

Prepare For The Holy Didar Of Noor Mowlana Hazir Imam
With These Spiritual And Luminious Gems
(40-Didar & 25-Imamat Tawil Postings)

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Researcher's Note

Over the past 30 years, I have searched various bodies of literature and have used an innovative approach to present the material on my website, SalmanSpiritual.com. I personally believe that knowledge and practice of faith are needed to advance on the path of enlightenment under the guidance of Murshid-i-Kamil (The Perfect Guide). In order to enlighten the soul, a believer needs to: (1) acquire sound knowledge of fundamental beliefs and concepts, (2) develop ardent love and devotion for his/her Murshid-i-Kamil; and (3) practise his/her faith with conviction.

The 40 didar postings have been especially prepared for our beloved NOOR Mowlana Hazir Imam's pradamani to Canada. I have compiled the material from various other projects that I have executed over the past 3 years. All the materials on the website and in this booklet are from published sources which are in the public domain. An annotated bibliography of the sources used is presented on the website. Audio support for various zikr tasbis and other interactive resources are also available on the website.

I have used materials from the religious authorities recognized by the Shia Imami Ismaili Muslims: Allah, the Holy Prophets, the Holy Prophet Muhammad (s.a.s.), Noor Mowlana Murtaza Ali (a.s.), the Holy Imams, the Holy Pirs, illuminated souls, Dais appointed by the Holy Imams, and Noor Mowlana Shah Karim Al Hussaini Hazir Imam (please recite the holy salwat). I have only used excerpts from the religious authorities recognized by the Shia Imami Ismaili Muslims to propagate the message of our fundamental beliefs and practices. Personal opinion is minimized and guidance from the authorities of the faith is maximized. Full citations are given for all the resources used on the website. You are welcome to share this document with your family and friends. This work is a fruit of my personal search which is articulated below:

MY QUEST

I am a Soil Scientist
Who has been immersed into Soul Science.
Now my journey is from Soil to Soul:
From I in Soil to U in Soul;
From the Zahir (exoteric) to the Batin (esoteric);
From the Subject to the Object.

O Lord, increase me in knowledge,
And lead me to The Inner Vision of the Truth
Which is the Batin of all batins! Ameen!

My dear brothers and sisters in religion, I implore you to study the 40 didar and 25 Imam Tawil Postings. Perform Zikr, Dua and Bandagi, seek forgiveness as prescribed by our faith and strengthen your knowledge. Pray for the well being of the Noorani family, the global Ismaili Muslim community, the Muslim Ummah, humanity at large, and all departed souls. Pray for salvation for all souls in the Universe. May your personal search and noble wishes be fulfilled. Ameen

Didar Mubarak to the global Jamat,
Noorallah Juma
Sherwood Park, Alberta, Canada
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40 Didar Postings

Didar Posting No. 1: Review Fundamental Beliefs and Concepts

In preparation of the Holy didar of Noor Mowlana Hazir Imam, let us first review our fundamental beliefs and concepts, and reflect upon the Holy Imam's favour upon us. The fundamental beliefs and concepts are:

1. Imamatus is continuous, perpetual and everlasting.
2. The Holy Imam's talim lights the murid's path to spiritual enlightenment.
3. The religious authorities recognized by the Shia Imami Ismaili Muslims are: Allah, the Holy Prophets, the Holy Prophet Muhammad (s.a.s.), Noor Mowlana Murtaza Ali (a.s.), the Holy Imams, the Holy Pirs, illuminated souls, Dais appointed by the Holy Imams, and Noor Mowlana Shah Karim Al Hussaini Hazir Imam (please recite the holy salwat).
4. The Qur'anic ayat "And We have encompassed everything in the manifest Imam." (36:12), implies that all spiritual and intellectual subtle things of the kingdom of God can be found gathered and enfolded in the manifest Imam, provided someone recognizes himself or herself.
5. Externally Ali (Imam of the time) is a pure personality and internally a light. Externally, the Qur'ân is a glorious heavenly Book and internally (in the Prophet and the Imam) it is a light. This shows that externally Ali and Qur'ân are separate from each other, but internally they are not only together, they are one light.

Didar Posting No. 2: Understand Why We Yearn For the Holy Didar

Let us reflect upon the following ta'wil about the sacred vision of the Ali of the time:

Ta'wil of word 'Ali' (Vision of Ali):

"The holy Prophet said: "To look at the face of Ali is worship." (al-Mustadrak, III, 152-153; Sharh, IX, 381; Kawkab, p. 161). Ali's vision is worship because of the fact that he is the speaking Qur'ân, the supreme Name, the mazhar of the Divine light, the mirror which shows God and he is the legatee of the holy Prophet. This is why the true lovers yearn for the sacred vision of the Ali of the time with heart and soul." [Source: Tawil 621: A Thousand Wisdoms]

Didar Posting No. 3: Enter into the Ark of the Noah of Our Time

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about the recognition of the Light of the Imam, and has commanded us to enter the Ark of the Noah of our time:

"Some people appeal to God while they have no knowledge of the Imam of their time, or oppose him. They should enter the Ark of Noah of the time because all other ships will be drowned. Therefore follow the (spiritual) authority and your leader, so that you may sit in the house of the Truth, entering the Ark of the Noah of your time, and reaching the land safely. That authority, that Noah of your time, is the Imam of your time. Know him, and enter the Ark of Noah, i.e. the path of his preaching (tariqa'i dawat-i u), so that your faith may become perfect and your souls may become safe from calamities. The house which has no windows or openings remains dark. Similarly, the heart of one who does not know the Imam of his time, who is the sun of that period, remains dark, without light and enlightenment. It always remains in darkness of irritation and enmity." (page 29)

Didar Posting No. 4: Perfect Your Faith in the Holy Imam

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) implores us to perfect our faith:

"Therefore, O believers, if you want to be alive in both worlds, perfect your faith, because (only) by the light of faith may you attain eternal life. And faith comes from and is perfected by the recognition and knowledge (ma'rifat wa shinakht) of the Imam of the time, and obedience and love for his followers. Therefore, follow your Imam, and be happy and united with each other amongst yourselves in order that you may be alive in both worlds, and in the hereafter you may become resurrected with the pious, with prophets and saints in the presence of the Imam, with the greatest joy at meeting each other again."

Didar Posting No. 5: Recite the Holy Salwat

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us to recite the holy salwat with conviction, love and purity.:

"The (real) believer is one whose words (iqrar wa qawl) are unshakeable and true (haqq), whose thoughts of the heart are true, whose promise, whose love and affection are true. From head to foot that slave of God must be sincere and true (haqq). He must be sweet-worded and mild, his soul (ruh) must be sincere. He must be continually preoccupied with the remembrance of God (dhikr), always remaining in meditation (bandagi) and dhikr and praise of God, lauding and recognising God the All-High (Shinakht-i Haqq ta'ala). His actions must be pious, his behaviour proper. He must carry out the commandments and injunctions of his Lord (Khudawand) and pir. He must keep on his tongue the mention of Five Holy Persons (Panj Tan), mentioning and glorifying God with great affection. He recognizes his Master (Aqa), the Supreme Lord (Sahibu'l-amr), the Imam of the time, follows his path, always remaining obedient and listful (attentive) to him, delivering himself, his affairs, and everything that he possesses to that Lord (Mawla) who is the Imam of the time, and the Lord of the world and of all who inhabit it."

