

Forty Luminous Prayer Cards for a Golden Noorani Didar

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Researcher's Note

Ya Ali Madad. Let us first reflect upon the power of Divine remembrance (dhikr):

Satisfaction of Heart

"The single remedy for every kind of false fear, every kind of perplexity, inferiority complex, worldly greed, embarrassment, torment of bad or disturbing thoughts, sadness, restlessness, disappointment, unwanted anger, indignity, slip of tongue, lack of courage, malice, pride, vanity, ignorance, negligence, laziness, meanness, uneasiness, oblivion, obtuseness, mental confusion and other such ethical and spiritual diseases, is the satisfaction of heart which is attained from the blessings of Divine remembrance as is said in verse (13:28): "Verily in the remembrance of God do the hearts find satisfaction (gradually)." It should be remembered that, from the remembrance of God, the hearts find satisfaction gradually. Since the hearts are in different ranks, therefore, from the beginning to the end, the satisfaction depends on the knowledge and good deeds of each individual." [Source: Spiritual Healing, p. 11]

Prayer Cards

In view of the above teaching and current state of human beings, it is necessary to perform extra prayers in order to create peace within oneself and then extend this inner peace to fellow human beings. The goal of this document is to create a list of prayers which would encourage a large number of people to call on God to extend peace on Earth and for the salvation of countless millions of souls. I have taken an Ismaili Muslim viewpoint in developing these prayer cards and am solely responsible for this project.

The 40-day Period

The motivation for this 40-day prayer card project is the following hadith of the Holy Prophet: "Whoever worships God sincerely for 40 days, God opens his heart, expands his chest and loosens his tongue to speak with wisdom even though he may be very weak in speaking and understanding." (Ahadith-I Mathnawi, p. 196).

Ardent Prayer

Let us supplicate to our beloved Noor Mowlana Hazir Imam to bestow Sunshine in our hearts, light in our foreheads, and the inner vision of the Truth in our intellects. Ameen.

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Prayer Card No. 1: Allāhumā salli alā Muhammadin wa āle Muhammad

The following ta'wil has an explanation of the people of the house of the Prophet:

“It is mentioned in verse (33:33): “O you the people of the house (of the Prophet)! Verily Allah intends but to keep off from you (every kind of) uncleanness and purify you with a thorough purification.” By the people of the house or ahl-I bayt are meant the holy Prophet himself, Hazrat Ali, Hazrat Fatimah, Hazrat Hasan and Hazrat Husayn. (Muslim, IV, 1883; Tirmidhi, V, 663)” [Source: Tawil 144: A Thousand Wisdoms]

Let us now recite the angelic salwat:

Bismillahir Rahmanir Rahim

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

Allāhumā salli alā Muhammadin wa āle Muhammad (1)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (2)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (3)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (4)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (5)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (6)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (7)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (8)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (9)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (10)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allāhumā salli alā Muhammadin wa āle Muhammad (11)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 2: Yā Ali Madad Tasbi

Let us refer to ta'wil of the word 'Musta'an' (He whose help is sought):

"It is said in verse (12:18): "And Allah is He Whose help is to be sought against what you describe." There are two necessary conditions for seeking help from God: sabr (patience) and salāh (prayer) (2:45, 153). Sabr in ta'wil is the Messenger and salāh is the Imam. It is only through them the help of God can be sought. If it were possible to attain God's help by fulfilling external conditions only, then even the people of the Book would have done so." [Source: Tawil 809: A Thousand Wisdoms]

When we say Ya-Ali Madad, we implore to NOOR Mowlana Hazir Imam to send the rays of his NOOR to us. Let us now recite the Yā Ali Madad tasbi with love and conviction:

Bismillahir Rahmanir Rahim

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

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (4)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (8)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (12)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (16)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (20)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (24)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (28)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (32)

(O, Ali, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (36)

(O, Ali Zaman, help me with your Light)

Yā Ali Madad, Yā Ali Madad, Yā Ali Madad, Yā Ali Madad (40)

(O, Ali Zaman, help me with your Light)

Al-hamdu lillahi rabbil 'alamin

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 3: Yā Hayyul, Yā Qayyum Tasbi

Let us refer to ta'wil of the word 'Ism a'zam (Supreme Name of God):

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

'Allahu laaa `ilaaha `illaa Huu 'Al-Hayyul-Qayyuum (Allah! There is no God save Him, the Alive, the Eternal) is the first sentence of Ayatul Kursi, the most important ayat of the Holy Qur'an 2:255). From Ismaili point of view, we say that the beloved NOOR Mowlana Hazir Imam is living and his Noor is eternal. Therefore, let us implore him with this most powerful prayer by reciting the Yā Hayyul, Yā Qayyum tasbi:

Bismillahir Rahmanir Rahim

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

**Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum
Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum (4)**
(O my Mowla! You are living and Your Noor is eternal)

**Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum
Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum (8)**
(O my Mowla! You are living and Your Noor is eternal)

**Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum
Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum (12)**
(O my Mowla! You are living and Your Noor is eternal)

**Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum
Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum (16)**
(O my Mowla! You are living and Your Noor is eternal)

**Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum
Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum (20)**
(O my Mowla! You are living and Your Noor is eternal)

**Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum
Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum (24)**
(O my Mowla! You are living and Your Noor is eternal)

**Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum
Yā Hayyul, Yā Qayyum, Yā Hayyul, Yā Qayyum (28)**
(O my Mowla! You are living and Your Noor is eternal)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 4: Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad Tasbis

The four tasbis [Ya Allāh (O Allāh), Ya Wahāb (O Supreme Bestower), Ya Ali (O, the Most High), Allāhu Samad (Allāh is eternal)] were initiated by NOOR Mowlana Imam Aga Hassan Ali Shah (a.s). These tasbis used to be recited every day in the evenings. The mention of these tasbis is also in the First Ismaili Constitution published around 1912 by the Africa Supreme Council. NOOR Mowlana Imam Sultan Muhammad Shah (a.s.) switched this Tasbih from evening to morning recitation in Jamat Khanas around the same period. These tasbis were introduced in Indo-Pak sub Continent around 1950 when NOOR Mowlana Imam Sultan Muhammad Shah (a.s.) introduced the corrected version of the old Dua. [Source: Alwaez Rai Amiralī Amlani, personal communication]

Let us now recite the Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad tasbi:

Bismillahir Rahmanir Rahim

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

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (1)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (2)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (3)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (4)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (5)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (6)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (7)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (8)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (9)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (10)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Yā Allāh, Yā Wahāb, Yā Ali, Allāhu Samad (11)

(O Allāh, O Supreme Bestower, O, the Most High, Allāh is eternal)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allāh, the Lord of the worlds!

Prayer Card No. 5: 'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn tasbi

The following three aya of the Holy Qur'an (2:155-157) describe the cyclic nature of difficulty and relief from difficulty through the use of the tasbi " 'Innaa lillaahi wa- 'innaaa'ilayhi raaji-'uunn (Lo! We are Allah's and lo! Unto Him we are returning)":

"And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast, Who say, when a misfortune striketh them: Lo! We are Allah's and lo! Unto Him we are returning. Such are they on whom are blessings from their Lord, and mercy. Such are the rightly guided."

Let us now recite the 'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn tasbi to overcome physical and spiritual trials such fear, hunger, loss of wealth, lives and crops, and others which are bound to come into our lives.

Bismillahir Rahmanir Rahim

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

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (1)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (2)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (3)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (4)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (5)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (6)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (7)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (8)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (9)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (10)
(Lo! We are Allah's and lo! Unto Him we are returning)

'Innaa lillaahi wa- 'innaaa 'ilayhi raaji-'uunn (11)
(Lo! We are Allah's and lo! Unto Him we are returning)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 6: Yā Sabuur Tasbi

The 99th Name of Allah is As-Sabuur which means The Extensively Enduring One. Allah tolerates the misdeeds of His creatures, however grave and recurring they be. He is Patient. During spiritual trials, we also have to demonstrate patience and become a 'sabir', i.e., one who is patient.

"The 'Sabirs' are steady people. They put up with all sorts of hardships for the sake of the Imams. They rush to the Imams and are ever-ready to carry out their orders. If they are appointed to any office they do the job willingly. They are devoted to God and they suffer with patience and firmness what befalls their lot. They abide by the laws of God. They fight for God and they establish His laws on earth. By the virtue of this they win the reward of God. They are the happiest people on earth and their end is the best." [Source: Selections from Qazi No'man's Code of Conduct for the followers of Imam: Excerpt from Majlis 8: To Thank the Imam in Weal or Woe]

Let us recite the Yā Sabuur tasbi in order to cultivate the attribute of patience within ourselves.

