

**The Concept of Spiritual and Luminous Nazranas and Means of
Actualizing These During the Golden Jubilee Year
(July 11, 2007 to July 11, 2008)**

**Researched and Compiled by:
Noorallah Juma, Ph.D.**

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Researcher's Note

Ya Ali Madad! I have been thinking of different kinds of nazranas (unconditional gifts) that we could offer to NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.) on the occasion of 50 years of his glorious Imamatus and have come to the conclusion that we have opportunities to present at least three types of nazranas to him:

1. **Material Nazrana** of time, knowledge and financial resources;
2. **Spiritual Nazrana** in the form of **a pure golden heart** which is in a state of constant dhikr; and
3. **Luminous Nazrana** in the form of **a sound golden heart** (qalb-i salim) which is in a state of constant dhikr and enlightenment.

This document is titled "The Concept of Spiritual and Luminous Nazranas and Means of Actualizing These During the Golden Jubilee Year (July 11, 2007 to July 11, 2008)". The topics of this bulletin are:

01. Three Types of Nazrana
02. Mechanisms for Spiritual and Luminous Nazranas
03. 36 Advices on Awakening the Inner Eye and Recognizing the Self
04. Silence of the Heart
05. Expansion of the Heart
06. The Holy Prophet's Experience of Monoreality
07. The Power of Ism-i Azam (Supreme Name)
08. The Throne of God in the Personal World
09. The Spirituality of the Holy Qur'an and the Holy Prophet (s.a.s.)
10. The Path of the Prophets and Imams & Sabiqun (Those who excel)
11. Shari'at and Tariqat & Way to Ma'rifat
12. The Spirituality and Luminosity of Idd-e-Naw-ruz

Let us pray to our beloved NOOR Mowlana Hazir Imam:

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam, grant us, our families, our Jamats, the worldwide Jamat, the Muslim Ummah, and humanity at large, luminous (noorani) and spiritual (ruhani) ta'id (help) to advance materially, spiritually and intellectually.

O Mowla make us one global Jamat with one Sound Heart (Qalb-i Salim), bless us with the Golden Noorani and the Golden Jubilee Didars, and empower us to present material, spiritual and luminous nazranas. Ameen.

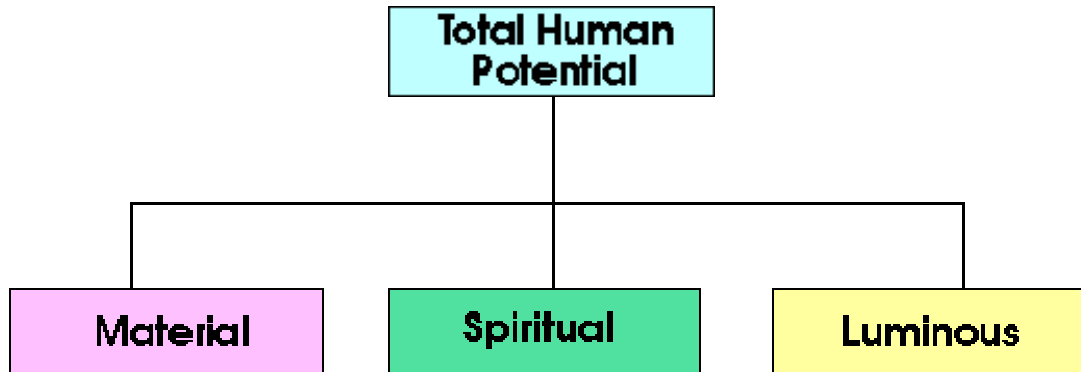
Peace, light, barakat, tayid, a Golden Jubilee Didar and a 'Golden Noorani Didar',
Noorallah Juma
June 25, 2007

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 1 ::
Three Types of Nazranas**

Ya Ali Madad! I have been thinking of different kinds of nazranas (unconditional gifts) that we could offer to NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.) on the occasion of 50 years of his glorious Imamate. I would like to develop this concept by using the model of total human potential. Therefore, I will first present the model and then develop the concept of different types of nazranas.

The Model of Total Human Potential:

The development of total human potential involves the development of one's outer and inner dimensions. The great prophets developed their souls through practice of faith and created luminosity within themselves. In order to represent these components in the model of total human potential, I have divided the inner dimension of one's existence into spirituality and luminosity. Therefore, the model of the total human potential consists of three components: material, spiritual and luminous. All the learning through outer senses is considered part of material existence. In my opinion, a learned person, a real Doctor of Philosophy, is a person which has **simultaneously** developed the material, spiritual and luminous dimensions of his or her existence.



Types of Nazranas:

I think one can present three kinds of nazrana to our beloved Holy Imam. These are:

1. **Material Nazrana of time, knowledge and financial resources:** The Holy Imam and the Ismaili community believe in well wishing of the global Jamat, the Muslim Ummah and humanity at large. The Aga Khan Development Network (AKDN.org) is a multifaceted organization which is involved in the material upliftment of a large number of people. Therefore, if we make a special effort of sharing our time, knowledge and financial resources, then we would be making a valuable contribution. This can be through the AKDN or through our individual efforts in local, regional, national or global organizations within and outside the Ismaili community.
2. **Spiritual Nazrana:** In order to understand this, let us first understand the Ta'wil of word '**Qalb-i Salim**' (Sound Heart): "In verse (26:89) is mentioned qalb-i salim, the sound heart by which is meant a heart which has been illumined with the light of Imamate. In the case of such a mu'min, the **Imam himself** becomes his heart." [Source: Tawil 77: A Thousand Wisdoms]

A sound heart is achieved in two steps: (1) purification of the soul through constant dhikr, enduring good deeds and well wishing; followed by (2) its enlightenment through bandagi (luminous prayers with a luminous word at a luminous time). The best nazrana that we could give to the Holy Imam is that we purify our hearts to such an extent that he himself becomes our heart.

3. **Luminous Nazrana:** In order to understand this, let us first understand the 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]

The authority of our Holy Imam is that he is the bearer of NOOR (Light) of Allah. He addresses us as his spiritual children. The best gift we can present to our Holy Imam at the level of NOOR (Light) is that we carry his LIGHT in our hearts. Only then, we can call ourselves as his true, real, spiritual, luminous (noorani) children. This is the fundamental principle of striving for a Golden Noorani Didar in our foreheads.

The Ultimate Didar:

Let us reflect on the concept of Face of God:

Question:

In what sense can the vicegerent of God, whether Prophet or Imam, be the Face of God?

Answer:

In the sense that their blessed didar (vision) represents the vision of God and in their **luminous recognition** is hidden the recognition of Tawhid, the oneness of God. Like Hazrat Nuh's ark they are means of salvation, they are the interpreters of the speech of God, as a Hadith-i qudsi says that the light of God is working in their external and internal senses and the annihilation in God becomes certain for those who become annihilated in them." [Source: Subtle Realities, page 42]

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 2 ::
Mechanisms for Spiritual and Luminous Nazranas**

Ya Ali Madad! In this posting, I would like to present a mechanism of the ascent of the soul and show how a mu'min can present spiritual (ruhani) and luminous (noorani) nazranas to our beloved NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.) on the occasion of 50 years of his glorious Imamah.