Didar Posting No. 6: Understand the Direct Connection between Dasond and Didar

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about submission of dasond (mal-i wajibat) and Didar of the Holy Imam (pages 55-56):

"The tithe has been established by the King of Men Murtada 'Ali. He commanded the adepts of the Truth (haqiqatiyyan) saying that every one who is the follower of the Truth (ahi-i haqiqat), and has the desire of his didar, must pay the tithe from his income. By this he may secure the chance of the didar. The followers of the Shariat do not know and realize the implications (or symbolism, ramz) of this commandment. Thus every one who has connection with the Imam of the time must always pay his (religious) duty, i.e., the tithe, which is due to the Imam of the time, delivering it, and being ready to sacrifice at his command his own life and (the whole of) his property."

Didar Posting No. 7: Understand How the Submission of Dasond Leads to Divine Vision

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) explains how the submission of dasond leads to Divine Vision:

"And the Lord (Khudawand) has said: "However much my slaves may give, I, the Creator, shall return to them a hundred-thousand-fold, and shall grant them the chance of my vision (liqa'), together with (Paradisial) castles, (various delightful) places, sights, memorable visions and advantageous positions in heaven. Whoever (from amongst them) has passed beyond this world, will be like one who has already passed the (bridge of) sirat. One who works for the Truth is working for himself. But whoever works for himself, in reality, is a useless waster, because it is the Creator who is the owner of men he has created, and of all they possess. If a man pays the tithe, the remaining shares are his lawful possession, otherwise all that he possesses is unlawful to him."

Didar Posting No. 8: Create Ardent Love to Gain Divine Vision (liqa')

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about love in the heart and divine vision (liqa'):

"If you desire to keep your hearts fresh and alive with affection and love for the Truth (Haqq), if you wish that love for the Lord (Khudawand) should become rooted in your hearts, making you long for the vision (liqa') of your Creator, longing for the didar, then take your hearts away from all that is not the Truth and turn your faces towards (your) Lord (Khudawand), appealing to the Creator and the pir, or spiritual guide, giving up frivolous and absurd thinking, throwing love for this world out of your hearts completely. Then love for (your) Lord (Khudawand) will at once become strong in your hearts, marking ardent your longing. Take refuge with God from the ignorant and hypocritical people who have turned their faces from the abode of the Imam of the time and the true pir, from those who do not recognize the Imam of the time. They will be ruined, stranded, humiliated, aggrieved and annihilated." (page 28)

Didar Posting No. 9: Seek Forgiveness

Imam NOOR Mowlana Shah Mustansir bi'l-lah II teaches us to be aware of our actions and seek forgiveness from the All-Forgiving Lord:

"The (real) believer is one who sees his own sins, fears them, and repents for them. (Page 5)

The (real) believer is one who always feels that the All-Forgiving Lord is present before him and sees him, that He is just there, nearer to him than his own self. (page 5) "

Didar Posting No. 10: Purify the Soul With Zikr

Ya Ali Madad. In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-lah II (a.s.) teaches to purify ourselves with Zikr:

"The (real) believer is one who is always patient, pious, sincere and truthful, clean in his beliefs, and modest, whose heart is full of the fear of God, who is free from wrath and hatred, and is pure. In his every action he sees his Lord (Khudawand) present before him, always remembering God. Every slave of God who acts in this way will receive in this world splendour and affluence, and in the hereafter he will be in Paradise, in the presence of his Lord (Mawla-y-i khud), Murtada 'Ali. " (Page 7)

Didar Posting No. 11: Recite the Prayer for Light (Noor)

In preparation of the Holy didar of Noor Mowlana Hazir Imam, recite the prayer for light (NOOR) continually.

"O Allah! Make me a light in my heart, and a light in my ear, and a light in 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." (Source: Daa'imu'l-Islam, Vol. I, Dhikr after the salat).

Didar Posting No. 12: Recite Allah's Beautiful Names ('Asmaaa-'ul-Husnaa)

The Holy Qur'an lists some of the Divine names of Allah and the concept of beautiful names of Allah. Each Divine name has its own luminosity, power, blessing and ta'id (spiritual help) for believers. In addition to this, the Holy Prophet has encouraged Muslims to recite beautiful names of Allah according to the following hadith:

"Abu Huraira reported God's messenger as saying, "God most high has ninety-nine names. He who retains them in his memory will enter paradise."

A'uzu billahi minashaitanir rajim

I seek refuge in Allah from the outcast Satan

Bismillahir Rahmanir Rahim

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

La ilaha illallah, Ar-Rahman, Ar-Rahim, Al-Malik, Al-Quddus, As-Salam, Al-Mu'min, Al-Muhaymin, Al-'Aziz, Al-Jabbar,

Al-Mutakabbir, Al-Khaliq, Al-Bari', Al-Musawwir, Al-Ghaffar, Al-Qahhar, Al-Wahhab, Ar-Razzaq, Al-Fattah, Al-'Alim,

Al-Qabid, Al-Basit, Al-Khafid, Ar-Rafi', Al-Mu'izz, Al-Muzill, As-Sami', Al-Basir, Al-Hakam, Al-'Adl, Al-Latif, Al-Khabir, Al-Halim, Al-'Azim, Al-Ghafur, Ash-Shakur, Al-'Ali, Al-Kabir, Al-Hafiz, Al-Muqit,

Al-Hasib, Aj-Jalil, Al-Karim, Ar-Raqib, Al-Mujib, Al-Wasi', Al-Hakim, Al-Wadud, Al-Majid, Al-Ba'ith, Ash-Shahid,

Al-Haqq, Al-Wakil, Al-Qawi, Al-Matin, Al-Wali, Al-Hamid, Al-Muhsi, Al-Mubdi', Al-Mu'id, Al-Muhyi, Al-Mumit, Al-Hayy, Al-Qayyum,

Al-Wajid, Al-Majid, Al-Wahid, Al-Ahad, As-Samad, Al-Qadir, Al-Muqtadir, Al-Muqaddim, Al-Mu'akhkhir, Al-Awwal, Al-Akhir,

Az-Zahir, Al-Batin, Al-Wali, Al-Muta'ali, Al-Barr, At-Tawwab, Al-Muntaqim, Al-'Afuw, Ar-Ra'uf, Malik-ul-Mulk, Dhul-Jalali-wal-Ikram,

Al-Muqsit, Aj-Jami', Al-Ghani, Al-Mughni, Al-Mani', Ad-Daarr,

An-Nafi', An-Nur, Al-Hadi, Al-Badi', Al-Baqi,

Al-Warith, Ar-Rashid, As-Sabur.

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Please visit the website for the sound track and additional resources for the 99 Divine Names.

Didar Posting No. 13: Invoke the Divine Name Al-Ali

Each Divine name can be converted into a prayer by changing the prefix 'Al' to 'Ya'. For example, Al-Ali is a Divine attribute which means the One who is the Most High. A prayer from this name is Ya-Ali (O the One who is the Most High). Each attribute is also a Light, so when one invokes the name Ya-Ali, he/she is invoking the Light of Ali.