Bismillahir Rahmanir Rahim

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

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (4)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (8)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (12)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (16)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (20)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (24)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (28)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (32)

(O Mowla! I implore you make me patient during spiritual trials)

Yā Sabuur, Yā Sabuur, Yā Sabuur, Yā Sabuur (36)

(O Mowla! I implore you make me patient during spiritual trials)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 7: Astaghafirullahi Rabbi Wa Atubu Ilayhi Tasbi

The following couple of aya of the Holy Qur'an (39:53-54) teach us not to despair of Allah's mercy because He is oft forgiving.

"Say: O My servants who have transgressed against their souls! Despair not of the mercy of Allah; for Allah forgives all sins; for He is oft forgiving, most merciful. Turn ye to the Lord (in repentance) and bow to His will before the penalty comes to you; after that ye shall not be helped."

Repentance is the mechanism to return to our Creator therefore it is appropriate to use the tasbi "Astaghafirullahi Rabbi Wa Atubu Ilayhi (Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance)" to implement this Divine command. Let us now recite the Astaghafirullahi Rabbi Wa Atubu Ilayhi yasbi to clear the path of our return journey to our Creator.

Bismillahir Rahmanir Rahim

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

Astaghafirullahi Rabbi Wa Atubu Ilayhi (1)

(Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance.)

Astaghafirullahi Rabbi Wa Atubu Ilayhi (2)

(Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance.)

Astaghafirullahi Rabbi Wa Atubu Ilayhi (3)

(Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance.)

Astaghafirullahi Rabbi Wa Atubu Ilayhi (4)

(Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance.)

Astaghafirullahi Rabbi Wa Atubu Ilayhi (5)

(Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance.)

Astaghafirullahi Rabbi Wa Atubu Ilayhi (6)

(Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance.)

Astaghafirullahi Rabbi Wa Atubu Ilayhi (7)

(Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance.)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 8: Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw Tasbis

The following is an excerpt from Supplications of Amir al-mu'minin, Hazrat NOOR Mowlana Murtaza Ali (a.s.) from KHUTBA-81: A lesson about how to pray for His forgiveness, p. 46 Nahjul-Balagha:

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

Four out of the 99 Beautiful names of Allah pertain to the topic of forgiveness. These are:

014	Al-Ghaffaar	The Great Forgiver	He who is all forgiving, with His discreteness.	Yaa-Ghaffaar
034	Al-Ghafuur	The Great Forgiver	He who forgives all with His discreteness.	Yaa-Ghafuur
080	At-Tawwaab	The Ever-Acceptor of Repentance	He is ever-ready to accept repentance of His creatures and to forgive them.	Yaa-Tawwaab
082	Al-'Afuw	The Supreme Pardoner	He who pardons all who repent sincerely, as if they had no previous sin.	Yaa-'Afuw

Let us now recite the Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw tasbi to clear the path of our return journey to our Creator.

Bismillahir Rahmanir Rahim

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

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (1)

(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (2)

(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (3)

(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (4)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (5)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (6)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (7)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (8)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (9)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (10)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (11)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (12)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (13)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (14)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

Yā Ghafuur, Yā Ghaffār, Yā Tawwāb, Yā Afuw (16)
(O Great Forgiver, O Great Forgiver,
O Ever-Acceptor of Repentance, O Supreme Pardoner)

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

Prayer Card No. 9: Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh Tasbis

The background of the prayer of Hazrat Bibi Fatimat-az-Zahra, Khatun-i-Jannat ('Alayhi-s-salam) is:

"Abu Huraira said that when Fatima went to the Prophet and asked him for a servant, he said, "Let me guide you to something which is better than a servant. You should say 'Glory be to God' (Subhan Allāh) thirty-three times, 'Praise be to God' (Al-Hamdu Lillāh) thirty-three times, and 'God is most great' (Allāhu Akbar) thirty-four times at each time of prayer and when you go to bed." [Source: Mishkat al Masabih Vol. I, p. 507-508]

Let us now recite Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh tasbi for our upliftment here and in the hereafter.

Bismillahir Rahmanir Rahim

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

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (1)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (2)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (3)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (4)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (5)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (6)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (7)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (8)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (9)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (10)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh (11)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh)

Al-hamdu Lillāhi rabbil 'alamin.

Praise be to Allāh, the Lord of the worlds!

Prayer Card No. 10: Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh Tasbis

The Holy Prophet Muhammad (sallallāhu `alayhi wa-sallam) gave guidance to Muslims and the humanity for material, spiritual and intellectual upliftment. The rewards of glorifying, praising, declaring Allāh's unity and His greatness are among the fundamental concepts of Islam. In the following hadith, practical guidance is given to Muslims to incorporate these concepts in their lifestyles:

"Samura b. Jundub reported God's messenger as saying, "The most excellent words are four: Glory be to God (**Subhan Allāh**); Praise be to God (**Al-Hamdu Lillāh**); there is no god but God (**Lā ilāhā illa-llāh**); and God is most great (**Allāhu Akbar**)." A version has, "The words dearest to God are four: Glory be to God; Praise be to God; there is no god but God; and God is most great. It does not matter which you say first." [Source: Mishkat al Masabih Vol. I, p. 486.]

Let us now recite the Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh tasbi to glorify our Creator.

Bismillāhir Rahmanir Rahim

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

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (1)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (2)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (3)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (4)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (5)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (6)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (7)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (8)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Allāhu Akbar, Subhan Allāh, Al-hamdu Lillāh, Lā ilāhā illa-llāh (9)

(Allāh is Great, Glory be to Allāh, Praise be to Allāh, There is no god but Allāh)

Al-hamdu lillāhi rabbil `alamin.

Praise be to Allāh, the Lord of the worlds!

Prayer Card No. 11: Shukran Lillāh Wal Hamdu Lillāh Tasbi

Allāh says in the Holy Qur'an (Yusufali 23:78):

"It is He Who has created for you (the faculties of) hearing, sight, feeling and understanding: little thanks it is ye give!"

Let us now recite the Shukran Lillāh Wal Hamdu Lillāh tasbi to thank our Creator.

Bismillahir Rahmanir Rahim

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

Shukran Lillāh Wal Hamdu Lillāh (1)

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

Shukran Lillāh Wal Hamdu Lillāh (2)

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

Shukran Lillāh Wal Hamdu Lillāh (3)

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

Shukran Lillāh Wal Hamdu Lillāh (4)

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

Shukran Lillāh Wal Hamdu Lillāh (5)

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

Shukran Lillāh Wal Hamdu Lillāh (6)

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

Shukran Lillāh Wal Hamdu Lillāh (7)

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

Shukran Lillāh Wal Hamdu Lillāh (8)

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

Shukran Lillāh Wal Hamdu Lillāh (9)

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

Shukran Lillāh Wal Hamdu Lillāh (10)

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

Shukran Lillāh Wal Hamdu Lillāh (11)

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

Shukran Lillāh Wal Hamdu Lillāh (12)

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

Al-hamdu lillahi rabbil `alamin

Praise be to Allāh, the Lord of the worlds!

Prayer Card No. 12: Yā Rabbil Ālameen Tasbi

Let us reflect on three wisdoms pertaining to the word 'ālameen' (Worlds), which appears in Surah Faatihah, Ayat number 1 (1:1):

"It is related from Imam Jafar as-Sadiq that, by ālameen, are meant **only** human beings, because **each one** of them is an independent world (Qamus, p.344)" [Source: Tawil No. 562, A Thousand Wisdoms]

"Each of the personal worlds, i.e. each human being, is a world in which the **entire external world** is going to be enfolded. The word "ālameen" is mentioned seventy-three times in the Qur'an." [Source: Tawil No. 563, A Thousand Wisdoms]

"Since every individual is a world, therefore the word "ālameen" is used for human beings, and all attributive names of God are (mainly) related to them." [Source: Tawil No. 564, A Thousand Wisdoms]

Now let us compare the status of the personal worlds of individuals to that of the Holy Imam:

"Reflect duly and carefully upon this wisdom-filled saying of Mawlā Ali: "And you think that you are a **tiny body**, while the **great universe** is enfolded in you".

