

Golden Noorani Didar Dhikr CD : Explanation of 15 Tasbis
(Download Original Sound Tracks from SalmanSpiritual.com)

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SalmanSpiritual.com
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Researcher's Note

Ya Ali Madad! On the occasion of NOOR Mowlana Hazir Imam's 71st birthday, we would like to extend heartfelt felicitations and Salgirah Mubarak to Ismailis around the world. On this happy occasion, Salmanspiritual.com is pleased to present to the global Jamat a CD titled '**Golden Noorani Didar Dhikr**' which contains 15 tracks of different dhikrs. In order to harness maximum benefit of the CD, we have also produced this PDF document which has explanation for each dhikr tasbi. We hope that these resources will help all the members of the global Jamat to prepare for a Golden Noorani Didar in their foreheads!

In his firman to the Canadian Jamat in 2005, NOOR Mowlana Hazir Imam bestowed the dua for sunshine in our hearts. This can be achieved if our hearts reach a state of constant dhikr. Therefore let us reflect on the power of dhikr and the satisfaction of the heart by reading the following paragraph deeply:

"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]

Dhikr can empower a mumin to submit spiritual and luminous nazranas to our beloved NOOR Mowlana Hazir Imam. A **Spiritual Nazrana** takes the form of a **pure golden heart** which is in a state of constant dhikr while a **Luminous Nazrana** takes the form of a **sound golden heart** (qalb-i salim) which is in a state of constant dhikr and enlightenment.

Let us pray to our beloved NOOR Mowlana Hazir Imam:

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

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

Peace, light, barakat, tayid, and a Golden Noorani Didar,
Noorallah Juma
December 13, 2007

Index of the 15 Dhikr Tasbis

Item	Title	Resource
01	Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali	Download MP3
02	Yâ Ali, Yâ Muhammad, Yâ Muhammad, Yâ Ali	Download MP3
03	Yâ Ali, Yâ Muhammad	Download MP3
04	The Holy Prophet's (s.a.s.) four tasbis: Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh	Download MP3
05	Angelic Salwat	Download MP3
06	Astaghafirullahi Rabbi Wa Atubu Ilayhi	Download MP3
07	Ya Rehman Ya Rahim	Download MP3
08	Hazrat Fatima's (a.s.) tasbi: Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh	Download MP3
09	Mowla's four tasbis: Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad	Download MP3
10	Ya Ali Agisani, Ya Ali Adrikni, Har Bala Tu(n) Dur Kar, Mushkil Kusha Mawla Ali	Download MP3
11	Ya Hayyul-Qayyum, Ya Aliyul Azim, Ya Sahebuz-Zaman Ya Hazar Imam	Download MP3
12	Ya Wali Ya Karim	Download MP3
13	Ya Ali Mowla Ali	Download MP3
14	Ya Ali Ya Karim	Download MP3
15	Shukran Lillâh Wal Hamdu Lillâh	Download MP3

Instructions for burning a CD:

1. For each track, right click on the hyperlink in the above table, choose 'Save target as' from the menu, and save the mp3 track in a folder on your computer. You can play these files if you have an mp3 player. In order to create a mp3 CD, choose 'Create a data disk' on your CD burner software. This process will preserve the format of the mp3 files.
2. In order to create a CD, choose 'Create an audio disk' on your CD burner software. Add the tracks from the folder and follow instructions to burn the CD. This process will also convert mp3 files into wav format. This will permit you to play the CD on a CD player or a CD/DVD player.

If the above links do not work, then please download the tracks from the following page:
http://www.salmanspiritual.com/salgirah_07.html.

Tasbi Number 1: Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali

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" (Lughât. 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 use Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ 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.

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (1)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (2)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (3)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (4)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (5)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (6)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (7)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (8)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (9)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali, Yâ Allâh, Yâ Muhammad, Yâ Muhammad, Yâ Ali (10)
(I call upon Allâh, the Light of Ali and the Light of Muhammad through this prayer)

Tasbi Number 2 and 3: Yâ Ali, Yâ Muhammad, Yâ Muhammad, Yâ Ali

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 (libâs,—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 use Yâ Ali, Yâ Muhammad, Yâ Muhammad, Yâ 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.