A'uzu billahi minashaitanir rajim

I seek refuge in Allah from the outcast Satan.

Bismillahir Rahmanir Rahim

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

Ya Ali Agisani, Ya Ali adrikni (recite 33 times)

Esoteric meaning:

O the Light of Ali come to my rescue,

O the Light of Ali extend to me Thy help

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Didar Posting No. 14: Continually Seek Forgiveness of Sins and Mercy of Allah

The Qur'an teaches us to continually seek forgiveness of sins and mercy of Allah. Allah continually elevates believers through His knowledge and mercy and loves believers who are firm in their practice of faith and seek forgiveness continually as described in the following hadith of the Holy Prophet Muhammad (peace be upon him):

"(Hazrat) Ali reported God's messenger as saying, "God loves the believing servant who is severely tried and is penitent."

Let us now recite this prayer with humility, courage and conviction:

A'uzu billahi minashaitanir rajim

I seek refuge in Allah from the outcast Satan.

Bismillahir Rahmanir Rahim

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

Ya Qadir, Ya Nasir, Ya Tauba, Ya Salaam (1)

O Powerful, O Helper, O Forgiver, O the Source of Peace

Ya Qadir, Ya Nasir, Ya Tauba, Ya Salaam (2)

O Powerful, O Helper, O Forgiver, O the Source of Peace

Ya Qadir, Ya Nasir, Ya Tauba, Ya Salaam (3)

O Powerful, O Helper, O Forgiver, O the Source of Peace

Ya Qadir, Ya Nasir, Ya Tauba, Ya Salaam (4)

O Powerful, O Helper, O Forgiver, O the Source of Peace

Ya Qadir, Ya Nasir, Ya Tauba, Ya Salaam (5)

O Powerful, O Helper, O Forgiver, O the Source of Peace

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Didar Posting No. 15: Recite the Prayer for Internal and External Peace

Let us recite the following prayer for internal and external peace:

Allahumma ya mowlana antas-salaam, wa minkas-salaam, wa ilaika yarjaus-salaam, haiyyina rabbana bis-salaam, wa adkhillna daras-salaam, tabarakta rabbana wa-ta'laita, ya zal jalali wal ikram

O God! O our Master! You are eternal life and everlasting peace by Your essence and attributes. The everlasting peace is from You and it returns to You. O our Sustainer! Grant us the life of true peace and usher us into the abode of peace. O Glorious and Bounteous One! You are blessed and sublime.

Didar Posting No. 16: Recite NOOR Mowlana Murtaza Ali's Prayer for Forgiveness

The following is a prayer for forgiveness of sins as taught by NOOR Mowlana Murtaza Ali (a.s.) (Source: Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 81, page 46.)

"Lord! Forgive my sins which Thou know better than I. Lord! If I repeat these sins please let Thy forgiveness cover them again. Lord! I have always promised myself to obey Thy commands and have always broken these promises. Forgive this weakness of mine. Lord! I have always declared that I shall come near Thee but my mind (has) opposed this, forgive this fault of my mind. Lord! Forgive the sins committed by my eyes. Forgive my vicious and sinful utterances, and forgive my inability to resist temptations." (Ameen)

Didar Posting No. 17: Recite NOOR Mowlana Murtaza Ali's Prayer for Contentment

The following is a prayer for contentment as taught by NOOR Mowlana Murtaza Ali (a.s.) (Source: Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 229, page 197.)

"O Lord! Protect my prestige and dignity by making me free from wants, by teaching me contentment and satisfaction with what You have granted me. And please God do not let abject poverty and destitution lower my status and position in the eyes of society and force me to go begging from those who are wicked and vicious. Lest I may lose nobility of my character and start praising those who give me anything, and slandering and back-biting those who refuse to come to my help and lest I forget You altogether and overlook the fact that You and You alone can bestow anything and everything if You like, and prevent everything from reaching anybody if You so desire. Verily You have Power and Might to do as You desire." (Ameen)

Didar Posting No. 18: Learn NOOR Mowlana Murtaza Ali's Teaching on What to ask for from God

This prayer of NOOR Mowlana Murtaza Ali (a.s.) teaches us what to ask of God and how. It further explains the attributes of persons who may be considered as the friends of God:

"O Lord! You love your friends more than they have ever been loved by anybody. You are the best and the most speedy Helper of those who rely upon nobody else but You. You know their secrets. Everything which is hidden in their minds is an open secret to You. You are fully aware of the depths of their knowledge and the flights of their imaginations. Your friend's highest ambition is to be in Your vicinity and Your favour. If remoteness from Your realm and Your favours disturbs and worries them, they get solace out of Your praise and recollection. If calamities and misfortunes befall them, they seek Your protection. They know that You are the master of everything and nothing can happen but with Your permission.

If I am confused and perplexed in asking of you the best of Your favours, then Lord lead me and guide me to beg of You of only such things as will be eternally beneficial to me, and looking to Your benevolence, mercy and grace in granting favours, I feel that such guidance will be neither too big for You nor a novelty. O Lord, please decide my case on basis of clemency and forgiveness, and not on the principle of justice and true reward.

Didar Posting No. 19: Invoke Hazrat 'Izra'il (a.s.), the Angel of Spiritual Resurrection

The prayer to invoke Hazrat 'Izra'il (a.s.), the Angel of Spiritual Resurrection, is 'Allahu Akbar' (Allah is Great). Esoterically this prayer plays a great role in the spiritual elevation of human beings because when we call upon Hazrat 'Izra'il (may peace be upon him), he awakens our inner dimension. It is then possible to see the greatness of Allah in a spiritual and intellectual form within one's own soul and intellect, and experience monoreality. This is the reason wise believers engage in the remembrance of this prayer day and night.

Let us now recite this prayer thirty-three times with humility, courage and conviction:

A'uzu billahi minashaitanir rajim

I seek refuge in Allah from the outcast Satan.

Bismillahir Rahmanir Rahim

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

Allahu Akbar, Allahu Akbar, Allahu Akbar (3)

Allahu Akbar, Allahu Akbar, Allahu Akbar (6)

Allahu Akbar, Allahu Akbar, Allahu Akbar (9)

Allahu Akbar, Allahu Akbar, Allahu Akbar (12)

Allahu Akbar, Allahu Akbar, Allahu Akbar (15)

Allahu Akbar, Allahu Akbar, Allahu Akbar (18)

Allahu Akbar, Allahu Akbar, Allahu Akbar (21)

Allahu Akbar, Allahu Akbar, Allahu Akbar (24)

Allahu Akbar, Allahu Akbar, Allahu Akbar (27)

Allahu Akbar, Allahu Akbar, Allahu Akbar (30)

Allahu Akbar, Allahu Akbar, Allahu Akbar (33)

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Didar Posting No. 20: Recite Hazrat Fatima's (a.s.) Prayer

Abu Huraira said that when Fatima went to the Prophet and asked him for a servant, he said, "Let me guide you to something which is better than a servant. You should say '**Glory be to God' (Subhan Allah)** thirty-three times, '**Praise be to God' (Al-Hamdu Lillah)** thirty-three times, and '**God is most great' (Allahu Akbar)** thirty-four times at each time of prayer and when you go to bed."

