

Noore Karim Plus 21 Tasbis

**Lyrics and Explanation of the Dhikr,
and How to Spread the Benefit of this Dhikr**



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Bismillahir Rahmanir Rahim

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



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1. The Combination of 'Noore Karim' with Tasbis Derived from 99 Beautiful Names of Allah

Our Holy Prophet Muhammad (s.a.s.) has encouraged all Muslims to recite 99 Beautiful Names of Allah. Each Divine name has its own luminosity, power, blessing and tayid (spiritual help) for believers. The names can also be recited as tasbis, e.g., a Beautiful Name such as 'Al-Malik' can be recited as 'Ya Malik' in a tasbi form.

In Candle Post No. 129, we learned that God Himself has established various means by which He is to be approached, as described in the following ayat: 'seek unto Him a means of recourse (*wasila*)' (5: 35). In the Ismaili Tariqah, the centrality of the present and living Imam is of paramount importance. The role of the present and living Imam is defined in article F of the Preamble of the Shia Imami Ismaili Muslim constitution as follows:

Historically and in accordance with Ismaili tradition, the Imam of the time is concerned with spiritual advancement as well as the improvement of the quality of life of his murids. The Imam's Ta'lim lights the murid's path to spiritual enlightenment and vision. In temporal matters, the Imam guides the murids, and motivates them to develop their potential.

In the firman made on December 13, 1964 in Karachi, Noor Mowlana Hazar Imam said that 'his Noor has indicated to you where and in which direction you must turn, so as to obtain spiritual and material satisfaction'. I have taken this firman to my heart and am now doing dhikrs which call on the Noor directly because in my heart, [Noor Mowlana Shah Karim Al-Hussaini \(a.s.\)](#) is the pillar of Light and is represented by the words 'Noore Karim' in the dhikrs. I firmly hold on to this luminous pillar in my dhikr of selected tasbis from the 99 Beautiful Names as shown in the table below.

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No.	Tasbis	No.*	Meaning of the Beautiful Name
01	Noore Karim, Ya Ghafuur	34	The Great Forgiver
02	Noore Karim, Ya Ghaffar	14	The Great Forgiver
03	Noore Karim, Ya 'Afuw	82	The Supreme Pardoner
04	Noore Karim, Ya Tawwab	80	The Ever-Acceptor of Repentance
05	Noore Karim, Ya Rahmaan	01	The Beneficent
06	Noore Karim, Ya Rahim	02	The Merciful
07	Noore Karim, Ya Salaam	05	The Embodiment of Peace
08	Noore Karim, Ya Sabuur	99	The Extensively Enduring One
09	Noore Karim, Ya Ash-Shakur	33	The Acknowledging One
10	Noore Karim, Ya Wadud	35	The Loving One
11	Noore Karim, Ya Ahad	67	The Sole One
12	Noore Karim, Ya Samad	68	The Supreme Provider
13	Noore Karim, Ya Ghani	88	The Self Sufficient One
14	Noore Karim, Ya Mughni	89	The Bestower of Sufficiency
15	Noore Karim, Ya Razzaq	17	The Total Provider
16	Noore Karim, Ya Wahaab	16	The Supreme Bestower
17	Noore Karim, Ya Ali	41	The Sublime One
18	Noore Karim, Ya Rabb	**	Lord, Sustainer, Cherisher, Nourisher
19	Noore Karim, Ya Khaaliq	11	The Creator
20	Noore Karim, Ya Baari	12	The Evolver
21	Noore Karim, Ya Musawwir	13	The Flawless Shaper

*According to the list of 99 Divine Names

**Rabb is not one of the 99 Beautiful Names of Allah, but is used extensively in Dhikrs

I would like to present a brief explanation which led to the selection of above tasbis. The first four tasbis (**Ya Ghafuur, Ya Ghaffar, Ya 'Afuw and Ya Tawwab**) are for forgiveness of sins. The next two (**Ya Rahmaan, Ya Rahim**) are for seeking mercy. These appear in the beginning because the themes for forgiveness and mercy are encountered in numerous places in the Holy Qur'an.

