

**Thirty Gems for Higher Spiritual Enlightenment from  
Pir Pandiyat-i Jawanmardi, or "Advices of Manliness"  
of Imam NOOR Mowlana Shah Mustansir bi'I-laah II**

**(Extracted from 2005 Holy Ramadan Postings)**

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**SalmanSpiritual.com  
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## Researcher's Note

Ya Ali Madad! Holy Ramadan is a month for purification and enlightenment through knowledge and action. Therefore, it is necessary for all of us to ensure that we build our spiritual capacity in this blessed month and gain maximum benefit, especially during the Night of Power (Lailtul Qadr). Let us first reflect deeply on the following list of noble wishes:

Ya Mowla, Ya Wali, Ya Karim, Ya Ali, Ya NOOR Mowlana Hazir Imam:

1. bless us with faith by sending the bounty of Ruhul-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 a 'golden noorani didar';
8. usher us in the abode of peace (Dar-as-Salaam) and grant us eternal existence. Ameen.

This booklet is titled 'Thirty Gems for Higher Spiritual Enlightenment from Pir Pandiyat-i Jawanmardi, or "Advices of Manliness" of Imam NOOR Mowlana Shah Mustansir bi'l-lah II'. These have been extracted from the the 2005 Holy Ramadan Postings and are being presented in a PDF format. I hope this booklet will bring joy and enthusiasm to all of us.

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  
Chandraat, Sept. 12, 2007  
First Night of Holy Ramadan

**Preparation for Golden Noorani and Golden Jubilee Didars  
Thirty Gems for Higher Spiritual Enlightenment from Pir Pandiyat-i Jawanmardi,  
or "Advices of Manliness" of Imam NOOR Mowlana Shah Mustansir bi'l-laah II**

**Gem # 1**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about external and internal ablutions:

"The believer must keep pure and clean both in his body and soul (zahir wa batin). He must keep clean his dress, body, and heart, in order that angels may accompany him. Because if his body and soul are defiled and if he does not keep them clean, his associate and the one who shares his bed with him will be diws and devils. They also will take their place in his heart. Therefore you must observe (ritual) purity (taharat). Just as the zahiris for their zahiri worship do their ritual ablutions (taharat) and wudu so the internal ablution is the washing in truth (wudu-i haqiqi) which is necessary for the soul,—let the followers of the truth (ahl-i haqiqat) know this and follow this rule." (page 61)

**Gem # 2**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about external and internal ablutions:

"The ablution of the head means to keep oneself obedient to the Imam. The ablution of the hand is swearing allegiance (bay'at dadan) to the Imam of the time. The ablution of the foot is to advance along Imam's way in obedience to him. The ablution of the heart is to keep steady in affection for the Imam. The ablution of the tongue is to keep on continually remembering (dhikr) the Imam. The ablution of the eye is to have the chance of the didar of the Imam of the time." (page 61)

**Gem # 3**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about external and internal ablutions:

"The one who obeys the orders and words of the Imam has all his limbs purified, and he who has found the way to the Imam, and resigned himself in the obedience of his command,—his soul becomes clean, and his spirit good. But if one knows nothing of the Imam, or denies his existence, or does not accept the Imamat of the Imam, or nourishes doubt as to his Imamat, he will become like the one who is continuously in a state of ritual uncleanliness. Therefore seek refuge with God from those who do not accept this and believe in shari'at which has reduced (cleanliness) to those outer ablutions while overlooking the inner self. For both the body and the soul must be purified." (page 61)

#### **Gem # 4**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about external and internal fasts:

"The whole year you must fast, just as ordinary Muslims fast for one month. The meaning of this fast is austerity. Control yourselves, keep yourselves away from bad qualities, evil and indecent actions and devilish acts, so that the mirror of your hearts may be gradually polished.