The Model of the Ascent of the Soul:

The conscience of terrestrial man is the workshop of soul and intellect. It is called the centre of intellectual and spiritual change (inqilab) and is called 'heart' (qalb) by Wise Qur'an. Qalb (heart) means 'to turn around, turn upwards, turn upside down' in Qur'anic terminology. Physically, heart is a hollow muscular organ found in the left side of the chest which, by rhythmical contraction and expansion forces the blood through the circulatory system of vertebrates. In psychology and literary usage, heart is the fount of man's emotion and deepest feelings. When it is used in the sense of 'intellect' as well as in the sense of 'spiritual intuition', it is the conscience of man. The word qalb (heart) in the Holy Qur'an is used in the latter sense and I will use it from here onwards. All the powers of good and evil are linked to the workshop of qalb, in which the intellect, rational soul and sensory soul work together.

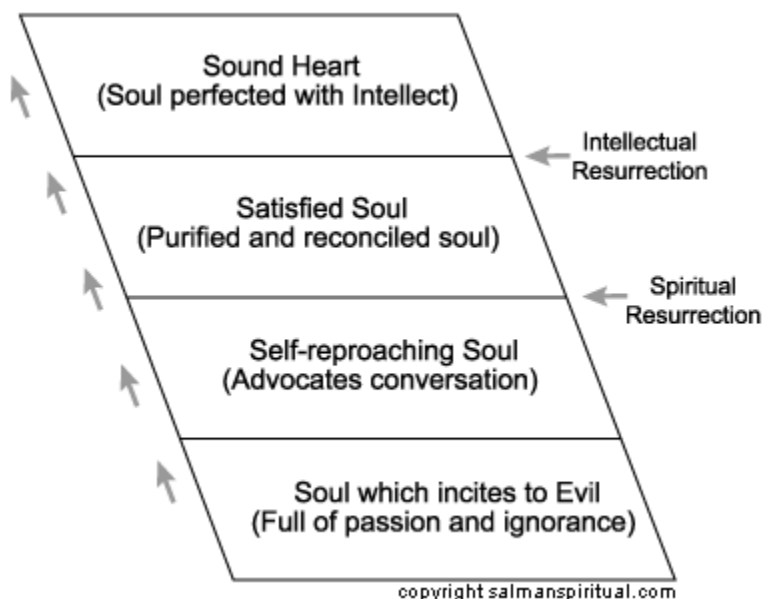


Fig. 1. The ascent of the soul and its spiritual and intellectual resurrection.

The Mechanism for Spiritual Nazrana:

The mind is the instrument of the soul and reacts to input from the sensory soul, rational soul and intellect. It is said: "Every qalb has two ears. In one, the guiding angel converses and in the other, the mischievous Satan converses. The latter commands (to do bad deeds), the former prohibits. The Satan commands to commit sins, but the angel prevents to do so." (Usul-i Kafi, Chapter 109). Therefore there is always someone speaking in the qalb. It can either be the devil because an idle qalb (mind) (i.e., a personal world without Divine remembrance) is the workshop of devil or it can be the angel because a mind full of Divine Remembrance is the workshop of angels who develop the soul and intellect of the believer.

As the self-reproaching soul transforms the commanding soul, the intensity of Divine remembrance and religious obedience increases, and a believer reaches the stage of constant remembrance (ajampiya jump). The satisfied soul is a pure and reconciled soul which is now capable of entering the realm of light. As the satan has been defeated, the whole qalb is filled with angels and the Holy Imam's soul. In other words, the mu'min with his great struggle against the satan has made room in his qalb (heart) for his Holy Imam and his angels. His qalb gets transformed from copper to gold and this is the best nazrana that a mu'min can present to his beloved Imam.

In order to achieve this, please go through the methods which have been prescribed by Allah, the Holy Prophet (s.a.s.), Hazrat Ali (a.s.), the Holy Imams (a.s.) and the Holy Pirs (r.a.) that are listed as [quick links](#) on the index page of SalmanSpiritual.com.

The Mechanism for Luminous Nazrana:

In order to understand this, let us first reflect on the following on the concept of Light of the Holy Imam and its relationship to the light of mu'mins:

"Let us study this blessed farman of Mawlana 'Ali, may peace be on him: "Nahnu nurun min nuri'llahi wa-shi'atu-na min-na (We (Imams) are a light of God and our followers are from us)". In this farman, there is a great glad tiding for the lovers of the pure Imams, may God's peace be upon them. For "min-na" (from us) means: "Our followers are from our light". And there is no doubt in the fact that the light of Imamatus is with the mu'mins not only in the external world, but also in the internal world, linked with their (Imam's) intellect and soul. And it is also known that the light of guidance is ordained to follow the straight path and the paths of peace (57:28; 5:15-16), so that the everlasting treasures of marifat may be recognized, in which there are heaps of pearls and gems and silver and gold of the recognition of self, recognition of the Imam, recognition of the Prophet and recognition of God by every mumin." [Source: Sweet Smelling, pages 85-86]

As the pure and reconciled soul enters the realm of light it becomes enlightened through bandagi (luminous prayers with a luminous word at a luminous time) and reaches the stage of 'Qalb-i salim' (sound heart). This is a stage where the pure qalb is fully filled with the Light of the Holy Imam. This is the true meaning of the dua which Mowla gave to his Jamat in 2005 in which he said "I hope you will have sunshine in your hearts".

The best gift we can present to our Holy Imam at the level of NOOR (Light) is that we carry his LIGHT in our hearts. Only then, we can call ourselves as his true, real, spiritual, noorani (luminous) children. This is the fundamental principle of striving for a Golden Noorani Didar in our foreheads.

In order to do this, let us learn and apply the teachings of Imam Mustansir bi'l-laah II (a.s.) that are presented as the [Norms for Enlightenment](#) on the index page of SalmanSpiritual.com.

Linkages between the Lights of Allah, the Holy Prophet (s.a.s.), Hazrat Ali (a.s.) and the Holy Imam of the time (a.s.):

"The fundamental pure sunnat of the Holy Prophet was that he used to invite people to his luminosity, knowledge and wisdom and to that end he used to designate Mawla 'Ali as his door. The purpose of this was the door of God was the Prophet and that of the Prophet, the Imam of the time, as everything has a door. This means that all the treasures of God and the Prophet, including the treasures of the realities of azal (pre-eternity), become available to the one who enters through the door of the Imam of the time. So obedience to the exalted Imam is the supreme bliss for the people." [Source: Subtle Realities, pages 43-44]

Here is my understanding on the subject of light (Noor). The Light of Allah, the Light of the Holy Prophet, the Light of Hazrat Ali, the Light of the Imams, the Light of Noor Mowlana Shah Karim Al-Hussaini Hazer Imam and the Light of mu'mins is ONE light. From this perspective, since the Imam of the time is the door to all the treasures of Allah and His Prophet, we are entering through this door to seek enlightenment with the intention of spreading the barakat to all Ismaili Muslims, the Muslim Ummah and humanity at large. Since the manifest and revealed light is front of us, we are seeking it and want to actualize it in our personal worlds.

