

# Imam – Divine Noor

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It must be known that the Imam possess divine light beyond any doubt. The divine light or *noor* has two faces, qualities or features; one is called *Jamali* and second is known as *Jalali*. In this material world, the presence of the Imam is perceived by the believers both as *Jamali* and *Jalali*.

The Arabic word *Jamali* means soft, silent or cool, while the word *Jalali* means heavy, weighty or hot. Thus, the *noor* (divine light) of the Imam becomes sometimes as *Jamali* or *Jalali* in the world. In the state of *Jamali*, the Imam lives in the world like a human being, in which he eats, sleeps, marries, etc., while in the state of *Jalali*, he is absolutely God and appears as a Supreme Authority. To make the point clear, the following Farman of Imam Sultan Muhammad Shah is worthy, in which he said, **“Physically, Ali ate the bread made of barley at home but outside he smashed the mountains into pieces, and reached to the very end of the world within twinkle of eyes.”** [Bombay, 1<sup>st</sup> September, 1885].

**“Hazrat Ali physically ate the bread made of barely at home”** which indicates his *Jamali* state. **“But outside, he smashed the mountains into pieces and reached to the very end of the world within twinkle of eyes”** refers to his *Jalali* state.

Suppose, a man walks with his son. During the walking, the man overtook his son because he walks briskly. On the other hand, his son remains behind and sits on the ground and exclaims, “Papa, you have gone far from me.” On this juncture, his father comes back and walks slowly and slowly with the pace of his son. Looking both father and son walking together, the people would say that there is no difference between these two. Likewise, in the physical world Imam appears before his followers like a human being and not with his absolute spiritual power. He makes his pace with the pace of his followers, and if he appears in his absolute spiritual power, the followers cannot come to

his contact and would discourage. Thus, Imam does according to the temperament of his followers like a human being. Looking this scene, the other people will say that the Imam and followers are same as human beings. This is a serious point to understand, to which Pir Sadruddin has warned the followers that, ***“Ek fikar munivar tamari chh’e aman’e, ke mannas rup’e sahib janno”*** means, “O’believers! I have one tension for you (and that you must focus in minds) that you recognize the God in the form of a human being.”

The midnight Ibadat is the only source to know the Imam in reality, where the Iman or faith cannot be dwindled. While without Ibadat, the faith of Ali Allah cannot remain firm, which may be dwindled at any time, because the practical faith is far better than the theoretical.

Imam does not need to show his absolute reality. Bhagat Kabir says,

***Bada badai na kar’e, bada na bol’e bol;  
Hira mukh’s’e na kahev’e lakh hamara mol.***

Means, “One who is great, he never speaks of his greatness as if the diamond does not claim that its value is million.”

It suggests that the Imam is to be recognized. Pir Sadruddin also said,

***Kaheva sarikho nathi maro sami, eto jova sarikho chh’e alakh anami.”***

Means, “(Glory of) my Lord, the Absolute God is not so to be spoken, he is to be perceived (in heart by Ibadat).”

Nevertheless, sometimes, the Imam in state of the *Jalali* discloses his original state indirectly. For illustration, the following Holy Farmans of the Hazar Imam are best to understand. Read it minutely and attentively:-

**“I say this day, because 25 years have gone by, and some of you have referred to me as the Imam of the Atomic Age. But I am the 49<sup>th</sup> Imam and there will be Imams in the future, and the Age will not be Atomic, it may be the Space Age, and may be it will be further than the Space Age, but all that means is that Allah’s presence is everywhere, all the time.” [Nairobi: 5<sup>th</sup> October, 1982]**

**“The Quran refers very often to nature as a reflection of 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. (On that moment, the Imam smiled and continued to smiled till the conclusion of the farman and said): Today, I look at this environment, and I say to you, I believe Allah is smiling upon you, and may His smile always be upon you. Khanavadan” [Rushan, Tajikistan: 27<sup>th</sup> May, 1995]**