...—you must be patient, persevering in austerities, and keeping your inner self fasting as long as you live." (page 59-60)

#### **Gem # 5**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about external and internal fasts:

"Here we specify the parts of the fast of the inner self: the fast of the head means to treat one's own head with the same humility as the feet of other people, casting out from one's head the lust of superiority, greatness and pride, because greatness and superiority are only suitable to the all-great substance of the Truth (Haqq), who is eternal, the King of the Authority.

The fasting of the eye means that one must keep away coveting looks from the women who are not lawful to one. The fasting of the ear means that one should abstain from listening to slander. The fasting of the tongue means that one should keep one's tongue from uttering abuse or slander. The fasting of the heart means to keep the heart free from doubt. The fasting of the foot is to hold one's foot back from a wrong step. The fasting of the hand is to keep all one's limbs away from treachery so that they may not do evil. This especially applies to one's tongue which must be kept from uttering lies. And there is no greater lie than the denial of (the existence of) the Imam, saying that he has disappeared. God has cursed liars, who talk about such a disappearance (of the Imam), and make the ignorant people follow them in order to enjoy their short lived respect." (page 59-60)

#### **Gem # 6**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about how to be alive in both worlds.

"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. " (Pages 4-5)

### **Gem # 7**

In Pir 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.

"O, believers! The path of God (Haqq) is the "Straight Road" (Siratu'l-mustaqim). This means the recognition (marifat) of the Imam of the time. His leadership is the right path. So far as you can, try by every means to follow that right path in order to attain the goal of Truth (manzil-i haqiaqat), which is the recognition of the Imam of the time. Strive to perfect your devotion and faith (din wa iman) when you are still young, and arrive at the coveted "Spring of water", because towards the end of your life you may become weakened. You may then become greedy for (pleasures of) this world, neglecting (religious matters). Therefore comprehend this and fulfill it now if you can." (pages 9-10)

### **Gem # 8**

In Pir 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.

"The real man is one who is hospitable. This does not mean that he will be like a lion at another's table, or like a fox. His face is always friendly. He has a true love for and perfect faith in the Imam of his time. He tries to attain that lasting wealth, the recognition of the Imam of the time. He is benevolent and well-behaved, as one should be, being kind and friendly to the friends and devotees ('ashiqan) of that Lord (Mawla)." (pages 10-11)

### **Gem #9**

In Pir 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.

"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. Darkness causes one suffering and to stray from the path, becoming lost." (page 29)

### **Gem # 10**

In Pir 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.

"O, believers, O, sincere ones! Smile only then when you are saved from the calamities and perils, when you are out of the whirlpool and on dry land, when you are safely back from the journey. It means, then, that joy will be attained when you arrive at the recognition of the Imam of the time, becoming his faithful and obedient slaves, and not being even for a moment disobedient or forgetful of him. You will then become enlightened by his recognition,—and it is this time which will be appropriate for joy and merriment." (page 31)

### **Gem # 11**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about how to occupy a place near the throne of the Lord.

"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. " (page 36)

### **Gem # 12**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about how to occupy a place near the throne of the Lord.

"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)

### **Gem #13**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about how the soul reaches its origin.

"O, believers, learn in a critical way (ba-tahqiq) that you have come from the proximity of the Lord (Khudawand), from the supernatural (batin) world, which is the pure world of the spheres, to this transient world, the earth. You will go back to the Lord. Therefore do your best to see that at the time of the journey back to the Friend you may not go empty-handed, so that you may be proud, not ashamed. Abandon the greed for the pleasures of this world and perfect your attitude to the hereafter." (Page 52)

"He (the Lord) will ask you: "I have given you eyes, reason, mind and sound parts of the body, how did you use them? Have you opened your hand in My way, lavishing money, or used it treacherously to acquire property, women belonging to others, and to harm people? Did your ears listen to words of truth or untruth? Was your tongue busy with My mention (dhikr), or with slandering My devotees? Was your heart full of My love, or of love for worldly pleasures? Did your eyes see the truth or untruth? Have you brought upon yourself happiness or distress?" — Therefore you had better purify yours hearts of any love for worldly pleasures." (Page 53)