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (1)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (2)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (3)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (4)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (5)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (6)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (7)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (8)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (9)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Yâ Ali Yâ Muhammad, Yâ Muhammad, Yâ Ali (10)
(I call upon the Light of Ali and the Light of Muhammad through this prayer)

Tasbi Number 4: Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh

The Holy Prophet Muhammad (sallallâhu 'alayhi wa-sallam) gave guidance to Muslims and the humanity for material, spiritual and intellectual upliftment. The rewards of glorifying, praising, declaring Allâh'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 Allâh); Praise be to God (Al-Hamdu Lillâh); there is no god but God (Lâ ilâhâ illa-llâh); and God is most great (Allâhu 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 use Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh tasbis to glorify our Creator.

Bismillâhir Rahmanir Rahim

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

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (1)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (2)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (3)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (4)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (5)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (6)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (7)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (8)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (9)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-llâh (10)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh, There is no god but Allâh)

Tasbi Number 5: Angelic Salwat

The following verse of the Holy Qur'an commands Muslims to recite prayers in which they seek blessings for the Holy Prophet Muhammad (peace be upon him) and salute him with a worthy salutation.

'Innallaha wa Malaaa-'ikatahuu yusallunna 'alan-Nabiyy:
Yaaa - 'ayyuhallaziina 'aamanuu salluu 'alayhi wa salimuu taslimma

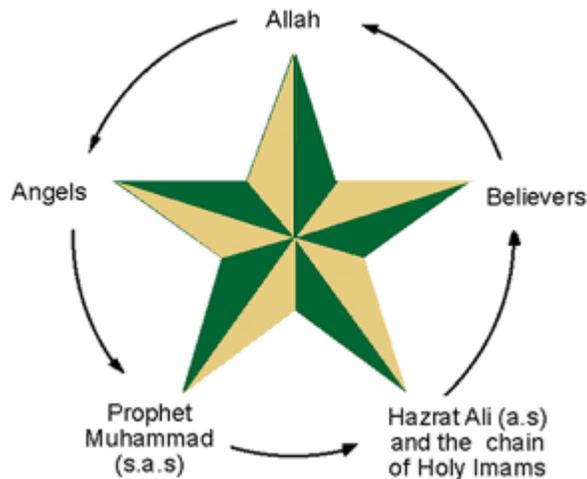
Sound Clip: [real audio stream](#)

"Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation." (33:56)

The salutation to the Holy Prophet (s.a.s.) has to include his direct decendants according to the following hadith:

We asked God's messenger this question, "How is the blessing to be invoked on you who belong to the prophetic family? God has taught us [only] how to salute you." He told us to say, "O God, **ble**ss Muhammad and Muhammad's family as Thou didst bless Abraham and Abraham's family. Thou art indeed praiseworthy and glorious. O God, **gr**ant favours to Muhammad and Muhammad's family as Thou didst grant favours to Abraham and Abraham's family. Thou art indeed praiseworthy and glorious."

The verse (ayat) of the Holy Qur'an [Lo! Allah and His angels shower blessings on the Prophet. O ye who believe! Ask blessings on him and salute him with a worthy salutation. (33:56)] indicates that the major entities which are involved in the execution of this prayer are: Allah, Angels, the Holy Prophet, the Holy Imams and believers. This mechanism of salwat is presented in the following diagram:



According to the hadith of the Holy Prophet presented above, whenever the name of the Holy Prophet is recited, his family, his offspring and their successors are automatically invoked. According to the Ismaili Muslim constitution, the successors of the Holy Prophet are the Imams who are his direct descendants through Hazrat Mawlana Ali Amiru-l-Mu'minin ('Alayhi-s-salam) and his daughter Hazrat Bibi Fatimat-az-Zahra, Khatun-i-Jannat ('Alayhi-s-salam).

The question then arises: Are the blessings for the Prophet and the Imams or are they for the believers? The answer is given in the following verse of the Holy Quran:

Huwallazii yusallii 'alay-kum wa malaaaa-'ikatuhuu liyukhrijakum-minaz -
Zulumaati 'ilan-Nuur: wa kaana bil-Mu'-miniina Rahiimaa.