May our beloved NOOR Mowlana Hazir Imam enable us to present three types of nazrana to him:

1. **Material Nazrana** of time, knowledge and financial resources;
2. **Spiritual Nazrana** in the form of **a pure golden heart** which is in a state of constant dhikr; and
3. **Luminous Nazrana** in the form of **a sound golden heart** (qalb-i salim) which is in a state of constant dhikr and enlightenment.

Ameen

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 3 ::
36 Advices on Awakening the Inner Eye and Recognizing the Self**

Ya Ali Madad! Let us reflect on the following 36 advices on awakening the inner eye and recognizing of the self [Source: Coolness of the Eye, Pages 123-131):

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

1. The first and foremost requirement for spiritual progress is ethic, then belief, bandagi and the knowledge of certainty.
2. The virtue of taqwa (piety, righteousness) is the essence of the results and fruits of ethic, bandagi and the knowledge of certainty. Therefore, taqwa grants a sublime place to a mu'min.
3. A dominating element of taqwa is the fear of God. But it is important to know how one can fear God. For, without knowledge, the correct concept of the fear of God is inconceivable.
4. If someone in this world, has the companionship of the beloved servants of Mowla, it is a blessing, for it is practical guidance to goodness.
5. Whatever your level of knowledge, you should teach others. For, by this, knowledge increases naturally, in the sense that whatever amount of knowledge you give from your heart, it is replaced by Divine knowledge, provided it is done with taqwa.
6. Knowledge should be given in two ways: in a general assembly or gathering, or in a special circle of friends, so that you have an opportunity to teach everyone according to his or her understanding, and at the same time, your own general and special knowledge may increase.
7. The best place for ibadat is Jamat Khana, because as the Qur'an says it is the place of reward and peace ("Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer; and We covenanted with Abraham and Isma'il, that they should sanctify My House for those who compass it round, or use it as a retreat, or bow, or prostrate themselves (therein in prayer)." Holy Qur'an 2: 125)
8. Jamati service helps in spiritual progress and the more far-reaching the service, the greater the reward. In this respect, the service of knowledge can be the most rewarding, for it can benefit the entire Ismaili world in the present as well as in the future.
9. There are three things: intention (niyyat), speech (qawl) and action (amal) through which a mu'min can make spiritual progress, therefore they should be kept pure to the utmost extent.
10. If the actions of a person are not pure, he should know that his tongue is not pure and if the tongue is not pure, his heart (intention) is not pure. As the Holy Prophet has said: "Indeed actions depend on intentions."
11. There can be revolutionary or gradual progress or a combination of both in dhikr-u ibadat.

12. Spiritual progress is not possible without humility, tolerance and modesty. Man falls by pride and arrogance.
13. Dhikr-i ilahi (remembrance of God) can be by a single ism (name), or by a tasbi (which may consist of more than one name) or through different names. If you feel pleasure in remembering one particular name, then continue to recite it. Or, if you feel happy reciting different names, then benefit from doing so. This concerns ibadat other than the special (luminous) dhikr.
14. There are various ways of doing dhikr-u ibadat: one is an expression of gratitude for the bounties of the Nourisher of the world, another is repentance for sins, another is to weep and shed tears for didar-i ilahi (Divine vision); still another is based on prayers, in which well-being and betterment of oneself and all other mu'mins is sought.
15. When someone prostrates in private and free ibadat, he should prostrate with utmost respect and humility and should not lift the forehead off the ground for some time. For has said: "Wa'sjud wa'qtarib (prostrate yourselves and draw near!) (96:19). And blessings should be invoked in this state.
16. A mu'min should cultivate the habit of raising hands in His presence and invoking blessings so that the state of his heart may always remain in need (of His mercy) in God's presence, and His mercy may embrace him.
17. Satan cannot come without the vehicle of the desires of the nafs-i amara (carnal soul). It is the nafs-i amara which is the donkey of Satan, which he rides to achieve his goal. If man opposes his nafs-i amara, Satan cannot approach him.
18. A true mu'min should know the wisdom that he must keep away from those who are far away from the Imam of the time and draw near those who are close to him.
19. There are two kinds of pleasures: spiritual and physical. Thus, as long as unlawful physical pleasures are not abandoned and lawful pleasures are not minimized, spiritual pleasures cannot be attained.
20. When spiritual progress stops, it is because of sins, whether they are mortal ones or the sum of many venial (forgivable) sins.
21. A mu'min once said that he did not progress spiritually, although he was regular in 'ibadat, he submitted dasond (tithe) properly and he thought that he did not commit any sins. He was told: "How is it possible not to progress spiritually in spite of not having committed a sin?"
22. A sin is committed in many ways: knowingly or unknowingly, or due to ignorance, externally or internally. In short, whatever may be the nature of the sin, it shows its effect and prevents spiritual progress. Nay, in most cases, it imprisons the sinner in eternal punishment.
23. In order to know whether there is taqwa (piety) or sin in his heart, a mu'min has to examine whether he is performing all kinds of religious duties or not, whether his dhikr-u ibadat progresses or he does not feel any happiness, whether his yearning for spiritual knowledge increases or he feels bored with it, and whether the love for Mawla has entered his heart or not. If such signs of goodness are not there, or are weak, he should know that there is sin in his heart.