The above-mentioned state of human beings is in two ways: **potentially** and **actually**. **Potentially**, the external world is enfolded in every individual. **Actually**, it is the personal world of the manifest Imam in which God has encompassed the great world actually, and as such, no subtle thing, such as the Throne, the Pedestal, the Pen, or the Tablet, is excluded from it. In short, the great world is centred and confined within the manifest Imam consummately (perfectly) and completely." [Source: Tawil No. 109, A Thousand Wisdoms]

Let us now recite the Yā Rabbil Ālameen tasbi to appreciate that: (1) the great external universe is going to be enfolded in each one of us; and (2) we also have the potential of actualizing the great universe within ourselves, i.e., all the treasures of paradise which is manifest in our NOOR Mowlana Hazir Imam (please recite the Holy Salwat), can also be actualized within ourselves.

Bismillahir Rahmanir Rahim

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

Yā Rabbil Ālameen, Yā Rabbil Ālameen (1)

(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (2)

(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (3)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (4)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (5)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (6)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (7)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (8)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (9)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (10)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (11)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (12)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (13)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

Yā Rabbil Ālameen, Yā Rabbil Ālameen (14)
(O Maintainer! I implore You to actualize
the personal world of each deserving human being)

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

Prayer Card No. 13: Yā Rāheman, Yā Rahim Tasbis

Let us reflect on the first two beautiful names of Allah:

001	Ar-Rahmān	The Beneficent	He who gives blessings and prosperity to all beings without showing disparity.	Yaa-Rahmān
002	Ar-Rahim	The Merciful	He who gives blessings and prosperity, particularly to those who use the Divine gifts as Allah has directed; and He is merciful to believers in the hereafter too.	Yaa-Rahim

Now let us reflect on the wisdom pertaining to the word 'Rahmān' (Most Beneficent, Most Kind):

"It is mentioned in verse (21:107): "And we sent you not but as mercy unto the worlds (personal worlds)." According to Imam Jafar as-Sadiq, by worlds are only meant human beings and human beings are born in all times. Thus, the holy Prophet is made the treasure and centre of mercy or the universal mercy for the cycles of Prophets as well as for the cycle of Imams. Therefore, the holy Prophet, according to his own blessed words, is the chief of Prophets. If someone is truly the leader of his community, then he is chief in word and deed. That is, the true chief is the one who benefits the community in every respect. " [Source: Tawil No. 385, A Thousand Wisdoms]

Let us now recite the Yā Rahmān, Yā Rahim tasbi to appreciate the Lord's kindness and mercy upon the individual personal worlds of all human beings.

Bismillahir Rahmanir Rahim

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

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (1)

(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (2)

(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (3)

(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (4)

(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (5)

(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (6)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (7)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (8)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (9)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (10)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (11)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (12)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (13)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (14)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (15)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Yā Rahmān, Yā Rahim, Yā Rahmān, Yā Rahim (16)
(O the Most Kind and the Most Merciful Lord
of individual personal worlds of all human beings)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 14: Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min Tasbis

The Divine name 'Malik' appears in Suratal Fatihaah (1:3) and many other places in the Holy Quran. Let us reflect on the following verse of the Holy Qur'an (59:23):

"Huwallahullazi aa ilaha illahu Al-Malikul Quddus Salamul Mu'minul Muhayminul Azizul Jabbarul Mutakabbir: Subanallahi Amma Yushrikun."

"God is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God! (High is He) above the partners they attribute to Him."

The above ayat is recited in Ziyarrat-e-Mayyat. Now let us reflect on the third, fourth, fifth and sixth beautiful name of Allah:

003	Al-Malik	The Eternal Lord	He who is the Absolute Ruler of the entire Universe.	Yaa-Malik
004	Al-Quddus	The Most Sacred	He who is free from all error, absentmindedness, is free from incapability and from any kind of blemish.	Yaa-Quddus
005	As-Salaam	The Embodiment of Peace	He who frees His servants from all danger and obstruction. He who addresses His greeting to His fortunate devotees in Heaven.	Yaa-Salaam
006	Al-Mu'min	The Infuser of Faith	He who puts faith in the hearts of His devotees, protects those who seek refuge in Him, and gives tranquility to them.	Yaa-Mu'min

Let us now recite the Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min tasbi to appreciate the Lord's immense mercies upon us.

Bismillahir Rahmanir Rahim

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

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (1)

(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (2)

(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (3)

(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (4)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (5)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (6)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (7)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (8)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (9)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (10)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (11)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (12)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (13)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

Yā Mālik, Yā Quddus, Yā Salām, Yā Mu'min (14)
(O Eternal Lord, O the Most Sacred, O the Embodiment of Peace,
O the Infuser of Faith into the Personal World)

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

Prayer Card No. 15: Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir Tasbis

Let us reflect on the following verse of the Holy Qur'an (59:23):

"Huwallahullazi aa ilaha illahu Al-Malikul Quddus Salamul Mu'minul Muhayminul Azizul Jabbarul Mutakabbir: Subanallahi Amma Yushrikun."

"God is He, than Whom there is no other god;- the Sovereign, the Holy One, the Source of Peace (and Perfection), the Guardian of Faith, the Preserver of Safety, the Exalted in Might, the Irresistible, the Supreme: Glory to God! (High is He) above the partners they attribute to Him."

The above ayat is recited in Ziyarrat-e-Mayyat. Now let us reflect on the seventh, eighth, ninth and tenth beautiful name of Allah:

007	Al-Muhaymin	The Preserver of Safety	He who watches over and protects all beings.	Yaa-Muhaymin
008	Al-'Aziz	The Mighty One	The Unconquerable.	Yaa-Aziz
009	Al-Jabbār	The Omnipotent One	He who sets right broken things, who completes that which is incomplete, and who has the power, with force, to make people do whatever He wills.	Yaa-Jabbār
010	Al-Mutakabbir	The Dominant One	He who displays His greatness in all matters and in all ways.	Yaa-Mutakabbir

Let us now recite the Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir tasbi to appreciate the Lord's immense mercies upon us.

A'uzu billahi minashaitanir rajim

I seek refuge in Allah from the outcast Satan

Bismillahir Rahmanir Rahim

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

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (1)

(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (2)

(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (3)

(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (4)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (5)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (6)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (7)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (8)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (9)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (10)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (11)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (12)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (13)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Yā Muhaymin, Yā Aziz, Yā Jabbār, Yā Mutakabbir (14)
(O the Preserver of Safety, O the Mighty One,
O the Omnipotent One, O the Dominant One)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 16: Ihdinas-Siratal Mustaqeem Tasbi

Let us reflect on the tawil of the phrase 'Siratal Mustaqeem' of the Holy Qur'an (1:5):

"It is said in verse (11:56): "Verily my Lord is on the straight path." That is, the representative of God (the Imam of the time) is the path of luminous knowledge and guidance from the beginning to the end. And this is the taw'il of the straight path." [Source: Tawil No. 501, A Thousand Wisdoms] "

Let us recite the Ihdinas-Siratal Mustaqeem tasbi to appreciate Allah's Grace for bestowing upon us the recognition and guiding hand of NOOR Mowlana Shah Karim al Hussaini Hazir Imam (Please recite the Holy Salwat).

Bismillahir Rahmanir Rahim

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

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (1)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (2)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (3)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (4)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (5)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (6)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (7)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (8)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (7)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (8)

(O our Present and Living Imam, keep us on the Right Path)

Ihdinas-Siratal Mustaqeem, Ihdinas-Siratal Mustaqeem (9)

(O our Present and Living Imam, keep us on the Right Path)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 17: Yā Wali, Yā Karim Tasbi

Let us reflect on the 55th and 42nd beautiful name of Allah:

055	Al-Wali	The Protecting Associate	He who is the Friend of His righteous devotees.	Yaa-Wali
042	Al-Karim	The Bountiful One	He who is Generous and Munificent.	Yaa-Karim

Let us now recite the Yā Wali, Yā Karim tasbi to appreciate the Lord's protection and generosity upon us.