**“Seek through the Light and the name of Hazrat Ali to come close to He, Who is above all else.....Remember that those who are successful (in Ibadat) are especially close to Me. You will understand what I mean.” [London, 6<sup>th</sup> August, 1994]**

In 1992, Hazar Imam visited India. There a group of Ismailis in Bombay complained before the Imam against the leaders. On 27<sup>th</sup> November, 1992, the Imam graced a Didar in Andheri Jamatkhana, Bombay at morning and said in the farman, **“Nobody is perfect, Allah is Perfect.”** (Means the perfection of works cannot be expected from the leaders). On that day, the Imam granted a Didar in Bandra Jamatkhana, Bombay at 5.00 pm and said in the Farman, **“Nobody is perfect, Imam is Perfect.”**

Please be noted, once the Imam said, **“Allah is Perfect”** and then said **“Imam is Perfect.”** Both phrases are same in essence and meaning in such a way that our two eyes see the object as one, not two. Only the true followers can perceive the fact from it. This concept is also sounds in our daily Dua, which is as follow:-

In the first part of the Dua, we recite, **“Sajda wajhi ilayka wa tawakkaltu alayka, minka quwwati wa anta ismati ya Rabbal Aalameen”** means, “O’Sustainer of all the worlds (Rabbal Aalameen)! I prostrate before You and I rely only upon You, from You is my strength and You are my protection’

Now come to the 5<sup>th</sup> part of the Dua, where we recited: **“Ya Imamz-zaman, Ya Mawlana anta quwwati, wa anta sanadhi...”** means “O’Imam of the Time, our Mawla, from You is my strength and You are my support...”

Look, in the first part we ask from Allah, the Rabbal Aalameen that **He is our strength (minka quwwati)**; while in the 5<sup>th</sup> part we ask from the Imam that **He is our strength (anta quwwati)**. Both phrases are same in essence and meaning.

Following Farmans of Imam Sultan Muhammad Shah in this context are also important:-

- (a) “The heart of the believer is the house of God.” [Zanzibar: 15/8/1905]
- (b) “The heart of the believer is the bungalow of the Imam to reside.” [Bombay: 4/4/1908]

(a) "You are the spiritual children of God." [Nairobi: 18/4/1945]

(b) "You are my spiritual children." [Bombay: 22/12/1938]

According to Holy Koran, "I am more close to him than his jugular vein." [50:16]

Imam Sultan Muhammad Shah said, "I am more close to you than the hairs of the human body and am sitting in your hearts." [Zanzibar: 17/9/1905]

The Holy Koran says, "The earth will light up with effulgence of her Lord." [39:69]

Ali bin bin Ibrahim Qummi (d. 328/939) writes in his "**Tafsir-a Qummi**" that Imam Jafar Sadik commenting on this Koranic verse said, "The Imam of the Time is the God of earth."

It must be noted that the 90% in the world, the people adhere to the Zahiri (outer) aspect of the religion, but we Ismailis observe the Batini (inner) aspect, therefore, we must not disclose our inner faith before the non-Ismailis, which is very much necessary. Even, there are so many Ismailis, who follow the outer aspect, and we should not discuss with them on this topic, otherwise they will ruin our faith.

Midnight Ibadat is the only source to know the Imam by inner eyes. Ibadat must be observed as a religious duty, not for any purpose. One day, when the divine *rehmat* or grace will reveal, the believer shall find reality in heart and it will provide him peace and happiness and will know the presence of God within himself, and he will be absolutely unable to describe in words to other what he has seen spiritually in Ibadat.

Pir Sadruddin says,

***Nirala nirinjan kahi'e, nirali kahi'e kuchh baat,  
Jem Gung'e sapna paya, samaj samaj pashta'i***

Means, "The Invisible God is a Distinct, so is His nature. (When one perceives Divine Light in Ibadat, he cannot describe it in words) as if a mute person who has a dream, and (thought) constantly remembering it, he regrets."

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