Sound Clip: [real audio stream](#)

"He it is who confers upon you His Blessings, and likewise do the Angels, that He may bring you forth from darkness (of infidelity) into the Light (of faith): and He is to believers All Merciful" (33:43)

Additional Resources for Angelic Salwat

The following resources have been created for this project:

1. [The Concept of Angelic Salwat and conditions for harnessing its full potential](#) (PDF);
2. [33 salwat sound track in mp3 format](#) recited by Noorallah Juma (voice only)
3. Online sound track streams for reciting salwat:
[[33 times](#) | [66 times](#) | [99 times](#) | [198 times](#) | [990 times](#)];
4. Online sound track streams for reciting Power Prayers: Ayatul Kursi (Holy Qur'an 2:255) and Salwat: [[1 cycle](#) | [7 cycles](#) | [14 cycles](#) | [28 cycles](#) | [56 cycles](#) | [112 cycles](#)];
5. Transliteration and Translation of [Ayatul Kursi](#): The Most Important Ayat of the Holy Qur'an;
6. [A Poem on Salwat](#); (web page)
7. A Poem on Salwat ([Download PDF](#)); and
8. [An Article on Salwat](#).

Let us recite angelic salwats to strengthen our knowledge (ilm) and faith (iman) and also welcome our Holy Imam, NOOR Mowlana Shah Karim Al-Hussani Hazir Imam (a.s.).

Bismillahir Rahmanir Rahim

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

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

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

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

Allâhumâ salli alâ Muhammadin wa âle Muhammad (4)
(O Allah! Bestow Peace through Muhammad and his Descendants)

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

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

Allâhumâ salli alâ Muhammadin wa âle Muhammad (7)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (8)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (9)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (10)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (11)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (12)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (13)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (14)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (15)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (16)
(O Allah! Bestow Peace through Muhammad and his Descendants)

Tasbi Number 6: Astaghafirullahi Rabbi Wa Atubu Ilayhi

Let us first reflect upon the concept of repentance and Allah's mercy from the following ayats of the Holy Qur'an (39:53-54):

"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.

In order to shed light on the preparation needed for the Astaghafirullahi tasbi, let us first learn about the 6 pillars (supports) for this tasbi from the following teaching of NOOR Mowlana Murtaza Ali (a.s.) [Source: Saying number 426, Nahjul Balagah (Peak of Eloquence), Tahrike Tarsile Quran Inc., Elmhurst, NY, pp. 664-665)

"Somebody said before Amir al-mu'minin, peace be upon him: "Astaghfiru'llah (I seek Allah's forgiveness), then Amir al-mu'minin, peace be upon him said:

Do you know what "istighfar" (asking Allah's forgiveness) is? "Istighfar" is meant for people in high position. It is a word that stands on six supports:

1. The first is to repent over the past;
2. The second is to make a firm determination never to revert to it;
3. The third is to discharge all the rights of people so that you may meet Allah quite clean with nothing to account for;
4. The fourth is to fulfill every obligation which you ignored in the past so that you may now do justice with it;
5. the fifth is to aim at the flesh grown as a result of unlawful earning, so that you may melt it by grief of repentance till the skin touches the bone and a new flesh grows between them; and
6. The sixth is to make the body taste the pain of obedience as you previously made it taste the sweetness of disobedience. On such an occasion you may say: "astaghfiru'llah".

The above lesson teaches us to be obedient to the teachings of the faith and fully understand that saying "astaghfiru'llah" just with the tongue does not yield results unless the real purpose is properly understood. However, just as Cairo was not built in a day, the practice and awareness of the concept of repentance will lead to gradual purification and the fruition of NOOR Mowlana Sultan Muhammad Shah's blessing in which he said that a day will come when you will be able to abstain from committing sins. A person who reaches such a stage is the one who is a person of high position as described by NOOR Mowlana Murtaza Ali (a.s.).

With this understanding, let us start to recite the Astaghafirullahi Rabbi Wa Atubu Ilayhi tasbi (Verily, I seek the forgiveness of Allah, who is my Lord and Sustainer, and I turn to Him in repentance).

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.)

Astaghafirullahi Rabbi Wa Atubu Ilayhi (8)

(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 (9)

(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 (10)

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

Tasbi Number 7: Yâ Rahmân, Yâ Rahim

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

001	Ar-Rahmân	The Beneficent	He who gives blessings and prosperity to all beings without showing disparity.	Yaa-Rahmân
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 'Rahmân' (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 use Yâ Rahmân, Yâ 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.