#### **Gem # 14**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us seek forgiveness for our sins:

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

The (real) believer is one who is afraid of the day of Resurrection when God (Haqq) will demand of him the account of his sins, and who before that day of settlement keeps an account of his sins every day himself. (Page 4)

The (real) believer is one who realizes his own position and state, who does not forget these, who does not forget about the agonies of death and the bitterness of the moment when the soul shall part with the body, who is afraid of the tortures of the future, and of the answers to be given to the questions of Munkar and Nakir. (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)

#### **Gem # 15**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us to gain safety by obeying the Imam of the time:

"O, believers, O, pious ones! Now is the time when you should strengthen religion (din), by helping each other, by trying to gain knowledge, by advancing the religious cause, and striving to make your faith complete. Gain safety by obeying the Imam of the time, and become completely obedient to his orders. Act and do everything piously, — a pious act is that which is carried out in obedience to the word of the Imam. Do unhesitatingly what you are told by the blessed word of the Imam, — then you will attain (real) salvation (rastagaari). Then follow your Pir and Prophet, (by this) following your God. Follow the Imam of your time strictly, so that he may take you under his protection, helping you, granting you victory and relief. Follow your Pir, and regard your association with him as a great boon. Listen to his words, and act according to them, because they are the words of the Imam, and if you act according to them, they will be like medicine to you. And obedience to the Imam, attention to his word, and that of the guiding pir (pir-i murshid) together with his instruction (taa'lim), followed by action in accord with these, will bring about the healing of spiritual ailments (maradhaa-i batiniyyat), and lead to soundness and clarity of the heart. And the wisdom of the teachers makes the mirror of heart clean and shining." (page 17)

### **Gem # 16**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about submission of dasond (mal-i wajibat) and about our first duty towards the Holy Imam:

"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 (submit) 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 (submit) 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." (pages 55-56)

### **Gem # 17**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about submission of dasond (mal-i wajibat):

"You should occupy yourself with matters and work with which God may be pleased, and must not act against the commandments of God. From whatever you earn, you must put aside a tithe, which is a religious duty (mal-i wajibat), and deliver it to the treasury of your Mawla who is 'Ali Murtada, the Master of this world and of the hereafter. You must do it with a feeling of perfect love, with sincere intention, smilingly and rejoicing that the tithe paid (submitted) by you has reached the luminous presence of your Mawla, and has been accepted. Then offer thanks (because this proves) that your earnings were lawful to you, as the tithe has reached the Mawla, and was accepted. Then the remaining parts are lawful to you, and you will see many benefits from this, both in this world and the hereafter." (page 54-55)

### **Gem#18**

In Pir 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:

"The true believer is one who always occupies himself with mention (dhikr) of the Lord (Khudawand), whose heart is full of love and whose tongue is busy with glorification of the Creator (Khudawandgar). He will hear the instructions given to those who tread the path of truth, will act accordingly, and will admonish his friends, thus acting righteously himself first, and later on inducing others to do so. " (page 38)



## Gem # 19

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-Iaah II (a.s.) teaches us about the recognition of the Light of the Imam and the recognition of oneself:

"Man attains the recognition of his Creator when he acquires knowledge of himself. First you must acquire the knowledge of your body, limb by limb. You should realize that it has not come into existence by itself, but has been created by some one else. Then you should reflect: who is this who has created me? For what purpose? Where is he going to take me? — Then you will see that if your body maintains a state of balance in its elements, it will be free from disease. Otherwise its condition will be upset. He must then abstain from unsuitable foods. He may thus infer that if one abstains from excesses, in every thing observes a proper measure, not deviating from it to either side, and if he purifies his moral self, whenever he discovers in himself the properties of brutes and beasts, he then acquires human properties, and purifies himself.