24. Sin is the accursed tree. It continues to grow through its branches of evil. Its roots should be cut off, so it dries up and ceases to exist. Verbal repentance is of no avail, until it is done practically. Any practical repentance is difficult, unless its meaning is understood. Therefore, it is necessary to know the meaning of abandoning sin and of repentance.
25. Ibadat is the name of the slavery of God, the most High. And slavery demands all kind of services for the master. And the supreme service is that which is according to His will and required most by Him.
26. (True) knowledge is tahaarat (purity), (true) knowledge is salaah ('ibadat), (true) knowledge is zakat (tithe), (true) knowledge is sawm (fasting), (true) knowledge is hajj (pilgrimage), (true) knowledge is jihad (internal battle against the lower instinct) and (true) knowledge is wilayat (love for the Holy Imam), for (true) knowledge is everything.
27. If you give knowledge or help to give knowledge to someone, you are giving eyes to the blind, ears to the deaf, tongue to the dumb, hands to someone who has no hands, feet to the lame. You breathe soul into the dead, provide clothes for the naked and food for the hungry, give treasure to the poor and make a beggar a king and an ignorant person wise.
28. A true mu'min should have the intention that, by fighting in the path of Mawla, he will suppress his anger forty times; forty times he will spurn the desires of the nafs-i amara and pray for forty mu'mins who he thinks are not good, adopt forty good habits and remember God abundantly for forty days.
29. A true mu'min should struggle to do good every day, spend time in good deeds. Daily, he should acquire some knowledge; he should continue his study of religious books, he should meet good people and obtain happiness from ibadat.
30. These are signs of the beginning of spiritual progress: creation of ardent love for dhikr-u ibadat, to get up for bandagi on time, or in fact before time, softness of heart and readiness for giryah-u zari, continuation of dhikr and creation of seriousness and internal peace.
31. Some time after these signs, the inner light of heart is created. There is abundant happiness in this light. Although it is the initial kind of light and resembles material light, it is more colorful and pleasant and gradually increases in intensity.
32. At this stage, although this light is not spiritual and intellectual, but only natural, yet from this light, tremendous happiness is created in the heart of the mu'min. This is perhaps because of the fact that at this stage, his inner eye opens and he begins to recognize himself.
33. Just as there is material light in the external world, such as the light of the sun, the light of art, the light of science, similarly, in the inner world, there is light of nature, the light of spirit and the light of intellect. Nature should be called the subtle body.
34. We believe in subtle body, for it is a reality. It has many names, such as heavenly body, juththah-i ibdaaiyyah (ibdaai body) or the luminous body.
35. Subtle body is the body of ether and therefore, it can also be called the ethereal body.

36. Who can deny the inner world? It contains everything but in a subtle form. Every subtle thing is deposited in this compendium, i.e., the human body.

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 4 ::
Silence of the Heart**

Ya Ali Madad! I would like to draw upon three great spiritual and luminous experiences of our Holy Prophet Muhammad (s.a.s.):

1. The silence in his heart;
2. The expansion of his heart; and
3. His experience of monoreality.

The great experiences of Holy Prophet (s.a.s.) are an inspiration for humanity. Let us reflect on the following:

"Silence of the Heart: It is related from Hazrat Imam Ja'far-as-Sadiq that the Holy Prophet said: The first stage of knowledge is silence, the second is to listen attentively, the third is to act upon it and the fourth is to spread it. The exoteric aspect of this Hadith needs no explanation because it is perfectly clear. What can be learnt about the ta'wil (esoteric aspect) of this Hadith from the way of life of the Holy Prophet? The answer is that by silence is meant the result of worship and remembrance, which is in the form of self-effacement and annihilation, an excellent example of which is found in the early life of the Prophet. In the first stage of knowledge, the Prophet performed abundant 'ibadat (bandagi) which created a state of silence in his heart that apart from the sound of the Supreme Names of God, all other sounds were silenced. The purpose of this example is to explain that if there are insinuations, imagination or other thoughts during remembrance, then even though one may be silent externally, in reality this is not so. Thus, to obtain the silence of the heart one should follow the example of the Prophet and seek help of Divine remembrance." [Source: Fruit of Paradise, pages 34-35]

When we sit silently for Dua, dhikr or bandagi, we have to remember that our heart (consciousness, mind) has to become silent. Essentially, the insinuations of the satan have to be replaced with Divine remembrance. Therefore, Mowla has taught us to make a chain of dhikr so that the disturbing thoughts do not get a chance of disrupting the dhikr. If this practice is conducted consistently, then, with Mowla's grace, the heart (consciousness, mind) becomes silent and expands spiritually. Such is the power of Divine remembrance.

Let us practise our faith with conviction and start attending Jamat Khana regularly, submitting dasond, saying three Duas on time, practising bandagi because it is a luminous prayer, reciting angelic salwats, performing abundant dhikr, performing volunteer service, balancing din and duniya, and accumulating material, spiritual and luminous nazranas in our personal worlds. Educational resources for these activities are listed as [quick links](#) on the index page of SalmanSpiritual.com.

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 5 ::
Expansion of the Heart**

Ya Ali Madad! Let us reflect on the concept of expansion of the heart and relate it to spiritual and luminous stature of our Holy Prophet Muhammad (s.a.s.):

"Expansion of the Heart (Sharh-i Sadr): Sharh-i Sadr literally means to open the chest, that is, the expansion of the heart, which in turn means the expansion of the human soul, because the centre of the soul is the heart and mind. Although expansion and contraction are the characteristics of the body and not of the soul, yet the world of similitude (mithal), which is subtle and spiritual, is like this world in expansion and breadth, as God says: "And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who are righteous." (Holy Qur'an 3:133)

This verse reveals the wisdom that the above-mentioned Paradise is the spiritual form of this Universe, or it is in the form of soul of this huge universe, namely the Universal Soul. It should be understood that, just as everything has a subtle spiritual form, this huge universe also has a subtle, spiritual form, which is the world of similitude, the Paradise mentioned above, as well as the extremely great expansion of the spiritual kind.

As the concept of spiritual expansion is established, the expansion of the heart can also be explained. God says: "Is he whose heart Allah has expanded for Islam and follows (the guidance of) a Light from His Lord (equal to the one who has gone astray)? Then woe unto those whose hearts are hardened against the remembrance of Allah. Such are in plain error." (Holy Qur'an 39:22).

This verse shows that when a mu'min, melting in fire of true love, is engrossed in the remembrance of God in such a way that he forgets everything, save the remembrance of God, to the extent that he does not know whether he is awake or in the world of dream, his soul expands and then the Light starts to appear.

Regarding the Holy Prophet, the Holy Qur'an says, "Did not We open your heart?" (94:1). This means that the blessed heart of the Prophet, i.e., his pure soul was expanded to the ultimate and as a result he could see the spiritual form of the entire universe in his own pure soul." [Source: Pir Nasir-i Khusraw and Spirituality, pages 33-34]

The fully expanded hearts of the Holy Prophets and the Holy Imams are full of spirituality and luminosity because the whole universe in a subtle form is present in their personal worlds. If a mu'min follows in the footsteps of the Holy Prophets and Holy Imams, then the treasuries of spiritual and luminous worlds also open up. Therefore, a person with an expanded heart has numerous opportunities to present spiritual and luminous nazranas (gifts) to his beloved NOOR Mowlana Hazir Imam.