Let us now recite Hazrat Bibi Fatima's prayer with humility, courage and conviction:

A'uzu billahi minashaitanir rajim

I seek refuge in Allah from the outcast Satan.

Bismillahir Rahmanir Rahim

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

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (1)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (2)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (3)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (4)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (5)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (6)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (7)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (8)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (9)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (10)

Allahu Akbar, Subhan Allah, Al-hamdu Lillah (11)

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Didar Posting No. 21: Learn about Enlightenment and Eternal Existence

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about light and eternal existence (Source: Excerpts from pages 62-63 of the text Pandiyat-i Jawanmardi translated by W. Ivanow, The Ismaili Society Series A No. 6)

"Whoever treats himself as something (important) in this world, being sure of his own (important) existence, will become non-existent (non-entity); will be deprived of a share of existence. Man (by himself) is neither extant nor non-existent, neither light or darkness. If the Imam, who possesses association (with God, walayat), helps him, he becomes endowed with being and light. But if he does not recognize (the Imam) from a (false) sense of security, and does not swear allegiance to the Imam of the time, he will become non-existent and dark."

Didar Posting No. 22: Recite Pir Hasan Kabirdin's Supplication for Didar

Let us supplicate for the holy didar with a verse of ginan from Pir Hasan Kabirdin's Aash Tamari Shri Ho Kayam Sami:

Eji Aash kari ne Ya Ali hu(n) tere dar ubhi
 Kar jodi ne em ma(n)gu(n) Ya Shah
 Dejo didar tusi mahavar datar
 Ham tere charane lagu(n)8

Ya Ali, keeping great hope in my heart,
 I am standing waiting on your doorstep
 With my attached palms I beseech You
 O my Lord, favour me with Your holy didar
 I bow down on Your feet, as an act of my submission8

Didar Posting No. 23: Constantly Remember NOOR Mowlana Hazir Imam

The following verse of ginan is taken from Pir Sadardin's Sami raajo more manthi na visre ji. It emphasizes the cardinal principle of Ismailism: Constant remembrance of our present and living NOOR Mowlana Hazir Imam.

Eji Sami raajo more manthi na visre ji
 To suño suño moman rahiya
 ho jire bhaiya

O momins My Lord is never forgotten in my heart,
 so listen, listen all those who have remained (true) momins,
 O my dear brothers 1

Didar Posting No. 24: Practise Luminous Prayer (Bandagi)

The following verse of ginan is taken from Sayyed Imamshah's Hetesu(n) milo maara munivaro. Luminous Prayer (Bandagi) necessary will bring us peace, prosperity, happiness, barakat, Light and the inner vision of the truth!

Eji Paak to Sahebji-nu(n) naam chhe
Tene jampiye saas usaas
Dur ma dekho dil maa(n)he vase
Jem champa ful maa(n)he vaas

O Brother The Name (or Word, Command) of the Imam is holy and true.
Remember it upon every breath.
Do not regard (the Lord) as being remote.
He is present in the heart like the presence of the fragrance in a flower.4

Didar Posting No. 25: Make Time for Luminous Prayer (Bandagi)

Let us first reflect on the following excerpt from the Convocation address made by NOOR Mowlana Hazir Imam at Peshawar University, Pakistan, on November 30, 1967:

"The day we no longer know how, nor have the time nor the faith to bow in prayer to Allah because the human soul that He has told us is eternal is no longer of sufficient importance to us to be worthy of an hour of our daily working, profit-seeking time, will be a sunless day of despair."

The following verses of ginan is taken from Pir Shams's Ek shabad suño mere bhai and are directly related to the above quotation:

Avar chinta muje kiski naahi
Chinta hay mere jivki

I have no concern for anyone else.
I am concerned only for my soul.7

Jivke kaarañ may sab kuchh chhodiya
May aavi sharañ tamaariya

For the sake of my soul I have forsaken everything.
I have come to take refuge with You.8

Didar Posting No. 26: Be Transformed by the Everliving Guide

The following verse of gnan is taken from Pir Sadardin's Sab ghat Sami maaro bharpur betha aaya describes the transformation of the soul of a momin through contact with the Everliving Guide.

- Eji Satgur paaras munivar traamba ne
 Bhete to sovan hoy
 Ek ji o ji, jirebhai re
- O Brother The True Preceptor is like the philosopher's stone
 and the followers are like copper.
 When the copper comes in contact with
 the philosopher's stone it becomes gold.
 The followers gain spiritual enlightenment
 from the contact of the Imam.
 He is the only Glorious, O brother.13

Didar Posting No. 27: Experience NOOR Mowlana Hazir Imam's Light in Your Forehead

The following verses of gnan are taken from Pir Imamdin's Aapñu(n) aap pichhaañõ re momano describes the path which brings the Holy light in one's forehead.

- Eji Murshid maano re apne man chintsu(n)
 Saa(n)iya dil maa(n)he hardam hajur
- O Brother Follow the Master with conviction of your heart and mind,
 then you will realise that the Lord is indeed
 always present in your hearts. 13
- Eji Pir kahet Imamdin vachan suño munivar
 Bhamar gufa upar nur
- O Brother Pir Imamdin says, "O believers! listen to my command
 that the light resides in the region between the two eye brows"... 14

Didar Posting No. 28: Believe with Conviction that the Light of NOOR Mowlana Murtaza Ali is Eternal

In the following verse of gnan from Pir Shams's Kesri si(n)h svaroop bhulaayo teaches us that 'Ali is now and Ali is forever':

- Eji Kesri si(n)h svaroop bhulaayo
 Aja kere sange aja hoi rahyo
 Ese bharam-me(n) jivanku(n) bhulaayo
 Bharam sab chhodi bhai Ali Ali karna
- Hay bi Ali ne hoyse bi Ali
 Esa vachan tame dil maa(n)he dharna
 Esa vachan tame dil maa(n)he dharna
 Bharam sab chhodi bhai Ali Ali karna

O Brother The lion forgot its lionish form,
and in the company of goats it lived as a goat.
In such delusion life's purpose is forgotten.
Forsaking all delusion, brother, keep reciting the name of Ali.
Ali is now and Ali will be' are the words you should take to heart.
Such are the words you should take to heart.
Forsaking all delusion, brother, keep reciting the name of Ali. 1

Didar Posting No. 29: Seek the Vision of the Luminous (Noorani) Face of the Holy Imam

In the following verses of gnan, Ab teri mahobat laagi mere Saheb, Pir Shams teaches us to seek inner vision of the Truth, which is none other than the Luminous (Noorani) Face of the Holy Imam:

Kholo parda, sanmukh dekho
Has has mukh dikhlaavo mere Saheb
Ab teri mahobat laagi

O my Lord! Open the curtain and look at me face to face.
Bless me with the sight of Your smiling face.2

Teri suratka Pir Shams piyaasa
Darshan daan dilaavo mere Saheb
Ab teri mahobat laagi

O my Lord! Peer Shams is thirsty for (the vision of) your face.
Bless me with the grace of Your Vision, O my Lord!.....3

Didar Posting No. 30: Seek to Achieve the State of Continuous Silent Remembrance Within Oneself (Ajampiya jamp)

In the following verses of gnan, Hardam karo abhiyaas, Sayyada Imambegum advises us to be engaged in seeking divine knowledge and enlightening our soul by advancing ourselves to the state of 'Ajampiya jaamp', i.e., to a state where our 'bol' or the 'name of Lord' speaks by itself. This state can also be described as continuous silent remembrance within oneself.

