGE" many years later. Also I never realized until recently what his blessings meant.

Nearly 30 years after his blessings, I was fortunate enough to receive Enlightenment without any ibaadat or any change in my life style: by accident at the hands of a so-called Teacher of Perfection who happened to visit my home town, Nairobi. I did not have to go to China or India. I would never have had the courage to go to any Teacher without the hint or guidance of the Imam, i.e. to receive knowledge even be it in China. He considered "Knowledge" or Enlightenment above anything else in his life. This could be seen from his "Memoirs" and his early Dar-es-Salaam

firmans 'Usul-I Din' of 1899. I went to this teacher of Perfection as, ever since my college days, I used to go to lectures arranged by the Theosophical and International Meditation Society all over the world as I had intuitively felt that I would come across such a Teacher one day during my life time. The following are the exact words in "Memoirs": "If the Holy Spirit ever grants any of us that Enlightenment, he can being thus blessed, have the Power which Christ had but to the overwhelming majority of men this greater love is not a practical possibility."

In all my life, I have never come across anybody with such a dynamic, lovable and divine personality. It was always a joy to talk to the Imam as he had the gift of making you feel that he was your personal friend and that he had known not only you but all the members of your family and friends all his life. Even his worst enemies were full of admiration for him if they had a chance of ever having a personal chat with him. During a talk he told me that, even in Europe, over a score of people including the local residents came to him daily for advice and guidance. Often he asked a person, "I gave you this advice 20 years ago. Did you act upon it?" It seemed as if he never forgot anything.

I also know from my personal knowledge that the Imam took regular exercise, even in his old age, and was above average golfer. He was very fond of food. His every word was either full of wisdom or wit. Between him and the Begum the conversation was sparkingly funny and witty which made his guest laugh hilariously. He was in good health when I saw him for the last time in 1953, It was a great personal loss to me when I did not see him again because of his illness. His passing away was a greater blow to me than the loss of my own father. Meeting him reminded me of Shakespeare's lines about Brutus from Julius Caesar which I read in my school days:- His life was gentle, and elements So mix'd in him that Nature might stand up And say to all the world, THIS WAS A MAN.

**Dr. H.E. Nathoo
5 Sydney Street London SW3 6PU
28th July, 1988**

Principles – Nurani Little Angels Course
Lesson # 25

Happy Birthday Mawla Bapa!!!

Part 1



Mawlana Shah Karim al-Husayni is our 49th Imam. He comes from *Ahl al-bayt*, the family of Prophet Muhammad. Hazir Imam guides us on the right path, *as-sirat al-mustaqim*. He helps us to understand the meaning of the Qur'an. His guidance and blessings help us to find spiritual happiness in our lives. We are the spiritual children of Mawlana Hazir Imam. We are his *murids*. A *murid* is one who loves & obeys the Imam of the time. As *murids*, we give *bayah* to our Imam. This means that we promise to love him and to follow his farmans.

Tasbih:

Ya Shah-i Karim Al-Akram

O' Shah Karim the Most Honoured/ the Most Generous

Questions and Answers:

1. When and where was Noor Mawlana Shah Karim al-Husayni Hazir Imam born?

Ans. Hazir Imam was born on 13 December 1936 in Geneva Switzerland.

2. When did Hazir Imam became our 49th Imam?

Ans. He became our Imam on 11th July 1956 at the age of 20.

3. Name the children and grandchildren of Hazir Imam.

Ans. ***Hazir Imam has 4 children:***

Princess Zahra

Prince Rahim

Prince Hussain

Prince ‘Aly Muhammad

Hazir Imam has 3 grandchildren:

Princess Sara (daughter of Princess Zahra)

Prince Iliyan (son of Princess Zahra)

Prince Irfan (son of Prince Rahim)

(Please show pictures to your children - google)

4. What concept of Hazir Imam does our beloved Sahib mentions in his teachings time and again?

Ans. The concept of “**Pluralism**” or “**Globalization**” by Hazir Imam is mentioned by Sahib repeatedly. Imam connects this concept to “*Nafs-i-Wahidah*” (Single Soul) mentioned in the holy Qur’an.

5. Which *ayat* from Qur’an does Hazir Imam always quotes in his speeches related to “**Pluralism**” or “**Globalization**”?

Ans. *Surah 4 (Nissa), Ayat (1):*

“O mankind !

Be careful of your duty to your Lord

*Who created you from a **single soul***

and from it created its mate

and from them twain hath spread abroad

a multiple of men and women”

This was the same *ayat* that was at the centre of the emblem in the Imam's crest during Golden Jubilee



Tawṣīf-i Imām-i Hayy-ū Haẓīr, ʿalayhi ʿs-salām Tuḥfah-yi ʿĪdu ʿl-Fiṭr

*Praise for the Everlasting and Present Imam (peace be upon him)
Gift of ʿĪdu ʿl-Fiṭr*

*Woh Ḥaẓrat-i Mawlā hē, woh az hamah awlā hē
Woh Shāh-i tawallā hē, woh ʿalam-i bālā he
He is our lord Mawlā, he is precedence over all
He is the king of devotion, he is the higher world*

*Woh nūr-i munazzal hē, woh akmal-ū afẓal hē
Jannat kā wohi Riẓwān woh ʿarsh-i muʿalla hē
He is the revealed Light, the most perfect and excellent
He is the warden of Paradise, he is the supreme Throne*

*Woh nūr sē nūr āyā, woh jalwah-yi Ṭūr āyā
Har dil kī khwūshī hē, woh har ghar mēn ujālā hē
He has come as light upon light, he is the theophany of Mount Sinai
The delight of every heart, he is the light of every house*

*Qurʿān-i muqaddas mēn wohi mēre murabbi hēn
Dayjūr-i jahālat sē mujhē us nē nikālā hē
He is indeed my nourisher mentioned in the holy Qurʿān
He has brought me out of darkness of ignorance*

*Didār ʿ aṭā kar Shāh-i khūbān-i dū ʿ ālam
Ay subḥah-yi anwār! Keh tū hi nūr kā mālā hē
Grant us didār! O the king of the beauties of both the worlds
O the rosary of lights! You alone are the rosary of light.*

*Naṣīr al Din Naṣīr (Ḥubb-i ʿAli) Hunzai S.I.
Houston, Friday, 4th November 2005*

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 26

Happy Birthday Mawla Bapa!!!

Part 2



“As you know, I was born into a Muslim family, linked by heredity to the Prophet Muhammad (may peace be upon him and his family). My education blended Islamic and Western traditions in my early years and at Harvard, where I majored in Islamic History. And in 1957 I was a junior when I became the 49th hereditary Imam of the Shia Imami Ismaili Muslims — when my grandfather designated me to succeed him.

What does it mean to become an Imam in the Ismaili tradition? To begin with, it is an inherited role of spiritual leadership. As you may know, the Ismailis are the only Muslim community that has been led by a living, hereditary Imam in direct descent from Prophet Muhammad.

That spiritual role however, does not imply a separation from practical responsibilities. In fact for Muslims the opposite is true: the spiritual and material worlds are inextricably connected. Leadership in the spiritual realm —

for all Imams, whether they are Sunni or Shia — implies responsibility in worldly affairs; a calling to improve the quality of human life. And that is why so much of my energy over these years has been devoted to the work of the Aga Khan Development Network.”

**EXCERPT FROM THE SPEECH BY MAWLANA HAZIR IMAM
The Samuel L. and Elizabeth Jodidi Lecture
at Harvard University in Cambridge, Massachusetts
Thursday, 12 November 2015**

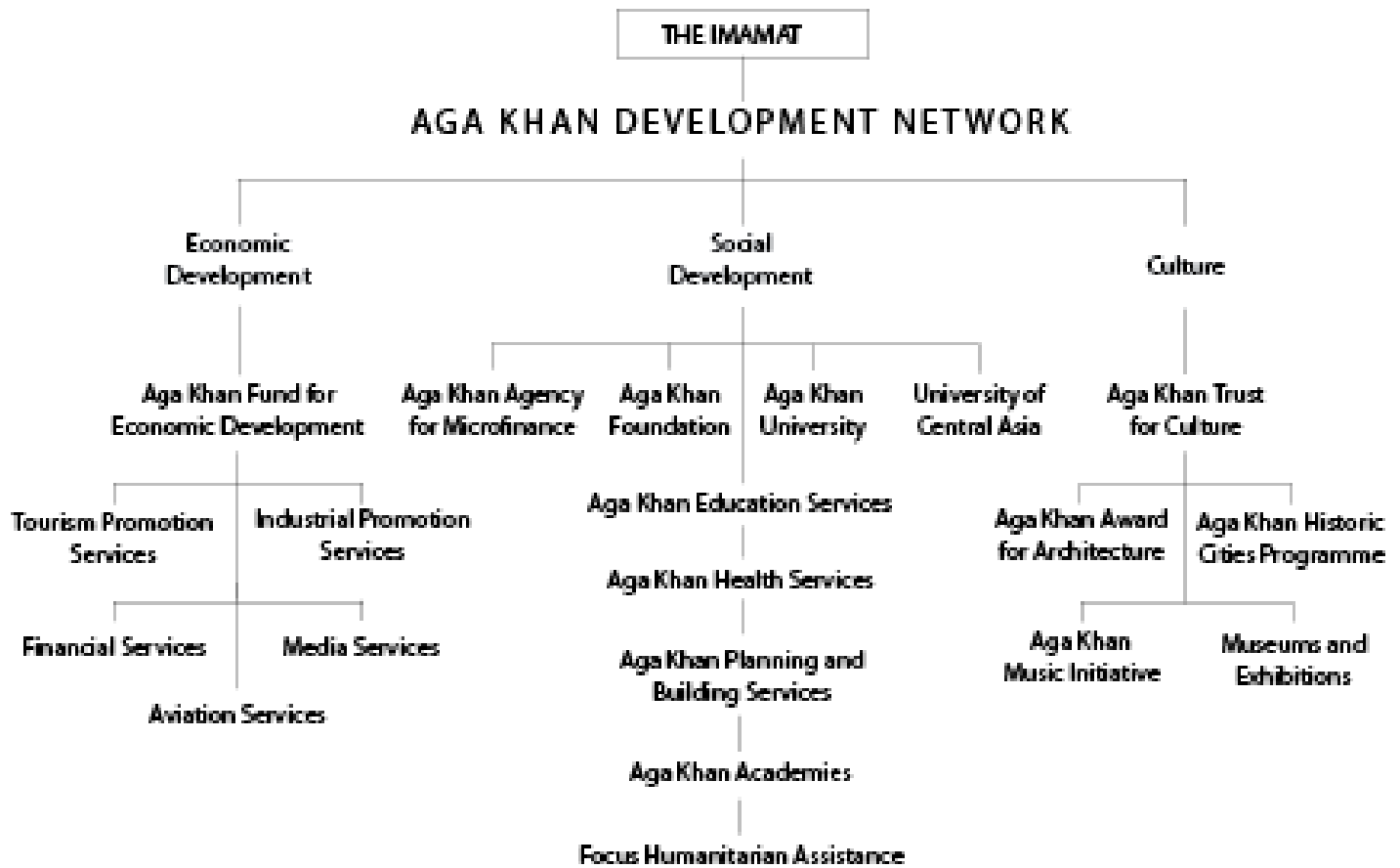
Mawlana Hazir Imam is *the Founder and Chairman of the AKDN (Aga Khan Development Network)*

What is “AKDN” & what are its Objectives:

The agencies of the AKDN ((Aga Khan Development Network) :

- work internationally to ***improve the welfare of people*** in the ***developing world***, particularly in ***Asia and Africa, without regard to faith, origin or gender.***
- Its projects encompass many of the aspects of the quality of life, including the natural and built environments in both urban and rural areas, food security, health, education, access to financial services and economic opportunity, as well as the cultural areas of traditional music, architecture and art.

The Organization Chart of the AKDN



There are countless projects of AKDN. One of the recent ones is the development of Aga Khan Museum, the Ismaili Center of Toronto and the Aga Khan Park in Toronto Canada.



Aga Khan Museum:

In designing the Aga Khan Museum, Fumihiko Maki, winner of the Pritzker Architecture Prize, *used light as his inspiration*. He ensured not only that light is ever-present in the building, but that, depending on the time of day or season, *light will animate the building in myriad ways*.

Ismaili Center Toronto:

Across from the Museum is the Ismaili Centre Toronto, designed by renowned architect Charles Correa. The Centre incorporates spaces for social and cultural gatherings, intellectual engagement and for spiritual reflection.

The Aga Khan Park: The Aga Khan Park connects the Ismaili Centre with the Museum and provides a place equally suited to tranquil reflection and dynamic programming.

How Mawlana Hazir Imam mentioned in his speech about the Garden:

He used the word “Connection” because it connects the two buildings and also reminds us of “rich connections across time linking us to the past.”

“The tradition of Islamic gardens places an emphasis on human stewardship, our responsibility to nature and to protect the natural world.”

The Garden of ancient tradition, like the gardens here today, is a place where – *whatever difficult moments may come our way – we can always find, in the flow of refreshing water, a reminder of Divine blessings.*”

“The Holy Qur’an, itself, portrays the Garden as a central symbol of a *spiritual ideal* – a place where *human creativity and Divine majesty are fused*, where the ingenuity of humanity and the beauty of nature are productively connected. Gardens are a place where the *ephemeral meets the eternal, and where the eternal meets the hand of man.*”

Some of the Questions for Parents to work with their N. Little Angels:

Can you name some of the initiatives by Aga Khan Foundation (AKF) held in your city every year?

How can you take part in some of the initiatives by AKDN?

Can you name three other Ismaili Centers that are built around the world?

Parents are encouraged to go to www.akdn.org to learn more about AKDN initiatives.

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 27

Happy Birthday Mawla Bapa!!!

Part 3

Tasbih:

“Mālik-i Mūlk-i Qadīm Nūr Māwlānā Karīm”

Meaning:

“The Master of the Eternal Kingdom, Nur Mawlana Karim”

Questions and Answers:

1. What are the names of Mawlana Hazir Imam’s mother and father?

Ans. Mawlana Hazir Imam’s mother’s name was Princess Tajudaullah and his father’s name was Prince Aly Salman.

As established in the previous lessons, Prince Aly Salman is also the Seventh Day or Period of the World of Religion and is called the “Qa’im”. Imām Sulṭān Muḥammad Shāh is the “Proof of Qa’im” (*Hujjat-i Qa’im*) while Mawlana Hazir Imam is called “Heir of Qa’im” (*Waarīs-i Qa’im*).

2. What are the names of Mawlana Hazir Imam’s sister and brother?

Ans. Mawlana Hazir Imam’s sister’s name is Princess Yasmin, and his brother’s name is Prince Amyn Muhammad.

3. What was Hazir Imam’s uncle’s name?

Ans. Hazir Imam’s uncle’s name was Prince Sadruddin.

4. Where did Mawla Bapa get his education?

Ans. Hazir Imam spent his early childhood in Nairobi, Kenya, attended school in Switzerland and He graduated from Harvard University in 1959 with a BA Honors Degree in Islamic history.

5. What are some of the titles of Mawlana Hazir Imam?

Ans. Some of the titles given to Mawlana Hazir Imam (a.s.) are as follows:

- (i) *Aga Khan* - given by the Shah of Persia.
- (ii) *His Highness* - given by Queen of Great Britain in 1957.

Mērā Māwlā Baḥr-i Raḥmat hē My Mawlā is the Ocean of Mercy

Jā-nishīn-i Shāh Sulṭān, Nūr Māwlānā Karīm
Maḥzar-i asrār-i Salmān, Nūr Māwlānā Karīm
The successor of Shāh Sulṭān, Nūr Māwlānā Karīm
The Maḥzar of Salmān's secrets, Nūr Māwlānā Karīm

Ay kalīd-i kanz-i Qur'ān, Nūr Māwlānā Karīm
Baḥr-i ilm-i durr-ū marjān, Nūr Māwlānā Karīm
O the key to the Qur'ān's treasure, Nūr Māwlānā Karīm
The ocean of the pearls and corals of knowledge, Nūr Māwlānā Karīm

Āl-i pāk-i Muṣṭafā, awlād-i nūr-i Murtaḏā
Mushkil-kushā, ḥājat-rawā, Nūr Māwlānā Karīm
The pure progeny of Muṣṭafā, the descendant of Murtaḏā
The solver of difficulties, the fulfiller of needs, Nūr Māwlānā Karīm

Ālam-i insāniyyat par tērā iḥsān hē azīm
Tū karīm-i kār- sāz hē, Nūr Māwlānā Karīm
You have bestowed tremendous favour on the world of humanity
You are the generous advocate, Nūr Māwlānā Karīm

Mērā Mawlā baḥr-i raḥmat hē Naṣīr!
Jumlah Qur'ān mēn parho, Nūr Māwlānā Karīm
My Mawlā is the ocean of mercy, O Naṣīr!
Read in the entire Qur'ān, Nūr Māwlānā Karīm

Naṣīr- al- Din Naṣīr (Ḥubb-i Alī) Hunzai,
Karachi Headquarters, 3rd June 2007



Imam Sultan Muhammad Shah, Mawlana Hazir Imam, Others in the photo (l to r), Prince Aryn Muhammad, Prince Sadruddin and Prince Aly Khan, who is seen holding his daughter Princess Yasmin.

Principles – Nūrānī Little Angels’ Course
Lesson #28

Tasbīḥat / Waḏā’if
with English Translations
Part 1

➤ ***Naṣīr Naṣīr al-Ḥayyu’l-Qayyūm***

➤ ***Mushkil Āsān Yā ‘Alī, Madad Rasān Yā ‘Alī***

Ease the difficulties, O ‘Alī!

Provide the help (in calamities), O ‘Alī!

➤ ***Ḥasbuna’llāhu wa Ni‘ma’l-wakīl wa Ni‘ma’l-mawlā wa Ni‘ma’n-Naṣīr***

Allah is Sufficient for us, and what an Excellent Advocate He is! & what an Excellent Master & Helper He is! (3:173)

By this blessed prayer false fear vanishes and the heart attains satisfaction & peace. (See *Book of Healing* p 383)

➤ ***Yā Shāhinshāh-i Kun Fa-yakūn***

O’ the King of the kings of ‘Be! and it is’

➤ ***Yā Shāhinshāh-i Mumkināt***

O’ the King of the kings of Possibilities

➤ ***Yā Shāh-i Karīm al-Akram***

O' Shah Karim the Most Honored / the Most Generous

➤ ***Yā Ḥayyu, Yā Qayyūm, Yā Za'l-jalāli wa'l-Ikrām***

Sulṭān-i A^ḥzam AA, Salmān-i A^ḥzam AA,
_____, Ḥāẓir Imām (Maẓhar-i Qā'im)

➤ ***Yājūj wa Mājūj Lāō***

Bring Gog and Magog (18:94; 21:96)
(See *Thousand Wisdoms* pp 500-503)

➤ ***Al-Arwāḥu Junūdu'm-Mujannadah***

The souls were/are (as) arrayed armies (*Ḥadīṣ*)
(See *Caskets of Pearls Part 1- p 13*)

➤ ***Wa Li'llāhi Junūdu's-Samāwāti wa'l-Arḍ***

Allah's are the armies of the heavens & the earth (48:4,7)

➤ ***I'malū Āla Dāwūda Shukran wa Qalīlu'm-min 'Ibādiya'sh-shakūr***

O children of Dāwūd! Act in the way of gratitude.
Verily few of My servants are grateful. (34:13) (See *RBILP 916*)

➤ ***Rafī' u'd-Darajāti zu'l-'arsh***

The Exalter of Ranks, the Lord of the Throne (40:15)
(See *Thousand Wisdoms p 212*)

Ta'wīl: Through this *tasbīḥ* we are asking °Alī Allāh to elevate our ranks to the level of the Master of Throne that is °Alī Allāh Himself. Thus we are requesting °Alī Allāh to make us One with Him!

➤ ***Wa ashraqati'l-Arḷu bi-nūri Rabbihā***

And the earth shall shine with the light of its Lord (39:69) (See RBILP 781)

➤ ***Allāhu Nūru's-Samāwāti wa'l-Arḷ***

Allah is the light of the heavens & the earth (24:35)
(See Recognition of Imam p 50)

➤ ***Salmān Gharībam Qalb-i tū Allāhu Mawlānā °Alī***

I, (Prince Ali Salman) am your heart miraculously and I am Allāhu Mawlānā °Alī (See RBILP 1489)

➤ ***Wa Sakhkhara La-kumu'sh-Shamsa wa'l-Qamara Dā'ibayn***

And He has made the sun and the moon, to be of service to you both constantly pursuing their courses. (14:33) (See RBILP 622)

➤ ***Bismi'llāhi'r-Raḥmāni'r-Raḥīm***

Iḷā Jā'a Naḣru'llāhi wa'l-Faḥ

Wa Ra'ayta'n-Nāsa Yadkhulūna fī Dīni'llāhi Afwājā

Fa-sabbīḥ bi-ḥamdi Rabbika wa'stagfirhu

Innahu kāna Tawwābā

When God's succour (*naḣr*) and the triumph (*faḥ*) come and you see mankind entering the religion of God in troops then sing the praise of your Lord and seek forgiveness of Him. Indeed He is oft-returning. (Sūrah-yi Naḣr 110) (See Pearls of Ma'rifat p 54)

➤ ***Ismā'īlī Jamā'at AḤQ, 'ālam-i Insāniyyat AḤQ***

Ismā'īlī Jamā'at AḤQ, World of Humanity AḤQ

➤ ***Rabbanā Hab-lanā min Azwājinā wa Zurriyyātinā Qurrata A'yunin Wa'j'alnā li'l-Muttaqīna Imāmā***

O our Lord! Grant us of our wives and our offspring, coolness of eyes & make us Imām (*fanā' in Imām/teachers*) of the righteous ones (25:74) (*A Thousand Wisdoms p 64 &194*)

➤ ***Mālik-i Mulk-i Qadīm, Nūr Mawlānā Karīm***

The Master of the Eternal Kingdom, *Nūr Mawlānā Karīm*

➤ ***Wa Kulla Shay'in Aḥṣaynāhu fī Imāmi'm-Mubīn***

And We have encompassed everything in the essence (light) of the manifest Imam (36:12) (*See Du'ā – Essence of 'Ibādat p 41*)

➤ ***Wa mā Arsalnāka illā Raḥmata'l-li'l-'ālamīn***

And We sent you as a mercy for all people (21:107)
(*See Coolness of the Eye p 39*)

Principles – Nurani Little Angels Course

Lesson # 29



Some Most Amazing Quotes of Mawlana Hazir Imam that are about making this world a better place for all human beings!

1. Let me mention one more specific issue where a sustained educational effort will be especially important. I refer to the debate—one that has involved many in this audience—about the prospect of some fundamental clash of civilizations between Islam and the West. In my view, the deeper problem behind any prospective “clash of civilizations” is a profound **“clash of ignorances.”** And in that struggle, education will be an indispensable weapon. *Harvard - Jodidi Lecture 2015*

2. There are those... who enter the world in such poverty that they are deprived of both the means and the motivation to improve their lot. Unless these unfortunates can be touched with the spark which ignites the spirit of individual enterprise and determination, they will only sink back into renewed apathy, degradation and despair. It is for us, who are more fortunate, to provide that spark.

3. Advice to Students: First of all, what language do you speak? Do you speak one or do you speak several languages? If you speak several languages, your horizons are wider. You can function in a wider number of countries around the world. I think the second thing that I would say, is I would ask them to think about where they want to be when they're 35. What are the goals for their midterm? I think that's the second thing that I would ask. The third thing I would ask is, do you want to be a global citizen or do you want to be a continental citizen? If you want to be a global citizen, then prepare yourself for that. It's a different set of goals...Everybody makes mistakes. Never regret them, correct them. There's no such thing as a perfect world or perfect life. *Brown – Ogden Lecture 2014*

4. For too long some of our schools have taught too many subjects as subsets of dogmatic commitments...Too often, education made our students less flexible- confident to the point of arrogance that they now had all the answers- rather than more flexible-humble in their lifelong openness to new questions and new responses. An important goal of quality education is to equip each generation to participate effectively in what has

been called 'the great conversation' of our times. This means, on one hand, being unafraid of controversy. But, on the other hand, it also means being sensitive to the values and outlooks of others.