Yâ Rahmân, Yâ Rahim, Yâ Rahmân, Yâ Rahim (1)
(O the Most Kind and the Most Merciful Lord of individual personal worlds of all human beings)

Yâ Rahmân, Yâ Rahim, Yâ Rahmân, Yâ Rahim (2)
(O the Most Kind and the Most Merciful Lord of individual personal worlds of all human beings)

Yâ Rahmân, Yâ Rahim, Yâ Rahmân, Yâ Rahim (3)
(O the Most Kind and the Most Merciful Lord of individual personal worlds of all human beings)

Yâ Rahmân, Yâ Rahim, Yâ Rahmân, Yâ Rahim (4)
(O the Most Kind and the Most Merciful Lord of individual personal worlds of all human beings)

Yâ Rahmân, Yâ Rahim, Yâ Rahmân, Yâ Rahim (5)
(O the Most Kind and the Most Merciful Lord of individual personal worlds of all human beings)

Tasbi Number 8: Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh

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 Allâh) thirty-three times, 'Praise be to God' (Al-Hamdu Lillâh) thirty-three times, and 'God is most great' (Allâhu 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 use Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh tasbis to pray for upliftment here and in the hereafter.

Bismillahir Rahmanir Rahim

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

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (1)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (2)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (3)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (4)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (5)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (6)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (7)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (8)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (9)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh (10)
(Allâh is Great, Glory be to Allâh, Praise be to Allâh)

Tasbi Number 9: Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad

The four tasbis [Ya Allâh (O Allâh), Ya Wahâb (O Supreme Bestower), Ya Ali (O, the Most High), Allâhu Samad (Allâh 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 Amirali Amlani, personal communication]

Let us use Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad tasbi for harnessing eternal barakat.

Bismillahir Rahmanir Rahim

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

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (1)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (2)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (3)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (4)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (5)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (6)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (7)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (8)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (9)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad (10)
(O Allâh, O Supreme Bestower, O, the Most High, Allâh is eternal)

**Tasbi Number 10: Ya Ali Agisani, Ya Ali adrikni, Har Bala Tun Dur Kar,
Mushkil Khusha Mawla Ali**

Why should we invoke help from the Light of Ali? The answer is given in the Ta'wil of word 'Kullu shay'in' (Everything, all things):

"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 732: A Thousand Wisdoms]

Did people invoke the help of the Light of Mowla Ali in the past? Yes, the recited Nade Ali which is a comprehensive Shia prayer and is used at time of calamities. Its text and translation is as follows:

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

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

Let us invoke the help of the Light of Eternal Ali through this prayer:

Bismillahir Rahmanir Rahim

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

Ya Ali Agisani, Ya Ali adrikni, Har Bala Tun Dur Kar, Mushkil Khusha Mawla Ali (1)
(O the Light of Ali come to my rescue, O Light of Ali extend to me your help,
remove all my calamities, O the remover of all difficulties)

Ya Ali Agisani, Ya Ali adrikni, Har Bala Tun Dur Kar, Mushkil Khusha Mawla Ali (2)
(O the Light of Ali come to my rescue, O Light of Ali extend to me your help,
remove all my calamities, O the remover of all difficulties)

Ya Ali Agisani, Ya Ali adrikni, Har Bala Tun Dur Kar, Mushkil Khusha Mawla Ali (3)
(O the Light of Ali come to my rescue, O Light of Ali extend to me your help,
remove all my calamities, O the remover of all difficulties)

Ya Ali Agisani, Ya Ali adrikni, Har Bala Tun Dur Kar, Mushkil Khusha Mawla Ali (4)
(O the Light of Ali come to my rescue, O Light of Ali extend to me your help,
remove all my calamities, O the remover of all difficulties)

Tasbi Number 11: Yâ Hayyul, Yâ Qayyum

'Allahu laaa 'ilaaha 'illaa Huu 'Al-Hayyul-Qayyum (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, today we will implore him with this most powerful prayer.

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

"Imam Jafar as-Sâdiq has said: "Allah has concealed one name, i.e., the supreme Name and He has 360 names." (Lughât, 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. 124-29." [Source: Tawil 64: A Thousand Wisdoms]

Let us use Yâ Hayyul, Yâ Qayyum tasbi to remind ourselves that our Mowla is living and his NOOR is eternal.