Eji Brahm gnan maa(n)he hardam rahejo ji
Karjo aapño abhiyaas
Karine dekho ji

O Brother Always remain engrossed in the divine knowledge
and contemplate on yourself.6

Eji Ajampiya jaamp bhai jis ghat bhitar ji
Sohi ghat hoyshe ujaash
Karine dekho ji

O Brother In the heart which has continuous silent remembrance
(unpronounced zikr), that heart will be enlightened.7

Didar Posting No. 31: Occupy a Place Near the Throne of the Lord

In Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us how to be near the Throne of the Lord (Source: page 36 of the text Pandiyat-i Jawanmardi translated by W. Ivanow, The Ismaili Society Series A No. 6)

"Therefore, O, believers, the matters of the hereafter are settled in this world, whether they are to be good or bad. Therefore let your hearts be pure and united in this world, be united in your hearts with each other so that tomorrow at the Resurrection, in the presence filled with pure light of the Imam of the time, the absolute Lord, you may occupy a place near the throne of the Lord uniting with one another, filled with perfect joy and happiness."

Didar Posting No. 32: Learn How to Occupy a Place Near the Throne of the Lord

How can we occupy a place near the throne of the Lord? In his ginan Aavine besone gothadi kariye, Pir Ali Akbar Beg's guidance is to practise meditation, observe religious vows, and reflect on the eternal truths which are in the ginans. All these will lead to the experience of being in the immortal abode of paradise. In our faith, this is possible and our great Pirs experienced paradise while being physically alive on this earth. The experience to be near the throne and under the umbrella of the pure light of the Holy Imam should be the ultimate goal of one's physical existence.

Eji Jap tap nem dharam jo karsho
 To eñi karani-e vira paar utarsho

O Brother If you perform meditation, abstinence and observe the religious vows with correct intentions, then brothers, with such deeds you will cross over the limits (of material existence)..... 10

Eji Ginan vichaari saacha thai chaalo
 To amar bhom amrapuri maalo

O Brother Having reflected upon the 'ginans' conduct yourselves truthfully. Then you will experience the immortal abode of paradise 11

Didar Posting No. 33: Learn About the Power and Function of the Divine Attribute Al-Aalaa (The Most High)

Ya Ali Madad! The first five verses of Surah Al-Aalaa (The Most High) show the power and function of this Divine attribute of Allah, Al-Aalaa. I have reproduced these below:

Transliteration	English Translation
Sabbihisma Rabbikal-'A-laa;	Praise the name of thy Lord the Most High, (87:1)
Allazii khalaaqa fasawwa;	Who creates, then disposes; (87:2)
Waallazii qaddara fahadaa;	Who measures, then guides; (87:3)
Waallazii 'akhrjal-mar-'aa,	Who brings forth the pasturage, (87:4)
Fa-ja-'alahuu gusaaa-an 'ahwaa.	Then turns it to russet stubble. (87:5)

Didar Posting No. 34: Learn Pir Shams' interpretation of the Power and Function of the Divine Attribute Al-Aalaa (The Most High)

The tawil (inner meaning) of these five verses of Surah Al-Aala (The Most High) has been presented by Pis Shams in his ginan, Haq tu(n) Paak tu(n):

Hak tu(n) paak tu(n) baadshah
Maherbaan bhi Ali tu(n)hi tu(n)

You are the eternal truth, and You are the holiest divine being.
To You belong the dominion of the heavens and the earth.
Most gracious also are You, O Ali, You and none else but You. 1

Rab tu(n) Rahemaan tu(n)
Ali awwal aakhir kaazi tu(n)hi tu(n)

You are the sustainer of the personal worlds of all beings,
and most merciful are You.
The beginning of all things is from You,
and the end of everything is unto You.
O Ali, You and none else but You. 2

Didar Posting No. 35: Learn about the Origin of the Soul

Ya Ali Madad. In the following verse from Moti Venti, Pir Hasan Kabirdin teaches us about the origin of our souls:

Eji Âdam âd niri(n)jan
nargun âpê arup
asal amârâ sâmi tame
judâ padiyâ thai rup

mahêr karo morâ sâ(n)hiyâ
abarâ sharan tamâri â

O Lord, In the beginning, You were Unseen (Niranjan),
Attributeless (Nargun) and Formless (Arup).
O Master, from Thee alone is my origin.
By taking a physical form, I have been separated from Thee.

Have mercy on me, my Lord.
I am helpless and dependent on you. 1

Didar Posting No. 36: Recite Pir Hasan Kabirdin's Supplication

In the following verse from Moti Venti, Pir Hasan Kabirdin teaches us to supplicate to Mowla (do venti or giriyaузari) and beg for mercy, spiritual union and his recognition:

Eji chhêdo nâ(n)khinê sâmi dhâ(n)kajo
 avgun am tanâ âya
 amê to abarâ âdhin chhu(n)
 lajâ tamâri ho râya

 mahêr karo morâ sâ(n)hiyâ
 abarâ sharan tamâri

O Lord, Put a veil over my wrongs,
 And conceal my numerous faults and failures.
 I am sinful and weak.
 My honour, O Lord is due to you.

 Have mercy on me, my Lord.
 I am helpless and dependent on you. 9

Didar Posting No. 37: Implore Mowla to Keep Us on the Right Path

In the following verse from Moti Venti, Pir Hasan Kabirdin teaches us to supplicate to Mowla and implore him to overlook our shortcomings and keep us on the Right path.

Eji sâmi puran paribhrahm tamê alak rupi
 jugati shu(n) vakhanu(n) tamari
 têj sarupi su(n)dari
 karodâ karodaj nari

 mahêr karo morâ sâ(n)hiyâ
 abarâ sharan tamâri

O Lord, You are the perfect Divine Light in unique form.
 How shall I sing the praises of your exquisite beauty?
 Light-borne (spiritual) maidens, in the millions,
 are your (spiritual) wives.

 Have mercy on me, my Lord.
 I am helpless and dependent on you. 26

Didar Posting No. 38: Learn the Incredible Definition of Forgiveness of Sins

Ya Ali Madad. In the following verse from Moti Venti, Pir Hasan Kabirdin teaches us that all the sins are forgiven when the remembrance of the Lord becomes continuous within the person's whole being. This means the soul reaches its ultimate purity when a person reaches the stage of constant, automatic remembrance (ajampiya jump) of the Lord. This is an incredible definition of forgiveness of sins from the treasury of the Holy Ginans.

Eji sâmi hu(n) âd uniyâdthi vinvu(n)
 japu sâs usâs
 romê romê sâmi tamê rami rahyâ
 to pâp amârâ sarvê thâya nâsh

 mahêr karo morâ sâ(n)hiyâ
 abarâ sharan tamâri

O Lord, I have been imploring you since the beginning
 (the time I have been separated from you)
 and I remember you with every breath.
 When I feel your presence in every cell of my body,
 only then will all my sins vanish.