5. If our animosities are born out of fear, then confident generosity is born out of hope. One of the central lessons I have learned after a half century of working in the developing world is that the replacement of fear by hope is probably the single most powerful trampoline of progress.

6. Tolerance, openness and understanding towards other peoples' cultures, social structures, values and faiths are now essential to the very survival of an interdependent world.

In recent years our vocabulary in discussing this subject has evolved. One word that we have come to use more often in this regard is the word “**pluralism**.” And the other is the word “**cosmopolitan**.” - *Harvard - Jodidi Lecture 2015*

7. A pluralist, cosmopolitan society is a society which not only accepts difference, but actively seeks to understand it and to learn from it. In this perspective, diversity is not a burden to be endured, but an opportunity to be welcomed. *Harvard - Jodidi Lecture 2015*

A secure pluralistic society requires communities that are educated and confident both in the identity and depth of their own traditions and in those of their neighbors.

Pluralism is no longer simply an asset or a prerequisite for progress development, it is vital to our existence.

8. In an increasingly cosmopolitan world, it is essential that we live by a “**cosmopolitan ethic**,” one that addresses the age-old need to balance the particular and the universal, to honor both human rights and social duties, to advance personal freedom and to accept human responsibility. It is in that spirit that we can nurture bonds of confidence across different peoples and unique individuals, welcoming the growing diversity of our world, even in matters of faith, as a gift of the Divine. Difference, in this context, can become an opportunity — not a threat — a blessing rather than a burden. *Brown – Ogden Lecture 2014*

A cosmopolitan society regards the distinctive threads of our particular identities as elements that bring beauty to the larger social fabric. A cosmopolitan ethic accepts our ultimate moral responsibility to the whole of humanity.

Finally, I would emphasize that a cosmopolitan ethic is one that resonates with the world's great ethical and religious traditions.

Let me repeat, in conclusion, that a cosmopolitan ethic is one that will honor both our common humanity and our distinctive identities—each reinforcing the other as part of the same high moral calling. *Harvard - Jodidi Lecture 2015*

9. A responsible, thoughtful process of **globalization**, in my view, is one that is truly cosmopolitan, respecting both what we have in common and what makes us different. *Harvard - Jodidi Lecture 2015*

10. But my view is that the world needs to pay more attention – much, much more attention – to the potential role of **Civil Society**. By Civil Society I mean an array of institutions which operate on a private, voluntary basis, but are motivated by high public purposes. They include institutions devoted to education, culture, science and research; to commercial, labor, ethnic and religious concerns; as well as professional societies in law, accounting, banking, engineering and medicine. Civil Society encompasses groups that work on health and safety and environmental matters, organizations that are engaged in humanitarian service, or in the arts or the media. An active Civil Society can open the door for an enormous variety of energies and talents from a broad spectrum of organizations and individuals. It means opening the way for diversity. It means welcoming plurality. Increasingly, I believe, the voices of Civil Society are voices for change, where change has been overdue. They have been voices of hope for people living in fear. They are voices that can help transform countries of crisis into countries of opportunity. *Parliament of Canada – Ottawa 2014*

A quality civil society has three critical underpinnings: a commitment to pluralism, an open door to meritocracy, and a full embrace of what I described earlier as a cosmopolitan ethic. *Brown – Ogden Lecture 2014*

11. There are many interpretations of Islam within the wider Islamic community, but generally we are instructed to leave the world a better place than it was when we came into it.

12. A passage from the Holy Quran that has been central to my life is addressed to the whole of humanity. It says: “Oh Mankind, fear your Lord, who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many men and women...” At the very heart of the Islamic faith is a conviction that we are all born “**of a single soul.**” We are “spread abroad” to be sure in all of our diversity, but we share, in a most profound sense, a common humanity.

The central lesson of my own personal journey—over many miles and many years—is the indispensability of such an ethic in our changing world, based on the timeless truth that we are—each of us and all of us—“born of a single soul.” *Harvard - Jodidi Lecture 2015*

Let me end with a personal thought. As you build your lives, for yourselves and others, you will come to rest upon certain principles. Central to my life has been a verse in the Holy Quran which addresses itself to the whole of humanity. It says: “Oh Mankind, fear your Lord, who created you of a single soul, and from it created its mate, and from the pair of them scattered abroad many men and women...” **I know of no more beautiful expression about the unity of our human race – born indeed from a single soul.** *Parliament of Canada – Ottawa 2014*

Compiled by: Waqar Abbas & Karima Jooma

Principles – Nurani Little Angels Course

Lesson # 30

Selected Ahadith - Enlightening the Glory of Hazrat ‘Ali



Since Hazrat °Ali is our first Imam, learning about Him will help us learn about our Imams. And *learning* about our Imams, will help deepen our love for them and in turn help us in our journey towards the recognition of °Ali Allah!

The next few lessons will be prepared on the *Ahadith* of Prophet Muhammad which shed light on the glory & magnificence of Hazrat °Ali.

All *Ahadith* in these lessons are taken from *Bahrul ‘ulum* Faquir Sahib & Rashida Samsam-i ‘ilmi Sahibah’s Book [“The Holy Ahl-i Bayt in the Prophetic Traditions”](#)

Ahadith of Prophet Muhammad about Hazrat °Ali

- ***Walayat of Hazrat °Ali***
 - “He whose mawla I am, °Ali is his mawla. Befriend whoever befriends him and be hostile to whoever is hostile to him.”

- ***Imam ʿAli - the wasi of the holy Prophet***

- “ʿAli is from me and I am from ʿAli and nobody pays on my behalf except myself or ʿAli.”

- ***Imam ʿAli – the door of wisdom and the gate of knowledge***

- “I am the house of wisdom and ʿAli is its door.”
- “I am the city of knowledge and ʿAli is its gate, thus he who wants to have knowledge, let him come through the gate.”
- “Wisdom is divided into ten parts ʿAli is given nine parts and the people are given one part.”

- ***Imam ʿAli and the taʿwil of the holy Qurʿan***

- “ʿAli is with Qurʿan and the Qurʿan is with ʿAli; they will never be separated until they come to me at the Pond.”
- “I am fighting for the sake of the *tanzil* of the Qurʿan and ʿAli is fighting for the sake of its *taʿwil*.”

- ***Imam ʿAli – the guide of the muʿmins***

- “If you entrust ʿAli, you will find him as one guiding and guided, who follows the straight path with you.”
- “I am the warner and ʿAli is the guide, O ʿAli! Those who seek the right way will find it through you after me.”

Principles – Nurani Little Angels Course

Lesson # 31

Selected Ahadith - Enlightening the Glory of Hazrat ‘Ali



All *Ahadith* in these lessons are taken from *Bahrul ‘ulum* Faquir Sahib & Rashida *Samsam-i ‘ilmi Sahibah*’s Book *“The Holy Ahl-i Bayt in the Prophetic Traditions”*

Ahadith of Prophet Muhammad about Hazrat ‘Ali

- ***Obedience to Imam ‘Ali***
 - “He who leaves ‘Ali, leaves me, and he who leaves me, indeed leaves Allah.”

- ***Imam ‘Ali, the brother of the holy Prophet***
 - The holy Prophet said to Imam ‘Ali: “You are my brother in this world and in the hereafter.”

- ***Other relationships of Imam ‘Ali to the holy Prophet***
 - “‘Ali is to me as my head to my body. The first one who prayed with me is ‘Ali.”
 - “‘Ali! Your hand is my hand, you will enter with me where I enter on the Day of Resurrection.”

- *In praise of Imam ʿAli*

- “ʿAli bin Abi Talib is the door of ḥiṭṭah (pardon). He who enters through it is a believer and he who leaves it is an unbeliever.”
- “ʿAli bin Abi Talib shines in Paradise like the morning star (shines) for the people of the world.”
- “Indeed Allah took me for a friend as He took Ibrāhīm for a friend. My palace and Ibrāhīm’s palace face each other in Paradise and the palace of ʿAli bin Talib is between my palace and that of Ibrāhīm. Oh, what a beloved between two friends!”
- “Indeed the angels sent ṣalawāt upon me and ʿAli seven years before any human being accepted Islam.”
- The holy Prophet said about Hazrat ʿAli: “Indeed this is the first one who believed in me and is the first one who will shake hands with me on the Day of Resurrection. And this is the greatest truthful one (aṣ-ṣiddīqu’l-akbar) and this is the discerner (al-fārūq) of this ummah who differentiates between the truth and the falsehood. And he is the king of mu’mins, and the wealth is the king of wrongdoers.”
- “The first of you to come to me at the end of Pond is ʿAli bin Abi Talib; the first of you in accepting Islam is ʿAli bin Abi Talib.”
- “If the heavens and the earth were placed in one scale of the balance and ʿAli’s faith in the other, his faith would be of greater weight.”
- “O ʿAli! You have seven qualities in which nobody will dispute you on the Day of Resurrection: You are the first of the mu’mins believing in Allah, the most loyal of them in fulfilling covenant

with Allah, the most steadfast of them in executing the commands of God, the most compassionate of them to the subjects, the most just of them in dividing equally, the most learned of them in knowing the problem and the greatest of them with respect to excellence on the Day of Resurrection.”

- “When I was carried by night to heaven, I entered Paradise and saw written on the right leg of the Throne: There is no deity but Allah, Muhammad is the Messenger of Allah whom I helped and rendered through ‘Ali.”

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 32

Selected Ahadith - Enlightening the Glory of Hazrat ‘Ali



All *Ahadith* in these lessons are taken from *Bahrul ‘ulum* Faquir Sahib & Rashida *Samsam-i ‘ilmi Sahibah*’s Book “*The Holy Ahl-i Bayt in the Prophetic Traditions*”

Ahadith of Prophet Muhammad about Hazrat ‘Ali

Love for Imam ‘Ali:

- “He who loves ‘Ali, indeed loves me. And he who hates ‘Ali, indeed hates me.”
- “Remembrance of ‘Ali is worship (*‘ibadah*).”
- “To look at the face of ‘Ali is worship.”
- “Love for ‘Ali consumes sins as fire consumes firewood.”
- The holy Prophet said to Imam ‘Ali: “Your lover is my lover and your hater is my hater.”
- The holy Prophet said to Imam ‘Ali: “Nobody except a *mumin* loves you and nobody except a hypocrite hates you.”
- “He who hurts ‘Ali hurts me.”
- “He who abuses ‘Ali, indeed abuses me, and he who abuses me, indeed abuses Allah.”

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 33

Selected Ahadith - Enlightening the Glory of Hazrat Fatimah, Imam Hasan and Imam Husayn



All *Ahadith* in these lessons are taken from *Bahrul 'ulum* Faquir Sahib & Rashida *Samsam-i 'ilmi Sahibah*'s Book "*The Holy Ahl-i Bayt in the Prophetic Traditions*"

Hazrat Fatimah – the chief of the ladies of Paradise:

- The holy Prophet said to Hazrat Fatimah: “Are you not pleased that I gave you in marriage to the first of the Muslims in [accepting] Islam and the most learned of them in knowledge. Thus, indeed you are the chief of the women of my *ummah*, as Maryam was the chief of her community. O Fatimah! Are you not pleased that Allah looked at the people of the earth and chose two men from amongst them. One of the two is your father and the other your husband.”
- “When there will be the Day of Resurrection an announcer will announce from the lower part of the Throne: O people! Lower your eyes, until Fatimah passes into Paradise.”
- “The dearest to me of my people is Fatimah.”
- “Fatimah is the chief of the women of the worlds...”
- “Fatimah is a part of me, that which displeases her, displeases me, and that which pleases her, pleases me.”

Imam Hasan and Imam Husayn - the chiefs of the youth of Paradise:

- “Hasan and Husayn are the two chiefs of the youth of the people of Paradise.”
- “These two are my sons and the sons of my daughter. O Allah! Indeed I love them both so love them both and love those who love them both.”
- “The most beloved to me of the people of my house are Hasan and Husayn.”
- “He who loves Hasan and Husayn, indeed, loves me, and he who hates them both hates me.”
- “As for Hasan, I gave him my forbearance and appearance; as for Husayn, I have given him my bravery and generosity.”
- “Peace be upon you, O father of two fragrant basils! I urge you to take care of my two fragrant basils of this world.”
- “Hasan and Husayn are the two of (my) descendants (*asbāt*).”

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 34

Selected Ahadith - Enlightening the Glory of Ahl-i Bayt



All *Ahadith* in these lessons are taken from *Bahrul 'ulum* Faquir Sahib & Rashida *Samsam-i 'ilmi Sahibah*'s Book "*The Holy Ahl-i Bayt in the Prophetic Traditions*"

Resemblance of Hazrat 'Ali to Hazrat Harun:

- The holy Prophet said to Imam 'Ali : “You are to me as Harun was to Musa except that there will be no Prophet after me.”

Ahl-i Bayt:

- “Verily the parable of my *ahl-i bayt* among you is like the parable of Noah’s Ark. He who embarks on it is saved and he who lags behind is destroyed.”
- “He who does a favour to one of my *ahl-i bayt*, I will reward him for that on the Day of Resurrection.”
- “The stars are protection for the people of heaven, and my *ahl-i bayt* are protection for my *ummah*.”
- “Verily this is an angel who before this night never descended on the earth. He asked his Lord to permission to salute me and give me glad tidings that Fatimah is the chief of the ladies of the people of Paradise and that Hasan and Husayn are the two chiefs of the youth of the people of Paradise.”
- “Verily, the first ones of those who will enter Paradise are I, you, Fatimah, Hasan, and Husayn.” 'Ali said: “And our lovers?” He replied: “Behind you.”

- “O Allah! I and my *ahl-i bayt* are towards You, not towards the fire.”
- “The best of your men is ‘Ali, the best of your youth are Hasan and Husayn and the best of your women is Fatimah.”
- “He who loves these two, i.e. Hasan and Husayn and their father and mother, will be with me in the rank on the Day of Resurrection.”
- “He who hurts me concerning my *ahl-i bayt*, verily hurts Allah.”
- “We are the *ahl-i bayt*; nobody can be compared with us.”
- Nobody hates us, the *ahl-i bayt*, but Allah will enter him in the fire.”
- The holy Prophet said to Imam ‘Ali: “O ‘Ali! Verily, Islam is naked: Its attire is *taqwā* (God-fearing, righteousness), its feathers (*riyāsh*) are guidance; its ornament is respect (*ḥayā*’); its pillar is piety and its support (*malāk*) is good deed. And the foundation of Islam is love for me and love for my *ahl-i bayt*.”
- Hazrat Aishah reported: One morning the holy Prophet came out while there was over him a garment made of black fur. Hazrat Hasan bin ‘Ali came and he admitted him under it. Then came Husayn and he admitted him [also]. Thereafter Fatimah came and he admitted her. Thereafter ‘Ali came and he admitted him. Then he recited: “Verily Allah intends to remove impurity from you, the people of the house, and purify you through a thorough purification.” (33:33)
- Jabir reported: I saw the holy Prophet in his farewell pilgrimage on the Day of Arafah while he was riding on the camel Qaswa delivering the sermon. I heard him say: “O people! I have left among you something; if you adhere to it, you will never go astray: the Book of Allah and my progeny, the people of the house (*itrati ahla bayti*).”

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course
Lesson # 35
Naw-ruz Mubarak!

Naw-ruz is celebrated on 21st March, and it marks the beginning of Spring.

Ustaz-i Buzurgwar has explained us a term “**Spiritual Spring.**” He says that just like physical world, our personal world also goes through different seasons. Our souls yearn for the *didar* of the Imam; therefore, Spiritual Spring occurs in our personal worlds when we see the *didar* of the Imam. He explains this beautifully in His book ‘Spring of Knowledge’ (page 8).

“Just as the material spring has its means, such as the sun, wind, cloud, rain, etc., the spiritual spring also has its means such as light, the soul of faith, yearning of love and *giryah-u zari* (weeping and shedding tears), by which the dead city of the personal world is revived”.

<u>Symbols</u>		<u>Esoteric Meaning</u>
Material Spring	=	Spiritual Spring
Sun	=	Light of faith
Wind	=	Soul of faith
Cloud	=	Yearning of love
Rain	=	Giryah-u-zari (weeping and shedding tears)

That is, when the light of belief starts to work like the sun in a true *mu'min*, the soul of faith moves like wind, clouds of grief for love gather and *mu'min* acquires the habit of weeping and shedding tears, yearning for *didar* (vision), then the arrival of the spiritual spring is expected.

Let's pray that in this Nawruz, when we celebrate the beginning of spring in material world, we also work towards achieving “Spiritual Spring” with the help of light and soul of faith, yearning of love and *giryah-u zari!*
Aameen!

The famous Burushaski poem – Shinī Bahār, written by Ustaaz-i-Buzrugwar also hints at Spiritual Spring.

Meaning of the Burushaski poem – Shinī Bahār – O my heart!

O my heart! How can one say that the spring has come when the oriole has not yet sung?

Tell [the friends] to postpone the programme of strolling [in the garden] until the apricot trees are in blossom!

The gardens are ready to burst into blossom, O beloved give [us] a smile
Otherwise, it is a long time [for the trees] to blossom again next year!

Jujube trees blossomed and faded also, but our guests did not come
Alas! O sweet fragrance! You disappeared before the arrival of our guests!

I feel pain for the beautiful garden, and weep and become restless [in remembering them]

Now, alas! It is not possible for me to stroll in them before the dawn of resurrection!

In the season of blossoming of the jujube trees, the scattering of their petals is wonderful

The shower of the scattering of the petals of fruit bearing trees is extremely amazing!

The birds in the garden of our country are singing the praise of God

There may be thousands of gardens, but the praise of God excels everything!

O Nasir! Do not weep and grieve for the sake of gardens

Do not say that in the spacious gardens of Paradise, the gardens of this world do not exist!

Naṣīr al-Din Naṣīr (Hubb-i Ali) Hunzai, S.I.

Houston, 6th July, 2003

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 36

Happy 99th Birthday to our Beloved Sahib!



Part 1

As we all know our beloved Sahib's 99th birthday is on May 15th! Last year we learned about his exalted life through questions and answers (see lesson plan #15). To strengthen our love and affection for our beloved Sahib Jaan, this year we will learn about some great miracles from his spiritual life!

We all know that our beloved Sahib's life is full of miracles of 'Ali Allah. In this lesson we are reviewing a few of the miracles he experienced during the time he was in Bombay, Karachi & China.

Unforgettable Miracles

Indeed, all miracles are unforgettable however, human memory is weak. The first verse of my Burushaski poetry started with the blessed name of Hazir Imam, without any pre-conceived planning. The subject of that first poem is love for the Imam.

In 1946, this humble slave of the Imam was, for the first time, blessed with the sacred *zāhiri didār* of Hazrat Mawlana Sultan Muhammad Shah, *salawātu'llāhi 'alayhi*, in Poona, India.

Jār jalwah-yi awwal ghanumulu zalzala dimī

When I saw his first manifestation, I was shaken by a quake.

How can I forget the wisdom-filled *didār* in Hasanabad ziyārat (Bombay), in which my Mawlā granted me the everlasting gift (*ism-i a'zam*). A personal world and also a universal Paradise

were hidden in that blessed gift. I was ignorant and dead. My Mawlā wrote a unique prescription of eternal life and explained it to me.

I always remember the old jamā^cat khanah of Kharadar, Karachi, because I practiced rising at night there and after approximately a *chillah*, I saw the first light of *ism-i a^czam*. It was 1948.

I have already mentioned the extremely miraculous luminous dream of Tashghurghān, because a treasure of *ta'wil* is hidden in it.

Karachi, 24th April, 2001.

The amazing *ta'wili* dream I saw in Tashghurghan

One night after the fixed *ibadat*, I saw an amazing dream, in which I was definitely sacrificed. My head hung from a nearby wall and my body lay in the direction of north to south. The most bewildering thing is that I was observing this scene from a specific height in space. My consciousness was among countless luminous particles. However, it was not clear which particle I was in. It is possible that they were the particles of my own soul and my “I” was their unity. Thus, on the one hand I saw my sacrificed body on the ground and my head suspended, and on the other the countless particles of my soul in space.

According to a *hadith*, every soul is an assembled army. Or all souls together are an assembled army. If it is possible for an individual to be a personal world in which lies a great kingdom, then it is also possible to be a countless army (countless particles of soul) of this kingdom and its collective name is soul, just as the collective name of billions of cells is human being.

This luminous dream was an indication that the *irfāni* (related to *ma^crifat*) death or the spiritual resurrection would take place in the future. It has many *ta'wils*, which will be mentioned later on. *Al-ḥamdu li'llāhi rabbi'l-^cālamīn!*

Karachi, 6th April, 2001.

Ta'wil of the dream

First: It was an example, *ta'wil* and recognition of the dream of Hazrat Ismā'īl Dhabīhu'llāh (sacrificed for the sake of Allah, 37:107).

Second: It was the example of the boy who was slaughtered by Khizr (18:74).

Third: It was an example of dying spiritually before the physical death.

Fourth: It was spiritual martyrdom (47:5).

Fifth: It was an allusion to spiritual resurrection and the stage of 'Izrā'īl, in which one has to die and resurrect for seven nights and eight days continuously.

Sixth: It was an example of *fanā' fi'l-Imām* (annihilation in the Imam).

Seventh: The luminous particles in space [altogether] were the soul about which Mawlā has said that the soul is only one. That is, the real soul is the unity of all souls, just as a human being is the name of the unity and integrity of billions of cells.

The amazing dream in Tashghurghan was one of the countless miracles of the living *ism-i a'zam* of Allah (Imam of the time). Mawlā has said: Ismailism is the throne of spirituality. That is, in its *bāṭin* (inner aspect) Ismailism is the throne of Sulayman and the [supreme] Throne. The supreme Throne is of two kinds. One is on the water and the other is the sacred Sanctuary (*ḥazirah-i qudus*). It must be noted that the luminous dream is not an ordinary thing. It is among the great miracles of the Prophets. The secrets of recognition and the *ta'wil* of the Qur'ān are hidden in such miracles of the Imam of the time.

Karachi, 23rd August, 2002.



OUR BELOVED SAHIB JAAN!!!

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 37

Happy 99th Birthday to our Beloved Sahib

Part 2

The First Jama^cat Khanah in China and its Miracles

One

♦ The human tongue falls short in thanking Allah, may His majesty be glorified and may His favour be all-embracing, for His great and successive favours and bounties. It is absolutely true that we are never able to enumerate His bounties. However, here we would like to mention some of His miracles.

The greatest day of my life was when Hazrat Mawlana Imam Sultan Muhammad Shah, may our souls be sacrificed for him, granted his sacred, luminous and miraculous *didār* in lightning body (*ibda^ci* body). It is the greatest miracle therefore its description is the most difficult thing for me. I do not have the appropriate words to describe it! However, the mirror of the Qur’ān can facilitate my task and Hazrat Imam Muhammad Bāqir has already eased this difficulty by saying “*mā qīla fi’llāh*”. Now, I can describe the recognition of *didār* in the lightning body in the *ta’wīlī* language of several Qur’ānic verses. The following verse of poetry alludes to this:

Ā’īnah-i Khuday-numā Murtaẓā buwad
Dar chashm-i jān tajalli-yi jānān kunad^c Alī
Murtaẓā^c Alī is the mirror that shows God

In the inner eye it is ^cAlī who appears as the True Beloved [God].

23rd April, 2001.

Two

♦ The holy Prophet says: “Seek knowledge even if it is in China.” By the bliss of *azal* and a stroke of good fortune, I went to China:

Īn sa^cādat ba-zūr-i bāzū nīst
Tā na-bakhshad Khudāy-i bakhshanda

This bliss cannot be attained by the power of an arm
Unless the Benevolent God bestows it.