And when his heart has become pure, and doubt and dishonesty leave his mind, when, he acquires certainty in the recognition of the Imam of his time, seeing him as everywhere present before him, looking upon him, he then reaches the stage of self evident certainty ('ilmu'l-yakin), and attains the stage of absolute truth (haququl-yaqin) when his heart becomes enlightened by the absolute light and in that light he begins to see his soul (jan). Thereafter he begins to see with absolute self-evidence the place in which his Creator is." (page 38)

## Gem # 20

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-Iaah II (a.s.) teaches us to be ready to comprehend the meaning of the Holy Imam's word and knowledge ('ilm):

"The good ones used to give up their relatives and their people for the sake of the didar. Others, similarly, gave up their properties, estates, families, position and respect. Others again for the sake of the didar and out of love for the Imam of the time used to walk (long distances), making their feet sore. Others for the sake of the hereafter served their spiritual brothers at their assemblies. Good ones sat in the assemblies of the believers for the sake of making their faith perfect, occupying themselves with worship and acts of piety, or asking of their teachers questions concerning the true knowledge ('ilm-i haqiqi), and memorizing it. They used to learn it, sitting and listening to their teachers, and memorizing what they said, acting piously according to their instruction, being full of love for the religion of the truth (din-i haqq).

O, believers, be all in love with the pure religion of the Imam! Be ready to comprehend the meaning of (his) word and knowledge ('ilm), never neglecting your own progress and behaviour, because neglect of the truth is a calamity." (page 34)

### **Gem # 21**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about the status and function of Pirs:

"The pir is the person to whom the Imam of the time has granted his position, which makes him the highest amongst the creations (ashraf-i makhluqat). And whenever he (i.e. the Imam) has chosen the pir, and appointed him, he (the pir) must convey to others the knowledge in detail (ma'rifat-ra ba-tafsil bi-guyad). You must attain perfection in knowledge of the Imam through him. But if he (i.e. the Imam) has not appointed a pir, you must come to know some person amongst the learned (sahiban-i ilm) whom he (i.e. the Imam) has commissioned to guide and to preach to people (ba-dalalat wa da'wat) so that you may attain through the guidance and preaching of such a person (irshad wa da'wat) the recognition of the Imam (ma'rifat-i Imam). Thus you will not remain in wretchedness, attaining through the illumination of his knowledge (rawshana'i-y-i ilm-i u) the recognition of the Imam. And whenever there is a pir\*, the teachers will take up preaching (da'wat), by his permission, remaining under his control and order." (page 26)

### **Gem # 22**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about the status and function of Pirs:

"O, believers, on the day of the Resurrection, except for the perfect pir, all other pirs, mirs and brothers will stand trembling, not one being able to utter a word (of intercession). But your (real) pir, who helped you in this world, will also become your helper and protector in the hereafter. Therefore do not give up following him, as you belong to that world and must enjoy it and rejoice there. Therefore do not be bound in this world by rejoicing, enjoyment of power, position, rank or respect. With every day, you must keep on intensifying your love and service to one another, to your pir, and your Imam, never remaining dependent on this world which is transient and without real substance and worth." (pages 27-28)

### **Gem # 23**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about the returning the soul to its origin through the physical, spiritual and luminous recognition of NOOR Mowlana Hazir Imam:

"Therefore, O, believers, the true believer is one who keeps his face turned away from disobedience, remaining obedient to the orders of the True King (Shah-i haqiqi). He progresses towards the truth, carrying out instructions of the pir, just as the pir himself carries out the orders of the Lord (Mawla). As just as the pir obeys the order of the Imam, never exceeding his orders, so must the teachers (mu'alliman) obey the orders of the pir, never transgressing them, until they attain their aim. The believers (mu'minan) must similarly obey the orders of their teachers, never transgressing them, and learning more from them to recognize (ma'rifat) the Imam, to obey the commandments of the religion and to carry them out, until they reach their goal.