 Have mercy on me, my Lord.
 I am helpless and dependent on you.....35

Didar Posting No. 39: Learn about the Blessings and Pleasures of the Eternal Abode of Light (NOOR)

In the following verse from the Ginan, Ame Saheb saathe sahel kidha, Pir Bhikham describes how the Holy Imam bestowed honour, blessing and pleasures of the eternal abode of Light (NOOR) for him, his family and his future progeny:

Eji Purañ purine laja raakhi
 Ne kul hamaara ugaariya
 Pop parmâl agar chandan
 Nure bhari amar aaliya ji

Our Lord has completely fulfilled my desires and protected
 my honour; and thus He has also saved my ancestry
 from suffering from eternal judgement.
 He bestowed upon me such divine assurance
 in an atmosphere filled with fragrance of flowers,
 agar and chandan and overflowing with divine light. 9

Didar Posting No. 40: My Wish List

Ya Ali Madad. It is an excellent idea to develop a wish list and maintain a balance between the material, spiritual, and luminous dimensions of our existence. Here is a sample of my wish list. You are welcome to reflect upon it and make one for yourself. It is also a good idea to carry the list into the didar hall and reflect upon it during the quiet time in the intezaar session.

Bismillahir Raheman-nir Rahim

1. Ya NOOR Mowlana Hazir Imam, grant us patience, tolerance, discipline, and strength so that we may be able to organize the Holy Pradramni which would make you happy and proud.
2. Ya NOOR Mowlana Hazir Imam, grant the worldwide jamat the inner vision of the truth, peace, prosperity, security, unity, and love and bring us closer to one another. Grant the barakat of this didar to ourselves, our families, our jamats and the worldwide jamat.
3. Ya NOOR Mowlana Hazir Imam, grant us success, opportunity, ta'id and resources to perform ilmi Khidmat of Ismailis, Muslims and humanity at large.
4. Ya NOOR Mowlana Hazir Imam, forgive our sins and grant us tears of purification which we could use to present a mahemani and a nazrana to you.
5. Ya NOOR Mowlana Hazir Imam, strengthen our faith and make us staunch farmanbardar momins.
6. Ya NOOR Mowlana Hazir Imam, grant us the bounties of reason and understanding, knowledge and wisdom, discretion and guidance, and fill us with spiritual and luminous blessings and mercy.
7. Ya NOOR Mowlana Hazir Imam, help us practice ism azam regularly and grant us success in it.
8. Ya NOOR Mowlana Hazir Imam, grant us the knowledge of the science of names of Hazrat Adam (a.s.), keep us in the ark of Hazrat Nuh (a.s.) and in the Garden of Hazrat Ibrahim (a.s.), in the circle of fire of Hazrat Musa (a.s.), in the spirit and love of Hazrat Isa (a.s.), in the mercy of the Holy Prophet Muhammed (s.a.s.) and in the knowledge of Hazrat Qaim-al Qiyamat (a.s.) through exoteric and esoteric methods.
9. Ya NOOR Mowlana Hazir Imam, grant us the knowledge of our spiritual and luminous identity in the world of particles (aalam-i-zar).
10. Ya NOOR Mowlana Hazir Imam, grant us the understanding and recognition of Tawhid through the knowledge of Allah, the Holy Quran, the Holy Prophet Muhammad (s.a.s), Noor Mowlana Murtaza Ali (a.s.), the Holy Imams, the Holy Ginans, and Hazrat Qaim-al Qiyamat (a.s.).
11. Ya NOOR Mowlana Hazir Imam, grant us physical, and especially spiritual and luminous closeness to you.
12. Ya NOOR Mowlana Hazir Imam, teach us about performing sujdas at physical, spiritual (ruhani) and luminous (noorani) levels.

13. Ya NOOR Mowlana Hazir Imam, grant us a spiritual and a luminous bayat with you.
14. Ya NOOR Mowlana Hazir Imam, grant us a light in our hearts, a light in our souls, a light in our ears, a light in our eyes, a light in our tongues, a light in our hair, a light in our flesh, a light in our skin, a light in our nerves, a light in our blood, a light in our bones, a light above us, a light below us, a light on our right, a light on our left, a light behind us and a light in front of us.

Ameen

Khudavand, we would like to reflect upon thy favours upon us in the words of Qazi Noaman (Source: Excerpts from Majlis 8: To Thank the Imam in Weal or Woe, pp. 51-55 from Qazi Noaman's Kitab-ul-Himma fi Adabi Ataba-el-a'emma or Code of Conduct for the Followers of Imam).

"Let us make a short survey of their favours on us. We were ignorant of everything and were spiritually dead. They brought us back to life and showed us the path of wisdom. We were blind, they gave us the eyes to see for ourselves what is right and what is wrong. We were groping in the dark, they showed us the light. We had lost the track, they showed us the way to salvation. We were lacking in knowledge, they gave us knowledge. We were falling in hell-fire, they picked us up and put us in the middle of righteous. In short, they gave done us the favours which we cannot count. They have given us all that is good in this world and the world to come."

Khudavand, we offer a bouquet of Shukran Lillâh Wal Hamdu Lillâh and Salwat tasbis in gratitude for the 2005 pradramani to Canada. We implore thee to forgive us for any short comings, errors and omissions. Please accept our baiyat and keep us in your heart, thoughts and prayers. Ameen.

A'uzu billahi minashaitanir rajim

I seek refuge in Allâh from the outcast Satan.

Bismillahir Rahmanir Rahim

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

Shukran Lillâh Wal Hamdu Lillâh (1)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (2)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (3)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (4)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (5)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (6)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (7)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (8)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (9)

(All thanks are due to Allâh, and all praises are due to Allâh)

Shukran Lillâh Wal Hamdu Lillâh (10)

(All thanks are due to Allâh, and all praises are due to Allâh)

Khudavand, we wish to present a bouquet of salwats with a prayer for the well being of the Noorani family. Khudavind, strengthen our knowledge (ilm) and faith (iman), and keep us on the Right Path, the Path of Enlightenment. Ameen.

Allâhumâ salli alâ Muhammadin wa âle Muhammad (1)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (2)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (3)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (4)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (5)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (6)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (7)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (8)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (9)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (10)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (11)

(O Allah! Bestow Peace on Muhammad and his Descendants)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Allahuma Laka Sujoodi wa Ta-'ati

O Allah to You is my prostration and obedience

25 Proofs of Imamatus from The Holy Quran

The verse (36:12) reveals that God has encompassed everything – intellectual, spiritual and physical – in the light of the most noble Imam. Therefore, according to the principles of Qur'anic wisdom, it is clear that all subjects are contained in the subject of Imâmat and all words in the word Imâm. [Source: Recognition of Imam (Imâm – Shinâsi) Part I & II]

With respect to enlightenment, the Imam's Ta'lim lights the murid's path to spiritual enlightenment and vision. In order to understand this role clearly, it is necessary to examine the following 25 tawils from 'A Thousand Wisdoms':

1. Ta'wil of word 'Itâ'ah' (Obedience to God, the Prophet and the Imam):

"The holy Prophet said to Hazrat Ali: "He who obeys me, indeed obeys Allah and he who disobeys me, indeed disobeys Allah and he who obeys you, indeed obeys me and he who disobeys you, indeed disobeys me." (al-Mustradrak, III, 121). This Hadith is an exegesis of verse (4:59) about obedience." [Source: Tawil 76: A Thousand Wisdoms]