Qarangghu-tughraq was a village in the region of Yarkand. Forty-five Ismaili families lived in this blessed village. The family of the renowned Ismaili known as ^cAzīz Muhammad Khan, son

of ^cAzīz Ākhwūd was part of this jamā^cat. He was not only a very rich Ismaili, but he was more so in love for Mawlā. He was a lover of knowledge and wisdom, a *fidā'i* of *dhikr-u* ^c*ibādat*, a *mu'min* rising at night, fond of doing good works. He was the fortunate *mu'min* who built the first jamā^cat khanah in Yarkand (China) at his own expense, which became miraculous. If in any way, I conceal what has been seen and experienced in it, I will do a great injustice to myself (2:140). Since the entire jamā^cat was undergoing a great trial, they were therefore performing ^c*ibādat* and *giryah-u zārī* with utmost humility, intensity and ardour, due to which some miracles started to manifest in that jamā^cat khanah repeatedly.

Karachi, 22nd April, 2001.

Three

◊ The jamā^cat khanah of China in Qarangghu-tughraq (Yarkand) was built in 1949, the year in which I arrived there. In the circle of the *da'wat* of Ḥakīm Pīr Nāṣir-i Khusraw, may God sanctify his secret, the traditions of *dhikr-i jalī* (loud *dhikr*) and *giryah-u zārī* continue. God says in verse (7:180): “And to Allah belong the beautiful names, so call on Him by them.” In order to understand the exegesis and *ta'wil* of this verse, we have recourse to the sayings of the Imams from the progeny of the holy Prophet.

According to this Divine teaching we used to do *dhikr-i jalī* with ardent love for the living supreme name of God, together with other types of ^c*ibādat*. After some time, when I was alone in the jamā^cat khanah, by the Divine power, the four walls, the floor and the ceiling or all the particles of the jamā^cat khanah or its soul started to do *dhikr-i jalī* as loudly as the jamā^cat had done earlier in the evening. This miracle is beyond the human intellect, therefore we cannot analyse it.

Similarly, on another night, there was a spiritual quake in it, which happened in the jamā^cat khanah only and nowhere else. It was not a physical earthquake. On another night I had the feeling and realization that a spiritual army was circumambulating the jamā^cat khanah. The amazing thing was that those soldiers of Allah were marching and bringing their feet down on the ground with force. From the pace and voice, it appeared that my esteemed father was also among them. The wise Qur'an alludes in a wisdom-filled way that there are three kinds of physical beings and three kinds of spiritual beings who are linked with the house of God (2:125). They are: those who circumambulate, those who do *i'tikāf* (constant ^c*ibādat* abiding in the house of God) and those who do *rukū'* (bowing) and prostration.

Karachi, 22nd April, 2001.

Question: What is the wisdom or *ta'wil* in that the blessed jamā^cat khanah did the same *dhikr-i jalī* as the members of the jamā^cat used to do?

Wisdom 1: This was the light of the Imam of the time.

Wisdom 2: This was the pure soul of the jamā^cat khanah.

Wisdom 3: This was the collective soul of the jamā^cat.

Wisdom 4: This was a living miracle.

Wisdom 5: This was a glimpse of the book of deeds, etc.

Question: What was the wisdom in the spiritual quake?

Answer: It was one of the miracles of jamā^cat khanah. Movement is the sign of life. Thus, it alluded that the sacred house had a holy soul and that was the light of the Imam of the time.

Four

◊ Once during the daytime I was in the jamā^cat khanah and there were many dove-like birds in its courtyard. A voice called them to the jamā^cat khanah and they started to come towards me. A tremendous awe overcame me, although apparently there was no reason for this, because they were just small birds. However, I felt that they were being controlled by a soul. Nonetheless, it was definitely a good soul, because they were neat and clean birds that often used to come to the courtyard of the jamā^cat khanah.

Khurūsān-i saḥar gūyand ki qum yā ayyuha 'l-ghāfil

Tū az mastī na-mī dānī kasī dānad ki hushyār ast.

The cocks of dawn say: Get up (for ^cibādat) O the negligent!

You do not understand this call because you are drunk,

It is understood only by the sober.

Glory be to God! There is a great secret in the voice of a cock. God is the witness of the fact that a nearby cock was saying something to the dwellers of that village.

Karachi, 22nd April, 2001.

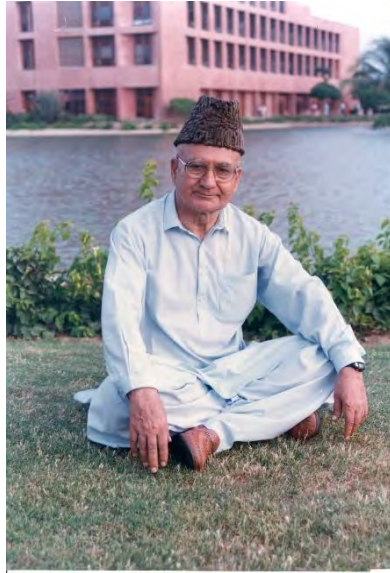
HAPPY 99th BIRTHDAY SAHIB JAAN!!!



Principles – Nurani Little Angels Course
Lesson # 38

Happy 99th Birthday to our Beloved Sahib

Part 3



We all know that our beloved Sahib's life is full of miracles of 'Ali Allah. In this lesson we are reviewing a few more of the miracles from our beloved Sahib's luminous life.

A highly blessed *i^c tikaf = chillah*

A great change occurred in my body after approximately forty days of *i^c tikaf* or *chillah* or abstinence from drinking and eating. During that time I was granted spiritual food, which one is made to smell in the form of diverse fragrances. (I have mentioned this event to my friends and have also recorded it in my writings). This task is accomplished by the *jinn*s of the world of particles. These *jinn*s are in the form of extremely tiny particles and the speed of their flight is faster than that of lightning. They can bring fragrances of flowers, fruits, medicinal herbs and fragrant leaves of trees instantly from any corner of the world, which create a kind of subtle body within oneself.

Fragrance is not soul, but body which nourishes the body, particularly a body which transforms from dense to subtle. It is for this reason that *jinn*s and *paris* inhabit mountains and deserts, where they receive oxygen from the fresh air. Prophets and *awliyā'* have already experienced such countless miracles.

Two worlds exist together in God's Godhead: the world of creation and the world of command. The difference between them is that in the world of creation things come into existence in time, whereas in the world of command, they appear instantly in no time by the utterance of the word "Be (*kun*)" or by the mere will of God. This means that in the world of command things appear in an *ibda^ci* way. Thus, it is possible that all those foods, which the *jinn*s used to bring in the

form of diverse fragrances in the prison were, in reality, the *ibdāʿi* bounties, but it was my weakness that at the time, I could not duly understand that they were *ibdāʿi* miracles.

For forty days I had not seen even the shape of a loaf of bread. One day a strange person brought a beautiful loaf of bread in a plate and disappeared. I did not understand what was happening. I do not remember exactly whether the loaf was already broken into pieces in the plate or I had broken it. When I extended my hand to eat it, a *rūḥāni* stopped me. The amazing thing is that I was perplexed, I was between doubt and certainty because of this miracle and wondered whether this was an *ibdāʿi* miracle or worldly bread. However, it must be noted that some miracles take place in incredible things. Even if there is doubt in a miracle, there is wisdom in it, because people are tried by it.

Karachi, 28th September, 2000.

313 Hudud-i Din in subtle Bodies

When the Imam from the progeny of Muhammad is from the chain of the progeny of Abraham, then let us reflect upon the wise Qur'an (4:54): "Indeed, We gave to Abraham's children the Book and wisdom and We gave them a great kingdom." The Book in the time of Prophethood is the revealed or heavenly Book and the wisdom is its ta'wil. However, in the time of Imamat, the spirituality and luminosity of the Imam himself is the Book, because he is that speaking Book of Allah which is beyond the access of people, because it is with God (23:62; 45:29) and the great kingdom is the cosmic kingdom of the Imam of the time. The king is the one who gives commands and other people do the work, but he himself does not work. Thus, 313 workers in subtle bodies are the ones who work on the planet earth according to the command of the Imam of the time.

Since the Imam of the time is the spiritual sovereign (*sulṭān*) and the Sulayman of the time, he has to have a *jinnī* army as well. How can I tell you that the Imam has a *jinnī* army while you are still afraid of the word *jinn*? Let us do two things. We should study the story of Sulayman in the wise Qur'an and the *sūrah* of Raḥmān so that we may be able to understand the importance of *jinn*s in the spiritual kingdom of the Imam of the time and also the relationship between *jinn* and humankind.

Al-ḥamdu lillah!

Karachi, 23rd November, 2002.

What did the rabab say?

In the circle of *da^cwat* of Hazrat Hakim Pir Nasir-i Khusraw (q.s.) *manqabat* is recited with the music of the *daf* and the *rabāb*. This tradition started around a thousand years ago. In this long span of time this sacred tradition has acted as the school of Divine love and *Şūr-i Isrāfil*, through which countless Ismailis of this area have attained the grace of devotion and love for the rightful Imam. Thus, according to the people of insight, it is a special favour from God, for which we must be grateful, lest God will for us a time in which we are deprived of this wisdom-filled tradition.

The following event occurred in Yarqand (China) when this humble *darwīsh* was passing through the stages of the spiritual revolution. In this period, one evening during individual *dhikr*, I started to play the *rabāb* (which consists of six strings, of which one is extremely low, two medium low, one extremely high and two medium high). The power of God is very astonishing and wonderful that, when I started to pluck the strings with the plectrum, some of them started to speak clearly. The extremely high one said: “*Barāy-i dīn, barāy-i dīn* (for the sake of religion, for the sake of religion)”, and the two medium low strings repeated the name of a miraculous personality. I was bewildered by these two events of this spiritual miracle. Indeed, in this miracle of Imamate there are many allusions for the wise people. And in this miracle there was also a prophecy about my future.

HAPPY BIRTHDAY BELOVED SAHIB !!!



Principles – Nurani Little Angels Course

Lesson # 39

Happy Birthday to our Beloved Sahib

Part 4



We all know that our beloved Sahib's life is full of miracles of 'Ali Allah. In this lesson we are reviewing a few more of the miracles from our beloved Sahib's luminous life.

My Life before the Journey to China



I (Partaw-i Shāh = Nasir al-Din), the humble slave of the Imam of the time, son of Khalifah Ḥubb-i °Alī, son of Khalifah Muhammad Rafi°, by the grace of Mawlā, was born in 1917, in Haydarabad, Hunza, in a religious family. Fortunately for me, my affectionate parents were working as a living school. Although my respected mother was not literate, she skillfully participated in reciting with my father every Persian poem in praise of the Imam of the time, and I used to always listen to them attentively and participate with them. During the *manqabat-khwānī* or recitation in praise of the Imam of the time, not only my father, but all the other Khalīfahs used the sacred music of *rabāb* and *daf* to do *dhikr-i jalī* (loud *dhikr*). *Rabāb* and *daf* are particularly essential in the practice of the tradition of *da°wat-i baqā*. Such a pure religious environment motivated me to become a religious poet. Initially, I only practiced composing poems. In 1940, I composed a complete poem in praise of Hazir Imam, the first verse of which is:

*“Hāzir Imāme ishqe fuwan jā asar balī;
Hāzir Imām jā gālē malyam jā asar mili
The fire of Hazir Imam's ardent love has kindled in my heart; Hazir
Imam is the ointment of my wounds and remedy for my [painful] heart.”*

At that time I had been recruited in the Gilgit Scouts, together with a large number of Ismailis. Among them Hawaldār Shah and Hawaldār Hasan °Alī were ardent lovers of Mawlā and they

had melodious voices. They asked me for this poem and recited it with a tune. Such a miracle of Mawlā took place that people were amazed and requests for copies of the poem came from everywhere. I, too, was amazed. I could not cope with the requests for copies since there were no photocopying machines at that time. Therefore, for quite a long time I kept my other poems hidden. In 1961, I published the poems in a book called “*Naghmah-i Isrāfīl*”. Then I sent a telegram to Mawlana HazirImam, beseeching his blessings. Mawlana Hazir Imam graciously sent a *ta’liqah*, which is published in the beginning of my *Diwān*, known as *Diwān-i Naṣīrī*. *Al-ḥamdu li’llāhi ‘alā mannihi wa iḥsānihi* (Praise belongs to Allah for His favours and beneficence).

The World of Wonders and Marvels



It is indeed a description of the personal world, but in reality, nobody can duly describe its wonders and marvels, because it is that Divine workshop in which endless and unlimited things are produced. This is only an attempt to draw attention to it.

It is a fact that another name of the personal world is the world of marvels and wonders, because each and everything of it is indeed extremely wondrous and marvellous, unusual and incomparable. For instance, if you witness the world of particles, you will be tremendously amazed.

Thus, I am narrating this story as told to me by my late friend ^cAzīz Muhammad Khan (Yarkand, China) that once the world of particles was unveiled to a Ṣūfī and he was shown some *jinn*s who were in the form of particles. He described this unveiling to his friends with great amazement. He used to say that he had heard that *jinn*s are gigantic, but today he saw them as [tiny] particles and was wonder-struck by it.

In short, the world of particles is a complete world, but all its creatures, by Allah’s wondrous power, are equal to particles, in which they are the army of Sulayman as well as Gog and Magog and the particles of souls.

8th September, 2000

Universal Paradise



Allah, may He be blessed and exalted, by His perfect power has encompassed and enumerated everything in the Imam-i mubīn and made him the workshop of His power and *mazhar* of wonders and marvels. Thus, when a *sālik* undergoes the ^c*irfānī* death and spiritual resurrection in

the ardent love of the Imam of the time, may peace be upon him, the great miracles of the exalted Imam start to appear and the *sālik*'s bewilderment continues to increase.

The divine miracle of the *ṣūr* of Isrāfil is not such that it has any similitude in this world. The miracle of ʿIzrāʿil is also extremely wondrous and marvellous. In addition, the miracles of the manifestation of the world of particles, egression of Gog and Magog, the gathering and dispersal of all souls, namely the continuous process of *al-qābiḏ* (Enfolder) and *al-bāsiṭ* (Unfolder). At this time, I had the *taʿyīd* (spiritual help) of the wise Qurʾān and the Imam of the time otherwise I would have perished because of the majesty and awe of these great miracles. However, by God's grace and munificence and by the holy Prophet's mercy, I repeatedly died and resurrected.

Now, I salute the great country of China, the city of Yarkand; I salute Qarangghutughraq jamāʿat khanah in the Turkish way, I salute ʿAzīz Muhammad Khan and the members of his family; I salute and pray for the jamāʿat of this village, I salute my own house which was adjacent to the jamāʿat khanah and I salute the jamāʿat of Yarkand. *Āmīn!*

21st April, 2001

Principle – Nurani Little Angels Course

Lesson # 40 - Part 1

Happy Birthday!!!

Our Beloved Hazrat-i Qa'im

Prince Aly Salman Khan



Prince Aly Salman: (June 13, 1911 – May 12, 1960), is a son of Imam Sultan Muhammad Shah and the father of Prince Karim Aga Khan. A socialite, racehorse owner and jockey. He served as Pakistan's Representative to the United Nations, where he became a Vice President of the General Assembly.

Birth and Education :

Prince Aly Khan was born in Turin, Italy, the younger son of Imam Sultan Muhammad Shah and Cleope Teresa "Ginetta" Magliano, a dancer with the Ballet Opera of Monte Carlo. His father is of Iranian origin born in Karachi and his mother is Italian. He was educated by private tutors in India and France during his childhood and later trained in England as a lawyer.

Military Service and Honors :

In 1939, Prince Aly Khan joined the French Foreign Legion and served with its cavalry division in Egypt and the Middle East. In 1940, he joined the Royal Wiltshire Yeomanry, becoming a **Lieutenant Colonel** in 1944. That same year, he participated in the Allied landing in the south of France with the United States Seventh Army, serving as a liaison officer with the rank of **Captain**; for this, he was made an officer (military division) in the **Legion of Honor** in 1950.

He also was awarded the **Croix de Guerre** and the United States **Bronze Star**.

Prince Aly Khan was installed as the **1st Col** of the Regt of the newly raised 4 Cavalry Regt, Pakistani Army in a military ceremony during 1957 and he retained this Honor until his death.

United Nations Posting:

"In November, 1957, Prince Aly Khan met President Iskander Mirza of Pakistan and was offered a post as the **Pakistan's**

Ambassador to the United Nations.

On 19 August 1958, Salman-i A'azam 'Aly Allah gave his first speech before the United Nations. At which **The Washington Post** noted,

"Prince Aly Khan, more commonly known as Aly, Ambassador Extraordinary and Plenipotentiary (*having full power to take independent action*), Representative to the United Nations from Pakistan, stood up in the General Assembly and made his first speech. It was a momentous occasion."

He was elected a **Vice President of the United Nations General Assembly** on 17 September 1958 and also served as **Chairman of the U.N.'s Peace Observation Committee.**

Prince Aly Khan's Mausoleum in Salamiyah:



Little more than two years after his involvement with the U.N. began, on May 12, 1960, Prince Aly Khan had an automobile accident, while he and his pregnant fiancée, **Bettina** were driving together. Prince Namdar was later buried in **Salamiyah, Syria.**

Excerpt from Speech: Equality of Men:

New York, May 27th 1958

"Mr. Chairman, Ladies and Gentlemen, I have taken much of your time. One thought more and I will conclude. On the plane of ideals and morals, we find in Islam and the Quran, a perennial source of inspiration and guidance. One of the basic teachings of this faith is Divine Unity and the oneness of humanity. The Quran says:

"And your God is one God."

"This your community is one community."

"All people are a single nation."

If we, the people of the Islamic Republic of Pakistan are to remain loyal and obedient to the commandments of our faith, we have no choice but to cast away all thoughts of East and West, of Asian, American or European and of all those barriers which alienate man from man, and people from people, so that we may join together to promote universal brotherhood under God.

I thank you."



Prepared by: Karima Jooma

Principle – Nurani Little Angels Course

Lesson # 41 - Part 2

Happy Birthday!!!

Our Beloved Hazrat-i Qa'im

Prince Aly Salman Khan



- What is the meaning of the term Qa'im?

Ans. Qa'im means **Resurrector**

- Which Hadith of the Prophet Muhammad shows the paramount importance of the Qa'im?

Hadith: *“Even if there remains of time but a single day, God will prolong it until there emerges a man from my descendants, who will fill the earth with equity and justice as it is (now) filled with oppression and injustice.”*

- **Who is Qa'im?**

Quran says: "Verily your Lord is Allah Who Created the Heavens and the Earth in Six days, then Established the Equality (istawa) on the Throne"

(Surah 7: Verse 54)

The **Seven Days** of the Week of Religion are the **Seven Cycles** in which World of Religion is perfected.

Remember Each Day of the World of Religion is led by a Prophet and is equal to a 1,000 Years therefore they are also called Cycles. Thus 7 Days are also called 7 Cycles.

1st Day (Sunday) = Cycle of Prophet Adam,

2nd Day (Monday) = Cycle of Prophet Nuh,

3rd Day (Tuesday) = Cycle of Prophet Ibrahim,

4th Day (Wednesday) = Cycle of Prophet Musa, (Moses)

5th Day (Thursday) = Cycle of Prophet Isa, (Jesus)

6th Day (Friday) = Cycle of Prophet Muhammad Mustafa

7th Day (Saturday) = Cycle of Qa'im = Prince Aly Salman Khan

(the beloved Father of Mawlana Hazir Imam) is "Qa'im"

Thus the **Seventh Day or Cycle** of the World of Religion is **Qa'im – (Hazrat-i Prince Aly Salman Khan) who is the Lord of Resurrection.**

- **What will happen in the time of Qa'im – Hazrat-i Prince Aly Salman Khan – The Lord of Resurrection?**

- **Injustice and oppression will be abolished.**

- **Justice and equity will prevail.**

- **Every individual will be compensated just according to his or her deeds.**

* What is the Code Word in the Holy Qur'an for **Qa'im** & **Proof of Qa'im** (Hujjat-i Qa'im)?

It is: "Ha Mim"

"Ha Mim" = "**Al-Hayyu'l-Qayyum**" in Surah Baqra 2: Verse 255

"Ha Mim" are Two Living Names of God in One Unity i.e.

HA is **Al-Hayy** = Imam Sultan Muhammad Shah
is the "Proof of Qa'im" (Hujjat-i Qa'im).

Proof of Qa'im is referred as Sultan-i A'azam 'Ali Allah

MIM is **Al-Qayyum** = Prince Aly Salman Khan –
the beloved Father of Mawlana Hazir Imam is "Qa'im"

Qa'im is referred as Salman-i Aa'zam 'Ali Allah

Thus "**Ha Mim**" is "**Al-Hayyu'l-Qayyum 'Ali-Allah**"!

Qa'im is the direct descendant of Prophet Mohammed and Hazrat Ali!

"Qa'im-i Aal-i Muhammad Awwal-i Ali, Almadad, Almadad 'Ali Allah"



Prepared by: Karima Shamsuddin Jooma & Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 42 – Part 3

Happy Birthday!!!

Our Beloved Hazrat-i Qa'im

Prince Aly Salman Khan

Points noted about Hazrat-i Qa'im Prince Aly Salman Khan are from the book "Bettina" written by Bettina



Bettina Graziani:

Was a French fashion model of the 1940s and 1950s, she was a designer of knitwear and later a poet and composer. She was engaged to Prince Aly Salman Khan and lived with him for the last five years of His life. In her book, she talks about Prince Naamdar's personality and His life. It's very enlightening to learn about His life from someone who was so close to Him.

(All the following points are directly copied from the book "Bettina").

Personality:

Bettina writes:

He loved to charm people, friends and strangers alike. He always found the right thing to say, something flattering that made people forgive his everlasting unpunctuality.

I don't think I have ever met someone so sincerely and consistently genuine.

Aly had a strange relationship with his servants. He made them laugh, for he would always find something funny to say to them.

Aly loved flowers as much as I did.

He loved parties and would go to immense trouble to prepare them. His own birthday was always quite a ceremony.

He seemed to enter children's world quite effortlessly.

Aly loathed waste and could not stand anyone leaving anything on his plate at a meal.

He had a great weakness for sorbets and every day he would have a different kind.

Aly enjoyed dancing. People have always claimed he enjoyed night-clubs, but this was not true. He did not drink and hated the night-club atmosphere. But you could dance there and that was why he went.

He did not need much sleep.

Horses were of paramount importance to him. Aly spoke about his favorite horses as one might do about very dear members of one's family.

This man with all his knowledge of horses, this man-cum-horse in fact, had many successes as a jockey himself.

Presents:

Bettina writes:

One of his greatest joys in life was giving presents.

Although so rich and generous, he loved people to give him presents, however small.

He had received some magnificent watches as gifts, but the one he loved best of all was a large, vulgar, cheap metal one with a worn leather strap. He would even keep it on in the evenings.

Whenever his friends' wanted to give him a present, they would always rack their brain to think of something. "If only they would give me a dozen pair of underpants, they'd be so useful!" he would say.

He meant this perfectly seriously, and I'm sure that such a gift, which no one ever thought of, would have pleased him immensely. He absolutely hated to order shirts. And he also loved anyone giving him anything for the house, even if it were only a set of glasses or very ordinary vases.

But the present that delighted him more than any other was the one his son Karim gave him the year he became Aga. I was at Christmas, and Aly was moved to discover he had been given a set of diamond cuff-links and shirt studs.

Generosity:

Bettina writes:

His generosity was not just means of showing off, for he has a deep understanding of other people, and hated those he loved to be worried or anxious about money matters.

Life:

Bettina writes:

He had the gift of being able to do several things at once, and would accomplish in an hour what it took others three or four to achieve. But this gift gave his life the appearance of being one long, hectic, disconcerting rush, whereas in fact Aly was a thoughtful man who never took anything lightly.

Aly always had to be woken in the mornings, wherever he was and no matter what time he had gone to bed the previous night. It is only fair to add that he slept like a child, and a few hours' sleep would set him up again, no matter how tired he had been before, although it was always hard to waken him.