Bismillahir Rahmanir Rahim

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

Yā Wali, Yā Karim, Yā Wali, Yā Karim (1)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Yā Wali, Yā Karim, Yā Wali, Yā Karim (2)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Yā Wali, Yā Karim, Yā Wali, Yā Karim (3)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Yā Wali, Yā Karim, Yā Wali, Yā Karim (4)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Yā Wali, Yā Karim, Yā Wali, Yā Karim (5)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Yā Wali, Yā Karim, Yā Wali, Yā Karim (6)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Yā Wali, Yā Karim, Yā Wali, Yā Karim (7)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Yā Wali, Yā Karim, Yā Wali, Yā Karim (8)

(O Mowla! You are our Protecting Associate
and You are the Bountiful One)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 18: Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin Tasbis

Let us reflect on the 73rd, 74th, 75th and 76th beautiful names of Allah:

073	Al-Awwal	The Very First	He who has precedence over all things created by Him.	Yaa-Awwal
074	Al-Akhir	The Infinite Last One	He who shall survive all the perishables.	Yaa-Akhir
075	Az-Zaahir	The Visible One	He who is visible, present and living.	Yaa-Zaahir
076	Al-Baatin	The Hidden One	He who is invisible to the physical eye.	Yaa-Baatin

Now let us reflect on the tawil of the word 'Zahir':

"The holy light of God is always manifest in this world. Had he not been manifest, living and present, and was absent and invisible, then the unbelievers would not have attempted to extinguish it (61:8), because it is impossible to intend to extinguish something that is hidden and invisible."
[Source: Tawil No. 549, A Thousand Wisdoms] "

Also, let us also reflect on the following two verses of gnan by Pir Sadardin:

"Eji Awwal tu(n)hi aakhar tu(n)hi, Tu(n)hi tu(n) surjanhaar ebi"
You are the First, You are the Last, You are the Creator

"Eji Jaaher tu(n)hi baatin tu(n)hi, Tu(n)hi tu(n) Saheb mera ebi"
You are Visible (present and living), You are the imperceptible (hidden),
You are my Master "

Let us now recite the Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin tasbi to appreciate the attributes of our present and living (Hazir) Imam (Please recite the salwat).

Bismillahir Rahmanir Rahim

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

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (1)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (2)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (3)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (4)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (5)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (6)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (7)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (8)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (9)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (10)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (11)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (12)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (13)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Yā Awwal, Yā Akhir, Yā Zāhir, Yā Bātin (14)

(O the Light of Ali! You are the First and the Last,
You are Visible, Present and Living, and You are also Hidden)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 19: Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen Tasbi

Now let us reflect on the tawil of "Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen":

"The wise Qur'an is the perfect and complete Book in whose exoteric and esoteric aspects there is explanation of everything (16:89). The magnificent and unique principle which is the treasure of its heart cannot be praised by us human beings and that universal principle full of quintessence (i.e., the pure, highly concentrated essence) of wisdom is: **"And We have encompassed everything in a manifest Imam."** (36:12). That is, all spiritual and intellectual subtle things of the kingdom of God can be found gathered and enfolded in the manifest Imam, provided someone recognizes himself or herself." [Source: Tawil No. 732, A Thousand Wisdoms]

Let us now recite 'Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen' tasbi to engrave the concept Imam-i Mubeen into our souls and intellects.

Bismillahir Rahmanir Rahim

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

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (1)

("And We have encompassed everything in the manifest Imam.")

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (2)

("And We have encompassed everything in the manifest Imam.")

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (3)

("And We have encompassed everything in the manifest Imam.")

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (4)

("And We have encompassed everything in the manifest Imam.")

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (5)

("And We have encompassed everything in the manifest Imam.")

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (6)

("And We have encompassed everything in the manifest Imam.")

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (7)

("And We have encompassed everything in the manifest Imam.")

Wa Kulla Shai'in Ahsanahu Fee Imamim Mubeen (8)

("And We have encompassed everything in the manifest Imam.")

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 20: Yā Salām Tasbi

The following is a Muslim prayer for peace here and in the hereafter:

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

The above prayer for peace is rooted in the fifth Divine Name of Allah:

005	As-Salaam	The Embodiment of Peace	He who frees His servants from all danger and obstruction. He who addresses His greeting to His fortunate devotees in Heaven.	Yaa-Salaam
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Let us now recite the Yā Salām tasbi to pray for the barakat of peace here and in the hereafter.

Bismillahir Rahmanir Rahim

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

Yā Salām, Yā Salām, Yā Salām, Yā Salām (4)

(O Lord! Grant us peace here and in the hereafter)

Yā Salām, Yā Salām, Yā Salām, Yā Salām (8)

(O Lord! Grant us peace here and in the hereafter)

Yā Salām, Yā Salām, Yā Salām, Yā Salām (12)

(O Lord! Grant us peace here and in the hereafter)

Yā Salām, Yā Salām, Yā Salām, Yā Salām (16)

(O Lord! Grant us peace here and in the hereafter)

Yā Salām, Yā Salām, Yā Salām, Yā Salām (20)

(O Lord! Grant us peace here and in the hereafter)

Yā Salām, Yā Salām, Yā Salām, Yā Salām (24)

(O Lord! Grant us peace here and in the hereafter)

Yā Salām, Yā Salām, Yā Salām, Yā Salām (28)

(O Lord! Grant us peace here and in the hereafter)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 21: Yā Dhul-Jalāli-wal-Ikrām Tasbi

Let us reflect on the 85th beautiful Divine name:

085	Dhul-Jalaali-wal-Ikram	The Possessor of Majesty and Reverence	He is capable of bestowing Generosity and Honor upon His creatures.	Yaa-Dhul-Jaalali- wal-Ikram
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The Divine Name 'Dhul-Jalāli-wal-Ikrām' is a great name and has been used in the context of the Face of God in Surah Rahman (55:26-28):

Transliteration	Translation
Kullu man `alay-haa faan: Wa yabqaa Wajhu Rabbika Dhul-Jalāli-wal-Ikrām Fabi-`ayyi `aalaaa-`q Rabikumaa tukazzibaan?	All that is on earth will perish: (55:26) But will abide (forever) the Face of thy Lord, full of Majesty, Bounty and Honour. (55:27) Then which of the favours of your Lord will ye deny? (55:28)

Now let us reflect on the tawil of 'Wajh Allah' (Face of Allah):

"According to the verse (48:10), if it is true that the hand of God can be represented, then it is also true that His face can be represented, as Mawlā Ali has said: "**I am the face of God in the heavens and the earth**", as is said in verse (28:88): "Everything is perishable except His face." (Kawkub, p. 206). The face of Allah, His Vision and His recognition, all these attributes are the attributes of the exalted Imam." [Source: Tawil No. 917, A Thousand Wisdoms]

Let us now recite the Yā Dhul-Jalāli-wal-Ikrām tasbi to grasp the glory of the Face of the Lord.

Bismillahir Rahmanir Rahim

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

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (2)

(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (4)

(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (6)

(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (8)

(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (10)

(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (12)

(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (14)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (16)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (18)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (20)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (22)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (24)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (26)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (28)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (30)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (32)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (34)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (36)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (38)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Yā Dhul-Jalāli-wal-Ikrām, Yā Dhul-Jalāli-wal-Ikrām (40)
(O Mowla, Your Face is full of Majesty, Bounty and Honour.)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 22: Yā Ali Bi-Lutfiaka Adrikni Tasbi

The Nade Ali is a Shia comprehensive prayer and is used at time of calamities. Its text and translation is as follows:

Text	Translation
Nade Ali, Nade Ali, Nade Ali Nade Aliyyan mazhar al-ajaib Tajidahu auman lakafin-nawaib Kullu hammin wa ghammin sayanj-I Ali Bi wilayatika, Ya Ali! Ya Ali! Ya Ali!	Call Ali, Call Ali, Call Ali! Call Ali who is the manifestation of marvels; You will find Him your helper in calamities. Every anxiety and grief will come to an end Through your friendship, O Ali! O Ali! O Ali

In our Holy Du'a, the sentence: "Yā Ali Bi-Lutfiaka Adrikni" (O Ali, help me with thy kindness) also expresses the call of help to the Light of Hazrat Ali (a.s.).

Let us now recite the Yā Ali Bi-Lutfiaka Adrikni tasbi to generate internal help (ta'id).