2. Ta'wil of word 'Uli'l-amr' (The custodians of the Divine commands, the true Imams):

"Verse (4:59) says: "O you who believe! Obey Allah, and obey the Messenger and the ulu'l-amr from amongst you." That is, in addition to Allah and the Prophet, obedience to the Imam from the progeny of the Prophet, whose Imamatus is established from the Qur'an and Hadith, is obligatory. Contrary to this, world kings and rulers cannot be the ulu'l-amr, nor is any example of them found in the age of Prophethood, the ideal age of Islam. In the same surah in verse (4:54) there is mention of giving of the Book, the wisdom and a great kingdom to the Progeny of Ibrahim and here, according to the context of the subject, by progeny of Ibrahim are meant to be Muhammad (s.a.s.) and his progeny." [Source: Tawil 133: A Thousand Wisdoms]

3. Ta'wil of word 'Imâm' (Guide):

"The following hadith is about the virtues of the Qur'an: "Indeed, everything has a heart and the heart of the Qur'an is Yâ-Sin (Surah 36)" (Trimidhi, V, 162). One main reason for this title of Yâ-Sin is that the Treasure of the treasures of God is mentioned in it, which is: "And We have encompassed everything in the manifest Imam." (36:12). That is, God enfolds the universe in the living and present Imam and also unfolds it from him." [Source: Tawil 106: A Thousand Wisdoms]

4. Ta'wil of word 'Kullu shay'in' (Everything, all things):

"The wise Qur'an is the perfect and complete Book in whose exoteric and esoteric aspects there is explanation of everything (16:89). The magnificent and unique principle which is the treasure of its heart cannot be praised by us human beings and that universal principle full of quintessence (i.e., the pure, highly concentrated essence) of wisdom is: "And We have encompassed everything in a manifest Imam." (36:12). That is, all spiritual and intellectual subtle things of the kingdom of God can be found gathered and enfolded in the manifest Imam, provided someone recognizes himself or herself." [Source: Tawil 732: A Thousand Wisdoms]

5. Ta'wil of word 'Ayat' (The luminous personality of the Imam in which all signs are encompassed):

"Mawlâ Ali has said: "Anâ âyâtu'llâhi wa aminu'llâh, i.e. I am Allah's signs and I am the trustworthy of Allah." (Kawkab, p.208). Âyât in the sense of the signs of Divine power or miracles, are in four places: (i) The higher world, (ii) the wise Qur'ân, (iii) the external universe and (iv) the personal world, but according to the Qur'ân (36:12) all these âyât (signs) are encompassed in the light of the Imâm-i Mubin. That is, his light is the higher world, he is the speaking Qur'ân, the quintessence of the universe and a luminous personal world in true sense." [Source: Tawil 10: A Thousand Wisdoms]

6. Ta'wil of word 'Ahsâ' (He has encompassed them):

"It is said in verse (78:29): "And We have encompassed everything in (the form of) a book." The meaning of everything cannot be complete without intellects and souls, nor can a merely silent book possess all intellectual and spiritual (moving) things. Therefore, it is true to say that this is a description of the speaking book, i.e., the Imâm-i mubîn" [Source: Tawil 33: A Thousand Wisdoms]

7. Ta'wil of word 'Ma'a'l-Qur'ân' (With the Qur'ân):

"Externally Ali (Imam of the time) is a pure personality and internally a light. Externally, the Qur'ân is a glorious heavenly Book and internally (in the Prophet and the Imam) it is light. This shows that externally Ali and Qur'ân are separate from each other, but internally they are not only together, they are one light." [Source: Tawil 820: A Thousand Wisdoms]

8. Ta'wil of word 'Ma'a'l-Qur'ân' (With the Qur'ân):

"It is said in Hadith: "Ali is with the Qur'ân and the Qur'ân is with Ali, they will never separate from each other until they come to me at the pond (of Kawthar)." (Yanâbi, p. 103). The wisdom of this is that Ali (i.e., every true Imam) in his spirituality and luminosity is with the Qur'ân and the Qur'ân in its spirituality and luminosity is with Ali. Thus, the Qur'ân and Ali are one light in spirituality and this oneness will continue until the resurrection takes place and they come to the pond of Kawthar." [Source: Tawil 819: A Thousand Wisdoms]

9. Ta'wil of word 'Hâdin' (Guide, Imâm):

"It is said in verse (13:7): "Verily you are a warner, and to every nation (qawm) there is a guide." (See Shi'i translations and commentaries of the Qurân and the books on the Manâqib of Mawla Ali). From the time of Âdam till the Resurrection of resurrections, the people of every age are a nation and for every nation God has appointed a guide, who is the Imam of the time." [Source: Tawil 940: A Thousand Wisdoms]

10. Ta'wil of word 'Yastanbitûna' (They deduce, discover, they do istinbâat):

"Istinbâat primarily means "to dig a well and bring out water for the first time". Secondly it is used in the sense of thinking, reflection, to penetrate deeply (Qâmûs, p. 77). For instance, istanbata'sh-shay' means to reveal a thing from its hidden state.

Verse (4:83), in which it is used, clearly means that after the holy Prophet, it is the ulu'l-amr, the Imams from the progeny of the holy Prophet, who bring out the inner meaning of

the Qur'ânic verses, because it is they who know the ta'wil (inner meaning) of the Qur'ân." [Source: Tawil 980: A Thousand Wisdoms]

11. Ta'wil of word 'Muslimah' (The community of the pure Imams):

"A true Muslim is the one who submits himself to God. In this sense, Hazrat Ibrâhîm and Hazrat Ismâil prayed: "Our Lord! Make us submitters to You and of our progeny a submitting community (ummatah muslimah) to You (by true obedience)." (2:128). This shows that ummatah muslimah is the community of the pure Imâms who are the progeny of Hazrat Ibrâhîm and Hazrat Ismâil (See Da'â'im, I, 33). " [Source: Tawil 812: A Thousand Wisdoms]

12. Ta'wil of word 'Madînat al-ilm' (The city of knowledge):

"It is stated in Hadith: " I am the city of knowledge and Ali is its gate, so whoever wants knowledge let him come through the gate." (Sharh, I, 89). That is, whoever wants the treasures of the knowledge of certainty, the eye of certainty, and the truth of certainty, then it is necessary and imperative for him to enter the city of knowledge of the Prophet by walking in the light of the unprecedented guidance of the Ali of the time." [Source: Tawil 804: A Thousand Wisdoms]

13. Ta'wil of word 'Ism a'zam' (Supreme Name of God):

"Imâm Jafar as-Sâdiq has said "Allah has concealed one name, i.e., the supreme Name and He has 360 names." (Lughât, Sin, p. 175). The supreme Name or the great secret is in two forms: as a word and as a person. As a word, it is "al-hayyu'l-qayyûm" (the Everliving, the Everlasting) (2:255; 3:2) and as a person it is the True Guide, i.e., the Prophet and the Imam of the time (see Wajh, p. 124-129)" [Source: Tawil 64: A Thousand Wisdoms]

14. Ta'wil of word 'Asmâ' (The luminous personality of the Imam in which all signs are encompassed):

"It is mentioned in a Hadith: "Indeed, Allah has ninety-nine names. He who memorises their number (and recites them), enters paradise." (Sarâ'ir, p. 69).