He was always in a rush, and lived in a permanent state of panic. He could never even leave on time to catch a plane and would drive himself. Even while driving he would go on working, so his secretary had to come along too, and would sit there making notes till the very last minute; there would be the chauffeur too, and the dogs, and the luggage. Then when we reached the airport we still had to rush. But everything would turn out all right in the end, for all the pilots liked Aly and all the planes would wait for him, while even passengers who were most displeased... when they saw him dashing up the gangway, his arms laden with letters and newspapers. He would beg their forgiveness like a small child caught doing something naughty, and everyone would forgive him.

Mother:

Bettina writes:

Aly never mentioned the woman he had loved more deeply than anyone else on earth. This was his secret, and I understood his reticence in expressing his feelings. The first time I stayed at The Horizon we went to Monte Carlo one evening. Aly was driving, and as we entered the town he slowed down and spent a few moments in meditation. Then he said solemnly:

“Behind that high white wall is the cemetery where my mother is buried.”

He never passed this spot without saying a silent prayer. His heart was filled with memories of the mother he had so desperately missed, and he would go each year and lay a bunch of violets on her grave.

When Aly was in an expansive mood and talked about his mother, I was always struck by his tone of great respect. But it was only from the odd remark thrown out during the course of conversation that he ultimately conjured up the image of woman from whom he had inherited his charm and his fantasy.



United Nations:

Bettina writes:

Iskander Mirza who at the time was still President of Pakistan, offered Aly a job as head of Pakistani delegation to the United Nations.

Aly proved to be a great diplomat. He was a real leader. Like his father, he had a keen flair for international politics. Mirza often used to say that Aly had extraordinary gifts in this field.

Prepared by: Neelam Zulfikar Bandali



Principles – Nurani Little Angels Course Lesson # 43

“Imamat Day Mubarak”



This year we are celebrating 59th Imamat Day of our beloved Noor Mawlana Shah Karim al Hussaini Hazir Imam. Inshah-Allah, **Next Year** we will celebrate our beloved Hazir Imam’s Diamond Jubilee on the 60th year of his Imamat. It is a special year for us as it is our beloved **Hazir Imam’s Diamond Jubilee** and our **Sahib Jaan’s 100th Birthday!** Therefore, we should reflect on our actions and prepare ourselves for these **Two Special Events** and also think of **What Present** we can give to our Beloved Hazir Imam and Sahib Jaan!!!.

Below is a poem in praise of Mawlana Hazir Imam written by our beloved Sahib Jaan. This poem will help us to learn about our Imam and we should learn the terms like ‘Ganj-i Hikamt, Sir-i Wahdat’ & others to see how Sahib describes our beloved Imam using such beautiful language/terms.

Imām-i Bar-Ḥaqq

Ganj-i-ḥikmat, sir-i waḥdat hē Imām akhr-i millat, tāj-i ‘izzat hē
Imām

Treasure of wisdom, secret of oneness is the Imām
Pride of religion, crown of honour is the Imām

Baḥr-i raḥmat, kān-i barkat hē Imām
Mērā Rizwān, mēri jannat hē Imām

Ocean of mercy, mine of blessing is the Imām
My Rizwān, my paradise is the Imām

Woh Imāmu ‘l-muttaqīn hē awr Imāmu ‘n-nās bhi
Woh rasūl-i pāk kī khwud pāk ‘itrat hē Imām

Imām of the pious as well as Imām of humankind
Pure progeny of the holy Prophet himself is the Imām

Mēn ghulām-i kam-tarīn us bandah-parwar kā rahā
Donūn ‘ālam mēn yaqīnan mujh pah raḥmat hē Imām

I have remained the most insignificant slave of my nourisher
Indeed in both the worlds the mercy upon me is the Imām

Mērā Mawlā al-wadūd hē, ham muḥibbān-i ‘Alī
Apnē ‘āshiq kī jabīn mēn zindah Jannat hē Imām

My Mawlā is al-wadūd (Beloved and one who loves abundantly), and
we are his lovers
The living paradise in the lover’s forehead is the Imām

Kawn kehtā hē keh mēn Mawlā kē dar sē hat gayā
Ghāfilo! Sun lo keh sachmuch mēri jannat hē Imām

Who says that I have abandoned the threshold of Mawlā
O negligent ones! Know that truly my paradise is the Imām

Khāndān-i pāk Mawlā ḥāmil-i yak nūr hē
Mazhar-i Qā'im hē ḥaqqā nūr-i ḥujjat hē Imām

Mawlā's pure family is the bearer of the same one light
Mazhar of the Qā'im and the light of [his] ḥujjat is the Imām

Ay Naṣīru'd-Dīn ab tum sir-i a'zam fāsh kar
Kull-i dawlat, kull-i ni'mat, kull-i rāḥat hē Imām

O Naṣīru'd-Dīn! Now divulge the supreme secret
The entire wealth, the entire bounty and the entire comfort is the Imām

Naṣīr al-Dīn Naṣīr (Ḥubb-i 'Ali) Hunzai, S.I.
Dallas, Friday, 17th March 2006

Prepared by: Neelam Zulfikar Bandali

Principles – Nurani Little Angels Course

Lesson # 44



FARMAN MUBARAK **for Spiritual Progress**

Part 1

Farman by Hazrat Imam Sultan Muhammad Shah (s.a.)

Nairobi

March 1, 1937

Please recite the holy salawat!

For your religious progress, I tell you one thing which includes everything. The most important thing is that you keep a strong and solid faith in the successor of Muhammad and Ali; it should be even more than on your mother, father, wealth and health. You will have no fear in this world if you love the descendants of Muhammad and Ali. This one hint includes all the beauties of prayers and religion.

If you desire the emancipation of your soul, then keep your soul in the love and affection of Allah. Never forget Allah even for one moment but always think of Him.

Nothing is more glorious than keeping love and affection for your Hazir Imam.

Farmans by Nur Mawlana Shah Karim al-Husayni Hazir Imam

Tando Mohd. Khan

December/22nd/1964

Please recite the holy salawat!

I give first of all to each and every spiritual child my most affectionate paternal maternal blessings, Khanawadan! Khanawadan!

I am very happy indeed, that these spiritual children have joined Imam's *Lashkar*. I accept them and I would like these spiritual children to be brought upon our tradition. They should be regular in prayers, regular in attendance in Jamat Khanah, and they should carry Faith in their hearts. They should attend Religious Night School, learn Du'a properly and understand the meaning of various Jamati works so that later on they are able to give service to Imam.

I want them to receive proper secular education and they should work hard. Parents should also take care of their health and give them proper worldly and spiritual guidance. They should also obey their parents.

This all will make them strong *Imani* Ismailis, and good leaders in future. I give them my most loving blessings.

African Visit - 1972

My beloved spiritual children,

I accept '*Bakshamni*' of the children given to the Imam of the time and I give each one of you individually my best and most affectionate loving blessings, Khanawadan! Khanawadan!

I return them to you to educate them as my own children. Give them good education and good understanding of two things, the world and Faith. Make them *Imani*, good disciplined. Teach them morality and to serve humanity. Remember that you are looking after Imam's children.

I give my best blessings to these children whom you gave to the Imam and who are returned to you, Khanawadan! Khanawadan!

II

I accept and return these children to the parents or guardians on condition that they should bring them up as I would bring up my own children, i.e. with good education, understanding and good moral support. They should have a chance to be exemplary and serve the Jamat and the Imam loyally.

They must also be explained from very young age that everything they see around, touch and hear will one day disappear. It will disappear and only eternal is the soul. Although they might be busy, they must give sufficient time to their spiritual enlightenment, say their prayers regularly and attend Jamat Khanah regularly.

African Visit – 1972

My beloved spiritual children,

To all my spiritual children of *Lashkar*, I give each one of you individually my most affectionate and best loving blessings, Khanawadan! Khanawadan!

My beloved spiritual children,

I accept all of you in *Lashkar*. I would like you from very earliest stage to create clear understanding of the dual purpose of life, i.e. material and spiritual. When you talk about *Lashkar*, it means that those spiritual children who are participating in spiritual life from very young stage. Therefore, you must see that they say their Du'a regularly and understand the meaning of Du'a. They must be given clear understanding that they have a soul which is eternal and the physical existence of man on this earth is limited. Therefore, you must teach them Du'a and see that they understand its meaning.

I give each one of you my best and most affectionate loving blessings, Khanawadan! Khanawadan!

II

First of all I accept all my spiritual children in *Lashkar* and I give you, each one of you individually, my best and most affectionate loving blessings, Khanawadan! Khanawadan!

I would like my spiritual children in *Lashkar* to understand clearly that each spiritual child has two lives, spiritual and material life. Those who have joined *Lashkar*, now it is their duty to fulfill the promise of their duty. It is the duty of the parents to teach these spiritual children how to fulfill their obligations as far as their spiritual life is concerned. So later on, when they grow old, I would give them '*Bol*' and in later life, they would be able to come closer and closer to the Noor of Imamat. Meanwhile, they should be taught to be orderly, well-disciplined and regular in their religious duties.

Principles – Nurani Little Angels Course

Lesson # 45



FARMAN MUBARAK **for Spiritual Progress**

Part 2

Farmans by Nur Mawlana Shah Karim al-Husayni Hazir Imam
Please recite the holy Salawat!

III

My young spiritual children in *Lashkar*, who are beginning their lives, it is essential that you should teach these young spiritual children from young age that they have two duties, first to themselves and their families and second spiritual duties, and each one has a soul which is eternal and body is not eternal at all. Teach them Du'a and the meaning of Du'a and remind them that they should not care for material welfare whole throughout, but important is spiritual welfare. They should learn their Du'a and its meaning and become good spiritual children in every way. Later on when they grow older, they should be fully aware of developing their spiritual lives. If they have a strong soul, they will be protected against any difficulty.

IV

My beloved spiritual children,

Lashkar is a very old established *Mandli* in our Jamat. When you join *Lashkar*, it means that from very young age you give commitment to serve the Jamat and the Imam. This means that you should be true and valid '*murid*'. This is not for every spiritual child, but for those who have given commitment to serve the Jamat and the Imam. Therefore, you should be outstanding '*murid*'. The parents must explain to these spiritual children that they should be regular in Jamat khanah and that they must learn Du'a with its meaning. I give each one of you individually my best and most affectionate loving blessings, Khanawadan, Khanawadan.

Pakistan - January 1970

The discipline of *Baitul Khayal* is very strict and very demanding. Those of you who really wish to practice *bandagi* should be able to do so, but it is a difficult discipline.

Prophet is known to have encouraged prayers at other times; because one of the fundamental principles of Islam is that in your everyday lives at all times, you should have your mind and your thoughts close to Allah, thinking about Allah, so that your faith is an integral part of your everyday life.”

It is not sufficient for my Jamat simply to go to Jamat khanah at times of prayers and think: this is all. I have finished my duties towards my Faith. This is sometimes what other Muslims do. They go to the Mosque, say their prayers and that is all. And the presence of Allah, the thought of Allah, the fact that Allah exists, the spiritual identification with Him is inexistent. The purpose of *Baitul-Khayal* is for those spiritual children who wish to participate, who wish to elevate their souls in remembrance of Allah, in seeking to approach Him – this is what *Baitul-Khayal* is. And the word I will give you is a word on which you should concentrate in order to elevate yourself, Khanawadan.

Mombasa - May 11th, 1961

"My Beloved Spiritual Children, it is not a new thing to give '*Ism-i A'zam*' to the Spiritual Children. Since the last thirteen hundred years, since the time of Prophet Muhammad and other, prayer (*'Ism-i A'zam*' -*Bandagi*) is given a great importance. Those who prayed regularly acquired peace and happiness. Islamic history shows that when the prayer was forgotten and no importance was attached to this important factor of life, Islamic States were ruined. Make constant use of '*Ism-i A'zam*' through prayers, even if you do not succeed, still continue your prayers; after one, two or three days, if you do not get any benefit, do not get tired and leave off to pray, but continue.

In these days the worldly position being good, the places of enjoyment have increased considerably. By going to clubs and cinemas, people go to bed late at night. Some people also remain occupied in their business; due to all this, people have forgotten prayer (*Ism-i A'zam*) Prayer must not be forgotten; it should always remain with you. Keep on constantly praying. Concentrate on the valuable thing (*Ism-i A'zam*) -which I have, given to you. Come to me if you are benefited

through prayer during my next visit, otherwise do not come to me till you have; gained benefit."

I give to all, my special best, loving blessings. Khanavadan. *Uttam Du'a Ashish*, Khanavadan."

Kigali - 1972

Even if you live for 99 years to 100 years, these 100 years means nothing compared to the life of soul which is eternal. So the spiritual children said that we must elevate our souls and prepare for life hereafter. This is *Baitul-Khayal*. Whether a man is poor or rich, healthy or unhealthy, if his soul is elevated and his "*Iman*" is clean, this will help him to bear any worldly pressure.

To elevate your soul, it demands humility and courage. So the spiritual children came to the Imam and said "Hazir Imam show us the way to elevate our souls". The way is through '*Bol*' and '*Baitul Khayal*'.

In *Baitul Khayal* it is difficult to concentrate. You will try and fail to concentrate and achieve happiness...So when you sit up in *Bandagi*, it is not your right and it is not necessary that you will get happiness. If you are successful you will see light.

Do not forget for the sake of enjoying physical life that this is a life limited in time. Your soul is eternal so do not forget your prayers. Be regular in attendance in Jamat khanah and remember your prayers everyday of your lives; because one day you will be recalled to account as to whether you have been regular in your prayers or not, and the only part of you which is eternal, as I said, is your soul.

I also want that young boys and young girls in '*Lashkar*' should be regular in obeying their parents, working hard at school, keeping your body clean, sleeping at the appropriate time, in other words, to try and keep yourself physically in good health, but also to be regular in your prayers.

Principles – Nurani Little Angels Course

Lesson # 46



FARMAN MUBARAK **for Spiritual Progress**

Part 3

Farmans by Nur Mawlana Shah Karim al-Husayni Hazir Imam
Please recite the holy Salawat!

East Africa - December 18th, 1966

In the cycle of 24 hours, we take out one hour which we devote in concentration, in seeking to improve ourselves spiritually, to get a better understanding, to get the inner meaning of this life and the life after this one.

Most of you in *Baitul Khayal* are young; this is an excellent field. But remember that though you are young, you may have 40, 50, *Inshallah!*, 70, 80, 90 years to live, your lives are short. Your lives are very short and when you leave this world, nothing goes with you, neither material, nor physical, only your soul remains and your soul is eternal, as is your life hereafter.

Remember that it is an important matter, it is a very important matter. Do not treat it lightly. *Khanavadan, Khanavadan.*

Kampala - October 8th, 1962

I do not want my spiritual children to start thinking that worldly matters are important. I want you to remember that if you are regular in your religious duties, you will get happiness from this the equal to which you will not be able to find. And there is absolutely no point in chasing day after day, after worldly matters.

... But certainly those of you who have come to *Baitul Khayal* regularly, who have had in early morning prayers light in their hearts, they know that this happiness and the happiness that all my spiritual children get from prayers is far greater than any worldly happiness which you can find.

Karachi - 1964

During your lifetime you will be taken more and more in worldly matters, more and more pressure will come upon you. But each Spiritual Child should remember that here you are only for a short period in eternity; therefore give this link with me. Through this link, you will come nearer and nearer to me and I would like you to take this link and come nearer to the Nur of Imamat.

When you sit in *‘ibadat* and if for some years you do not get real happiness, do not say to yourself that this has no meaning. Keep sitting, keep sitting and the day you have got this, you will be strong enough to face whatever difficulty may come. You will achieve this through the Nur of ‘Aly but you have to open your heart properly to take in the Light of Imam. I pray that whatever problems you may have, nothing should come in your way.

We do not believe only in outward practices of faith. Our Jamat has been and is being strong through the Rope of Imamat. We would not let one side become dominant.

In our lives, there will be increasing pressures, increasing responsibility to get involved in worldly matters. Then this (*‘ibadat*) will be the only way that you will get through worldly difficulties. This is the only way of happiness and you will not be affected by worldly problems.

Farman Mubarak

Batini prayers reveals our own souls. Every student should devote half an hour to prayer. Prayer is the only medium through which our soul can be uplifted. It will also give us the courage to endure the misfortunes, troubles and illness that are bound to come in later years. Though being unaware of such difficulties, with prayers they can be endured with great joy and without complaint unlike your elders. Moreover, prayers will always give great confidence and bring success.

If you be busy with your prayers, the Light of God will dawn in your heart and you will be saved from vices.

The faithful should form a habit of retiring to bed early at night so that he may be able to be present at “*Waqt-i Nurani*” (time of Enlightenment i.e. at dawn). By doing so, you will not only be able to avail of the time of Enlightenment which is the time of excellence, but you will be able to attend to your day’s work as well; this will also help you keep your disposition and health fit.

Your whole day would pass in enlightenment if you wake up early with my name and offer prayers.

While the material conditions of life change, the spiritual conditions which are not only limited to this life but go beyond, are based on one fundamental principal, namely, search for enlightenment by the right spiritual contact with the Light of your Holy Faith.

Paris - June 1972

The other point I wish to make to my students is that while you are in Europe, you have been living in climatic and social conditions which are most probably more agreeable than the climate of Bangladesh or the climate of wherever it may be – but this does not mean that your duties to your faith and to your Jamat are any the lesser. It is not because you live in France, or you live in England, or you live in America that the day you are no longer, you will be judged more kindly – that you will not be asked to answer questions on why you have done certain things during your lifetime. So be careful – it is not because Muslim are living in Western Europe that they should or can afford to behave differently than practicing Muslims. I make this point because our Jamat is becoming more and more involved in living in France, England, Canada, United States, Spain, wherever it may be. But don't make the mistake of thinking that the day your life is over, you will be asked or you will be allowed to answer "I did not practice my faith because I was living in London – if I'd lived in Karachi, I would have practiced my faith." And I make this point to you because it is important that my Spiritual Children who are gradually moving to other parts of the world, into societies which are not Muslim societies. – I warn you, do not make the mistake of thinking that because you live in these societies, your religion obligations are any the lesser. They are as important; they must be fulfilled as regularly as if you were living in Nairobi, Kampala, Dacca, Karachi, Bombay, or wherever it may be. I make this point particularly to my students because I know that they are enjoying conditions of living which in many cases are different from the ones which they have at home. I want you to get the best out of what you can get here, but be careful not to indulge in passing habits which can have detrimental effects for good, and not to underestimate or to forget that even though you may be living in a Christian Society in a Western World, you are Muslims – and when the Day of Judgment arrives, you will be asked the same questions as any other part of the world. This is an important thing for each Spiritual Child to remember.

Pakistan - 1964

In our path, we do not believe in only that which is enjoined upon every Muslim – it is not sufficient. But that we should concentrate on the existence of Allah not only at the time of prayer but also at other times during the day and the night. There is a hadith which is attributed to the Prophet, where He is supposed to have said that any Muslim who thinks of Allah in his heart at the time other than prayer, this is equal to prayer.

Imam guides not only about the exterior duties of Islam but also about the matters pertaining to heart and soul. I want you to concentrate on carrying in your heart, Light and Happiness. This is essential for the real understanding of Islam.

I would like my Spiritual Children to understand that most of you have worldly matters. These (worldly matters) you should not have in concentration – that is not the essence, the essence is the soul. He who forgets soul is unhappy, this you will see every day around you.

It is essential that you should also have in your life, each and every one of you individually, the *Batini Nur* which you should carry with you; if you forget this you will take a very big risk of going astray in the future. I pray that all of you here may have no worldly problems but more than this, I pray specially that you should be very strong in your understanding the *Batini* side of your faith, and that above all, each and every one of you should have the true spiritual happiness which will be yours if you are able once in your lifetime to have Nur of Imamat in your hearts.

Lahore - Nov. 25th, 1964

I would also like that each and every one of you should remember that you must be regular in our prayers, for there is only one thing which can make you understand the shortness and the futility of life. I would like you to be strong and courageous in adversity, to be humble and understand that success is not only due to human intelligence. I do not want My spiritual children to forget that life on earth is but a very short passage in eternity. And you must not believe that you are here for what is only one existence, and that thereafter, you have to account for nothing. It is most important that you should be regular in prayers and I insist on this because I know My Jamat will understand this and that they will get from their prayers and from observance of their religious duties that happiness which cannot be found nor replaced by anything else. To each and every one of you, I give My most affectionate loving blessings; most affectionate blessing and I would like you to remember this Farman to remember that these matters are essential in life, the rest is futile and insignificant.

Principles – Nurani Little Angels Course

Lesson # 47

Service of Mankind

Part 1

There is not a single command in the teachings of the Wise Qur'an and the Noble Hadith, which does not directly or indirectly shed light on some aspect of service to people. In fact, all the commands of religion are gathered in two supreme commands, namely, the rights of God (huquq u'llah) and the rights of His servants (huququ-l-ibad). Further, not only the rights of the people, but the very rights of God, are also ordained for the purpose that by fulfilling them, it is mankind who will gain the innumerable benefits both in this world and the next. For God is free and above any kind of benefit and profit.

It is said in a Noble **Hadith**: "**The people are God's household and the most beloved to God is the one who helps His household and makes them happy. And to walk with a Muslim brother in order to fulfill his need is dearer to God than the 'ibadat (consecutive prayer) of two months in the Holy Kabah.**" (Daa'im, Vol.II p. 318).

In the **Glorious Qur'an**, the sweet fruit of good deed is mentioned time and again and it is said: "**And God loves those who do good deeds (5:93).**" And certainly service to people, as already mentioned, is the greatest good deed, whose greatest, reward is the friendship and love of God.

In this vast and unbounded field of service of mankind, those who surpass and excel over others are the Prophets and Imams who on the one hand, are the chiefs of the community and on the other, their servants, as it is said in the **Prophetic Hadith** "**The chief of the community, is its servant**" This clearly shows that it is only the Prophet and the Imam, who can, in the true sense, serve the community universally and then, following their footsteps, other servants, according to their status.

In the **Prophetic Hadith** is mentioned this wisdom-filled universal principle also: "**Every good deed is a charity**" (Bukhari. Vol. VIII, p. 30; Da'im. Vol. II, p. 318). Thus to serve the country, community and humanity is good deed and hence it is a great charity. If the benefit of a service continues forever, then God willing, it will be a perpetual charity, and such services can be called al-baqiyatu's saalihah (**ever-abiding**

good works, 18:46). Thus, it is evident that if the service is sincere, it is everything. Therefore, God loves every sincere and true servant and His friendship and love is the greatest bounty of religion and spirituality, in fact, it is the soul of all bounties.

Those sincere servants whose service Allah accepts, He grants them all good manners and praiseworthy qualities also, so that He may befriend and love them. such as goodness (7:196), beneficence (3:134), piety (3: 76), patience (3: 146), reliance on God (3:159), justice (5:42), purity (9:108), obedience and love (3: 31), perfect faith and Divine love (ardent love, 2: 165), zeal for external and internal jihad (61 :4), love for the Holy Prophet (3 :31. 9:24), repentance and pure-heartedness (2: 222) and many more qualities, with which the Friends of God are adorned, as it is mentioned in the **Hadith: "When God loves a servant, He orders Jibrail to love him and he does so, then all those who are in the heavens and the earth, love him."** (Muslim. Vol. IV, p. 2030).

Principles – Nurani Little Angels Course

Lesson # 48

Service to Mankind

Part 2

It is also mentioned in a Noble **Hadith**: When God will raise a *mu'min* from his grave, he will come out in a state that there will be a luminous figure (a subtle entity) with him. When the *mu'min* will pass through those difficulties, he will tell him: Do not be afraid! You will never be harmed. Thus he will continue to set his mind at rest and give him glad tidings until; he will bring him to God, the Exalted. God will take from him an easy account and will command him to go to Paradise. The *mu'min* will then ask him: Who are you? May God have mercy on you! You not only promised me, but also fulfilled it and turned my fear into peace. He will say: I am a creature, which my Lord created from the (collective) happiness which you used to give to *mu'mins* (from your services and good deeds). So today I make you happy.” (Daa'im. Vol.II, pp. 318-19).