Bismillahir Rahmanir Rahim

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

Yā Ali Bi-Lutfiaka Adrikni (1)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (2)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (3)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (4)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (5)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (6)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (7)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (8)

(O Ali, help me with thy kindness)

Yā Ali Bi-Lutfiaka Adrikni (9)

(O Ali, help me with thy kindness)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 23: Yā Fattāh Tasbis

The above prayer for success is rooted in the 18th Divine Name of Allah:

018	Al-Fattaah	The Supreme Solver	He who opens the solution to all problems, and eliminates obstacles; and leads to victory in righteous matters if one seeks His Help and assistance.	Yaa-Fattaah
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At Ghadeer-e-Khum, the Holy Prophet (s.a.s.) declared Hazrat Ali (a.s.) as the Maula of Muslims:

Transliteration	Transliteration
Man Kunto Mowlaho fahaza Aliyun	To whomsoever I am the Maula (the Lord—the Master) this Ali is his Maula (the Lord, the Master)
Having said this he prayed:	
'Allahomma Waa'le man Waa'lahu' 'Aade man aadahu' 'Wansor man nasarahu' 'Wakhzul man Khuzalahu'	'O God! Be Thou a friend to him who is a friend to him (Ali) (Be Thou) an enemy to him who is enemy to him (i.e., Ali) Help the one who helps him (i.e., Ali) Forsake the one who forsakes him (i.e., Ali)

As the Holy Prophet completed the declaration, the verse 5:3 was revealed: "This day have I perfected your religion for you and have completed my bounties on you and am pleased your religion to be Islam." This was one of his greatest victories and a solution for perpetual guidance for all after the Holy Prophet's (s.a.s.) departure from this world.

Let us now recite the Yā Fattāh tasbi to call upon He who opens the solution to all problems, and eliminates obstacles; and leads to victory in righteous matters if one seeks His Help and assistance.

Bismillahir Rahmanir Rahim

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

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (4)

(O Mowla! Grant us the solution to all problems and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (8)

(O Mowla! Grant us the solution to all problems and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (12)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (16)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (20)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (24)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (28)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (32)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (36)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Yā Fattāh, Yā Fattāh, Yā Fattāh, Yā Fattāh (40)

(O Mowla! Grant us the solution to all problems
and lead us to victory in righteous matters)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 24: Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār Tasbi

Let us reflect on tawil of 'Dhu'l-faqār':

"On the day of the battle of Uhud, someone called out from heaven: "**Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār**" (There is no valiant one like Ali and there is no sword like Dhu'l-faqār).

Question: Where are the valour of Ali and the stroke of Dhu'l-faqār now?

Answer: In the light of the Qur'an and the Hadith it has been evident that in the beginning there was the need for the battle of tanzil (exoteric practices), which was a symbol and parable of the battle of ta'wil (esoteric practices). However, since according to the Divine Will, the age (era) of ta'wil has started, the Ali of the time uses the Dhu'l-faqār of ta'wili wisdom, which is not limited like the iron Dhu'l-faqār, but it is all-inclusive and universal. (For more information on the age (era) of ta'wil see verses 7:53; 10:39)" [Source: Tawil No. 366, A Thousand Wisdoms]

Let us now recite the Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār tasbi to pray to the Ali of our time to teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems.

Bismillahir Rahmanir Rahim

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

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (1)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (2)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (3)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (4)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (5)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (6)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (7)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (8)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (9)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (10)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (11)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (12)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (13)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (14)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (15)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (16)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (17)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Lā fatā illā Aliyyun wa lā sayfā illā Dhu'l-faqār (18)

(O Ali of our time, teach us to use the Dhu'l-faqār of ta'wili wisdom to solve current problems)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 25: Yā Razzāq, Yā Mughni Tasbi

Let us reflect on the 17th and the 89th beautiful Divine Name:

017	Ar-Razzāq	The Total Provider	He who provides all things beneficial to His creatures.	Yā Razzāq
089	Al-Mughni	The Bestower of Sufficiency	He is the one who enriches His creatures adequately, and frees them from want.	Yā Mughni

Let us now recite the Yā Razzāq, Yā Mughni tasbi for physical, spiritual and intellectual sustenance and adequate enrichment.

Bismillahir Rahmanir Rahim

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

Yā Razzāq, Yā Mughni, Yā Razzāq, Yā Mughni (2)

(O Mowla! Grant us physical, spiritual and intellectual sustenance and enrich us adequately)

Yā Razzāq, Yā Mughni, Yā Razzāq, Yā Mughni (4)

(O Mowla! Grant us physical, spiritual and intellectual sustenance and enrich us adequately)

Yā Razzāq, Yā Mughni, Yā Razzāq, Yā Mughni (6)

(O Mowla! Grant us physical, spiritual and intellectual sustenance and enrich us adequately)

Yā Razzāq, Yā Mughni, Yā Razzāq, Yā Mughni (8)

(O Mowla! Grant us physical, spiritual and intellectual sustenance and enrich us adequately)

Yā Razzāq, Yā Mughni, Yā Razzāq, Yā Mughni (10)

(O Mowla! Grant us physical, spiritual and intellectual sustenance and enrich us adequately)

Yā Razzāq, Yā Mughni, Yā Razzāq, Yā Mughni (12)

(O Mowla! Grant us physical, spiritual and intellectual sustenance and enrich us adequately)

Yā Razzāq, Yā Mughni, Yā Razzāq, Yā Mughni (14)

(O Mowla! Grant us physical, spiritual and intellectual sustenance and enrich us adequately)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 26: Yā Ali, Yā Muhammad, Yā Muhammad, Yā Ali Tasbis

The relationship between Allah, the Holy Prophet Muhammad (s.a.s.), NOOR Mawlana Murtaza Ali (a.s.) has been described by Pir Shihabu'd-din Shah Al-Husayni as follows:

“Muhammad and `Ali both were manifestations of one and the the same Divine Light, but they came in two different persons (libās,—dress) in order to uphold each other’s mission among humans, and in order to introduce each other to people.” [Source: True Meaning of Religion, p. 31]

“The holy Light which manifested in Muhammad and `Ali continued in the world through Fatima, in her sons, Hasan and Husayn, and no power in the world can extinguish this Light. It is said (9:32): ‘they wanted to extinguish the Light of God, but God brings His light through, to the end,’ i.e., to the completion of its mission” [Source: True Meaning of Religion, p. 31]

Let us now recite the Yā Ali, Yā Muhammad, Yā Muhammad, Yā Ali tasbi to call on the Lights of the Holy Prophet Muhammad (s.a.s.) and NOOR Mawlana Murtaza Ali (a.s.). At present, these Lights are manifested in NOOR Mowlana Hazir Imam.

Bismillahir Rahmanir Rahim

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

Yā Ali Yā Muhammad, Yā Muhammad, Yā Ali (1)

(I call upon the Light of Ali
and the Light of Muhammad through this prayer)

Yā Ali Yā Muhammad, Yā Muhammad, Yā Ali (2)

(I call upon the Light of Ali
and the Light of Muhammad through this prayer)

Yā Ali Yā Muhammad, Yā Muhammad, Yā Ali (3)

(I call upon the Light of Ali
and the Light of Muhammad through this prayer)

Yā Ali Yā Muhammad, Yā Muhammad, Yā Ali (4)

(I call upon the Light of Ali
and the Light of Muhammad through this prayer)

Yā Ali Yā Muhammad, Yā Muhammad, Yā Ali (5)

(I call upon the Light of Ali
and the Light of Muhammad through this prayer)

Yā Ali Yā Muhammad, Yā Muhammad, Yā Ali (6)

(I call upon the Light of Ali
and the Light of Muhammad through this prayer)

Yā Ali Yā Muhammad, Yā Muhammad, Yā Ali (7)

(I call upon the Light of Ali
and the Light of Muhammad through this prayer)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 27: Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati Tasbi

NOOR Mowlana Murtaza Ali (a.s.) has said:

“The Almighty God has placed His trust in Aale-e-Muhammad (Descendants of Muhammad, may the peace of God be upon them). They are strongholds where His Commandments receive protection and from which they are expounded and interpreted. They are fountain heads of knowledge created by Him, shelters for His teachings, refuges for Heavenly Books, mountain like citadels to defend His religion. Islam in its beginning was weak and helpless, they came to its help and defence. Islam was nervous of the infidels around it, they made it strong and powerful.” [Source: Nahjul Balagha: Sermons, letters and saying of Hazrat Ali, Khutba 5, 7-8.]