The **Ya Salaam, Ya Sabuur,** and **Ya Ash-Shakur** tasbis are for developing positive traits which are extremely important in our personal search for higher spiritual enlightenment. These traits also generate humility, devotion and stamina.

The **Ya Wadud** tasbi (number 10) is used to call up the Beloved. In the initial stages of path of love, there is a lover, the Beloved and the path, i.e., there is duality. However, when Beloved engulfs and absorbs the lover, then the lover, the Beloved and the Path become a single entity. Our goal is to grow into unity through the immense love of the Beloved. Our Holy Imam has told us that he loves all of us more than we can ever love him, therefore it is important to increase our love for his Noor.

The **Ya Ahad** tasbi (number 11) shows that Allah is above all else because He is Unique. Thus, this tasbi emphasizes the cardinal principle of Tawhid in Islam.

The **Ya Samad** tasbi (number 12) reminds us that Allah is Absolute and the Supreme Provider. The whole creation looks to Allah for support. The **Ya Ghani** tasbi (number 13) is related to **Ya Samad** tasbi. Allah is the Self Sufficient One. The **Ya Mughni** tasbi (number 14) is used to ask for material and spiritual sufficiency because Allah is the Bestower of Sufficiency. The **Ya Razzaq** tasbi (number 15) is for asking for material and spiritual sustenance. The **Ya Wahaab** tasbi (number 16) generates blessings which are bestowed even without asking for them. The **Ya Ali** tasbi (number 17) is for invoking the Sublime or the Most High. The **Ya Wahaab** and the **Ya Ali** tasbis are part of four tasbis which are recited every morning after the recitation of the morning Dua.

The **Ya Rabb** tasbi (number 18) is not one of the 99 Beautiful Names of Allah, but is used extensively in dhikrs because it calls upon the Lord which is the Sustainer, Cherisher, and Nourisher of everything.

The path of spiritual progress and development involves: (1) the creation of human beings; (2) the evolution of human beings through the faith, knowledge, ibadat, and good deeds; and (3) re-creation of human beings into perfect beings. These three functions of Allah are represented by the **Ya Khaaliq,** the **Ya Baari** and the **Ya Musawwir** tasbis (Numbers 19, 20, and 21).

2. How to Spread the Benefit of this Dhikr?

It is a good idea to be generous and extend the benefits of the above dhikr broadly. In my supplications, I extend my prayers to the following:

1. Noor Mowlana Hazar Imam and the Noorani Family for peace, happiness, long life, excellent health and security;
2. The Global Ismaili Jamat for peace, security, mushkil asaan, material progress and higher spiritual enlightenment;
3. The Ummah for peace, harmony, security, mushkil asaan, material and spiritual progress;
4. The humanity so that we may all accept one another, respect all people and also be in harmony with nature;
5. For all the departed souls (kul ruhani) so that they may attain the Abode of Eternal Peace (Daras Salaam)
6. For the whole creation because it is full of Allah's signs demonstrating its submission to the Will of Allah. Let us pray that this understanding creates energy within ourselves so that we may also submit to the Will of Allah; and
7. Finally, I prayed to Noor Mowlana Hazar Imam to multiply the benefit of these prayers and send it to whosoever he wishes, wherever they may be living, because only he knows what is the best.

May Noor Mowlana Hazar Imam's Light (Noor) protect all of us in all the six directions (right, left, front, behind, above and below). We are controlled by our circumstances and the different social, economic and local settings so we are supplicating to Noor Mowlana Hazar Imam to ease the burden of all our difficulties. Ameen.

Ardent Supplications:

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam, create Sunshine in our hearts, light in our foreheads, and bless us all with the inner vision of the Truth!

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazar Imam, grant the global Jamat luminous (noorani) and spiritual (ruhani) tayid (help) to advance materially, spiritually and intellectually. Ameen.

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

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