In Ash-Shafi (Vol.II, p. 231) regarding the “service of mu'min”, there is a **Prophetic Hadith** transmitted by Mawlana ‘Ali, which says: “A Muslim who serves a Muslim community, God will grant him as many servants in Paradise as he had served (in this world).”

Some more Qur'anic references and Imam's Farmans on the importance of Service:

“Indeed! Those who believe in good works are the best of all created beings.” (Holy Qur'an)

“The likeness of those who spend their wealth in Allah's way is as the likeness of a grain which grows seven ears, in every ear a hundred grains. Allah multiplies for whom He will. Allah is All-Embracing, All-Knowing.” (Holy Qur'an)

“The most excellent part of faith is that you should like other people to have what you like for yourself.” (Prophet Muhammad)

“The best people are those who are most helpful to each other.” (Hazrat ^cAli)

“Remember that you are brothers and sisters to each other. Remember that in Islam, you must be mindful of the sick, the poor and the weak.” (Hazir Imam)

“One of the most wonderful aspects of the work of my jama't is ...service to others, service to your brothers and service to your sisters. And service means time, it also means thought, it also means courage to go to areas and to do things which, may be, normally you would not do. And consider this to be one of the fundamental principles of Islam.” Hazir Imam

“I would like those of you who are in school or university to work extremely hard during the years ahead. Remember that this is a unique occasion for you to prepare yourselves for the future, to serve your jama't, your family and your country.” (Hazir Imam)

“Islam is a faith of peace, it is a faith of unity, it is a faith of humility, it is a faith of kindness, and it is a faith of generosity. It is important that the younger generations....should be steadfast by these traditions and these principles.” (Hazir Imam).

Reference: **Book of Healing**

Chapter: **Service to Mankind**

Principles – Nurani Little Angels

Course Lesson # 49

Importance of Prayers



Divine remembrance is like a rope hung between divinity and humanity. It is like a spiritual bridge, or in other words a straight path on which the light of guidance increases step by step. Thus through Divine remembrance, the eternal link of the Creator and the creature is renewed every time. In the remembrance of God, there is a luminous world like Paradise, the wonders and marvels of which are beyond description and in it lie the priceless treasures of the lasting happiness and delights of the intellect and the soul.

- Satisfaction of heart, is attained from the blessings of Divine remembrance, as is said in verse (13:28): **“Verily in the remembrance of God do the hearts find satisfaction”**.
- **Farman by Mawlana Hazir Imam:**
There is only one sure key to happiness and that is prayer. Most of you will know that if you have a difficult time or if you have some personal unhappiness, the only real source of healing is prayer. Now, you cannot turn to prayer only when times are difficult: you must pray also when times are good. Nairobi, 13th October, 1959
- Batin prayers reveals our own souls. **Every student should devote half an hour to prayer. Prayer is the only medium through which our soul can be uplifted. It will also give us the courage to endure the misfortunes, troubles and illness** that are bound to come in later years. Though being unaware of such difficulties, with prayers they can be endured with great joy and without complaint unlike your elders. **Moreover, prayers will always give great confidence and bring success.**

If you be busy with your prayers, the Light of God will dawn in your heart and you will be saved from vices.

Your whole day would pass in enlightenment if you wake up early with my name and offer prayers.

- Divine remembrance is among the additional prayers (*nawafil*). There is an extremely significant Hadith about it, which is:

“My servant always seeks My closeness through additional prayers until I love him. When I love him, I become his ear with which he hears, and I become his eye with which he sees and I become his hand with which he grasps and I become his foot by which he walks”.

- Two companions are appointed for every human heart: one is the angel and the other is the devil. It is obvious that as a result of Divine remembrance, the angel gets a chance to act, and contrary to it, from its negligence, the devil as this Qur’anic verse (43:36) testifies to it: ***“And whoso blinds himself to the remembrance of Allah, to him We assign a devil who becomes his friend”.*** The other side of this Divine law is that, whoso remembers God, for him is assigned an angel, so that, there should not be any defect in Divine justice and equity.
- God, the Exalted, in His infinite mercy, has made His blessed *dhikr* (remembrance) of many kinds, so that His sincere servants may enrich themselves with the favors and blessings of various kinds of it, at different times and in different states. The various kinds of *dhikr* are:

dhikr-i fard (individual remembrance), *dhikr-i jama^ct* (collective remembrance), *dhikr-i khafi* (hidden remembrance), *dhikr-i kathir* (abundant remembrance), *dhikr-i Qalil* (little remembrance), *dhikr-i lisani* (remembrance by tongue), *dhikr-i basari* (visual remembrance), *dhikr-i Sam^ci* (auditory remembrance), *dhikr-i badani* (bodily remembrance), *dhikr-i khwab* (remembrance in dream), *dhikr-i munfasal* (remembrance at intervals), *dhikr-i musalsal* (constant remembrance), *dhikr-i tanaffus* (remembrance by breathing), and *dhikr-i ^cilmi* (remembrance of knowledge).

Reference: Book of Healing
Kinds of Dhikr (Remembrance)

40 Wisdoms of “Soul” for Little Angels

1 : How many souls do exist in the vegetation such as trees, brake & bramble?

Ans: There is only one soul in the vegetation.

2 : What is the name of the soul, which exists in the vegetation?

Ans: It is called vegetative soul, it is also called growing soul.

3 : How many souls are there in a non-speaking animal?

Ans: There are two souls in the animals.

4 : What are the names of those souls, which is in the animal?

Ans: Vegetative soul and the animal soul. Animal soul is also called sensory soul.

5 : Where are the center of those souls in the animal and what are their functions?

Ans: The center of the vegetative soul, through which the body grows, is the liver. The center of the animal soul, on which depends feeling and movement, is the heart.

6 : On how many souls does human life depend?

Ans: Human life depends on three souls.

7 : Name the souls that human life do depends on?

Ans: Vegetative soul, animal soul and the rational or human soul.

8 : In which part of the human body these souls do reside?

Ans: The center of the vegetative soul is liver; that of the animal soul is the heart and that of the rational (human) soul is the cerebrum or the front part of the brain.

9 : What are the functions of different souls in human life?

Ans: The vegetative soul causes the body to grow; the animal soul is the source of feeling and movement and the rational soul is the treasure of speech and discernment.

10 : Why all the different ranks of ordinary person are inferior to the Perfect Man?

What is the spiritual difference between ordinary person and the Perfect Man, is it because of more purity of the rational soul in the perfect Man or is there a higher, special and a pure soul present within him?

Ans: The distinction and unique position of the Perfect Man in the world of humanity is due to the “Holy Spirit” given to him, by which the soul necessarily remains pure. For, the “Holy Spirit” has all the meanings of being pure and purifying.

11 : Where is the center of the “Holy Spirit” in the Perfect Man?

Ans: “Holy Spirit” rests on the rational (human) soul and therefore its center is above the center of the rational soul, i.e. the forehead, which is the highest place in the human personality and is the place of the manifestation of spiritual miracles.

12 : It is said that nothing is without a soul. Is it true that such things as stone and dust also have a soul? If so, what is that soul?

Ans: It is true that every inanimate thing also has a soul. However, such a soul remains silent and dormant (asleep) in these things. Wisdom of Allah has caused the soul below the vegetative soul to remain in the sleep of death, until it revives in the form of vegetation. This is called mineral soul or generative soul.

13 : Through which path does the animal soul enter the fetus of an animal or a human being and once the child is born, how does the animal soul come into it? Does this become complete in a few days or a few months, or is it a long process?

Ans: When an animal or human child is in the womb of the mother, the blood of the mother enters it through the naval cord as nourishment and with it also comes the animal soul. But, when the child is born, the naval cord is cut off and milk and other food enters into the body through the mouth so animal soul starts to enter through the mouth. The process of nourishment, which continues throughout the life, is for the completion and repair of the animal soul.

14 : From which source does the speaking soul, which is the human soul, come into the child? How does it enter the brain? Does it come all at once (as a complete soul) or does it become complete gradually?

Ans: Members of the household who converse with the child, such as the mother, sister, father, brother etc., are the source of the speaking soul (human soul) for the child. Thus with this conversation, the speaking soul continues to enter the brain of the child through the ears and becomes complete gradually.

15 : When a person gives blood to a sick person, which souls transferred into him with that blood?

Ans: With this blood are transferred only some particles of the vegetative soul and the animal soul, but no part of the human soul. For, the human soul is not transferred through blood, but through conversation.

16 : How the “Holy Spirit”(higher soul) enters within a mu'min?

Ans: It should be remembered that, within a mu'min, the higher soul, which is the Holy Spirit, is formed through the discourse of knowledge and wisdom.

17 : Hazrat Mawlana Sultan Muhammad Shah said about certain dignitaries of religion (buzurgan-i din): “They were the lovers of their own souls”. Which soul is meant by this soul?

Ans: These three souls are within all human beings: vegetative, animal and rational. What is the point of being a lover of the soul, which is generally found in all human beings! True mu'mins should adore the fourth soul, the “Holy Spirit”, which is in the True Guide (i.e. the Prophet and the Imam).

18 : What is Mawla Ali's Farman on recognition of soul and which soul he refers to?

Ans: Farman of Mawla Ali: "man 'arafa nafsahu faqad 'arafa rabbahu" (He who recognizes his soul (Imam's Soul = 'Holy Spirit') indeed recognizes his Lord). We have to attain and adopt the 'Holy Spirit' because the recognition of this soul is the recognition of God. And this soul can be attained through the Perfect Man. This means that the Perfect Man can perfect others also.

Divine Law: Whenever the particles of the soil (Mineral soul) dissolves and annihilates in the vegetation, the Divine Law grants them the vegetative soul. Similarly vegetables sacrifices themselves for the sake of the nourishment of the animals and become one with animal soul. Then comes the turn of the animals, they also sacrifice their lives to help human being so they would be revived in the human soul. This chain, does not discontinue here, it goes further. Among human beings those who are fortunate, submits themselves to the Imam of the time by sincere obedience and perfect love for him. As a result, the Imam unites such devoted servants to his 'Holy Spirit'.

19 : What is the order of the souls entering the human being? Which soul comes first, the higher or the lower?

Ans: Basically, in a human being, first comes the vegetative soul, then the animal soul, then the human soul (speaking soul) and finally comes the intellect. From this, the order is clear that, first comes the lower soul and then the higher.

20 : What is the cause of two opposite states & conditions of human heart, one is the pleasant effect upon the soul and other is the sadness of the heart?

Ans: The pure and sincere remembrance of God and His sacred slavery and obedience are the paradise of hope and certainty for the soul of a mu'min. Contrary to this, negligence and disobedience are the hell of fear and ignorance. This effects accordingly and sheds light on the two opposite states & condition of human heart.

21 : Where is a man's soul when he sleeps? Where does the dream, which he sees occur? In the body or in soul? In other words, where is the world of dreams?

Ans: When man sleeps, the soul does not leave the body completely, rather, its grip over some of the senses is loosened and it remains attending to itself. Thus, in a dream man does not go anywhere; rather, he sees it within his own soul.

22 : How many ranks of the human soul are mentioned in the Holy Qur'an?

Ans: In the Holy Qur'an, are mentioned three stages of the human soul:

1. Nafs-i ammarah (the carnal soul) (22:53)
2. Nafs-i lawwamah (the censoring soul) (75:2)
3. Nafs-i mutma'innah (the satisfied soul) (89:27)

23 : What is the difference between nafs (soul) and ruh (spirit)?

Ans: The custom of the people is different from the reality. So, in reality, nafs and ruh mean the same thing.

24 : Minerals, vegetables, animals and mankind are major levels or major divisions of creatures. Does each of them have sub-levels also?

Ans: Yes, there are various levels or grades amongst minerals, vegetables and animals. Also human beings, with respect to ethics and piety and righteousness, are on many levels.

25 : When the vegetative soul, animal soul and rational soul are together in human, in such a mixed and compound existence, how would one know which characteristic and which act belongs to which soul?

Ans: The principle of knowing such matters is that, first of all, we should see the difference and distinction among the tree, animal and human. Or, in other words, we should think about the respective characteristics of the tree and animal, so that, by doing so, we would be able to recognize the characteristics of the vegetative soul and animal soul in human. Now, whatever characteristics are left in human, they obviously belong to the human or rational soul.

26 : Is it true that same one soul, for instance the human or rational soul, is a compendium of innumerable souls?

Ans: Yes.

27 : If this is the fact that one soul (such as human or rational soul) is a compendium of innumerable souls, than during one's entire life do all these souls remain captive and imprisoned in the human body or there is an exchange of souls and do they come and go?

Ans: There is no doubt that under the name of the same one soul, innumerable souls dwell in the human body. However, on various occasions, there is an exchange in them and they come and go, in such a way that, except for the people of spirituality, nobody knows about this. For instance, during sleep, some souls leave the body and some new souls enter it (39:42).

28 : After knowing that it is possible to exchange the souls within our body, what should we do if we would like renewal and freshness in our total spirituality. That is to say, we would like the polluted and outmoded particles to leave and the fresh ones to take their place?

Ans: This can be achieved through successful ibadat-u bandagi in obedience to the lord of the command (sahib-i amr), the service of mu'mins and the adoption of humility. God has created this system of exchange for the spiritual progress of the people of faith.

29 : How many times word “ruh” (spirit) mentioned in the Qur’an?

Ans: Word “ruh” is mentioned 24 times in the Qur’an. But, if we look deeply, ruh is mentioned everywhere in the Qur’an, apparently ruh has numerous synonyms also.

30 : Which is the key verse among the verses in Qur’an related to the subject of “ruh”?

Ans: “(O Prophet!) they are asking you concerning the Spirit (‘ar-ruh’). Say: the Spirit is from (the world of) command (‘amr’) of my Lord, and you have been vouchsafed very little knowledge” (17:85).

31 : Since when does the soul exist and how long will it be able to last? In other words, when did God create the soul and for how long?

Ans: According to the Qur’anic verse (17:85) the soul is from the world of command (‘amr’). This is the supreme attribute of God that whatever belongs to the world of command is eternal and whatever to the world of creation is contingent. This means that the soul has always been there and will remain forever.

32 : How did God, the Lord of Honor, breathe His Holy Spirit into Hazrat Adam as it is mentioned in the Holy Qur’an (32:9)?

Ans: God breathed His Spirit into Hazrat Adam through teaching him the Supreme Name, in which is also hidden the knowledge of all other names. It is not the teaching of the physical names of all physical existence but it is the Wisdom, which teaches how soul is present in everything and how everything spiritually present within Imam (36:12).

33 : What is the Qur’anic name for the ‘Supreme Soul’, who is according to one example, is the “ocean of the souls” and according to another example, is “the soul of souls”?

Ans: There are many names for the ‘Supreme Soul’ or ‘Universal Soul’ mentioned in the Qur’an. One of them is “nafs-i wahidah (the single Soul)” (31:28), in which all souls are gathered together. In the “nafs-i wahidah”, from one aspect, all people were created simultaneously and they will be resurrected in the same way.

34 : What is the secret in it that wherever ‘ruh’ (spirit) is mentioned in the Holy Qur’an, it is mentioned in the singular as ‘ruh’, but not in the plural as ‘arwah’?

Ans: The expedience, wisdom and secret in not mentioning the ruh (spirit) in the plural is that, in one great and chief ruh are gathered countless souls. The fact is that the chief ruh or spirit (such as the Holy Spirit of the Perfect Man) is only one, but the souls of the entire universe are contained in it.

35 : Is it true that in the language of Qur’an, every developed soul is ‘Malak’ (Angel) and the great Angel (chief soul) is ‘Ar-ruh’ (Spirit)?

Ans: Yes.

36 : What is Persian and Arabic word for 'Angel'?

Ans: 'Firishtah' is the Persian word and 'Malak' is the Arabic word for 'Angel'.

37 : Is the soul is among the perceptibles or the intelligibles?

Ans: Soul, as such, is intelligible. That is to say, it cannot be recognized by the external senses, rather, only by the intellect. However, when it is linked with subtle or dense body, then in a sense, it can also be called perceptible, particularly in the form of the subtle body. That is to say that, when our soul is dressed in the attire of the celestial body, we can see it with the physical eye with all its beauties, we can hear its conversation, we can smell its fragrances, etc.

38 : Is every individual and his soul resemble each other in shape and form, or do they differ?

Ans: Yes, in the lower stages, the soul of every person is as his spiritual picture, but in the final stages, where there is the pre-eternal and post-eternal unity of many realities, it is not so. There the soul appears in the form of the Perfect Man.

39 : (A) Which language does the soul speak? Do all souls have a common language?
(B) What is the fragrance of the soul like?

Ans: (A) The language of every individual and that of his soul is the same. That is to say that, the mother tongue of each individual is the tongue of his soul also. Souls do not have common language.

(B) In spirit and spirituality, indeed, fragrances have great importance, to the extent that in spirituality, even the nourishment is given in the form of various kinds of fragrances. The usual food, which is taken in morsels and chewed, does not exist there.

40 : What is the name of the book in which our beloved Sahib has revealed the secrets of the 'Soul' by answering the 100 questions related with 'Soul'?

Ans: The name of the Sahib's book on the secrets of the 'Soul' is "What is Soul".

Lesson # 51

The Esoteric Aspect of Surah Fil

Theme:

This surah talks about how Allah saved his house i.e (khane-e-kabaa) from the enemies.

Historical Background:

People of the state of Yaman used to go to Mecca every year for trade and for the purpose of offering special prayers in the Khanah-e-kabaa (House of Allah).

Abraha who was the governor of Yaman at that time did not like people going to khana-e-kabaa. To stop people from going to Kabah he build a beautiful House of God in Sana', he named it Qalis. He commanded people to come there for trade and to offer prayers instead of going to kabaa. No body obeyed his command and people continued going to khana-e-kabaa in Mecca. Abraha got quite angry at peoples response to his beautiful Qalis, he finally, decided to destroy kabaa.

When people of the Mecca knew this news every body left Mecca except the grand father of Prophet Muhammad, Hazarat Abdul Mutalib stayed in Mecca.

It is very interesting to note how Allah saved his house. Abraha came to attack Mecca with his army of soldiers and elephants. He took elephants because of their strong strength. As Abrabha reached Mecca he first captured the 200 camels of Hazarat Mutalib who was the great grandfather of Prophet Muhammad and a guardian of Khanah-e-kabaa at that time. When Hazarat Abdul Mutalib heard the news that his camels were captured, he came to Abraha and asked him to free his camels. Abraha was surprised, he asked Hazarat Mutalib that "you know I am here to destroy Kabah, but you seem to be more worried about your camels than the House of God". To that Hazarat Mutalib replied that --" I am the master of 200 camels and I am responsible for them, as for Kabah, it has its own Master who is far more powerful than me and He will take care of His House". Abraha laughed at Hazarat Mutalib, however soon he noticed that there were hundreds of Ababeel meaning (birds) appeared in the sky. These birds carried tiny stones in their peaks and as they threw the stones on Abraha's army all the soldiers and elephants died.

This story is narrated in the Qur'an Surah 105.

In the name of Allah, the Beneficent the Merciful.

1. Hast thou not seen how thy Lord dealt with the owners of the Elephant?
2. Did He not bring their stratagem to naught.
3. And send against them swarms of flying creatures.
4. Which pelted them with stones of baked clay.
5. And made them like green crops devoured (by cattle).

Symbols:

Lets try to understand the esoteric or deeper aspect of this surah and the symbols contained there in. Abraha is like a devil or our personal satan, who is trying to destroy house of Allah which is in a momin's heart. Satan insinuates or causes (waswassa) or bad thoughts to stop us from doing good deeds. Thus, elephant is the symbol of bad thoughts while our personal angels are like birds and stone is the symbol for knowledge.

In this connection, Imam Jafar as-Sadiq has also said:

“Every heart has two ears. In one is appointed an angel who guides and in the other a mischievous devil. The former commands to do good and latter prevents. The devil commands to commit sins and the angel prevents. And this is mentioned in verses (50:17-18).” (Qur'an-I Majid, translation and commentary by Maqbul Ahmad, P. 1140)
(Practical Sufism and Spiritual Science, Pg 111).

Divine Remembrance:

The question is - How we can keep our thoughts good at all times?
By engaging our selves in the divine remembrance of Allah.

Wise Quran says, (13:28).

“Who have believed and whose hearts have rest in the remembrance of Allah. Verily in the remembrance of Allah do hearts find satisfaction”.

Mowlana Hazar Imam has said,

“Your whole day would pass in enlightenment if you wake up early with my name and offer prayers”.

Spiritual Knowledge:

One of the prayers of our Holy prophet Muhammad was
“ Rabbi Zidni ilma”.

Oh lord, increase me in knowledge.

If prophet Muhammad was asked by Allah to say this prayer then we can imagine how much we are in need to say this prayer regularly and act upon it by engaging ourselves in gaining good knowledge.

Imam Sultan Muhammad Shah has said,

“In the spirit in which by knowledge will rise higher step by step, but one who lets the inner knowledge will complacently stay where he is such a person remain imperious to my farman”.

It is said in a Hadith: “God clears a path to paradise for the one who follows a path seeking knowledge. And the angels lay down their wings for the pleasure of the seeker of knowledge. As for the learned (alim), whoever is in the heavens and the earth, including the fish in the water seek forgiveness for him, and the excellence of the learned one over the worshipper (abid) is like that of the moon over all the stars”.

(A Thousand Wisdoms, pg 322).

Principles – Nurani Little Angels Course
Lesson # 52

Mawlana Hazir Imam's Diamond Jubilee



On July 11th 2017, the Ismailies all around the world celebrated the Diamond Jubilee of our beloved Noor Mawlana Shah Karim al Husayni Hazir Imam.

We will be celebrating 60 glorious years of our beloved Hazir Imam's Imamah!

Diamond Jubilee is a time of celebration! It is a unique event that mostly happens only once in a murid's lifetime. We are the spiritual children of Mawlana Hazir Imam. We are his *murids*. A *murid* is one who loves & obeys the Imam of the time. As *murids*, we give *bayah* to our Imam. This means that we promise to love him and to follow his *farmans*.

During this Diamond Jubilee year, it is our responsibility to strengthen our allegiance to our beloved Hazir Imam and to make commitment to achieve the true recognition of the concept of Imamah!!!

According to the **farman made by Mawlana Hazir Imam Shah Karim al-Husayni** in Moscow, Russia on 29th January 1995:

“First, let me remind you that for all the murids of the Imam, whether they are from Central Asia, from India, from Pakistan, from the Western World, the **fundamental principle is the recognition of the Imam of the Time.**”

Our beloved Ustaz-i Buzurgwar has taught us the **three basic conditions for the Imam’s recognition.**

The basic condition for the Imam’s recognition is **belief**, because the Imam’s recognition cannot be attained by someone who does not have the correct belief. To attain correct belief it is generally essential to have a proper religious environment during childhood.

The second condition for the Imam’s recognition is to have his **friendship and to love him**. Love is the developed form of belief and its development is in his obedience.

The third condition of the Imam’s recognition is **ardent love** (*‘ishq*) for him, which is the developed form of love. Its development lies in becoming aware of the physical and spiritual beauties of the Imam of the time, for a person cannot fall in love with someone until he sees his beauty and goodness or hears about them from a truthful person.

Diamond Jubilee Poem

The luminous moon of the Diamond Jubilee, who is he?
The beloved whom we will weigh in diamonds, who is he?

On his head the crown of Imamatus and knowledge like Zu'l-faqar
The splendour of Khilafat's throne and the pulpit's adornment, who is he?

The Divine light has descended on the earth to bless it with grace and generosity
Otherwise in this world a nourisher of servants like him, who is he?

In the world's garden, you are the flower that never fades
O you, the Divine manifestation! Greater than you, who is he?

