

**Anant Akhado, Divine Names & Angelic Salwat Project for
Many Batini-Noorani Didars**

Diamond Jubilee Spark :: Knowledge & Prayers for Advancement

(PDF version of Enlightenment Post No. 25)



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

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Bismillahir Rahmanir Rahim

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

Ya Ali Madad! The launch of Diamond Jubilee year of Noor Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) is only 42 days away. To keep up with the momentum, here is another enlightenment post to increase our knowledge and enhance our yearning through Dhikr and Angelic Salwat. This enlightenment post has a dhikr track titled, 'Noore Karim, Ya Rabb' because the divine name Lord (Rabb) alludes to the divine root of the existent things, since God is the "Lord" of all.



Knowledge Section:

The objective of this enlightenment post is to launch a 49-day project in which we will recite 500 verses of Anant Akhado, 90 verses of Anant nâ Nav Chhugâ, 99 dhikr tasbis derived from the Allah's Beautiful Names ('Asmaaa-'ul-Husnaa) and angelic salwat for the purification of our souls. This has to be simultaneously augmented with a productive bandagi of full concentration so that we may be blessed with many batini-noorani didars of Noor Mowlana Hazar Imam in the upcoming year. In this post, I will first present knowledge on the Ginans and then present details of the project.

In the Enlightenment Post No. 23, a model of building a spiritual house was presented. The knowledge for building a spiritual house can be found in the Middle Eastern, the Central Asian and the South Asian traditions in our Ismaili Tariqah. The original literature is in Arabic, Persian and a variety of the Indian subcontinent languages such as Gujrati, Multani/Kutchi, etc. For the Ismailis of the South Asian tradition, the ginans are understood to be full of light (Noor) which enable the followers to progress along the path towards higher spiritual enlightenment.

1. What are Ginans?

(Source: A Scent of the Sandalwood: Indo-Ismaili Religious Lyrics: Indo-Ismaili Religious Lyrics by Aziz Ismail, Curzon Press, 2002)

In the Introduction of his book, Dr. Aziz Ismail has described ginans as follows:

'The Ginans are hymns, religious lyrics, which have for a long time been a central part of the religious life of the Indian Nizari Ismaili community (known as Khojas) and many of which continue to form the religious living tradition. The literature is also shared by the Imamshahi community in Gujarat, who are believed to have split off the Ismailis in the 16th century. The Imamshahi call themselves 'Satpanthis'. But the term 'Satpanth', occurs in the Ginans, pre-dates the Imamshahi split. Literally meaning 'the true path', it is the name used in the Ginans for the faith preached in them. We shall employ the term in this original, generic sense.

The term 'Ginan is believed to derive from the Sanskrit *jnan*, an abstract noun, which may be rendered as 'knowledge', 'wisdom' or 'cognition' (reminiscent, to some extent, of the Greek *gnosis*). In the Indian Ismaili tradition it has come to refer to the individual hymns, and is thus treated as countable name. It is in this sense that the term will be used in the present work (with the English plural ending 's' being added as necessary), apart from occasional use also a collective noun: e.g. 'Ginan-literature'.

The Ginans are a vast corpus consisting of several hundred (indeed, by some estimates over a thousand) hymns. Some are short, the shortest consisting of as few as four verses. The longest run into several hundred verses, sometimes alluding to the content, and sometimes indicating the form (e.g., *saloko*, from the Sanskrit *sloka*, a metrical unit). Few Ginans, if any, can be distinguished by content. What rather gives its unity, its identity, is the melody (*raga*) assigned to it. Furthermore, the last verse of every Ginan mentions without fail, the name of its accepted author. It is these features which make every single composition, whose content is normally quite heterogeneous, recognisably distinct.' (p.2-3)

2. **What is Anant Akhado?**

(Source: Pir Hasan Kabirdin's Anant Akhado: Transliteration from Gujrati script to Roman Script by Noorallah Gulamhusein Juma, Salman Productions, Sherwood Park)

Here are a couple of excerpts from the book:

'Pir Hasan Kabirdin (r.a.) was one of the five sons of Pir Sadardin (r.a.) and was born on 22nd Shaban, 742 A.H. in Unchh Sharif. At a very young age, he developed an intense yearning for the didar of Mowlana Islam Shah (a.s.) and wanted to accompany his father, Pir Sadardin (r.a.), for the zaheri didar of the Holy Imam in Iran. His father told him that it would be difficult for a person of his age to take on such a long journey. Pir Hasan Kabirdin's (r.a.) feelings were hurt and he started to pray intensely. He wrote 500 verses of ginan, i.e., a granth, on a piece of cloth-like material over a period of 6 months and 6 days and shaped it in a form of a turban (verse 48). Later, he travelled to Iran and presented the turban to the Holy Imam. Imam Islam Shah (a.s.) accepted the turban and bestowed the status of Pir [after Pir Sadardin] on this humble soul (verse 49-50). He was given the responsibilities of giving spiritual salvation to millions of souls.'

'Anant Akhado is one of the famous works of Pir Hasan Kabirdin (r.a.). In it he describes the importance of reciting D'ua (verses 252-254), submitting Dasond (verses 348-372), and performing venti (supplications). He has advises us to acquire knowledge and do dhikr (verse 315), perform giryah-u zaari and bandagi, participate in Tariqah practices and submit dasond through which one can become a true momin and achieve the didar of Holy Imam (verse 315). He has described that each person will have an astral body (nuraani kaya) in paradise (verse 463) and will be rewarded according to the deeds done in this world.' (p. viii)

3. What is Ana(n)t nâ Nav Chhugâ?

(Source: Pir Hasan Kabirdin's Ana(n)t nâ Nav Chhugâ and Moti Venti : Transliteration from Gujrati script to Roman Script by Noorallah Gulamhusein Juma, Salman Productions, Sherwood Park)

Here are an excerpt from the book and my own explanations of two verses from the granth, Ana(n)t nâ Nav Chhugâ :

'Pir Hasan Kabirdin (r.a.) wrote ginans and granths such as Gayantri, Brahma Gava(n)tri, Hasnapuri, Hasnapuri ni Vel, Hasan Kabirdin ane Kanifa Jogino, Ana(n)t Akhado, Anant na Nav Chhuga, Satgurnur na Viva, 79 ginans and Ana(n)t na Viva.' (p. viii)

Now here are my explanations: In the sixth verse of the first chhugo provides a context for the two granths of Pir Hasan Kabirdin. The Holy Pir composed 500 verses of Anant Akhado and wrote them on cotton-like substance. This was folded into a turban. He then composed 90 verses and made nine tussles (chhugas). In order to present his voluminous work to the Holy Imam, the inspired Pir composed 90 verses of supplication which demonstrate his absolute devotion, humility and submission.

In these verses, the Lord is symbolized as a husband (nar) and the Pir is symbolized as a spiritual wife (nâri). All other souls are symbolized as children. Therefore, the Pir becomes the entity which nurtures and educates the Jamat, and prepares the members to come closer to the Holy Imam. The sheer responsibility of being a mother was (is) a great burden, therefore after performing intense giryah-u zari and bandagi, the Pir begs the Holy Imam to accept the turban. This physical act of submitting the turban with nine tussles also symbolizes a tremendous amount of humility, love and work, therefore the stakes are really high.

In the last verse of the ninth chhugo, Pir Hasan Kabirdin pleads for the full acceptance of the turban with nine tussles while standing in front of Imam Islam Shah (a.s.). The whole secret of the eternal was folded in the turban with nine tussles. The merciful Imam accepted the turban and returned it to the Holy Pir by placing the turban upon him! This was the final and ultimate victory for the Holy Pir. Pir Hasan Kabirdin, the submitted slave (sevak) and spiritual wife (nâri) of Ali Zaman of his time, was finally perfected by the Holy Imam and his magnificent works of Anant Akhado and Anant nâ Nav Chhugâ were completed accepted by the Holy Imam. This act also symbolizes that the Holy Pir reached monoreality and entered the abode of Peace (Daras Salaam). Al- Hamdulillah! Let us pray that such an act also happens for each one of us! Ameen.