It is not possible to understand the meaning of this Hadith without ta'wil, and the ta'wil is that all other names of God are encompassed in His supreme Name and that supreme Name is the Imam of the time. A mu'min who knows this enters paradise, because this knowledge is tantamount to enumerating His ninety-nine names." [Source: Tawil 65: A Thousand Wisdoms]

15. Ta'wil of word 'Awliyâ Allah' (Chosen friends of God):

"In verse (10:62) God says about His friends: "Lo! verily for the friends of Allah there is no fear, nor shall they grieve." These friends of God are the progeny of the holy Prophet whom God has exalted by granting them the ta'wili miracles of the glorious Qur'ân, because the greatest miracle of the holy Prophet which is intellectual, permanent and in the form of knowledge, is indeed the wise Qur'ân. The Qur'ân has two aspects: tanzil and ta'wil. Tanzil or exoteric aspect was conveyed to the people by the Prophet himself and for ta'wil or esoteric aspect, he appointed his successor." [Source: Tawil 137: A Thousand Wisdoms]

16. Ta'wil of word 'Ahl adh-dhikr' (The Pure Imâms):

"Dhikr is one of names of the holy Prophet (65:10-11). The people of dhikr therefore, are the family of the holy Prophet. Dhikr is also one of the names of the Qur'ân (21:50), and so the people of dhikr, are the people of the Qur'ân. Dhikr is also the ism-i azam (supreme Name), i.e., the asmâ'ul-husnâ (the beautiful Names) and therefore, the people of dhikr are the people of ism-i azam, the pure Imâms. Thus, by the people of dhikr are meant the Imâms who guide the people and are enriched with the given knowledge (ilm-i laduni), and therefore, they are able to answer every difficult question related to knowledge." [Source: Tawil 154: A Thousand Wisdoms]

17. Ta'wil of word 'Ta'wil' (Hikmat: Wisdom):

"Regarding the Qur'ân, Mawlâ Ali has said: "Its zahir or esoteric aspect is an obligatory act, its bâtin or esoteric aspect is hidden and veiled knowledge which is known to and written with us." [Source: Tawil 195: A Thousand Wisdoms]

"The Book and the wisdom are mentioned together in numerous verses of the Qur'ân such as (2:129). In such cases by the Book is meant tanzil (zahir, exoteric) and by wisdom ta'wil (batin, esoteric), as is implied in verse (2:151): "(O the group of Imams!) as We have sent among you a messenger from among you who recites to you Our verses (in spirituality), purifies you and teaches you the Book and the wisdom." [Source: Tawil 187: A Thousand Wisdoms]

18. Ta'wil of word 'Ta'wil' (Esoteric Wisdom):

"The day its ta'wil comes, those who were previously forgetful of it will say: "Indeed, the Messengers of our Lord brought the truth (haqq)." (7:53). By the haqq (truth) is meant the walâyat of Ali. Thus, those who had forgotten the ta'wil and the custodian of ta'wil, namely Hazrat Ali, will feel great remorse. (al-haqq = walâyat of Ali, see Sharh, II, 237; Al-Mustadrak (in which is mentioned that the truth is with Ali), III 135)." [Source: Tawil 198: A Thousand Wisdoms]

19. Ta'wil of word 'Marifah' (Recognition of God):

"It is said in a Hadith: "Recognize Allah by Allah" (Lughât, Ayn, p. 82; Ahadith-i Mathnawi, pp. 2, 106). That is, the recognition of God is possible in the illumination of His light and His light is the holy Prophet and the Imam of the time." [Source: Tawil 835: A Thousand Wisdoms]

20. Ta'wil of word 'Law lâka' (If it were not for you):

"It is said in a Hadith-i qudsi: "If it were not for you (O Muhammad), I would not have created the heavens (i.e., universe)." Thus a Prophet so beloved of God has said to Mawlâ Ali: "You are from me and I am from you." [Source: Tawil 788: A Thousand Wisdoms]

21. Ta'wil of words 'An Aliyy' (Narrated by Ali):

"Mawlâ Ali reports that the holy prophet said: "I am the house of wisdom and 'Ali is its door." (Tirmidhi, V, 637).

Question: Which wisdom is mentioned in this Hadith?

Answer: The wisdom of the Qur'ân, the Hadith and spirituality, whose house is the Prophet and whose door, the Ali of the time." [Source: Tawil 629: A Thousand Wisdoms]

22. Ta'wil of words 'Qâla Rasûl Allâh' (The Messenger of God said):

"The holy Prophet said: "I have left behind among you two weighty things as a rope reaching the earth from heaven, one of them is greater than the other: the Book of Allâh and my itrâ (progeny), the people of my house. They will never separate until they will come to me at the pond (of Kawthar)." These two unprecedented and magnificent things, each of which is weightier than the heaven and the earth, or rather the entire universe, are the Qur'ân and its Teacher (the Imam) whom the Prophet appointed as his khalifah or successor. It is they who are the rope of God which is stretched from the heaven to the earth to lift the people of the earth to the heaven (Sharh, X, 481)." [Source: Tawil 669: A Thousand Wisdoms]

23. Ta'wil of word 'Nafs' (Soul):

"Mawlâ Ali has said: "He who recognizes his soul, indeed recognizes his Lord." However, it should be noted that the treasure of recognition does not exist in the ordinary human soul until the Holy Spirit is attained from the True Guide. Indeed, the Holy Spirit is in the Imam of the time and he, in reality, is your own soul. If you have recognized the Imam of the time, then you should know that you have recognized yourself and your Lord." [Source: Tawil 889: A Thousand Wisdoms]

24. Ta'wil of word 'Ati'ni' (Obey me):

"It is said in a Hadith-i qudsi: "O My servant! Obey me, I will make you like My Image (mithâl = sûrat-i Rahmân) everliving that you will never die, mighty that you will never be humiliated and rich that you will never be needy." (Arba rasâil Ismâ'iliyyah, p. 15). This is the teaching of the paradise of knowledge and the greatest glad news." [Source: Tawil 77: A Thousand Wisdoms]

25. Ta'wil of word 'Ali' (Vision of Ali):

"The holy Prophet said: "To look at the face of Ali is worship." (al-Mustadrak, III, 152-153; Sharh, IX, 381; Kawkab, p. 161). Ali's vision is worship because of the fact that he is the speaking Qur'ân, the supreme Name, the mazhar of the Divine light, the mirror which shows God and he is the legatee of the holy Prophet. This is why the true lovers yearn for the sacred vision of the Ali of the time with heart and soul." [Source: Tawil 621: A Thousand Wisdoms]

Ya Allah, Ya Muhammad, Ya Ali

O Brothers and sisters, do not rest,
Till all of us pass the test,
For Salwat is ours,
To be recited every hour.

When the salwat poses,
It becomes the staff of Moses.
Let the baraka of Allah, Muhammad and Ali flow,
And see the true believers glow.

Let love and consciousness grow,
And see negativity hit a new low,
For darkness disappears,
When the Sun appears.

– Noorallah G. Juma –