Without you I will never go to Paradise on the day of resurrection
If I ever leave your door, an infidel like me, who is he?

O Nasir! Why are you silent in the royal banquet?
Recite your intoxicating verses! A poet like you, who is he?

Naşir al-Din Naşir (Hubb-i Ali) Hunzai, S.I.
May 5th, 2001

Diamond Jubilee Mubarak!!!



Prepared by: Neelam Zulfikar Bandali

Lesson # 53

Theme: Qur'anic Understanding

Topic: Revelation of the Qur'an

Zahiri point of view:

Prophet used to go to mount HIRA for prayers and one day angel Gibrail came and read to him the message of Allah. Prophet Mohammed was appointed as a Messenger of Allah who was suppose to listen to the word of Allah and was to convey it to the Muslims as it is.

Batini (Ismailis) point of view:

Prophet believed in one Allah and went to mount HIRA to pray for the purpose of attaining Fana Fi-Allah (Annihilation in Allah). As Prophet was engaged in a spiritual search to attain Mar'fat of Allah, his spiritual eyes opened and he experienced angel Gibrael who welcomed him into the world of spiritualism; what followed was series of spiritual experiences eventually leading to Mar'fat (recognition of Allah) or in other words Fana Fi-Allah (annihilation in Allah).

HQ 42/52 And thus We have inspired in thee (Muhammad) a Spirit of Our command.

Thus Holy Qur'an is the verbal compilation of spiritual experiences of Prophet Mohammed. For instance "Allah is the light of the heavens and the earth" were not mere words that angel Gibrail read for Prophet but in fact Prophet experienced how Allah's light has encompassed heavens and the earth. Similarly Noor was not a word for Prophet but a spiritual experience in his heart.

HQ: 29/49 Qur'an is clear revelations in the hearts of those who have been given Knowledge

HQ: 53/3-4 Nor do he (PM) speak of (his own) desire. It is not but an inspiration that is inspired

Today if a Momin wants to defreeze these experiences in his heart it can be done through **purity of body, soul and intellect** i.e achieved through utmost love for Imam-i Zaman, humble prayers and acquisition of true knowledge.

HQ 56/77-79: That (this) is indeed a noble Qur'an in a Book kept hidden which none toucheth save the purified.

The above ayat is in reference to spirituality of the Qur'an which is with Imam of the time. Here the physical Qur'an is not meant as anyone who is physically/ or morally impure could touch the Zahiri Qur'an without any problems.

Hazrat Ali is referred as Witness to the Holy Prophet

17/11 Is he then who has a clear proof from his Lord, and a witness from Him, follows him.

Zahir opinion: Hazrat Ali used to witness when Angel Gibrael would bring wahi to Prophet Mohammed.

Batini opinion: Hazrat Ali also experienced the Qur'an in his heart just as Prophet Mohammed did and all Imams in similar way have inherited the Qur'an. Therefore Imams are referred as **Speaking Qur'an**.

45/29: This Our Book pronounceth against you with truth. Lo! We have caused that ye did to be recorded.

5/15 Now has come to you from Allah the Noor and the plain scripture.

Hadith: Ali is with Qur'an and Qur'an is with Ali

Exp: Qur'an in its spirituality is with Imam. Thus Imam is the living Qur'an.

Prophetic Wahi

Wahi means Sign/ Indication thus the entire Qur'an is full of wisdomful signs which require men to ponder on them and for Imam and successful momins to decipher these signs according to the time and space for the Jama't.

Hazrat Imam Sultan Mohammed Shah:

While the words of Qur'an remain the same every generation, every century, every person must have new and different interpretation to that of the past otherwise Islam will die and will not survive the competition of some healthy, less rigid competitors.

How Imam teaches Qur'an

Spiritually to successful Momins when they advance in Bait-ul Khayal. Examples are our revered Pirs and Dai's like Pir Nasir Khusrow, and Dai Qadi Nauman who wrote books on the subject of Qur'anic Taweel.

Hadith (Paraphrase): I will fight against ignorance with Tanzil (Zahir) and Ali will fight with Taweel.

Principles – Shirk

Lesson # 54

Shirk – (To associate someone with God)

§ Our Prophets kept the concept of God at the highest place saying God is above & beyond human recognition. This was to keep people from making false claims that they are God like Pharoah did in the times of Prophet Moses. But this was the earlier level of teaching.

Roomi said:

Mansoor proclaimed “Anal-Haqq” – “I am the Truth”. He loved God & on him God bestowed His blessings. He was at the level of Nafs-i Mutmainnah (satisfied soul) where he identified himself with the Universal Unity of God.

Whereas Pharoah proclaimed “An-Allah” – “I am God”. But he was enemy of God and God punished him at the end. He was at the level of Nafs-i Ammarah (carnal soul).

§ Logically speaking:

Believing God as God, who can associate with Him as He is above & beyond everything. If God is not Homogenous with any creature then it is inconceivable to associate someone with Him. That is a wrong concept.

Example: Humans are speaking animals

Genus - Animals

Species – Humans – therefore humans cannot be compared with other animals, only with other humans.

But God is above any genus or species.

§ God Commands Not to Prostrate before the sun or the moon but Commands to Prostrate before Adam:

Qur'an (41:37) -

God says: "Among His proofs are the night and the day, and the sun and the moon. Do not prostrate before the sun, nor the moon; you shall prostrate before the GOD who created them, if you truly worship Him alone".

Qur'an (38:71-78) -

"And (remember) when your Lord said to the angels: 'I am going to create a human (Adam) from sounding clay of mud. So when I have fashioned him and breathed into him My Soul, then you fall down prostrate to him.'"

All angels prostrated except Iblees (Satan) he was not one of those who fell in prostration.

Allah said: "Get out of Paradise, surely you are accursed and My curse shall remain upon you till the Day of Resurrection"

Satan had no forgiveness for his sin, and according to the Qur'an shirk is the only sin for which there is no forgiveness from the Lord. Thus Satan committed Shirk by not bowing down to the Adam in whom God has breathed His Soul. He still called God, "my Lord", but refused to bow down to Adam.

Qur'an (38:79) Satan said: "My Lord, then grant me time till the Day that they are raised up."

Note: Satan became Satan by not bowing down to Adam. He still believed in God as his Lord. Likewise, those who call Ismailis mushrik are committing shirk by not bowing down to (obey) Hazir Imam who is the Adam of the time carrying the Divine light.

By bowing down to the Adam of the time (Hazir Imam) in a prostration of obedience, Ismailis are actually following God's command in the Holy Qur'an! And those who don't are committing shirk without realizing it. That is why Prophet Muhammad said that shirk is hidden.

Hadith: "Shirk is hidden in my community like a black ant, in a dark night walking on a black stone".

§ Speech & Action of God's Vicegerent = Speech & Action of God:

Qur'an (2:30) -

- *"Behold, your Lord said to the angels: "I will create a vicegerent (Khalifah = Mazhar) on earth." They said: "Will You place therein one who will make mischief therein and shed blood?- whilst we do celebrate Your praises and glorify Your holy (name)?" He said: "I know what you know not." (al-Baqara, 30)*

After God breathed His Soul into Adam, he became the vicegerent of God on earth. Vicegerent, a person exercising delegated power on behalf of a sovereign or ruler. Therefore:

Speech of Vicegerent = Speech of God

Qur'an (53:3-4) -

- "Nor does he [Muhammad] speak from [his own] inclination. It is not but a Divine revelation."

Action of Vicegerent = Action of God

Qur'an (8:17) - "And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing."

§ People should have Recourse to Imam and Invoke him for help:

The Perfect Man who is God's *Khalifah* on earth and on His behalf, the light of guidance and the treasure of knowledge and wisdom, is the means and the intermediary between God and His creatures and is the guide and the helper of people. It is inevitable then that people should have recourse to him and invoke him for help, because God Himself has appointed him for this purpose. **(Book – "Ya 'Ali Madad")**

§ To have Recourse to God's things is in fact to have Recourse to God:

No Muslim can doubt the eminence, sanctity, and excellence of the Glorious Qur'an. Therefore, it is right and permissible to respect and revere it, and this is also applicable to the Imam, and there is not an iota of shirk (association with God) in this. **For to have recourse to God's things is in fact to have recourse to God.** How then can there be any shirk in it? **(Book – "Ya 'Ali Madad")**

§ Confusion of Perfect Man with Ordinary human beings:

The Oil Merchant and his Parrot.

A story from "Masnawi" of Mawlana Jalaluddin Balkhi Khorasani (Rumi)

An oil merchant possessed a parrot which used to amuse him with its agreeable prattle, and to watch his shop when he went out. One day, when the parrot was alone in the shop, a cat upset one of the oil-jars. When the merchant returned home he thought that the parrot had done this mischief, and in his anger he smote the parrot such a blow on the head as made all

its feathers drop off, and so stunned it that it lost the power of speech for several days. But one day the parrot saw a bald-headed holy man passing the shop, and recovering its speech, it cried out, "Pray, whose oil-jar did you upset?" The passers-by smiled at the parrot's mistake in confusing baldness of the holy man with the loss of its own feathers due to a blow.

In other words the parrot thought that he and a human being (the holy man) were equal!!

Other examples of lookalike:

Honeybee (honey) vs Wasp (poison)

Salt Water vs Sweet Water

Sugar cane vs Hollow reed

Musk Deer vs Ordinary Deer (only produces excreta)

Similarly **Perfect Man vs Ordinary person** look alike but there is great difference in them. **Perfect Man has the Holy Spirit (Nur) which ordinary person does not.**

It is most difficult to recognize the Perfect Man, the true Vicegerent (Khalifah) of God on Earth because he is in a human body (like Adam was made of clay).

§ God Manifests in the form of Imam on Earth:

God says: "He is the First and the Last, the **Manifest** and the Hidden, and He is the Knower of all things." (Qur'an 57:3)

God manifests in the form of His Vicegerent/ Khalifah (mazhar = person of manifestation) on Earth that is Imam of the time. General Muslims believe that God is manifested in everything in God's creation. If every dirty thing on earth can also represent God then why is it so difficult to accept Perfect Man as God.

Thus worship of the *Mazhar* of God is the worship of God Himself and the prostration to the *Mazhar* of God is the prostration before God Himself.

See Verse 4:80

“Whoso obeys the Messenger, obeys Allah and whoso turns away We have not sent him as your guardian.”

Note: Above ‘ilmi points are taken from Dr. Faquir Sahib’s recent
US lecture on “**Shirk**” dated July 15th, 2017
and from Ustaz-i Buzurgwar’s Book “**Ya ‘Ali Madad**”.

Lesson # 55

f a s t i n g

CELEBRATION FOR LAYLATU'L QADR

a gift of knowledge on behalf of my mum, dad & kull ruhan

INTRODUCTION

This article is a spontaneous response on the topic of fasting. A pragmatic view necessitates the esoteric inclusion of the Shai Imami Nizari Ismaili Muslim understanding of fasting.

We live in a pluralistic world and therefore celebrating our Ismaili faith becomes more significant and wondrous. Lets reflect and think how essence is transformed into form and how the principles of our faith and great past inspire the current evolving culture and future possibilities. In keeping with the law of nature WHY the forms change with time, but the essence¹ always remains the same. See surah Rum 30:30

We continue to practice our tradition, the tradition of Mawla Ali ‘alayhi’s-salam, the glorious tradition of **“a thinking Islam and a spiritual Islam”**² and we invite humanity to work with us to create opportunities for a dignified life for all.

In Islam there is no dichotomy between the material and the spiritual dimensions of life and actualization of one’s potential both physically to the highest level and spiritually to the “Companionship-on-High”³, prayer of holy Prophet Muhammad, peace be upon him and his family, is encouraged.

Just as there is progression in physical education from school to university to continued life long learning similarly, spiritual journey is a process of learning and has many dimensions including baytu’l khayal imagination, rational and intellectual inquire to know oneself as is said in a Hadith⁴

“He who recognizes himself, indeed, recognizes his Lord”, Lughat, Ayn, p. 82.

THERE ARE TWO THINGS IN NATURE: EQUALITY, *MUSĀWĀT* & LEVELS OR STAGES
Similarly, Islam the religion of nature is based on equality and has four stages.

Our beloved 48th Imam⁵ Hazrat Mawlana Sultan Muhammad Shah al-Husayni, a.s. clearly explains **“Islam’s basic principle can only be defined as monorealism and not monotheism”** and **“Ismailism has survived because it has always been fluid”**⁶. These precious words show “Soul is One” and that all humanity is created from “Nafs-i Wāhida, Single Soul”, chapter Nisa 4:1

FOUR STAGES OF ISLAM, SIRAT-AL MUSTAQJIM THE STRAIGHT PATH

Shari‘at focuses on the physical material forms

Tariqat the path or Sufism emphasizes personal search

Haqiqat the truth or Ismailism emphasizes the necessity of Hazir Imam and his living guidance

Ma‘rifat the recognition of God leads to *fana’ fi’llah*,⁷ annihilation in God, and *baqa’ bi’llah*, survival in God, our real destination, as it is said in surah Al-Qasas 28:88 **“Everything is perishable but His Face. To Him belongs the Command and to Him you shall be returned”**.

NOTES & SOURCE

¹ Aga Khan III, Hazrat Imam Sultan Muhammad Shah al-Husayni. *Usul-i Dīn*. Dar-es-Salaam, 1899

“The usul-i Dīn, principles of our faith are like the kernel of a plant. Every man is ultimately inclined towards the Usul or Essence”

² Aga Khan IV, Hazir Imam Shah Karim al-Husayni. *Message on the 25th anniversary of AKU*. May 14,1992

³ Aga Khan III, Hazrat Imam Sultan Muhammad Shah al-Husayni. *The Memoirs of Aga Khan*. London, 1954 p.176

⁴ Hadith is the saying of holy Prophet. Hadith-i Qudsi is the saying of God through the holy Prophet

⁵ The word Imam is common in the Ummah. For Ismaili Muslims the word Imam is special and is used for the living, hereditary Imam in direct descent from the holy Prophet Muhammad peace be upon him and his family, through his cousin and son-in-law, Ali, the first Imam, and his wife Fatima, the Prophet’s daughter.

⁶ Aga Khan III, Hazrat Imam Sultan Muhammad Shah al-Husayni. *The Memoirs of Aga Khan*. London, 1954 p. 175

⁷ Ibid. *Usul-i Dīn*. Dar-es-Salaam, 1899

Fana stands for annihilation, *fi* meaning in and *Allah* being God. To be *fana’ fi’llah*, is to lose oneself in God’s Essence

introduction

FOUR STAGES OF ISLAM, SIRAT-AL MUSTAQIM THE STRAIGHT PATH

Each stage of Islam has different teachings. Just as in a flowering tree, leaves come first and after a time leaves fall, then come flowers, followed by raw fruit which slowly transforms into ripe fruit, and from its kernel oil is produced from which light is created.

Similarly fruit cannot come before the stage of leaves, that is Ma'rifat can not come before Shari'at.

When a tree is flowering it obviously has to pass through the stage of falling leaves, that is changing of Shari'a, so flowers can bloom.

Shari'at is the material form of Islam and is very different from Haqiqat the spiritual form.

Those who follow Shari'at prefer the Book, the fast and prayer, the others yearn for freedom.

At the level of Haqiqat or Ismailism, the forms of Sharia are different. The difference in the nature of fasting is explained in Pandiyat-i Jawanmardi⁸ by Imam Mustansir bi'llah al-Husayni:

“The whole year you must fast, just as the *zāhirīs* (the literalists) fast one month. The meaning of this fast is *riyāzāt* (spiritual exercise). Watch yourselves, keep yourselves away from bad qualities, evil and indecent actions and devilish acts, so that the mirror of your hearts may be gradually polished.

Also know that in those thirty days during which the *zāhirīs* fast, the *'īd* is only for one day. They fast thirty days in order to attain that one day and that again is a symbol. Just as they fast thirty days in order to attain one day, so you must undergo the entire life of difficulties, pain, have patience, do *riyāzāt* and keep fasting internally in order to attain the beatific vision (*liqā'/āūdār*) of your Lord”.

2

An expert of Qur'anic Science Prof. Allamah Nasir al-Din Nasir Hubb-i Ali Hunzai explains that from the batin, depth of Shari'at, Tariqat emerges and from the depth of Tariqat, Haqiqat emerges and from the depth of Haqiqat, Ma'rifat emerges. The following table shows that the percentage of spirituality practiced at the level of Shari'at is less than Tariqat, which is less than Haqiqat which is less than Ma'rifat.

Here the principle should be remembered that at every stage, parts of other stages more or less are included⁹.

	stage	% sharī'at	% tariqat	% haqīqat	% ma'rifat	total
PHYSICAL FORM HAS 15% MA'RIFAT	1 SHARĪ'AT	40	25	20	15	100
	2 TARIQAT	25	30	25	20	100
SPIRITUAL FORM HAS 25% MA'RIFAT	3 HAQĪQAT	20	25	30	25	100
	4 MA'RIFAT	15	20	25	40	100

THIS FOURFOLD STAGES TABLE CLEARLY SHOWS THAT AS ONE PROGRESSES ON THE STRAIGHT PATH THE PERCENTAGE OF SHARĪ'AT, PHYSICAL FORM BECOMES LESS AND THE PERCENTAGE OF PERSONAL SEARCH, SPIRITUAL ENLIGHTENMENT, YEARNING OF THE SPIRIT AND RECOGNITION INCREASES.

NOTES & SOURCE

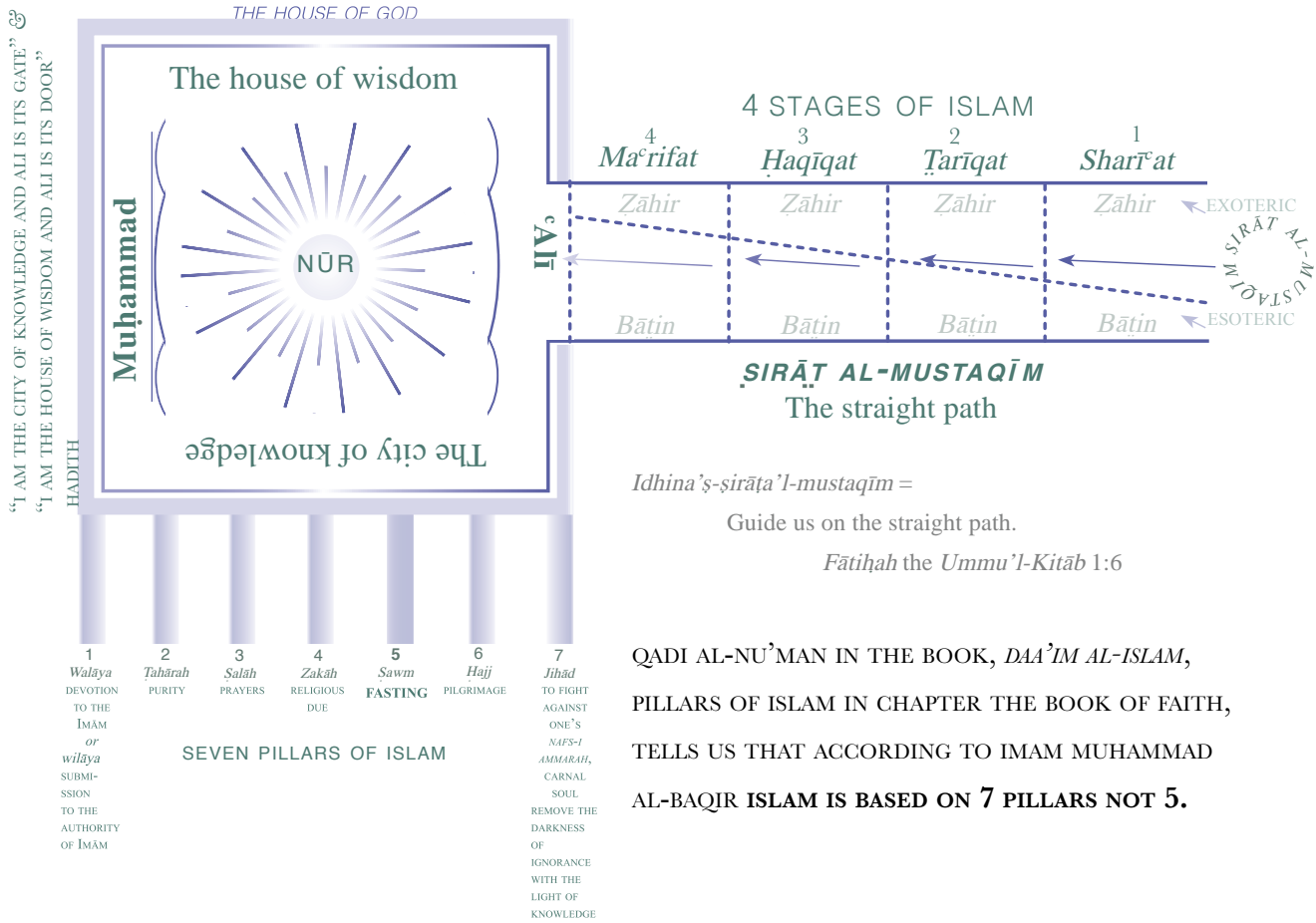
⁸ Imam Mustansir bi'llah al-Husayni - Translator W Ivanow. *Pandiyat-i Jawanmardi*. The Ismaili Society Series

⁹ Hunzai, Allamah Nasir al-Din Nasir. *Eight Questions Answered*, Karachi 1976 p.36

¹⁰ Ibid. *Diagrams of Wisdom*, Karachi 1976 p. 44 - 48

introduction

FOUR STAGES OF ISLAM, SIRĀTA'L-MUSTAQĪM THE STRAIGHT PATH



SIRĀTA'L-MUSTAQĪM, THE PATH OF GOD, IS THE LIGHT OF PROPHETHOOD AND THE LIGHT OF IMAMAT

God in surah Al-An'am 6:153 says: *“And (know) that verily this is my straight path, so follow it.”*

That is, follow the Nātiq, Prophet and the Imām, **because it is the light of Prophethood and the light of Imamat which is the straight path.** (Jāmi'ah, p. 200).

An alternate example to understand the reality of the straight path is the rope of God, such as in surah Ali-Imran 3:103: *“And hold fast, all of you together, to the rope of God and do not separate.”* That is, the blessed and holy personality of the representative of God (Prophet and Imam) is the luminous path of God as well as His luminous rope.

Is he who goes prone upon his face better guided or he who walks upright upon a straight path?

Surah Al-Mulk 67.22

HISTORIC MANIPULATIONS & CONTROVERSY

Attempts were made, which failed, to efface the event of Ghadir-i Khum.

Some Qur'anic translators and literalists manipulate verses such as in surah Al-i Imran 3:7

where a full stop after Allah is used when God Himself says:

“wa-ma ya'lamu ta'wilahu illa'llahu wa'r-rasikhuna fi'l-ilm,

none knows the ta'wil, wisdom except God and those (who are) firmly rooted in knowledge.”

There are many arguments on this between the Sunni and Shi'a Islam. This controversy is based on the acceptance of Mawla Ali as the first Imam and the continuation of the chain of Imamatus from the Prophet's progeny, peace be upon him and his family. According to Ismaili Muslims the Imams from the Al-i Bayt, family of holy Prophet are the rasikhuna fi'l-ilm,¹⁰ firmly rooted in knowledge who continue to give Ta'wil¹¹ according to the changing time.

HOLY QUR'AN HAS TWO ASPECTS TANZIL, EXOTERIC & TA'WIL, ESOTERIC

Tanzil is guidance revealed through the Prophet and Ta'wil is the esoteric meaning given by Hazir Imam the living NUR, the Speaking Book that continues by light upon light, through the hereditary line of Hazrat 'Ali a.s. and his wife Fatima a.s., the Prophet's daughter.

The cycle of Prophethood has ended with Prophet Muhammad, as God says in surah Al-Ahzab 33:40

“Muhammad is not the father of any man among you, but he is the messenger of Allah and the Seal of the Prophets; and Allah is ever Aware of all things.”