Our beloved NOOR Mowlana Shah Karim Al-Hussaini (a.s.) is a fountain of strength and sends his spiritual and luminous taid (help) to all who ask for it. Therefore, we will call upon him using a sentence from our Holy Du’a: “**Yā Imāmaz-Zamān, Ya Mowlānā, Anta Quwwati**” (O Imam of the time, O our Lord, Thou art my strength).

Let us now recite the Yā Imāmaz-Zamān, Y Mowlānā, Anta Quwwati tasbi to generate internal strength.

Bismillahir Rahmanir Rahim

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

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (1)

(O Imam of the time, O our Lord, Thou art my strength)

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (2)

(O Imam of the time, O our Lord, Thou art my strength)

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (3)

(O Imam of the time, O our Lord, Thou art my strength)

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (4)

(O Imam of the time, O our Lord, Thou art my strength)

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (5)

(O Imam of the time, O our Lord, Thou art my strength)

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (6)

(O Imam of the time, O our Lord, Thou art my strength)

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (7)

(O Imam of the time, O our Lord, Thou art my strength)

Yā Imāmaz-Zamān, Yā Mowlānā, Anta Quwwati (8)

(O Imam of the time, O our Lord, Thou art my strength)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 28: Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim Tasbi

The Holy Prophet has said:

“Indeed, **Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim** (There is no protection and strength except by Allah, the High and the Great) is a treasure among the treasures of paradise and it is a healing for ninety-nine diseases and the first of them is anxiety.” [Source: al-Mustadrak, I, 727]

Let us now recite the Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim tasbi to accelerate our internal healing.

Bismillahir Rahmanir Rahim

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

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (1)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (2)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (3)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (4)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (5)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (6)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (7)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (8)

(There is no protection and strength
except by Allah, the High and the Great)

Lā hawlā wa lā quwwat illā bi'llahi'l-aliyyi'l-azim (9)

(There is no protection and strength
except by Allah, the High and the Great)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 29: Yā Ali, Yā Qadir Tasbis

Let us reflect on the 36th and the 69th beautiful Divine Name:

036	Al-'Ali	The Most High	He who is the most high.	Yā `Ali
069	Al Qadir	The Mighty One	He who is able to do anything in the way He wills. He only has to say "Be, and it is".	Yā Qadir

The first two aya of Surah Baqarah are: Alif-Laaam-Miim ; Zaalikal-Kitaabu laa rayba fiih. Hudal-lil-Muttaqiin (A. L. M. This is the Book; in it is guidance sure, without doubt, to those who fear God) (2:1-2). Now let us examine the tawil of these aya and relate them to the personality of Mawlā Ali and Divine names of Allah.

"Mawlā Ali says in his Khutbatu'l-bayān: "**I am that Book in which there is no doubt. I am the beautiful names which God has commanded to invoke Him (7:180).**" (Kawkab, p. 200). There is no doubt that the great secret of abridged letters, such as ALM is Ali. Thus, Mawlā Ali is that Book in which there is nothing but certainty." [Source: Tawil No. 622, A Thousand Wisdoms]

Let us now recite the Yā Ali, Yā Qadir tasbi to invoke He who is the Most High and the Most Powerful in terms of Soul and Light.

Bismillahir Rahmanir Rahim

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

Yā Ali, Yā Qadir, Yā Ali, Yā Qadir (2)

(O Ali of our time! You are the Most High and the Most Powerful in terms of Soul and Light)

Yā Ali, Yā Qadir, Yā Ali, Yā Qadir (4)

(O Ali of our time! You are the Most High and the Most Powerful in terms of Soul and Light)

Yā Ali, Yā Qadir, Yā Ali, Yā Qadir (6)

(O Ali of our time! You are the Most High and the Most Powerful in terms of Soul and Light)

Yā Ali, Yā Qadir, Yā Ali, Yā Qadir (8)

(O Ali of our time! You are the Most High and the Most Powerful in terms of Soul and Light)

Yā Ali, Yā Qadir, Yā Ali, Yā Qadir (10)

(O Ali of our time! You are the Most High and the Most Powerful in terms of Soul and Light)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 30: Yā Nur, Yā Hādi Tasbis

Let us reflect on the 93rd and the 94th beautiful Divine Name:

093	An-Nur	The Prime Light	He who provides the Divine light to the entire universe; to the faces, minds and hearts of His devotees.	Yā Nur
094	Al-Haadi	The Provider of Guidance	He is the one who guides and leads to success and directs His devotee to do things beneficial to himself and others.	Yā Hādi

“It is said in a Hadith: “O Ali you are to me as Harun was to Musa, except that after me there will be no Prophet.” This is an unanimously accepted Hadith (Bukhari, V, Delhi, 47: Cairo, V, 24)” [Source: Tawil No. 941, A Thousand Wisdoms]

“It is said in a Hadith: “The word wazir is derived from wizr, meaning burden and hence wazir mean the one who carries the burden. This means that just as Hazrat Harun was carrying the burden of spirituality and luminosity (i.e. ta’wil) of the Torah, Mawla Ali was carrying the burden of spirit and spirituality and light and luminosity (i.e. ta’wil) of the Qur’an and still does so in the form of the present attire (jamah-yi hazir) of Imam, i.e. the present Imam” [Source: Tawil No. 943, A Thousand Wisdoms]

Let us recite the Yā Nur, Yā Hādi tasbi to invoke our beloved Mowla for the continual guidance through his NOOR (Light).

Bismillahir Rahmanir Rahim

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

Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi (4)
(O Mowla! We pray for the continual guidance through your NOOR)

Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi (8)
(O Mowla! We pray for the continual guidance through your NOOR)

Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi (12)
(O Mowla! We pray for the continual guidance through your NOOR)

Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi (16)
(O Mowla! We pray for the continual guidance through your NOOR)

Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi (20)
(O Mowla! We pray for the continual guidance through your NOOR)

Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi, Yā Nur, Yā Hādi (24)
(O Mowla! We pray for the continual guidance through your NOOR)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 31: Yā Khāliq, Yā Bāri, Yā Musawwir Tasbis

The path of spiritual progress and development involves: (1) the creation of human beings, (2) the evolution through the faith, knowledge, ibadat, and good deeds, and (3) re-creation into a perfect beings. These three functions of Allah are represented by following Divine Names of Allah:

011	Al-Khaaliq	The Creator	He who creates everything from nothing and creates all things with the knowledge, in advance, of what will happen to them after creation.	Yaa-Khaaliq
012	Al-Baari'	The Evolver	He who creates all things in due proportion, He is the One Who originates the Creation and puts it into a due proportionate shape by gradation with the method of evolution.	Yaa-Baari'
013	Al-Musawwir	The Flawless Shaper	He who designs all things perfectly.	Yaa-Musawwir

Therefore, it is important to pray for the following transformations:

1. from a believer to a True Mu'min
2. from a True Mu'min to a Righteous One (Salihin)
3. from a Righteous One (Salihin) to a Spiritual Martyr (Shuhada)
4. from a Spiritual Martyr (Shuhada) to a Truthful One (Siddiq)

Let us now recite the Yā Khāliq, Yā Bāri, Yā Musawwir tasbi to accelerate our internal transformation.

Bismillahir Rahmanir Rahim

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

Yā Khāliq, Yā Bāri, Yā Musawwir (1)

(O Creator, O Evolver, O Flawless Shaper transform and re-create us)

Yā Khāliq, Yā Bāri, Yā Musawwir (2)

(O Creator, O Evolver, O Flawless Shaper transform and re-create us)

Yā Khāliq, Yā Bāri, Yā Musawwir (3)

(O Creator, O Evolver, O Flawless Shaper transform and re-create us)

Yā Khāliq, Yā Bāri, Yā Musawwir (4)

(O Creator, O Evolver, O Flawless Shaper transform and re-create us)

Yā Khāliq, Yā Bāri, Yā Musawwir (5)

(O Creator, O Evolver, O Flawless Shaper transform and re-create us)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 32: Allāh Hu Tasbis

In Arabic, the word 'Huwa' or 'Hu' means 'He'. In the Holy Qur'an, there are numerous places where the word 'He' is used as pronoun for Allah. Consider the following sentence: "**Laaa `ilaaha `illaa Huwal-`Aziizul-Hakiim**" (There is no god but He, the Exalted in Might, the Wise) (3:6). Therefore, we can call on Allah by using expressions such as Allah Hu and Yā Hu. The expression Hu can also be combined with other words.

Let us recite the Allāh Hu tasbi to call on He Who is above all else.