4. **What is the Niyat and Prayer List for the 49-Day Project for Many Batini-Noorani Didars?**

According to the teachings of Noor Mowlana Sultan Muhammad Shah's teachings, one can take a vow and recite the 500 verses over a period of 40 days. One of the ways of doing this is to recite 12 verses on one day and 13 on the following day in a sequence for a period of 40 days. Then, in the true spirit of the humility, devotion love and submission of Pir Hasan Kabirdin, one recites the Anant nâ Nav Chhugâ sequentially and completely melts in this act. Thus, in order to accelerate our preparedness for the launch of the Diamond Jubilee of Noor Mowlana Hazar Imam, I have developed a 49-day project described below:

The niyat of this global project is to recite 500 verses of Anant Akhado, 90 verses of Anant nâ Nav Chhugâ, 99 dhikr tasbis derived from the Allah's Beautiful Names ('Asmaaa-'ul-Husnaa) and angelic salwat over a period of 49 days for the purification of our souls. This also has to be simultaneously augmented with a productive bandagi of full concentration so that we may be blessed with many batini-noorani didars of Noor Mowlana Hazar Imam in the upcoming year.

Each web page for this 49-day project has four parts:

1. A highlight of a verse from the recitation for the particular day;
2. Links to the complete set of verses with translation and audio support;
3. A dhikr of two Divine Names; and
4. A dhikr of Angelic Salwat

Noble Prayer List

Let us first read the following esoteric list of noble wishes for 49-day project because it is the basis of our ardent supplication to our beloved NOOR Mowlana Hazar Imam:

In anticipation of the bounties of the Diamond Jubilee, Ya Mowla, Ya Wali, Ya Karim, Ya Ali, Ya NOOR Mowlana Hazar Imam:

1. bless us with faith by sending the bounty of Ruhu'l-iman (i.e., spiritual and luminous particles of the soul of faith) into our personal worlds from your Pure Soul and Eternal Light;
2. forgive our sins, mistakes and oversights and make us staunch, obedient (farman bardari) mu'mins;
3. keep us on the Right Path, the path illuminated by the Light of Eternal Ali;
4. purify our souls through the blessings derived from our additional dhikr and help us live a balanced life;
5. make us regular in our morning and evening prayers;

6. bless us with inspiration, strength, courage and conviction to practise luminous prayer (bandagi) at the luminous time (small watches of the night) with the luminous word (bol, ism-i azam or Ya Ali tasbi);
7. bestow enlightenment to our souls and bless us with many Batini-Noorani didars;
8. usher us in the abode of peace (Dar-as-Salaam) and grant us eternal existence. Ameen.

5. How May I Participate in this 49-Day Project for Many Batini-Noorani Didars?

This is opportunity for all of us to participate digitally and spiritually. The project starts tomorrow, i.e., Wednesday, May 31, 2017 and ends on July 18, 2017. There are no formal requirements, no registration process or any reporting of any kind. All the resources that are needed are accessible from the index page (aka, the schedule page) of the directory. If you can access the internet through a device, you are in and can do this at your convenience. It is all between you and your Mowla. The project is just a means for us to come together globally and augment our efforts for many Batini-Noorani Didars during the Diamond Jubilee year.

We are looking for people who would like to begin reading/reciting Anant Akhadó and Anant nâ Nav Chuggâ but do not have the time to do the whole thing. You can just do 49 verses instead of 590 verses. The whole point is to be a part of this and develop a taste. We have done this several times over the past 15 years and also during the Golden Jubilee year so now is the time to do it again. However, the focus this time is on many Batini-Noorani Didars! Welcome, one and all! Here are the instructions:

1. Click on [this link](#) and you will land on the schedule (index) page for this project.
2. Please bookmark or create a tab on your browser of your device.
3. From the left-most column titled '**Day**', click on the day number that you want to see. There are 49 different pages corresponding to each day.

If you are beginner, please:

1. read a gist of a verse of Anant Akhadó or Anant nâ Nav Chhugâ;
2. read the transliteration and translation of that verse;
3. skip the next part which has hyperlinks;
4. learn two Divine Names;
5. recite the two Divine Names in tasbi form as many times as you like;
6. and recite angelic salwats as many times as you like.