Thus Divine guidance now continues through the chain of Imams, starting with the first Imam 'Ali and today we receive guidance from 49th hereditary Hazir Imam Nur Mawlana Shah Karim al-Husayni as surah Al-Anbiya 21:73 says **“And we made them Imams, who Guide by Our Command”**.

The principle of Imamatus is *“Wa-kulla shay'in ahsaynahu fi imamim-mubin.”* Ya-Sin 36:12

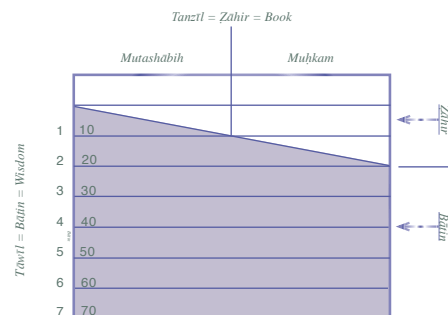
The manifest Imam like sun light illuminates and guides every single soul in the cosmos.

Thus he has two titles: IMAMU'N-NAS¹² Imam of humankind, and IMAMU'L-MUTTAQIN¹³ Imam of those who have done his bay'at, oath of allegiance. Al-Fath 48:10

The guidance of the manifest Imam, present Nur Mawlana Shah Karim al-Husayni is like the example of breathing. Just as breathing is automatic during wakefulness or sleep, so too, whether one is aware or not, whether one accepts the Imam from the Ahl-i bayt or not, his guidance and wisdom like sun light illuminates all.

Pir Nasir-i Khusraw beautifully explains the concept of zahir, physical and batin, spiritual in his poem The Esoteric and the Exoteric¹⁴

**“Since pearls and jewels are to be found on the sea-bed,
look for the pearl-diver instead of running on the shore.”**



NOTES & SOURCE

¹⁰ Hunzai, Allamah Nasir al-Din Nasir. *A Thousand Wisdoms*, Karachi 1996

¹¹ *The Constitution of the Shai Imami Ismaili Muslims*. Preamble B

¹² Hunzai, Allamah Nasir al-Din Nasir. *The Wise Qur'an and The Words of Humanity*. Karachi 2002

¹³ God guides humanity through the manifest Imam who is sirat-i mustaqim, straight path - the guide and the guiding light the esoteric meaning of sirat-i mustaqim is Hazrat qaim al-qiyamat. Hadid 57:28

¹⁴ Hunzai, Dr. Faqir Muhammad. *The Shimmering Light – an Anthology of Ismaili Poetry*. London UK 1996

Lesson # 56

Ranks of the Light of Imam

Although the light of Imam in its origin, is the same and there is no difference in it, according to the Divine program and the exigencies of different times, it performs its function in different ranks.

Imam-i Muqem: When an Imam functions as a teacher of a *Naatiq* he is called *Imam-i Muqem*

Asaas: When an Imam functions as a disciple of a *Naatiq* he is called *Asaas*

Imam-i Mustaqar (the Permanent Imam): When the Imam of the Imam continues from one generation to another in his line, he is called *Imam-i Mustaqar*.

Imam-i Mustawdah (the Entrusted Imam 6:98): Sometimes there becomes an Imam whose Imam returns to the Permanent Imam after a generation or more, in this position he is known as the *Imam-i Mustawdah* or Entrusted Imam.

Imam-i Muteem (the Completer Imam) (61:8) Every seventh Imam of the chain of Imam is called *Imam-i Muteem* or the Completer Imam (61:8).

Asaas:

Literally it means foundation or beginning of a thing and technically, the Imam from whom the chain of the Imams of a cycle of a *Naatiq* starts and he becomes the *Naatiq's wasi* (legatee), heir and successor. He is also his *mu'awwil* (one who does *ta'wil*) of his Book and *Shari'at* and in this respect he is called the *Sahib-i ta'wil* or the Custodian of *ta'wil*. *Asaas* principally remains silent (*samit*) in the sense that he does most of the work of his *da'wat* in a hidden manner and in spirituality.

Naatiq:

It literally means "speaking" and technically means every messenger who speaks in the position of the custodian of a Book and *Shari'at* and his every word is influenced by heavenly revelation. As God says about the Holy Prophet: "Nor does he speak out of (his own desire), it is but a revelation revealed" (53:3-4).

Imam-i Muqem or Murabbi:

The spiritual upbringing of every *Naatiq* has been performed by an *Imam-i Muqem*, therefore, he is called *murabbi* (one who brings up). Thus Mawlana Hunayd was the *murabbi* of Hazrat Adam. Mawlana Hud of Hazrat Nuh, Mawlana Salih of Hazrat Ibrahim, Mawlana Udd of Hazrat Musa, Mawlana Khuzaymah of Hazrat 'Isa and Mawlana 'Imran (Abu Talib) of the Holy Prophet Muhammad.

Book: Rubies & Pearls

Chapter: "Personal World & Hudud-i Din"

Light upon Light

(Imamat is an Eternal Concept)

Note: "This is the Current Cycle of Adam but there are numerous Cycles of Adam that have previously gone by & will come in the future as God's Creation is Eternal"

Mawlana Hunayd (Imam-i Muqem) –(One who spiritually trains the Naatiq)

Hazrat Adam (Naatiq)

Mawlana Habil (1st Asaas)

Mawlana Shees (2nd Asaas)

Mawlana Yanish (Anush)

Mawlana Qaynan

Mawlana Mahlil (Mahla'il)

Mawlana Yard

Mawlana Akhnukh

Mawlana Lamak (Imam-i Muteem) – (One who completes the cycle of 7 Imams)

Mawlana Hud (Imam-i Muqem) – (One who spiritually trains the Naatiq)

Hazrat Nuh (Naatiq)

Mawlana Saam (Asaas)

Mawlana Arfakhshaz

Mawlana Shaalikh

Mawlana 'Aybar

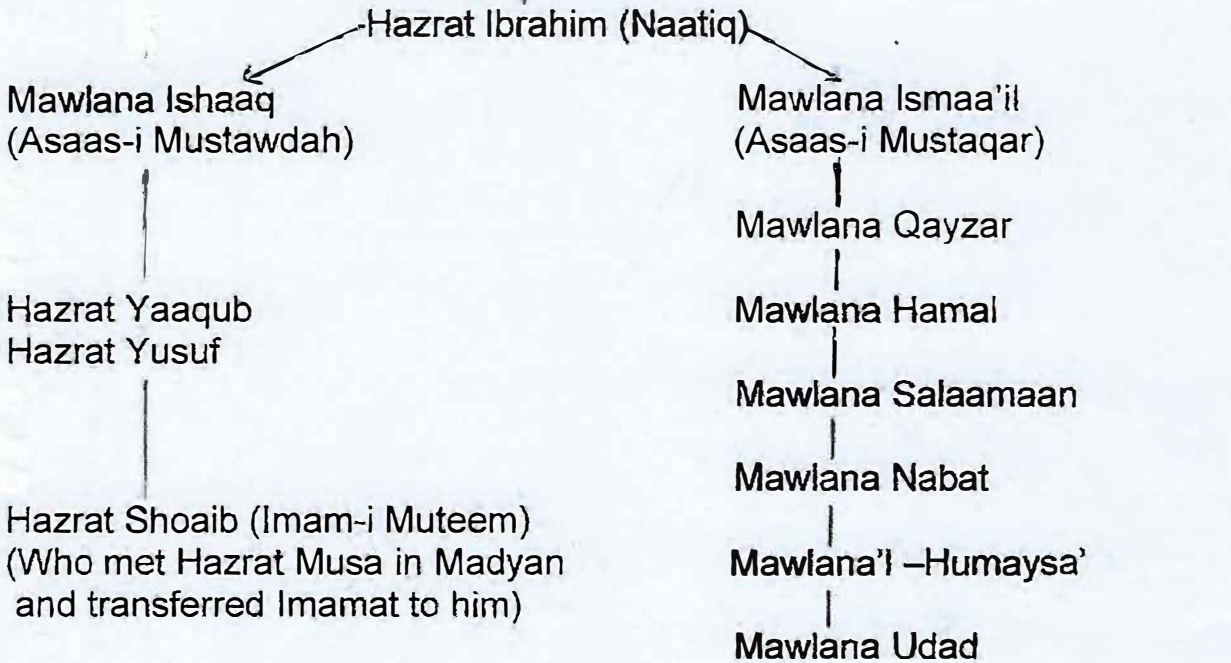
Mawlana Faalikh

Mawlana Raa'u

Mawlana Saarugh

Mawlana Naahur (Imam-i Muteem) – (One who completes the cycle of 7 Imams)

Mawlana Saalih/Taarih (Imam-i Muqeem) – (One who spiritually trains the Naatiq)



Imaman-i Mustawdah

Imam M. Zakarya (I. Muteem)

Mawlana Udd – (Imam-i Muqeem)

Hazrat Musa (Naatiq)

M. Haarun (1st Asaas)

M. Yusha Bin-i Nun (2nd Asaas)

Mawlana Adnaan

Mawlana Ma'add

Mawlana Nizaar

Mawlana Muzar

Mawlana Ilyas

Mawlana Mudrikah

Mawlana Khuzaymah – (Imam-i Muqem)

Hazrat Isa (Naatiq)

Imaman-i Mustawdah

Imamian-i Mustaqar

M. Yahya (1st Asaas)

M. Sham'un (2nd Asaas)

M. Jarjis Buhera Rahib (I. Muteem)

(who met P. Muhammad at Basra
& transferred Imamat to him)

Mawlana Kinaanah

Mawlana'n-Nazr

Mawlana Maalik

Mawlana Fihri

Mawlana Ghaalib

Mawlana Lu'ayy

Mawlana Kaa'b

Mawlana Murrah

Mawlana Kilaab

Mawlana Qusayy

Mawlana 'Abdu Manaaf

Mawlana Haashim

Mawlana 'Abdu'l-Muttalib

Mawlana Abu Taalib ('Imraan) – (Imam-i Muqem)

Hazrat Muhammad (Naatiq)

Mawlana 'Ali (Asaas)

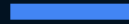
Mawlana Ismaa'il – (Imam-i Muteem)

Book: Al-Imamatu Fil Islam

Author: Arif Tamir

Lesson # 57

Nur



By Razi Jamani
London `Ilm-u Hikmat

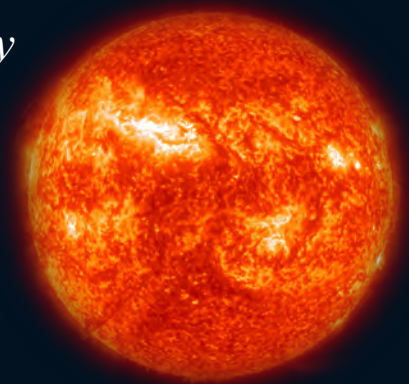
Physical Light

*What is the best example of physical **Light**?*

*The **light** of the Sun is what enables life to exist on Earth that is: plants, animals and finally humans.*

It is the source of all physical nourishment in this world.

Do human beings need spiritual nourishment because they are both body and soul?



Spiritual Light Part 1

In 5:15 the Qur'an says:

"Indeed there has come to you from Allah, a light and a Luminous book."

In 33:45-46 it is mentioned in the Qur'an:

"O Prophet Muhammad! Verily we have sent you as witness, and a bearer of glad tidings and a warner and as one who invites to Allah by His leave and as a lamp spreading light"

*What is this **Light** which God has sent?*

*Why is the Prophet referred to as a "lamp spreading **light**"?*

*Here Allah is referring to the Prophet as a "lamp spreading **light**" which implies that for his time, he was the **Light** and the source of spiritual nourishment for humankind.*



Spiritual Light Part 2

In 9:32 the Qur'an says

“They want to extinguish Allah’s Light with their mouths, but Allah will not allow except that His Light should be perfected even though the infidels hate.”

What is the meaning of this ayat?

This Ayat categorically states that Allah’s Light cannot be extinguished. It has to be always present in every time.

*These two verses show that we need spiritual **Light** just as we need physical **Light**. In the same way combining the wisdom from this ayat with the last we can understand that the **Light** of the Prophet is inextinguishable and recognised.*

Spiritual Light Part 3



*In 24:35 the Qur'an says "Light upon
Light!"*

Such a short and simple phrase, what wisdom does it contain?

*This means that the **Light** continues through his successors namely the unbroken chain of the **Light** of Imamat.*

*Meaning that the **Light** of the **Prophet** continues to another personality.*

- *This is like how a candle can be lit from the flame of another candle.*
- *This personality is **Hazrat Ali** (a.s), the first manifest **Imam**.*
- ***Hazrat Ali's Light** (a.s) passed into the line of Imams down to **Mawlana Shah Karim Al-Husayni**, the **Imam** of the time.*

Spiritual Light Part 4

In 24:35 the Qur'an says "**Allah is the Light of the heavens and the earth.** The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things."

*The first sentence tells us that Allah is the **Light** of the heavens and the earth. In other words, there is nothing in creation which is devoid of this **Light**. This is called abstract **Light** which in arabic is called **Nur-i Mujarrad**.*

Spiritual Light Part 4

In 24:35 the Qur'an says "Allah is the Light of the heavens and the earth. *The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire.* Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things."

Why did Allah use a simple lamp as this similitude?

The Sun is far away, anything going near it would be burnt. But a lamp is in every house no matter how humble AND you can light one lamp from another.

Light is also in a body i.e. lamp/misbah (See also slide 3)

The embodied Light is called Nur-i mujassam in Arabic. It is always present in the personalities of the Prophets and Imams.

Spiritual Light Part 4

*In 24:35 the Qur'an says "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. **Light upon light.** Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things."*

*Can we use this phrase for Allah's **Light**?*

NO!

*This phrase can only be used for one Imam after another, that is, one body or **jism** after another.*

Spiritual Light Part 4

In 24:35 the Qur'an says "Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things."

How do we understand this sentence?

*We have the **Light** of Imamat therefore we are the blessed ones whom Allah has guided to this **Light**.*

Light of the Imam

In 5:15 the Qur'an says:

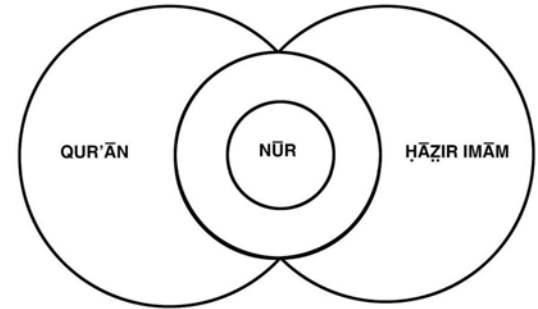
"Indeed there has come to you from Allah, a light and a Luminous book."

How can we understand this with respect to our Imam?

*In our current time, this and the diagram to the right from Diagrams of Wisdom by Allamah Nasir Al-Din "Nasir" Hunzai, show that the **Light** of the Imam and the **Light** of the Qur'an are one.*

A good example of how this is possible is by thinking of a man. He can be a teacher, brother, son and husband all at once.

ONENESS OF QUR'ĀN AND ḤĀẒIR IMĀM



NOW HAS COME UNTO YOU A LIGHT FROM GOD AND A MANIFEST BOOK, WHEREBY GOD GUIDES THOSE WHO SEEK HIS GOOD PLEASURE ON PATHS OF PEACE. HE BRINGS THEM OUT OF DARKNESS UNTO LIGHT BY HIS PERMISSION, AND GUIDES THEM ON A STRAIGHT PATH (5:15-16)

What does this mean for us?

In 57:12, the Qur'an says: "On the Day, you shall see the believing men and the believing women - their light running forward before them and on their right hands. Glad tidings for you this Day! Gardens under which rivers flow to dwell therein forever. Truly this is a great success!"

From this and from all of the ayats analysed in the previous slides we can understand that mu'mins can merge with this perfect and inextinguishable light.

Lesson # 58

Zahir and Batin

By: Jabeen Momin
Austin Markaz

"You eat the shells of the almond nuts, but you do not eat the nuts, which is why you do not know about the special characteristics of the almond nut. You ignore the nut and eat the shell, you do not search for the real attributes [worth] of it."

Farman Mubarak of Mawlana Sultan Muhammad Shah
Zanzibar 13th July, 1899

Why did our 48th Imam say this?

Our 48th Imam is saying that if you only practice zahir (exoteric) and do not understand its batin (esoteric meaning), then it is like you are eating only a shell of an almond, which does not give you any benefit.

What is Zahir and Batin?

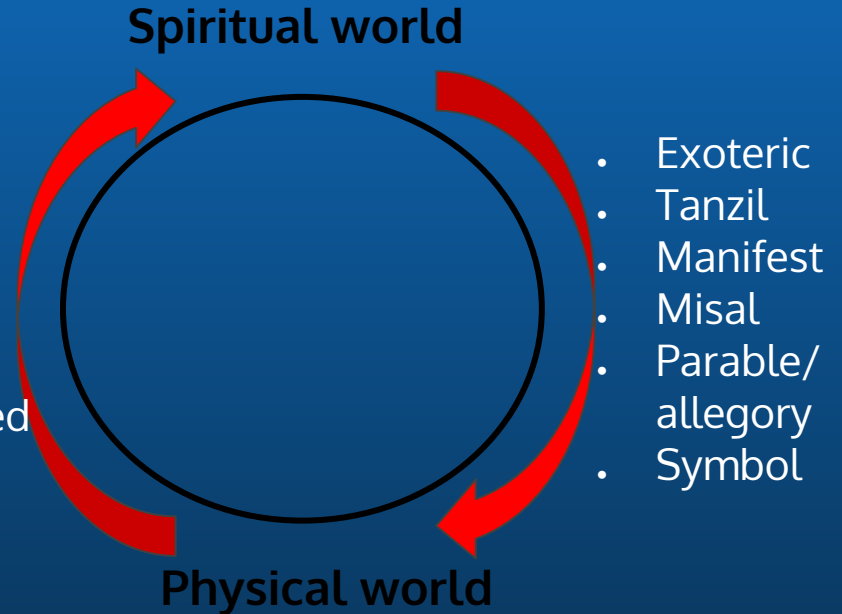
What is zahir?

Zahir is the exoteric or physical aspect of our religion.

What is batin?

Batin is the esoteric or spiritual aspect of our religion.

- Esoteric
- Ta'wil
- Hidden
- Mamsul
- Meaning
- Symbolized



Zahir and Batin Part 1

“It is important that if you recite or know parts of the Qur’an, you should be able to explain their meaning. Do not forget that our branch of Islam is an esoteric branch of Islam. Esoteric means that what is written is there, but its meaning is not there to everyone. **It is there only to those who are part of our Jamat.**”

Farman Mubarak of Noor Mawlana Shah Karim AL-Husayni Hazir Imam
Bombay, 22 November, 1967

What is the meaning of this farman?

In this farman mubarak Mawlana Hazir Imam emphasizes the importance of being in the Ismaili tariqa to be able to understand the esoteric meaning of the Qur’an. This is because the Ismailis are the only community, who throughout history have been led by a living, hereditary Imam in direct descent from the Prophet. Every Imam of the time gives the esoteric meaning according to his time and space.

Speech of Mawlana Hazir Imam

“In time, the Shia were also sub-divided over this question [of rightful leadership], so that today the Ismailis are the only Shia community who, throughout history, have been led by a living, hereditary Imam in direct descent from the Prophet.”

Mawlana Hazir Imam Shah Karim al-Husayni
Address to both Houses of Parliament of Canada,
Ottawa, Canada 27th February 2014

Zahir and Batin Part 2

The holy Prophet said: "Indeed, among you there is the one who will fight for the sake of the ta'wil of the Qur'an, as I did for the sake of its tanzil." The prophet was asked: Is he Abu Bakr or Umar? He said: "No, rather he is the mender of shoes (khasifu 'n-nal)." That is, Ali.

What does the tanzil and ta'wil mean?

The tanzil means the zahir and the ta'wil means the batin.

What does it mean when it says the tanzil and ta'wil of the Quran?

The tanzil of the Quran is what is written but the ta'wil is the inner/hidden meaning.

Tanzil means to come down and ta'wil means returning back to its origin.

(see diagram on slide three)

Zahir and Batin Part 3

It is said in a Hadith: "Indeed, the Quran has a zahr (exoteric aspect) and a batn (esoteric aspect) and every batn goes up to seven batn or up to seventy batn."

(al-Mizan, I, 7). These are the external and internal bounties of the True Religion as mentioned in verse (31:20): "And he has completed his favors upon you, both externally and internally."

1000 Wisdom, wisdom number 688

How many batini (esoteric) meanings can be of each zahiri (exoteric) verse of the Quran?

According to the above mentioned hadith, zahr has only one aspect, but batn can have up to seven or seventy meanings or even more.

For example, if someone raises and points one finger to the sky it is only one act, but it can have multiple meanings. That person could be saying look at the sky, or God is one, or warning you, etc. depending on the situation.



What is the best example for zahir and batin?

The best example for zahir and batin is the personal world. Our physical body is zahir and our soul is the batin.



What is an example of zahir and batin in nature?

An example of zahir and batin in nature could be a flower. The petals and stem are what we can see, the zahir. The fragrance of the flower is what we cannot see, the batin.



The exoteric of revelation
is like brackish water,
but the esoteric is like pearls
for people who are wise

Since pearls and jewels are
to be found on the sea-bed
look for the pearl-diver
instead of running on the
shore

Pir Nasir-i Khusraw
Shimmering Light an Anthology of Ismaili Poetry

Exercise: Let us use our intellects and search for the inner, the batin, or esoteric meaning of the following:

1) We drink ab-i shifa or niyaz in Jamat Khana. **What is its esoteric meaning?**

2) We do dua-karav-wi every time we go to Jamat Khana. **What is its esoteric meaning?**

3) The holy Qur'an says the example of Allah's light is a lamp (24:35) this is an exoteric statement. **What is its meaning?**

4) What does "nurun ala nur" (light upon light) in the same verse (24:35) mean?

Principles - Significance of Didar in a mumin's life

Lesson # 59

§ Part 1

Didar is a highly significant event in our physical lives. This is because zahiri Didar is the forerunner of the spiritual Didar. It is the highlight of a mumin's life. Throughout history mumin's have done giryah-u zari, have always yearned and prayed for the opportunity to experience it. We have many examples from our devotional literature, such as Ginans and Qasidahs where we see how Pirs and Syeds have articulated the longing for Didar in their devotional poetry.

It is one of the most purest goals to aspire and pray toward. There is no greater happiness for any mumin than the glad tidings bestowed upon them collectively as one jamat by the Imam. The Didar is the source of satisfaction of the heart and the means of comfort for a mumin's soul.

The Divine or Holy Spirit, due to which Hazrat Adam had become the object of the prostration of angels, is still in the Perfect Man, therefore every Prophet and Imam is worthy of veneration and honor. When we know that the veneration (i.e. prostration) which the angels had done to Hazrat Adam, according to the command of God, was far greater than any veneration. This is a fundamental proof of the exalted rank of the Perfect Man.

Holy Prophet has said: "He who saw me (it is as if he) has seen God." And Mawla 'Ali has said: "I am the face of God in the heavens and the earth" The ta'wil of this farman is that the Prophet and the Imam are the face of God in the sense that, in the world or religion, they are the vicegerent and deputy of God, and God is recognized through their recognition. Because the vision of God is attained through their vision and in their love is hidden the love for God.

Holy Ka'bah is a symbol and the exalted Imam is the symbolized and there is no doubt that both the symbol and the symbolized of God are extremely sacred, blessed and venerable.

How should we prepare for the Didar:

There are many favors and blessings hidden in the blessed vision of the Imam of the time. Every mu'min benefits from this according to how fully they have prepared themselves to receive the blessings.

There are two key elements that are important pre-requisites to optimize the benefit of Didar. The first is Imaan (faith), and the second is Amal (good deeds).

1: "Imaan" (Faith):

First, one has to accept the exalted Imam with sincerity and certainty. This is to be followed by creating within oneself, friendship and love for him, that is full of zeal for his vision. Only then as a consequence of his mercy, through his teaching and guidance, the light of eternal salvation is attained.