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 6 ::
The Holy Prophet's Experience of Monoreality**

Ya Ali Madad! Let us reflect his experience of monoreality by studying the five tawils of the word 'Sidrah':

Tawils of the word Sidrah (Lote-Tree):

1. "The lote-tree of the utmost boundary is one of the examples of the Universal Soul, who is beyond time and space, as mentioned in verses (53:13-14) "And he (the Prophet) saw Him yet another time near the lote-tree of the utmost boundary." Here there is a special question for the seekers of truth: Whom did the Prophet see? Who had invited him? Obviously he was the seeking the vision of God and this he attained." [Source: A thousand Wisdoms, Tawil number 426, page 232]
2. "It is said in verses (53: 15-16): "Close to which is the paradise of abode, while the lote-tree was hiding (a precious thing) and showing." The sacred Sanctuary is the treasure of secrets of both the worlds, where there is everything and no real bounty is outside of it." [Source: A thousand Wisdoms, Tawil number 427, page 232]
3. "The lote-tree of the utmost boundary namely, the Universal Soul, who is beyond time and space, is at the end of the spiritual journey and resurrection, and therefore many things come to an end there, such as humanity, multiplicity, duality, doubt, ignorance, separation, death, indigence, humility, fear, etc. Thus the name sidratu'l-muntahaa, or the lote-tree of utmost boundary is in the sense that by reaching it, the above mentioned things come to an end. In this state, space and time are transformed into a non-spatial and non-temporal state (dahr). Also resurrection, man, multiplicity and duality, doubt, ignorance, separation, death, indigence, humility, fear and grief are transformed into the hereafter, angel, unity (monoreality), the truth of certainty, knowledge, union, eternal life, treasure, everlasting honour, peace and permanent happiness, respectively." [Source: A thousand Wisdoms, Tawil number 428, page 233]
4. "In connection with mi'raj, it is mentioned in this way: "And he saw that manifestation twice at the lote-tree of the utmost boundary, near which is the garden of abode, when the lote-tree was concealing what it was concealing." (53:13-16)

The great scholars of the people of zaahir (exotericists/literalists) have confessed that they do not know the reality of the lote-tree of the utmost boundary, because to discover such secrets is extremely difficult. However, such secrets of the Qu'ran are certainly in the treasure of the Imam of the time." [Source: A thousand Wisdoms, Tawil number 429, page 233-234]

5. "By sidratu'l-muntahaa or the lote-tree of the utmost boundary is meant the Universal Soul at which the spiritual journey of the personal world comes to an end. The word "muntahaa (utmost boundary)" alludes to this meaning. It is a lote-tree in the sense that it has the precious pearls of Divine treasure which are compared to lotes, and these were the extremely precious pearls which are shown and concealed repeatedly. [Source: A thousand Wisdoms, Tawil number 430, page 234]

Imam Sultan Muhammad Shah (a.s.), also known as Aga Khan III, has linked the value of soul to the concept of monoreality as follows:

"Once man has thus comprehended the essence of existence there remains for him the duty, since he knows the value of his own soul, of making for himself a direct path which will constantly lead his individual soul to and bind it with the universal Soul of which the Universe, as much of it we perceive with our limited vision, is one of the infinite manifestations. Thus Islam's basic principle can only be defined as **monorealism** and not as **monotheism**." [Source: The Memoirs of Aga Khan, Page 175]

Monoreality is the gnosis or recognition of God in one's own soul and is the final step in understanding the reality of the statement "Lo! we are Allah's and lo! unto Him we are returning". Monoreality was achieved by our Holy Prophet because he strived to excel in the physical, spiritual and luminous dimensions of his existence. Spirituality is concerned with the development of soul. Luminosity is concerned with enriching the soul with Light, the highest form of intellect. Our Holy Prophet (s.a.s.) was able to see the precious pearls of Divine treasure which were compared to lotes because these were the extremely precious pearls which were shown and concealed repeatedly when he went on mi-raj. These experiences were a validation of the following verse of the Holy Qur'an:

"We shall show them Our portents on the horizons and within themselves (in their souls) until it will be manifest unto them that it is the Truth. Doth not thy Lord suffice, since He is Witness over all things?" (41:53).

Islam is a natural religion and emphasizes the simultaneous development of material, spiritual and luminous dimensions of one's existence which lead to recognition of soul and oneness. The mechanism for developing the soul (*Ruh*) and enriching it with Light (*Noor*) is a challenge facing human beings, however, our Holy Prophet (s.a.s.) was able to do this in his lifetime. Therefore, on this happy day of Idd-e-Milad un Nabi, let us offer our thanks to He who is above all else for sending us the greatest role model who brought the Holy Qur'an and Imamah to humanity. Al-Hamdullilah!

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 7 ::
The Power of Ism-i Azam (Supreme Name)**

Ya Ali Madad! We have already learned about the silence of the heart of our Holy Prophet Muhammad (s.a.s), the expansion of his heart, and his experience of monoreality. How was our Holy Prophet able to do all this? The answer is through the practice of Ism-i Azam (BoI). Let us study this topic in more detail:

1. The First Miracle of Hazrat Musa (a.s.)

"A miracle of a Prophet of God happens in the sense that he may vanquish his adversaries. Thus, the first miracle of Hazrat Musa (a.s.) was the staff (2:60; 7:107, 117, 160; 20:18; 26:32, 45, 63; 27:10; 28:31). The tawil (wisdom) of the staff is the ism-i azam, the Supreme Name, and its living miracle, namely the luminous Divine remembrance, which due to its being the most sublime and supreme, is the fountainhead of cosmic power. Indeed, it is the ism-i azam, in whose position the light of Prophethood and the light of Imamatus does everything. Another ta'wil of it is the demonstration of Intellect. Thus, at the place of the Soul, the ism-i azam, and at the place of the Intellect, the light of knowledge, work as the staff of Hazrat Musa and a dragon, by which all the powers of evil and opposition are destroyed."
[Source: Coolness of the Eye, pages 81-82]

2. Dhikr of the Holy Prophet Muhammad (s.a.s.)

"From the numerous Qur'anic verses it is an established fact that the Prophet had spiritual relation and the luminous connection with the blessed ism-i azam (Supreme Name) of his Lord. The Prophet used to remember the ism-i azam and its accompanying great names (asma 'uzzama) of God before and after attaining the status of prophethood, and God had made him the treasurer of the spiritualism, luminousness, knowledge and wisdom of all His great names." [Source: Divine Remembrance, page 17]

3. The achievement of Salman-i Farsi

"According to a Prophetic Tradition Salman-i Farsi had the honour of being included among the pure Ahl-i bayt. This is such a practical reality that in it there cannot be any doubt. Thus the sun of light also rose in the pure personality of Salman-i Farsi and in this shining example, there is good news for mu'mins with high ambition. For this spiritual ascension and elevation is not limited only to Salman-i Farsi, but it is that all embracing favour which every mu'min can attain after effacing and annihilating himself in the light of guidance. The verse (15:21) of the Holy Qur'an describes the treasury of God as follows: "And there is not a thing but its (sources and) treasures (inexhaustible) are with Us; but We only send down thereof in due and ascertainable measures." Therefore, if one makes an effort, then can there be any bounty in the Divine treasures from which one remains deprived?"
[Source: Coolness of the Eye, page 43]