You should be done in 3-5 minutes but you will start imbibing the power, luminosity, and spiritual healing power of these activities. We pray that you feel contentment, batini-love and batini-light in your spiritual heart. That's all.....Come back to schedule page the next day and have another short conversation with Mowla.....and smile because it is a blessing! Everyday is a new day! I will NOT be sending daily posts for this project. Just a few over the 49-day period.

4. If you are a well-seasoned ginan and tasbi reciter, please download the PDF and/or read 12 or 13 verses online with English translation, listen to audio and do longer tasbis and recite more angelic salwats. The sky is the limit. As you read the web page, feel contentment, batini-love and batini-light in your spiritual heart. That's all.....Come back to the schedule page the next day and have another, longer, more loving and illuminating conversation with Mowla.....and smile because it is a blessing!

6. Conclusion:

I am participating and have created a tab on the browser, instead of just a bookmark! On the third tab, I can see 'Anant Akhado, Nav Chhu..'. Now I will do my project when I turn on my computer/browser. Tomorrow is Day 1. We need participation! May Noor Mowlana Hazar Imam fill all our spiritual hearts with his NOOR and nothing else! Ameen.

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

Since we are in the theme of Imamatus and enlightenment, the luminous dhikr titled Noore Ali, Noore Karim is most appropriate as we approach the launch of the Diamond Jubilee. The aspect of Noor (Light) makes the Ismaili Imamatus unique, therefore, let us perform the luminous dhikr of Noore Ali, Noore Karim with utmost humility and tenderness of the heart (length 2 min 47 sec; 3.8 MB). Let this dhikr ring in our spiritual hearts and create an aspiration to actualize the Light of the Holy Ahlul-Bait and Noor Mowlana Hazar Imam so that our spiritual hearts are filled with this NOOR and nothing else. Ameen. The lyrics for the 40 beads are given below:

Bismillahir Rahmanir Rahim

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

Download [Noore Ali Noore Karim sound track](#) in mp3 format

Noore Ali, Noore Muhammad; (12 times)

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

Noore Ali, Noore Karim; (12 times)

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

Noore Karim, Hazar Imam (12 times)

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

Noore Ali, Noore Muhammad; (1 time)

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

Noore Ali, Noore Karim; (1 time)
[The Light of Ali is the Light of Karim Shah (through the Chain of Imamat)]

Noore Karim, Hazar Imam (2 times)
[All the above Lights are One Light which is in Noor Mowlana Hazar Imam]

Al-hamdu lillahi rabbil 'alamin
Praise be to Allah, the Lord of the worlds!

Reaffirmation of Baiyat:

Let us also reaffirm our baiyat to our Holy Imam, NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam by reciting the Shahada from the second part of our Holy Dua:

"La ilaha illallah, Muhammadur-Rasoolullah, 'Aliyyun Amirul-Mu'mineen 'Aliyullah, Mowlana Shah Karim ul Hussaini, Al-Imamul Hazarul Maujood."

"There is no deity except Allah, Muhammad is the Messenger of Allah, 'Ali - the master of believers - is from Allah. Our Lord Shah Karim Al-Hussaini is our present and living Imam"

Angelic Salwat Nazrana:

Let us now start presenting a nazrana of at least **101 salwats** or **continuous salwat for 3 to 5 minutes** to our beloved NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam for the fulfillment of our noble wishes. May our beloved Mowla continually keep us on the Right Path. Ameen.

Bismillahir Rahmanir Rahim
In the name of Allah, the Most Beneficent, the Most Merciful.

Listen to Real audio streams online:
[[33 times](#) | [66 times](#) | [99 times](#) | [198 times](#) | [990 times](#)]

or download [33 salwat sound track](#) in mp3 format

Allâhumâ salli alâ Muhammadin wa âle Muhammad (1)
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (2)
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (3)
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (4)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (5)
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (6)
(O Allah! Bestow Peace on and through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (7)

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

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

May NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam (a.s.) grant peace, prosperity, happiness, barakat, higher spiritual enlightenment, spiritual & luminous tayid (help) and empowerment to you, your family, your Jamat and the worldwide Jamat! Ameen.

Rakh Mowla je Noor te Yaqeen (Certainly, we trust in Mowla's Light only)

Haizinda – Qayampaya
(Our Present Imam is Living and His NOOR is Eternal)

Your spiritual brother in religion,
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