Therefore, accept wholeheartedly (ba-jan) whatever the spiritual guide (murshid) teaches you, when he gives his advice, religious instruction and admonition; this will bring you in truth and righteousness to the Truth (haqiqat) and to the recognition the Imam of the time (Imam-i hadir). You must be thankful for this, because it is valuable for the traveller on his road to have a guide, a candle and a light, so that he may ultimately reach his home safely and without suffering." (page 40)

#### **Gem # 24**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about causes of darkness and remedies to get back into Light:

##### **Cause:**

"O, believers, hearts which are filled with malice, which are defiled by doubt are straying from the path into darkness, the hearts which contain vile fancies, such hearts are abode of Satan and of devils." (page 23)

##### **Remedy:**

"But pure, loving and clean hearts which contain no malice and enmity at any one, or lust for things of this world, those in which there is nothing except the thought of the Truth, — such hearts are the Throne of the Merciful, and the seat of angels. Therefore, O, believers, see God in your hearts, keeping hearts well-polished, removing rust, dust, doubt and hypocrisy from the mirror of your hearts by the brush of firm faith (yaqin), and wash it with the water of religious knowledge, so that you may see God in that mirror of your hearts." (Page 23)

#### **Gem # 25**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us how to keep our hearts fresh and alive with affection and love for the Truth (Haqq):

"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)

#### **Gem # 26**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us how to purify one's soul and recognize the Holy Imam of the time:

"The true believer is one who has no malice in his heart, which is pure. Whoever wants to attain my didar in this world and the hereafter, must keep himself away from every defect, opposition and evil act. And according to how far he achieves purification of his heart, and is able to see his Creator in this world, so he will also see Him in the hereafter. It is obligatory and necessary for the true believer to recognize his Creator who is manifest in this world in the form of a human being, and to see Him here in order to see Him also in the hereafter." (pages 62-63)

### **Gem # 27**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-Iaah II (a.s.) teaches us how to overcome temptations offered by Satan and act righteously:

"...so says God the All-High: A sincere devotee is one who sees Me as if present before him, whatever he is doing and wherever he is, feeling ashamed to do wrong. If an evil thought appears in his mind, or a desire to do wrong, or eat something that is not lawful to him, — he must at once appeal to Me, and I shall save him from the temptation offered by Satan, and from that evil deed which will be followed by punishment in the hereafter. And I shall cast into his heart the wish to act righteously. He will then act properly, receiving bliss and happiness in the hereafter. His life will pass pleasantly, and death will be pleasant." (Page 24)

### **Gem # 28**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-Iaah II (a.s.) teaches us how to become staunch, obedient (farman bardari) mu'mins, and how submit to our Lord NOOR Mowlana Hazir Imam, the Imam of the time, and the Lord of the world and of all who inhabit it.

"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." (Page 7)

### **Gem # 29**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us how to develop a sound heart and be blessed with holy didar (great vision):

"The qualities of the real man are such that he has the time to do all his work. Calamities will go far from him, and his enemies will be blind. His daily bread will be plentiful, he will have success and blessing in his work which will always be successful. His children will be healthy and pious, and his house prosperous. He will always be in time to do his work, and God the All-Forgiving will help him. The help of God will mean that the mirror of his heart will not be rusty, his faith will grow stronger, and his activities will be honest, his earnings will be lawful, and it will be from lawful sources that he will spend in the way of God. His good will reach the pure spirits of the believers and faithful and pious men. Lawful earnings are not the lot of hypocrites, they will not reach the unclean spirits of such people. It is honestly earned money which will reach the blessed throne and the presence of the Lord of the time of the pious believers, — The Lord of the world will be pleased by that devotee, and he will be well and blessed. God the All-Powerful and Mighty will be satisfied with the devotee, his faith will be strong, his body and soul will be sound (rawshan). His intelligence and comprehension will be bright, and in the hereafter the Lord of the Honour will grant his His great vision (didar)." (page 11)

### **Gem # 30**

In Pir Pandiyat-i Jawanmardi, Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.) teaches us about light and eternal existence:

"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." (page 62)

### **Golden Noorani and Golden Jubilee Didar Preparations:**

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](#).

## Ya Ali, Mowla Ali Dhikr

### Bismillahir Rahmanir Rahim

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

([Click here](#) to download the mp3 dhikr track)

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 (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  
Sept. 12, 2007