4. Ism-i Azam as a Person and Ism-i Azam as a Word

"The supreme name of God is called ism-i azam, which is in a human form, not in a verbal form. However, it can also become verbal only if the living name of God (the Imam of the time) makes it his representative. That is, when the true Imam, who is the ism-i azam of God in the form of a person, grants a verbal name of God to a

fortunate mu'min, by permission of God which lies in the ulu'l-amr (i.e., the Imam of the time), it also becomes a verbal ism-i azam and begins to do its miraculous work. Thus when the mu'min-i salik in his spiritual journey reaches the confluence of the two oceans, there the fish of dhikr revives and enters the ocean of spirituality and at this place there is Hazrat Khidr also. The word khidr stems from khadira (to be green) by which is meant ruhu'l-hayat (the spirit with true life), namely, the Imam of the time, who is the spiritual teacher." [Source: Rubies and Pearls, pages 105-106]

5. **Tawil of the word 'Zaraba' (he struck (an example))**

"It is said in verse (14:24): "Have you not seen how Allah has set forth a parable? A pure word is like a pure tree, whose root is firmly fixed and whose branch is in heaven." The pure word is the ism-i a'zam, which a pious murid receives from the Imam of the time, and the pure tree is the blessed personality of the Imam of the time himself. Among these, one ism-i a'zam is in the form of a personality and the other is in the form of a word. But the very great miracle of God is that in the personal world both become one. That is, the word becomes the blessed light of the Imam." [Source: Tawil 527: A Thousand Wisdoms] (Pages 280-281)

In his message to students in Bombay, NOOR Mowlana Shah Sultan Muhammad Shah Al-Husayni (a.s.) explained about the fundamental principle of our Holy faith:

" ... While the material conditions of life change, the spiritual conditions which are not only limited to this life but go beyond, are based on one fundamental principle, namely search for enlightenment by the right spiritual contact with the light of your holy faith." [Source: Precious Pearls. No. 43]

The ism-i azam (bol) is in its potential form when it is bestowed to a murid by the Holy Imam. When the murid follows all the practices of the faith and practices bandagi, i.e., the luminous prayer with a luminous word at a luminous time in the small watches of the night, the ism-i azam becomes actualized. The enlightened murid witnesses that the ism-i azam (bol) has become the light of Holy Imam in his/her forehead. A murid who achieves this loft status becomes a real **spiritual** and **luminous** child of the Holy Imam! Al-Hamdulillah, all this is possible because it is in the treasury of our Holy Imam, Noor Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.)!

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 8 ::
The Throne of God in the Personal World**

Ya Ali Madad! Let us study about the concept of the Throne of God in the personal world of a mu'min by reflecting on the following:

1. Meaning of Arsh

"Arsh means an elevated place and in this sense, it is used for a throne, which implies the concept of a king and kingdom. Thus, in religious terms, arsh means the kingly throne of God, the Blessed, the Exalted. According to the teachings of the Qu'ran, arsh has prime importance not only externally, but it is also the greatest ta'wili secret. Therefore, it is necessary to explain some of its wisdoms with the help and support of the true Imam, salawatu'llahi alayhi." [Source: Coolness of the Eye, pages 132]

2. Heart of the True Mu'min

"What is said in the noble hadith that the heart of a believing servant is the Throne of God, is also a concept of marifat which shines and abides only in the heart of a true mu'min as a result of faith and certitude." [Source: Coolness of the Eye, pages 134]

3. The Locus of Manifestation of the Divine Throne

"The Divine Throne is in the soul and not in the body, but as there is a link between the soul and the body, accordingly, there should be a place in the body, which may be called its example, counterpart or mazhar (locus of manifestation). And there is definitely such a place and that is the **forehead**." [Source: Coolness of the Eye, page 134]

4. The Inner Eye

"In the individual or personal spiritual world, the **forehead** is the place where for the people of the inner eye, all those events which are related to the Supreme Throne in the Qur'anic story, take place." [Source: Coolness of the Eye, page 134]

5. The Ascent (Miraj) of the Holy Prophet (s.a.s.)

"The ascent (miraj) of the Holy prophet had taken place in his blessed **forehead**, for, in the personal spirituality, the **forehead** is the **mazhar of the Throne**. The Holy Prophet had many ascents, but the one which happened for the first time is mentioned prominently. Thus, it should be remembered that the spiritual wonders and marvels which take place in the forehead, contain the great secrets of the Divine Throne." [Source: Coolness of the Eye, page 139-140]

6. Pir Imam'din's Teaching

Eji Pir kahet Imam'din vachan suño munivar
 Bhamar gufa upar nur
O Brother Pir Imam'din says, "O believers! listen to my command that the light
 resides in the region between the two eye brows" 14

This may be a good time to review the 36 advices on awakening the inner eye and recognizing the self. Our faith is very clear about the path that we should take to see the throne of God in our personal worlds.

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 9 ::
The Spirituality of the Holy Qur'an and the Holy Prophet (s.a.s.)**

Ya Ali Madad! Let us study about the spirituality of the Holy Qur'an and the Holy Prophet (s.a.s.) by reflecting on the following:

1. Opening of the Door of Spirituality

"According to the will of God, as a result of the remembrance of Ism-i azam in the heart, the door of spirituality opened to the Holy Prophet and revelation began to come down to his heart. The spirituality of the Prophet had numerous forms and many stages." [Source: The Qur'an and Spirituality, page 21]

2. The First Stage of Spirituality

"In the beginning of the spirituality of the Prophet, in the sense of the spirituality of the Qur'an, used to appear an extremely luminous and bright world, the waves of whose light sometimes used to be unbearable. In the beautiful and attractive but silent pictures and scenes of this world of spiritual epiphanies, there used to always appear an ever-new beautiful change. In short, the wondrous and marvellous things of this luminous world were beyond the scope of description. But you may wonder that all this, in reality, was nothing but a colorful and beautiful reflection of this material world, which used to appear so bright and attractive in the luminous mirror of the Prophet. In other words, this is an example of this external and material world in his spirituality." [Source: The Qur'an and Spirituality, page 22]

3. The Second Stage of Spirituality

"(In the second stage) when the time came, Jibril, Mikail, Israfil and Izrail, the four Archangels, came and they practically demonstrated their respective work and as a result, came all other angels and souls, and the personal world of Prophet was changed entirely. That is to say that, the spirituality of the Prophet before this was this world (duniya), and now it became the next (akhirat), for it (spirituality) contains both this world and the next." [Source: The Qur'an and Spirituality, pages 22-23]

4. The Forms of the Second Stage of Spirituality

"(In the second stage of spirituality) in the blessed personality of the Holy Prophet, the spirit and the spirituality of the Wise Qur'an was in the form of allusions, similitudes, spiritual and luminous writings and the perfect words, in addition to the angelic and sacred voices. In other words, at this stage the Holy Qur'an was such a spiritual universe where everything was enriched with the wealth of the intellect and soul and illumined with the light of knowledge and wisdom. That is to say that, all realities of the universe and existents were automatically speaking and the signs of the external world (afaq) and the internal world (anfus) were revealing themselves to him." [Source: The Qur'an and Spirituality, page 23]