Imam Sultan Muhammad Shah in his "Memoirs" has said knowledge is of two kinds, one is obtained through "Material Intelligence" (which we acquire by secular education). There is also "Spiritual Enlightenment" (attained through knowledge of certitude). The latter is granted to the Pirs and Dai's who practice total obedience and submission to the Imam of the time

There is a Hadith: "Learn from the *'Alim* (Imam) of my *Ahl-i Bayt* or learn from the one who has learned from the *'Alim* of my *Ahl-i Bayt* (Dai's, Pirs, Hujjats), and get rid of the fire of ignorance".

Thus enlightened knowledge can only be received from the Imam or from the Imam's Dai's and Pirs who are 'Arifs. The Preamble to the Ismaili Constitution states that the "Imam's ta'lim lights the murid's path to spiritual enlightenment and vision." It is the knowledge of the Imam given to the Dai's and Pirs that make it possible for a murid to obtain spiritual enlightenment. Therefore, it is important that while we prepare for Didar, we engage by reading literature by our Dai's, listen attentively to and reflect on Farmans, and recite Ginans. Some notable literature include: "True Meaning of Religion" by Pir Shahabuddin Shah or "Pir Pandandiyat-i Jawanmardi" by Imam Mustansirbillah, Speeches of Mawlana Hazir Imam, or Chapter 8 of "Memoirs of Aga Khan". Such works consist of the

knowledge of certainty. Such knowledge will make our Imaan firm, enabling us to have a more meaningful and satisfying Didar.

Amazingly, and not by any surprise in God's infinite wisdom, there is Divine vision in the form of knowledge. For, knowledge in its spiritual and intellectual form is the Divine light and that light reveals many secrets of God by which the hearts of mumins become prosperous and luminous.

2: "Amal" (Good deeds):

The second pre-requisite is 'Amal' - good deeds. A mumin's good deeds should take place according to the guidance of our Imams. The Imam's guidance should be the benchmark for everything in a mumin's life.

a. Remember the light of Allah at anytime, all the time:

In Ismaili esoteric teachings, we are encouraged to be Da'im-u zikr. This means to be in a state of perpetual zikr.

As we have in our Ginans:

§ Udhte, bedhte, rah chalante, naam Sahib ji kun lije ji

Imam Begum says: *Har dam zikar karna, Haq se sabit hona*

Imam has said: We should remember Ya Allah, Ya Muhammad, Ya 'Ali or the names of any of our previous Imams or the name of our present Imam.

Pir says: Any breath which is devoid of the remembrance of the light of God is a dead moment.

b. Be regular in our religious duties:

Regular attendance in Jamat Khanah;

Timely paid Dasond;

Voluntary Service offered as part of the ethical and moral values of our faith; and

Ethical practice of Islam such as to be generous, forgiving and patient.

c. Giryah-u zari:

The word giryah-u zari is a compound Persian word. Giryah means to weep & zari means to consider one weak and humble.

Giryah-u zari means to remember the Imam with abundant tears. In other words to remember the light of the Imam in such a way that one's heart melts and that he/she is very much aware of their short comings and previous disobedience. The devotee would wish to purify themselves fully in order to achieve their goal and purpose in life – spiritual reunion with The Imam's Divine light (*fana fi-allah*).

Pir Sadruddin says: *kapda dhowe so kiya, dil dhowe so pawe*

When a mu'min receives the Didar of the Imam of the time, their hearts melt miraculously and tears flow automatically. The blessed mumin is purified in his/her entirety (external physical being, internal intangible being). Such mumin offers perpetual, continuous gratitude in the court of Hazar Imam for all His limitless favors and bounties.

Summary:

In light of the teachings of the Holy Quran, Didar or the liqa of God is a fundamental principle of Islam ("Some faces that Day will beam looking towards their Lord." 75:22-23). It is a Quranic fact that His vision is possible not only in the hereafter, but also in higher spirituality in this world. Thus, this Didar in the physical world is the reflection of the nurani Didar, so having experienced the joy of zahiri Didar we can seek the annihilation with the light of God in our spiritual Didar.

Spiritual love and enlightenment:

"But as the joys of human love surpass all that riches and power may bring a man, so does that greater spiritual love and enlightenment, the fruit of that sublime experience of the direct vision of reality which is God's gift and grace, surpass all that the finest, truest human love can offer. For that gift we must ever pray."

Imam Sultan Muhammad Shah, The Memoirs of Aga Khan

Inshallah we will clean our hearts through practicing forgiveness, abundant zikr, giryahu zari and good deeds as a way to prepare ourselves to be in Hazar Imam's physical presence. While in the darbar of the Imam, we should humbly beseech Him amongst other things, to ease the difficulties for the Jamat worldwide, paying particular thought to our Syrian Jamat, humanity at large, blessings for our family, prayers for the souls of all ruhani's, forgiveness of our sins and spiritual elevation that his light will shine upon our hearts. Finally to ask that he accept our prayers and bless us with his holy physical and spiritual Didar.

Sources: Ustaz-i Buzurgwar's "True Vision"

H.A. Rashida Samsam's Waez on "Significance of Didar"

Prepared by: Karima Jooma

Edited by: H. Salman Kotadia

Principles – Significance of Didar in mumin’s life Lesson # 60

§ Part -2

Al Mu'ayyad fi'l-Din al-Shirazi:

Story of Al Mu'ayyad fi'l-Din al-Shirazi’s *Didar* Experience with Imam Mustunsirbillah (*alayhi-s-salaam*) from the book “*Memoirs of a Mission: The Ismaili Scholar, Statesman and Poet, al-Mu'ayyad fi'l Din al-Shirazi (Ismaili Heritage)*” by Naysaburi Verena Klemm.

When Al-Mu’ayyad fi-Din al-Shirazi, a 10th century Ismaili Dai, scholar, and poet, left Shiraz in Persia for Fatimid Egypt, was very hopeful that he would, one day, get the opportunity to see Imam Mustansir-bi-Allah (AS). Typifying his impatience to behold the face of the Imam and the urgency of this beyond any possible worldly consideration.

He wrote: *I swear, were you to crown me, and were you to grant me dominion over the world entire and say to me ‘Let our meeting be postponed but an hour’ I would reply: ‘O my Mawla, let us meet instead! For your delay of but an hour has turned my hair gray.’*”

Upon reaching Egypt, he was lodged in a small house and his visits with the Imam’s courts were often limited with senior administrators such as Vaziers and other officials. Al-Mu’ayyad continued to pray, hoping that he would be able to see even a glimpse of the Imam before he left to return home. Fortunately, with the help of one of the Ministers, Al-Mu’ayyad was able to receive a Mulaqat with the Imam. Al-Mu’ayyad describes his *didar* experience as follows:

“I was taken near the place from where I saw the bright LIGHT of Prophethood – my eyes were dazzled by this LIGHT. I shed tears of joy and felt as if I was looking at the face of the Prophet of God and of the Commander of the Faithful, Hazrat ‘Ali. I submitted and prostrated myself before the one who is the fittest person to bow to – I wanted to say something, but I was awe-struck. I tried to speak but my tongue refused to move. People asked me to say what I wished to say, but I could say nothing. The Imam said, ‘Leave him. Let his fear and awe subside’. After this, I rose. I took the holy hand of the Imam, placed it on my eyes and on my chest and then kissed it. I left the place with immense joy.”

Al-Mu'ayyad’s *didar* experience is but one example of the unique and personally transformative experience that strengthened the bond between a murid and his Imam.

In some sense, Al-Mu'ayyad’s experience of *didar* echoes many of our own experiences during the Golden Jubilee. Even when we were counting down the days, celebrating, and preparing for *didar*, when we experienced the *didar* of our Imam, many of us (like Al-Mu’ayyad) were awe-struck. In those moments, we were overwhelmed with the Imam’s blessings, his presence, his Nur. Many of us were overcome with an experience that simply cannot be described in words alone.

Malik al Ashtar: Malik al-Ashtar Chief General of Imam Ali's army and also one of his four closest companions, used to sweep outside Imam Ali's home – when he was asked why he sweeps as he is a rank general, "I do this because I get to see 'Ali in the morning"

Ja'far bin Mansur-al-Yaman:

Ja'far bin Mansur-al-Yaman, a high-ranking Isma'ili author who flourished during the reigns of the first four Fatimid caliphs, in his book 'Sara'ir al-Nutaqa' writes that "*His (Imam) face is the face of God and he is the manifestation of the absolute truth.*" In another place, he addresses to the Imam, saying, "*I bear testimony to the fact that you are the face of God, which gives luster to the faces of believers. The faithful shall behold the God's face here and hereafter*"

Farman referring to Spiritual Didar:

" Je haqiqati didar chhe te tamaara dil ma chhe. AlHamdulillah, zaheri didar teme aaje karo chho." (The Haqiqati Didar occurs in your heart. Alhamdulillah, you are having the Zahiri Didar today).

Mawlana Sultan Muhammad Shah (AS) Mumbai, January 4th, 1911, Kalam-e-Imam-e-Mubin, Part 2, pg 1)

Pir Pandiyat-i Jawanmardi:

In one of the chapters from Pir Pandiyat-i Jawanmardi, Imam Mustansir Billah (*alayhi-s-salaam*) enumerates the importance of both the Zahiri and Batini aspects of the Imam's *didar*. He recognizes and acknowledges the sacrificing spirit of the Jamat, in serving him and in observing religious duties. He says:

"They (the Jamat) have given up their property, and even their lives. All of them have faithfully submitted their religious dues. Others have travelled long distances through arduous conditions by land and sea, braving storms and incurring great expense. Some attend religious assemblies to increase their knowledge while others, without any worldly motive, perform acts of charity to benefit the poor. Some have acted with noble actions in the cause of faith, including special devotions, worship and especially remembrance (Zikr), continually invoking the Lord throughout the night, never neglecting God for even a moment, and worshipping him out of passionate devotion. All believers are urged to come into the presence of the Imam and to see him with their own eyes. Thus, the esoteric (batini) vision, realized through pious works and the constant remembrance of God during the nightly vigil, as well as the exoteric (zahiri) vision, achieved by travelling to the Imam's residence and beholding the gateway of God's mercy, become the ultimate purpose of human life. Piety should be for the purpose of recognizing and beholding God, which is achieved through the recognition and vision of the Imam of one's time."

(Reading adapted from "The Ismailis in the Middle Ages", by Shafique N. Virani, and "Pir Pandiyat-i Jawanmardi", translated by Professor Vladimir Ivanow)

**Prepared by: Humble servant of Imam,
Alwaez Riyaz Momin**

Lesson # 61

Importance of Knowledge

Introductory Article

In the Mighty Quran it is said that the signs will be shown in the horizons, i.e. external world and in their own souls i.e. internal world (41:53). Based on this verse there are two places where the truth can be obtained. In order to attain the truth both worldly and religious knowledge needs to be sought. Compared to the humans from the Stone and Iron Age humans from era of Science and Atomic energy have progressed exponentially all due to the acquired worldly knowledge. In today's times nations have overcome distance and are closely linked together, whereas in the past nations would have to communicate messages thru the means of camels and horses. As the Lord has said, He would fold the whole universe in his palm on the Day of Judgment (39:67). Today the universe being in the palm of the Lord people of different nations have come together and are closer to each other than ever before. No country is beyond the reach of another country in terms of distance, travel, communication and transportation and this is all due to knowledge.

The progression of the quality of human life due to worldly knowledge needs no more explanation as its evidences are clearly seen in the external world. Similarly, nothing can be gained spiritually without the acquisition of religious knowledge. Lord has sent one hundred and twenty-four thousand Prophets for the guidance of humans to teach them about religion and the Oneness of God. The most important thing for the Lord is knowledge and that is what He bestowed upon His prophets and messengers for the betterment and wellbeing of humans. As there is no prosperity, comfort, respect and wealth in the world without worldly knowledge, in the same manner there is no comfort, peace, pleasure, blessing and salvation without religious knowledge. Above all these benefits, it is the recognition of the Lord which is sought through the true knowledge.

The Holy Quran is full of significances on the importance of knowledge. This can be seen illustrated in different examples in the light of different reasons. For example, a believer is praised due to his knowledge where as an infidel is condemned due to his lack of knowledge. In every verse, the Lord has kept two things: **Rabbana wasita kulla shay-in rahmatan** (40:7), one is the knowledge and the other is blessings. This is a law and nothing is devoid of these two things. The Universe and its existents have two fundamental fountainheads. One is the fountainhead of intellect; which is knowledge and the second is the fountainhead of soul; which are blessings. These two huge fundamental fountainheads have an impact on the entire Universe and all of its existence, and are referred as the Universal intellect and the Universal soul.

It is important to understand this law and that knowledge and blessing can be derived from everything. Examples of this can even be seen when the Lord included words of Satan in the Holy Quran. The knowledge may not be apparent like in Satan words which does not show any blessing but rather illustrates disobedience. The Holy Quran says, **Nay, We hurl the truth against falsehood and it knocks out its brain, and behold, falsehood doth perish** (21:18).

There is a secret in its esoteric interpretation i.e. the essence of wisdom is derived from falsehood.

Anything which does not have knowledge in it becomes lifeless. The wise Quran mentions **kulla shay-in** meaning **everything** has knowledge and blessing in it (40:7). To maintain this law everything embodies a container, in some shape or a vessel. For example, the human body is a vessel to keep knowledge (intellect), and blessing (soul) in it. The language of the holy Quran is very comprehensive and wide-reaching. There is knowledge and blessing in everything including every word of the Quran, every atom in the universe, the sun, the moon, all the stars and the planets. The sun is made up of particles which in numbers makes up an atom which is the smallest piece of matter. A particle is a thing which floats in air because of its weightlessness; it can only be seen where there is shade from all sides and a beam of light penetrates through it. For example, particles can be seen when sunlight enters a room through shades on a window. A particle also twinkles and so does the sun, but there is a huge difference in both. One is just a particle and the other is the Sun. The point is that the particle being so tiny also bears knowledge and blessings in it but it is only seen by those who are able to pierce through shadows of darkness to look into it with the light of wisdom.

It is mentioned that there is an internal world which is also called the micro-cosm which encompasses the macro-cosm within it. The macro-cosm includes all the elements of the universe; minerals, vegetation, animals, humans, and the subtle bodies; the sun, the moon, all the stars, and the heavens and the earth. A stone as a mineral is at the lowest position, which is considered a non-living thing for most people. According to God, a stone also has a soul and If it has a soul then as established earlier, it also has blessings and knowledge within it. For example, Mawlana Rome has said that he was within a stone. This was not due to some punishment but to show a perspective viewed by the Sufis. It depicts that he had the power to see within it. A true seeker or a researcher would be pleased with his findings which are not only based on the outside of a stone but the inside as well. Mawlana Rome says that first his soul was inside a stone, then inside a flower or vegetation and then in an animal. All these visions were in the light of knowledge and not due to some limitation or punishment. Just like a nature adventurer who tours to different distant mountain peaks in order to explore and learn. If his difficult journey was asked to be carried out as a punishment by a cruel king or ruler, then his amazing journey would turn into a forced task filled with misery and lackluster. Similarly, a Sufi or a spiritual seeker who is able to see the wonders and marvels inside of a stone or an animal does it out of joy and the need to explore for his soul and intellect.

The personal world is also made up of particles but the particles of soul are tinier than the particles of the external world. These particles are subtle and cannot be seen, even with a microscope. However, when the Lord bestows a believer with a vision, it is only then this particle is seen in the light of Nur. These visions only become a possibility when a believer's heart is open and accepting. The particles visualized can manifest and represent different planets, notion, an angel, a prophet or any other spiritual being.

In today's world, true believers are happy and void of fear and sadness. As mentioned in the Holy Quran *Lo! Verily the friends of Allah are (those) on whom fear (cometh) not, nor do they grieve (10:62)*. Compared to a true believer, the common man becomes sad for what he has lost or gets scared of what is yet to come. This sadness and fear stems from the belief that humans are born only to live a short; limited life. A true believer is not overcome by these emotions because he understands what the verse mentioned above entails. A true believer values this world because he understands that this world can be used as a tool to gain spiritual progress and freedom from fear of non-existents.

To use this world for spiritual progress, it is important to understand that both negative and positive aspect exists. The same varied views are reflected in the Hadith. In some Hadith, this world is condemned and while in another it has been praised. A knowledgeable believer sees this variation as wisdom while others may view it as a conflict. In reality, there isn't any conflict but two perspectives created by man on his own. The world can be a cultivating field for the life hereafter. If a man chooses to use this worldly life in order to gain materialistic possessions and pleasure then there is nothing more negative than this world. Man can also attain the blissful hereafter by living in this world and doing good deeds. It is not possible to gain the paradise hereafter without living in this conflicting world and making the choices to be righteous. It is in the light of the true knowledge that the value of this world can be understood. The true knowledge (Nur) reflects light on everything and illuminates the right path so that one can distinguish good from bad. It is this revealed right path that leads one to be closer to the Lord.

When the light of Nur is reflected on entities of this world then all within that entity becomes known. For example, the sense of taste. Animals can taste what they eat or drink but their sense of taste is nothing compared to the taste acquired by humans. This difference is due to intellect. The carnal soul of a person is a neighbor of intellect and due to this companionship the carnal soul becomes civilized. Animals have a carnal soul as well but they do not have the intellect to guide them to attain different pleasures. The pleasure of taste is not related to any spiritual or intellectual pleasures but the carnal soul of human enjoys this materialistic blessing more than animals due to the companionship of intellect. This is also mentioned by Pir Nasir Khusro (q.s.) in his famous book of philosophy, where he mentions that the seeds which are picked by birds are not tasted or chewed but just swallowed, thus food is eaten to sustain life. On the other hand, humans chew their food to enjoy its taste and the pleasures that follow. The blessing of being able to really taste food is only possible because the human's carnal soul has the companionship of intellect to help them interpret and understand pleasures. Food and all other materialistic pleasures wanted by the carnal soul are at the lowest level of intellect. Pleasures that are at a higher level of intellect thru the means of the true knowledge are much more gratifying than any materialistic pleasures. Moreover, pleasures of the true knowledge do not end here in this world but are further heightened when the physical body leaves this world along with the carnal soul, both of which interfere in achieving intellectual pleasures. These interferences manifest as dilemmas of the world, such as worldly worries/ fears, negative thoughts, physical illnesses etc.

Lastly, a tale is shared with readers about Lukmaan; a slave who was a shepherd for a king. The resourceful king had bought some special herbs which when eaten would lead the king to become a healer. The king's chef while trying to make the herbs into bread, accidentally burns it. So the chef gives away the burnt bread to his slave Lukmaan due to fear of King's wrath. Strangely for Lukmaan, he starts hearing voices after ingesting the bread. Every stone, every plant would call out to him revealing to him what benefits lay within. This parable conveys the stages of success in spirituality. A successful seeker of spirituality will be told by every particle the knowledge and wisdom hidden within in it. The seeker would be able claim that there is knowledge in everything and nothing is void of knowledge and blessings. Every particle, every stone will ultimately lead him to the pearls of intellect.

At the end of this article some Farmeen are shared to help contemplate deeply on the importance of the true knowledge. Hazar Imam (s.a) has said:

- “Intellect is an integral part of your faith, of the way we interpret the faith of Islam and the way Hazrat Ali taught us to interpret the faith of Islam” (Hyderabad-India, September 23rd, 2006)
- “I would like the young generations of My Jamat but also the working generations to continue to seek knowledge all through their life. Do not stop.” (Sidhpur, India-May 16th, 2008)

Hazrat Imam Sultan Mohammed Shah (s.a) has said “A human being is the one that wishes to attain the higher spiritual life without this yearning a human is not any different than an animal” (Zanzibar, August 17th 1904)

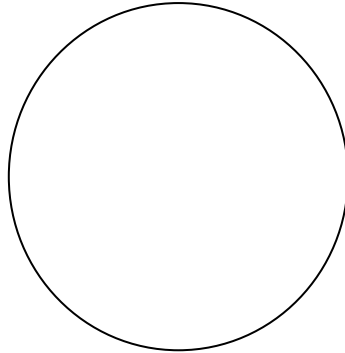
By Shermeen Chandani

On December 07th 2017

Allah and His Creation are Eternal

According to Islam, Allah is eternal and His creation is eternal. Also, Imam-i zaman has constantly reminded us that human soul is eternal.

Example of above from Geometry is "Circle":



Circle has no beginning and it has no end, it is continuous and on-going.

In Holy Quran Allah has asked us to reflect upon the signs of Allah in the external work (afaq) and within ourselves (anfus) (Quran 41:53).

What do we find? Let's reflect upon this by exploring the nature:

- Planets are round or spherical, their movements are circular and elliptical.



- The passing of day into night, there is a continuity (circle) in this example
- Similarly; in changing of seasons there is a cycle



- Then there is a Cycle of Water
- World of vegetation: a seed transforms into a full-blown tree, which again produces seeds.
- Human personality too has many circular movements: breathing, blood circulation, opening and shutting of our eyelids

Are these coincidences? Absolutely not. They are the signs which indicate to the concept of the eternity of Allah’s creation, including the eternity of our soul.

Let us Reflect on the Holy Quran and our Imam’s Farmans to further understand this “Concept of Eternity.”

In Holy Quran, Suran 21 and ayat 33, Allah says, “*It is Allah who created the night and the day and the sun and the moon. Everything rotates on a circle.*”

Imam Sultan Mohammad Shah explains in his Memoirs says:

“The creation according to Islam is not a unique act in a given time, but a perpetual and constant event; and God supports and sustains all existence at every moment by His will and His thought...Allah alone wishes; the Universe exists, and all the manifestations are as a witness of the Divine will.”

Mawlana Hazir Imam highlights in his Farmans regarding the relationship of “Science and Faith”.

During the Silver Jubilee visit to Toronto, he said:

Let us recite the Salwat:

“Islam tells us that Allah is eternal and His creation knows no limits or forms, in time or in place; and therefore, when our children and grand-children grow up in an increasingly technological society, there is no reason for that type of society to create concern or questions because Allah’s creation is eternal and part of His creation is man’s own mind...And remember that because that creation is eternal, and it knows no limits in time, Allah may create today, He may create tomorrow, and therefore, it is quite possible that what is not discoverable today may become discoverable tomorrow.”

Let us recite Salwat.

But remember, **All Creation of Allah comes from His Divine Treasure**, in the Holy Quran, Allah says (Surah 15, Verse 21):

“And there is not a thing but that with Us are its treasures, and We do not send it down except according to a known measure”.

Why in Nature Everything is in a Circle:

1. Because it points towards the Eternity of our Soul
 2. It's telling us: We have come from God & we'll return to God.
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FARMAN MUBARAK OF MAWLANA HAZAR IMAM
ACCEPTANCE OF JAMATI MEHMANIS, TORONTO, EASTERN CANADA
17TH NOVEMBER, 2017 (Morning)

Let us recite Salwat:

Secondly, I say to my spiritual children today, do not forget that the only part of you that is timeless is your soul; your body is not timeless – your soul is timeless! And therefore when you have a moment of peace take your *tasbih*, call the name of Allah, the name of the Prophet, the name of Hazrat Ali, so that at that moment you are in peace with your faith, so that, that (eternal) part of your lives is with you at all times. Do not forget your faith!

You live in circumstances which, I believe, give you a certain level of comfort. But this comfort must be accompanied by care for what is eternal in your individualities, which is your soul. I hope my *jamat* understands this message, will take it as an individual message to each one of you, and take your *tasbih* when you have a moment and remember Allah. So that, an important part of every Muslim's life is remembrance. It does not have to be at the time of prayer, it can be any time. That thought is in itself a blessing and a prayer. So keep your faith active in your daily lives. And you can do so anytime that you feel that you need to seek strength from outside the physical world in which you live.

Let us recite Salwat.

Note: Lesson plan prepared with the help of an article written by H. Rashida Samsam Sahibah

Neelam Zulfiqar Bandali