A'uzu billahi minashaitanir rajim

I seek refuge in Allah from the outcast Satan

Bismillahir Rahmanir Rahim

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

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (4)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (8)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (12)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (16)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (20)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (24)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (28)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (32)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (36)

(Allah is He Who is above all else)

Allāh Hu, Allāh Hu, Allāh Hu, Allāh Hu (40)

(Allah is He Who is above all else)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 33: Haqq, Haqq, Hu, Haqq Tasbi

The 51st beautiful name of Allah is Al-Haqq:

051	Al-Haqq	The Embodiment of Truth	He whose existence has no change, and it is All-Truth.	Yaa-Haqq
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In Arabic, the word 'Huwa' or 'Hu' means 'He'. In the Holy Qur'an, there are numerous places where the word 'He' is used as pronoun for Allah. Consider the following sentence: "**Laa 'ilaaha 'illaa Huwal-'Aziizul-Hakiim**" (There is no god but He, the Exalted in Might, the Wise) (3:6). Therefore, we can call on Allah by using expressions such as Allah Hu and Yā Hu. The expression Hu can also be combined with other words.

The attributes of the eternal light of Hazrat Ali are given in the gnan 'Haq tu, Pak tu' composed by Pir Shamsh:

"Hak tu(n) pak tu(n) bādshah
Maherban bhi Ali tu(n)hi tu(n)

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

The above concepts have been combined to yield a soul nourishing zikr: Haqq, Haqq, Hu, Haqq. This zikr can also be done while walking, strolling or running. The rhythm can be established by reciting the sequence twice, e.g.

Haqq, Haqq, Hu, Haqq + Haqq, Haqq, Hu, Haqq

It is possible defeat the animal soul (nafs-i amara) if you imagine that you are trampling on it with this dhikr. The combination of dhikr and physical movement can also lead to improvement to physical and spiritual health. However, in order to reap the benefits, this dhikr has to be done over a long period of time with attention, harmony, humility, continuity, strenuous hard work and Divine love. [Source: Qur'anic Healing, 140]

Let us recite the Haqq, Haqq, Hu, Haqq tasbi to call on the Eternal Light of Ali, The Truth and the Only One.

Bismillahir Rahmanir Rahim

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

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (2)

(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (4)

(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (6)

(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (8)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (10)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (12)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (14)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (16)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (18)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (20)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (22)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (24)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (26)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (28)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Haqq, Haqq, Hu, Haqq, Haqq, Haqq, Hu, Haqq (30)
(Truth, Truth, He Who is the Embodiment of Truth
is none other than the Eternal Ali)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 34: Yā Tawwāb Tasbi

The Prayer of Hazrat Adam (a.s.) is found in Surah 2, Ayat 37:

"Fata-laqqaaa 'Adamu mir-Rabbihii Kalimaa-tin-fataaba'alayh: 'innahuu Huwat Tawwaa-bur-Rahiim" (Then learnt Adam from his Lord words of inspiration, and his Lord Turned towards him; for He is Oft-Returning, Most Merciful.)

Explanation: "The blessed prayer of Hazrat Ādam has two aspects: One is exoteric (7:23) and the other spiritual (2:37). According to the spiritual aspect, the sacred and pure words which were taught to him were Perfect Words (**kalimāt-I tāmmāt**) and Supreme Names (**asmā'-yi izām**). Although the Supreme Name is one, yet under it or in its treasure there are many beautiful names. Thus Hazrat Ādam was given the knowledge of all Supreme Names of God and Perfect Words. It must be remembered that the original meaning of tawbah is to return, which has many stages. The last one is the place of azal (pre-eternity). Thus the tawbah of Hazrat Ādam (a.s.) means that he reached the observation of the secrets of pre-eternity through this knowledge. And this is the real meaning of Allah's attributive name 'Tawwāb' (2:37)." [Source: Spiritual Healing, p. 64]

Let us now recite the Yā Tawwāb tasbi to clear the path of our return journey to our Creator.

Bismillahir Rahmanir Rahim

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

Yā Tawwāb, Yā Tawwāb, Yā Tawwāb, Yā Tawwāb (4)
(O Ever-Acceptor of Repentance, I seek to return to you)

Yā Tawwāb, Yā Tawwāb, Yā Tawwāb, Yā Tawwāb (8)
(O Ever-Acceptor of Repentance, I seek to return to you)

Yā Tawwāb, Yā Tawwāb, Yā Tawwāb, Yā Tawwāb (12)
(O Ever-Acceptor of Repentance, I seek to return to you)

Yā Tawwāb, Yā Tawwāb, Yā Tawwāb, Yā Tawwāb (16)
(O Ever-Acceptor of Repentance, I seek to return to you)

Yā Tawwāb, Yā Tawwāb, Yā Tawwāb, Yā Tawwāb (20)
(O Ever-Acceptor of Repentance, I seek to return to you)

Yā Tawwāb, Yā Tawwāb, Yā Tawwāb, Yā Tawwāb (24)
(O Ever-Acceptor of Repentance, I seek to return to you)

Yā Tawwāb, Yā Tawwāb, Yā Tawwāb, Yā Tawwāb (28)
(O Ever-Acceptor of Repentance, I seek to return to you)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 35: Surah Falaq (The Daybreak) & Surah Naas (Mankind)

Let us first read about the Surahs for protection against evil:

“Mu’awwidhatān (or Mu’wwudhantayn), which means the two surahs for protection against evil, is the name given to Sûratu’l-Falaq (the Dawn) and the Sûratu’n-Nās (the Mankind). The reason for giving this name is that in these two wisdom-filled Surahs, is taught to seek the protection of God, in order to escape all evils. Therefore, they have tremendous protective and curative blessings and effects.

If you want to remain safe and secure, if you cherish the protection of children, life and property and yearn to enter the refuge of the Omnipotent God, to be protected from all evil vices, calamities, afflictions, torments and misfortunes, then continue to recite Ma’udhatayn with great eagerness and absolute certainty.” [Source: Spiritual Healing, p. 48-51]

Let us now recite Surah Falaq (The Daybreak) & Surah Naas (Mankind) to seek refuge in He Who is above all else.

Bismillahir Rahmanir Rahim

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

Surah Falaq (The Daybreak): Holy Quran 113:1-5

Bismillahir Rahmanir Rahim	In the name of Allah, the Most Beneficent, the Most Merciful
Qul `a-`uuzu bi-Rabbil-Falaq, Min-sharri maa khalaaq; Wa min-sharri gaasiqin `izaa waqab, Wa min-sharrin Naffaasaati fil `uqad, Wa min-sharri haasidin `izaa hasad.	Say: I seek refuge in the Lord of the Daybreak From the evil of that which He created; From the evil of the darkness when it is intense, And from the evil of malignant witchcraft, And from the evil of the envier when he envieth.

Surah Naas (Mankind): Holy Quran 114:1-6

Bismillahir Rahmanir Rahim	In the name of Allah, the Most Beneficent, the Most Merciful
Qul `a-`uuzu bi Rabbin Naas, Malikin-Naas, `Illahin-Naas, Min-sharril Waswaasil khaan Nass, -- `Allazii yuwas-wisu fii suduurin Naasi, -- Minal-Jinnati wan Naas.	Say: I seek refuge in the Lord of mankind, The King of mankind, The God of mankind, From the evil of the sneaking whisperer, Who whispereth in the hearts of mankind, Of the jinn and of mankind.

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 36: Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin

The prayer '**Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin**' is part of Surah 21, Ayat 87. In order to understand the context of this prayer of Hazrat Yūnus, let us first read the ayat from the Holy Qur'an translated by S. V. Mir Ahmed Ali:

"And (mention) Dhu'n-Nun, when he went off in anger and deemed that We had no power over him, but he cried out in the darkness, saying: "**There is no God save Thee. Be Thou Glorified! Lo! I have been a wrong-doer (Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin).**" (3:172)

Explanation:"It is an event of Hazrat Yūnus's spiritual journey that he was swallowed by a very great spiritual fish. It was a great trial. In such a state with what humility one should have recourse to God is mentioned in the practical example of Hazrat Yūnus in verse 21:87."

Let us now recite the Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin tasbi to implore, with utmost humility, the Merciful Lord for forgiveness.