5. The Third Stage of Spirituality

"With respect to revelation, as mentioned in the Holy Qur'an (42:51), spirituality is divided into three major parts: First, it is the general revelation (wahy-i am) which comes through Jibril and other angels; then is the speech of God, which is heard

from behind the veil; and finally there is the special allusion (wahy-i khas) which happens through the supreme vision (didar) of God." [Source: The Qur'an and Spirituality, page 22]

6. Results of the Three Stages of Spirituality

"In the first of three stages of the spirituality of the Qur'an, i.e., the spirituality of the Prophet, revelation used to come to the Prophet through the Holy Spirit; in the second, which was related to the Prophet's ascent (miraj) of spirituality, God was speaking to the Prophet from behind a veil, and in the third, which was the final stage of spirituality, the special allusion with any veil was made to him. Thus the Wise Qur'an is an outcome and collection of the teachings of these three stages of revelation. That is, the Qur'an contains verses revealed through Jibril, the commandments given to him from behind a veil and the wisdoms given to him through a special allusion without any veil." [Source: The Qur'an and Spirituality, pages 24-25]

7. The Qur'an is a Spirit and a Light & an Everlasting Miracle

"...The Qur'an, in reality, was revealed to the Prophet in the form of a living spirituality. This spirituality is still preserved intact in its own position, for the spirit and spirituality of the Qur'an are an everlasting miracle. According the verse (42:52) when it is true that the Qur'an is a spirit and a light, then this means that each Qur'anic verse is full of the meanings and purports of the spirit and spirituality." [Source: The Qur'an and Spirituality, page 18]

8. The Qur'an is a Spirit and a Light in the True Manifest Imam

"God says that the Qur'an was revealed to the Prophet's heart from the world of command, in the form of a living spirit and a perfect light, and also says that the Prophet guides on the straight path (42:52). Now it is not correct to believe that God has taken the spirit and light of the Qur'an back to Himself. This it is true to say that, after the Prophet, that Qur'anic spirit and light exist and continue in the chain of the true holy Imams, so that there may not be any defect in the system of Divine Guidance." [Source: The Qur'an and Spirituality, page 29]

9. The Recognition of the Qur'an in the Personal World

"The observation of the cosmic and individual secrets, in the illumination of the Divine light, is possible only when a mu'min's spiritual eye opens as a result of his obedience to God, the Prophet, and Sahib-i amr (the one who holds the Divine command). On this occasion, he observes all possible things in the non-spatial state, not far away, but in the very spirituality of his own spirit. It should be remembered that this very wondrous event itself is the spirituality of Qur'an also, as well as the recognition of the spirit and light." [Source: The Qur'an and Spirituality, page 17]

This may be a good time to think about the two trusts which the Holy Prophet (s.a.s.) left after himself: The Holy Qur'an and Ahl-i Bait. These two will never get separated till the Day of Judgement. Bandagi (meditation) is the key to open the inner eye and is the basis of understanding the spirituality of the Holy Qur'an, the Holy Prophet and the Holy Noor Mowlana Hazir Imam (a.s.).

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 10 ::
Following the Prophets and True Imams
& Sabiqun (Those who excel)**

Ya Ali Madad! Let us read the following ayat from the Holy Qur'an:

"O ye that believe! Fear God, and believe in His Apostle, and He will bestow on you a double portion of His Mercy: He will provide for you a Light by which ye shall walk (straight in your path), and He will forgive you (your past): for God is Oft-Forgiving, Most Merciful." (57:28) Yusufali's translation

"Purpose of the Light of Guidance: Let us study the verse (57:28) carefully: Is it not the same light of guidance which is permanent and everlasting and the purpose of which is that both the community and individuals have to walk on the straight path and advance in its light? Indeed, Islam is that straight path in whose stages of **shariat, tariqat, haqqiqat** and **marifat**, every travelling mu'min can progress to its ultimate limit." [Source: Rubies & Pearls, page 120]

"Following the Prophets and True Imams: There is a great wisdom in this heading, because following the Prophets and True Imams is not an ordinary matter as their path (the straight path) and its stages are full of the pearls and diamonds of spirituality, luminosity, knowledge and recognition, and the duty of office of the True Guide cannot be fulfilled until he makes his followers reach the desired destination, i.e. **annihilation or merging in God (marifat; monoreality)**. However, if the followers lose courage and lag behind, then they are responsible for their own failures." [Source: Rubies & Pearls, page 121]

Sabiqun (Those who excel)

Let us read the following ayats from the Holy Qur'an:

"And those foremost (in faith) will be foremost (in the hereafter). These will be those nearest to God." (56:10-11) Yusufali's translation

"Sabiqun (Those who excel): In many Qur'anic verses, those fortunate mu'mins who excel in good deeds, i.e. they excel others on the straight path, are praised highly. Because this path is such that its stages can be traversed only by knowledge and good deeds. Thus today those who are sabiqun (foremost) on the straight path will also be sabiqun tomorrow on the Day of Resurrection and closest to God (56:10-11)." [Source: Rubies & Pearls, page 120]

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 11 ::
Shari'at and Tariqat & Way to Ma'rifat**

Ya Ali Madad! Let us relect on the following:

"Shari'at and Tariqat: The Holy Qur'an says: "To each one of you We appointed a shari'at (Shir'ah) and a tariqat (minhaj)." Among the religions of the world every revealed religion has a shari'at and a tariqat so that in addition to its exoteric aspect, people may also practise its esoteric aspect or tariqat. Shir'ah or shari'at means beginning, for it has been said: shar'a 'l-amra (He started the work). Tariqat is the path, haqiqat is the light of guidance and ma'rifat is the desired destination of the 'arif (a person who can see the higher realities)." [Source: Rubies & Pearls, page 126]

Way to Ma'rifat

Let us reflect on the following:

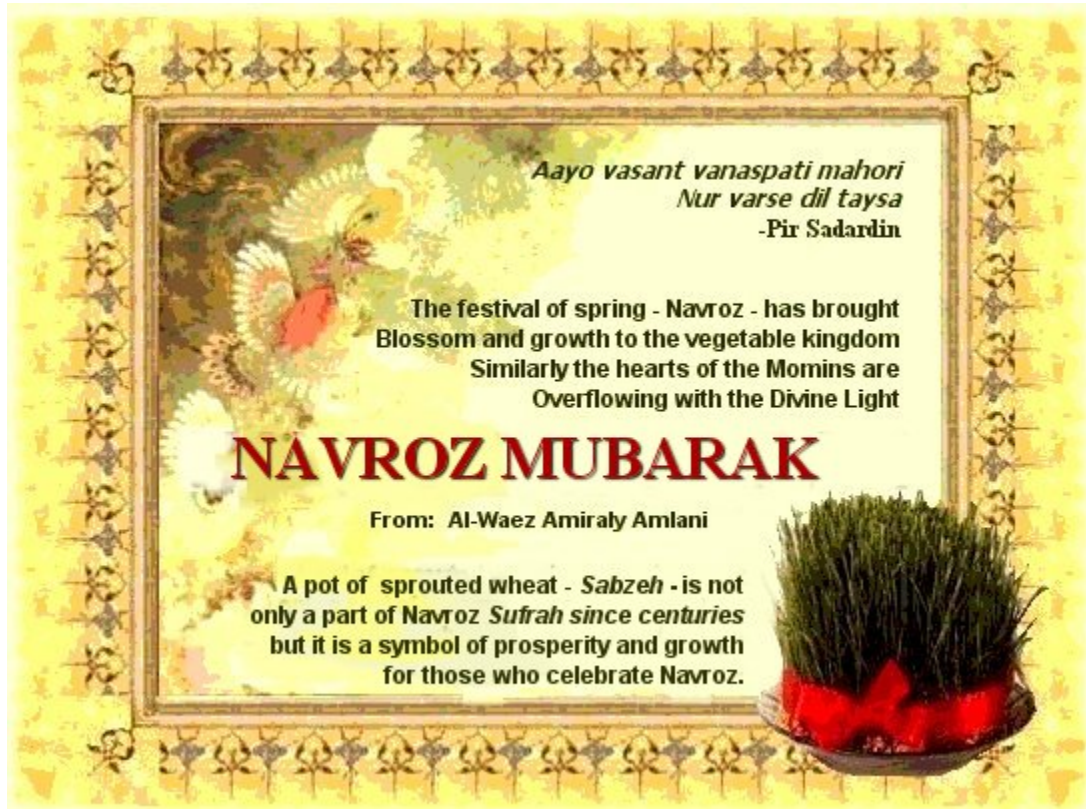
"Way to Ma'rifat: Hazrat Imam Ja'far-as-Sadiq says about it: "It is the path towards the recognition of God. And there are two ways: one in this world and one in the next world. The way on this world is the Imam whose obedience is obligatory. He who recognizes him and follows his guidance, crosses the path which is the bridge over Hell in the Hereafter." [Source: Rubies & Pearls, page 127-128]

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

**Preparation for Golden Noorani and Golden Jubilee Didars
:: Spiritual and Luminous Nazrana Spark No. 12 ::
The Spirituality and Luminosity of Idd-e-Naw-ruz**

Ya Ali Madad! Let us reflect on the following:

"The Spirituality and Luminosity of Idd-e-Naw-ruz: The description of the religious spring and the real Naw-ruz festival is that, just as the sun is the centre of the universe (solar system) and does not move from its place, the eternal light of the Imam of the time is always in the same state and does not change at all. Further, just as the different parts of the planet earth due to its daily and annual movement pass through light and darkness and become close to or far from the sun and due to which the changes in day and night, and seasons of spring, summer, autumn and winter continue, and as in the Arctic, the Antarctic and in many other deserts of the planet earth the question of habitation, season of spring and Naw-ruz festival does not arise at present, in the same way there is still time for the light of Imamatus to shine on some human souls. Further, just as in certain regions of the planet earth, due to their being on the equator or close to it, plants do not become dormant, in the same way there are certain mu'mins in whose heart the heat of devotion and love for the Imam of the time always remain and the flowers of spiritual happiness always bloom. This example of the beneficence of the light of Imamatus is according to the physical and spiritual position of the select and the common.



The Imam of the time with respect to his corporeality is the mazhar of the Divine favours and blessings, and the mirror of the eternal light. It is because of this that the spiritual season of the Ismaili worlds always remain temperate and extremely pleasant and there is always spring in them. Thus the real Naw-ruz festival is found in the individual spirituality of mu'mins. That is, every sincere mu'min's initial progress is his Naw-ruz festival, in the sense that when the mu'min truly obeys the light of Imam, the personal world of his heart, due to spiritual vegetation and prosperity, becomes like the garden of paradise." [Source: A Key to Wisdom, pages 65-67]

Please take a moment to reflect upon the following Idd-e-Navroz cards produced by Alwaez Amiraly Amalani:

Idd-e-Navroz [2001](#) [2002](#) [2003](#) [2004](#) [2005](#)

Let us practise our faith with conviction and start attending Jamat Khana regularly, submitting dasond, saying three Duas on time, practising bandagi because it is a luminous prayer, reciting angelic salwats, performing abundant dhikr, performing volunteer service, balancing din and duniya, and accumulating material, spiritual and luminous nazranas in our personal worlds. Educational resources for these activities are listed as [quick links](#) on the index page of SalmanSpiritual.com.

Dhikr Tasbis for Each Day of the Week:

Please follow these links for dhikr tasbis for each day. These pages contain the text, meaning and mp3 sound tracks. Dhikr tasbis are a magnificent way to reach the stage of constant remembrance and prepare for a spiritual and luminous nazrana in our personal worlds.

| | |
|------------------|--|
| Monday | Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh and Angelic Salwat |
| Tuesday | Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali and Angelic Salwat |
| Wednesday | Yâ Wali, Yâ Karim and Angelic Salwat |
| Thursday | Yâ Rahmân, Yâ Rahim and Angelic Salwat |
| Friday | Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh and Angelic Salwat |
| Saturday | Yâ Ali, Yâ Muhammad, Yâ Muhammad, Yâ Ali and Angelic Salwat |
| Sunday | Yâ Hayyul-Qayyum, Yâ Aliyul Azim, Yâ Sahebuz-Zaman, Yâ Hazar Imam and Angelic Salwat |
| Extra | 12 Dhikr tasbis |

Bismillahir Rahmanir Rahim

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

(This mp3 dhikr track can be downloaded from the SalmanSpiritual.com website)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (4)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (8)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (12)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (16)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (20)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (24)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (28)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (32)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (36)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali; Ya Ali, Mowla Ali (40)
(O Light of Eternal Ali, O Noor Mowlana Shah Karim Al-Hussaini Hazir Imam)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Global Prayer:

Ya Ali, Ya NOOR Mowlana Shah Karim Al-Hussaini Hazir Imam, make us **One global Jamat** with **One Sound Heart** (Qalb-i Salim), bless us with the **Golden Noorani** and the **Golden Jubilee Didars**, and empower us to present **Material, Spiritual** and **Luminous Nazranas**. Ameen.

May our beloved NOOR Mowlana Hazir Imam fulfill all our noble wishes! Ameen.

Peace, light, barakat, tayid, a Golden Jubilee Didar and a 'Golden Noorani Didar',
Noorallah Juma
June 28, 2007