Bismillahir Rahmanir Rahim

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

Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin (1)

(There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrong-doer)

Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin (2)

(There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrong-doer)

Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin (3)

(There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrong-doer)

Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin (4)

(There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrong-doer)

Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin (5)

(There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrong-doer)

Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin (6)

(There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrong-doer)

Lā ilāha illā anta subhānaka inni kuntu mina'z-zālimin (7)

(There is no God save Thee. Be Thou Glorified!
Lo! I have been a wrong-doer)

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 37: Hasbuna'Ilāhu Wa Nima'l-Wakil Tasbi

The prayer '**Hasbuna'Ilāhu Wa Nima'l-Wakil**' is part of Surah 3, Ayat 173. In order to understand the context of this prayer which was recited by devoted believers (Mu'mins), let us first read the following ayats from the Holy Qur'an translated by S. V. Mir Ahmed Ali:

"(As far) those who did respond to the call of God and the Apostle (Muhammad) (even) after wounds inflicted on them; such of those who do good (to others) and guard (themselves) against evil, shall have a great reward." (3:172)

"Those unto whom said the people, "Verily have the people mustered (strong) against you, therefore fear them!" It only increased their faith; and said they, "God is (quite) sufficient for us and the most excellent Protector is (He) (Hasbuna'Ilāhu Wa Nima'l-Wakil)." (3:173)

"They returned, therefore, with favour from God and (His) Grace. Without any evil even touching them and they followed the pleasure of God; and God is the Lord of Mighty Grace." (3:174)"

Let us now recite Hasbuna'Ilāhu Wa Nima'l-Wakil tasbi to call on our Lord for strength and protection under all circumstances. By this blessed prayer, the false fear vanishes and the heart attains satisfaction and peace.

Bismillahir Rahmanir Rahim

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

Hasbuna'Ilāhu Wa Nima'l-Wakil (1)

(God is (quite) sufficient for us and
He is the most excellent Protector)

Hasbuna'Ilāhu Wa Nima'l-Wakil (2)

(God is (quite) sufficient for us and
He is the most excellent Protector)

Hasbuna'Ilāhu Wa Nima'l-Wakil (3)

(God is (quite) sufficient for us and
He is the most excellent Protector)

Hasbuna'Ilāhu Wa Nima'l-Wakil (4)

(God is (quite) sufficient for us and
He is the most excellent Protector)

Hasbuna'Ilāhu Wa Nima'l-Wakil (5)

(God is (quite) sufficient for us and
He is the most excellent Protector)

Hasbuna'Ilāhu Wa Nima'l-Wakil (6)

(God is (quite) sufficient for us and
He is the most excellent Protector)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 38: Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram Tasbi

The openings and the endings of the Surahs are full of wisdom-filled marvels and miracles and is some of them there are special prayers. For example, there is a great prayer at the end of Suratu’r Rahmān

“Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram (Blessed be the name of your sustainer, the Lord of Majesty and Benovolence)”. That is the Supreme Name of God, which is alluded in al-Hayy al-Qayyum, in the illumination of whose light one knows for certain all beautiful names (al-asma’u’l-husna). It is the fountainhead of all favours and blessings related to intellect, marifat, knowledge, and soul. Thus all those great favours which are mentioned in Suratu’r Rahmān are the blessing of this Supreme Name. Then he who recognizes the Supreme of God, becomes enriched with heavenly blessings forever, his good prayers will be accepted and all his religious wishes will be granted and he will be safe and secure from every spiritual disease.” [Source: Spiritual Healing, p. 65]

The Supreme Name of God is the Holy Imam. This was also explained in context of al-Hayy al-Qayyum. Let us now recite Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram tasbi to call on our beloved Mowla, the holder of the Eternal Light of Ali, for barakat and heavenly blessings.

Bismillahir Rahmanir Rahim

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

Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram (1)

(Blessed be the name of your sustainer,
the Lord of Majesty and Benovolence)

Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram (2)

(Blessed be the name of your sustainer,
the Lord of Majesty and Benovolence)

Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram (3)

(Blessed be the name of your sustainer,
the Lord of Majesty and Benovolence)

Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram (4)

(Blessed be the name of your sustainer,
the Lord of Majesty and Benovolence)

Tabāraka’smu Rabbika Dhi’l-Jalāli Wa’l-Ikram (5)

(Blessed be the name of your sustainer,
the Lord of Majesty and Benovolence)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 39: Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali Tasbi

Let us reflect on the relationship between Allah, the Holy Prophet Muhammad (s.a.s.), NOOR Mawlana Murtaza Ali (a.s.), Ali Zaman (Ali of this time) and the Holy Qur'an from the following ta'wils:

"It is said in an Hadith: "Recognize Allah by Allah" (Lughāt. Ayn, p. 82; Ahadith-I Mathnawi, pp. 2, 106). That is, the recognition of God is possible in the illumination of His light and His light is the holy Prophet and the Imam of the time." [Source: Tawil No. 835, A Thousand Wisdoms]

"Externally Ali (Imam of the time) is a pure personality and internally a light. Externally the Qur'an is a glorious heavenly Book and internally (in the Prophet and Imam) it is a light. This shows that externally Ali and the Qur'an are separate from one another but internally they are not only together, they are one light." [Source: Tawil No. 820, A Thousand Wisdoms]

Let us now recite the Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali tasbi to call on the Light of the Holy Prophet Muhammad (s.a.s.) and NOOR Mawlana Murtaza Ali (a.s.). At present, the Lights of Muhammad and Ali are manifested in NOOR Mowlana Shah Karim Al-Hussaini (a.s.) Hazir Imam (Please recite the Holy Salwat).

Bismillahir Rahmanir Rahim

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

Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali (1)

(I call upon Allāh, the Light of Ali and the Light of Muhammad through this prayer)

Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali (2)

(I call upon Allāh, the Light of Ali and the Light of Muhammad through this prayer)

Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali (3)

(I call upon Allāh, the Light of Ali and the Light of Muhammad through this prayer)

Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali (4)

(I call upon Allāh, the Light of Ali and the Light of Muhammad through this prayer)

Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali (5)

(I call upon Allāh, the Light of Ali and the Light of Muhammad through this prayer)

Yā Ali, Yā Allāh, Yā Muhammad, Yā Muhammad, Yā Ali (6)

(I call upon Allāh, the Light of Ali and the Light of Muhammad through this prayer)

Al-hamdu lillahi rabbil `alamin.

Praise be to Allah, the Lord of the worlds!

Prayer Card No. 40: Comprehensive Du'a

Let us reflect on the importance of 'Araba'in' which is translated as forty, chillah, I'tikāf:

"It is said in verse (7:142): "And when We did appoint for Mûsa thirty nights (of solitude) and added to them ten, and he completed the whole time of forty nights appointed by his Lord." On this occasion although Hazrat Mûsa had done the ibadat of forty days and nights, but in the mention of nights only, there can be many wisdoms. One wisdom, according to the Holy Qur'an (73:6), is that the vigil of the night is most effective in crushing the carnal soul and in acquiring good speech. The ibadat of the above-mentioned time is both chillah as well as I'tikāf." [Source: Tawil 38, A Thousand Wisdoms]

Let us recite a comprehensive Du'a to implore our beloved NOOR Mowlana Hazir Imam (please recite the Holy Salwat) for the fulfillment of our noble intentions (niyat). Ameen.

Bismillahir Rahmanir Rahim

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

Transliteration	Translation
Yā Qayizul Hajāt	O Provider in necessity
Yā Rafiuud Darjatāt	O Exalter of status
Yā Waliyyal Hasnāt	O Lover of good deeds
Yā Mujibad – D'awat	O Respondent to prayers
Istajib Du'ai, Ballighni Minai Bi fazilika	Accept my prayers and fulfill my (noble) wishes with your bounty and grace
Yā Allāhu, Yā Allāhu, Yā Allāh	O Allāh, O Allāh, O Allāh
Salal-lahu ala khayri khalkihi	Bless the best among Thy Creation,
Muhammadi(n)w	Muhammad, and
ālehi wa ahle Baitihi Ajmain	his Progeny and all the 'people of his house'
Bi Rahamatika Yā Ar-hamar-Rahimeen	with your kindness, O Benovolent of all benovolents

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

May our beloved Mowla open the doors of spirituality and luminosity for each and every murid, and each and every derserving person on this earth. Ameen.

Rakh Mowla te (In Mowla, I trust),
Noorallah Juma
January 16, 2007