Bismillahir Rahmanir Rahim

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

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

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

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

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

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

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

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

Yâ Hayyul, Yâ Qayyum, Yâ Hayyul, Yâ Qayyum
Yâ Hayyul, Yâ Qayyum, Yâ Hayyul, Yâ Qayyum (32)
(O my Mowla! You are living and Your Noor is eternal)

Tasbi Number 12: Yâ Wali, Yâ Karim

Let us reflect on the 55th and 42nd beautiful names 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 use Yâ Wali, Yâ 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.

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (1)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (2)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (3)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (4)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (5)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (6)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (7)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (8)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (9)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (10)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (11)

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

Yâ Wali, Yâ Karim, Yâ Wali, Yâ Karim (12)

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

Tasbi Number 13: Ya Ali, Mowla Ali

Who is Noor Mowlana Hazir Imam from a Spiritual Point of View?

"The Wise Qur'an repeatedly says that the main fountainhead of knowledge is one, which is the one whom God and Prophet have made the light of knowledge and the teacher of the Book and Wisdom, namely the True Imam (of the time). It is he who in reality is the 'alim (possessor of knowledge) of given knowledge (ilu-u laduni), with whose mention, allusions and similitudes of the Qur'an abounds.

It is he who is the Embodied Light, Rope of God, Speaking Book, Straight Path, Tree of Knowledge (Holy Tree), Kawthar, Progeny of Ibrahim (Progeny of Muhammad), Rasikhun fi'l-ilm (those who are well-grounded in knowledge), Imam-i Mubin (Manifest Imam), Shahid (Witness), Mu'awwil-i Qur'an (the one who gives the ta'wil of the Qur'an), Guide, Heir of the Prophet, Gate of knowledge and wisdom, Supreme Name, Light of 'Ali, Waliyy-i amr (Custodian of Command), Firm Handle, Shah-i Wilayat (King of Wilayat), Subtle World, Ibda'i Body, Hidden Book, Perfect Man, Embodied Paradise, Means of Salvation, Nuh's Ark, Soul of the World, Single Soul, Last Day, Face of Allah, Mountain of Qaf, Honoured Rock, Sound Heart, Sun of Azal (Pre-eternity), Ladder of Heaven, Sur (Trumpet) of love and annihilation, Lamp of Recognition, Treasure of Secrets, etc." [Source: Rubies & Pearls] (Page 21)

The above list has is derived from verses from the Holy Qur'an and many of these have been further elaborated through a series of postings which are archived on SalmanSpiritual.com. The knowledge presented on this website was extracted from a wide range of published Ismaili literature spanning over 1400 years. It is of utmost importance to understand the external and internal position of the Holy Imam in this Golden Jubilee year. May Mowla inspire us to search for acquired and inspired knowledge so that we can also position ourselves appropriately for this unique and momentous year! Ameen.

Bismillahir Rahmanir Rahim

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

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

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

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

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

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

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

Tasbi Number 14: Ya Ali, Ya Karim

Let us begin by reflection on the ta'wil of word 'Ayat' (The luminous personality of the Imam in which all signs are encompassed):

"Mawlâ Ali has said: "Anâ âyâtu'llâhi wa aminu'llâh, i.e. I am Allah's signs and I am the trustworthy of Allah." (Kawkab, p.208). Âyât in the sense of the signs of Divine power or miracles, are in four places: (i) The higher world, (ii) the wise Qur'ân, (iii) the external universe and (iv) the personal world, but according to the Qur'ân (36:12) all these âyât (signs) are encompassed in the light of the Imâm-i Mubin. That is, his light is the higher world, he is the speaking Qur'ân, the quintessence of the universe and a luminous personal world in true sense." [Source: Tawil 10: A Thousand Wisdoms]

Let us now invoke the attributes of the Light of the Eternal Ali:

Bismillahir Rahmanir Rahim

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

- | | | |
|----|------------------|---|
| 1. | Ya Ali, Ya Rahim | O the Most High, O the Merciful |
| 2. | Ya Ali, Ya Halim | O the Most High, O the Clement One |
| 3. | Ya Ali, Ya Mumin | O the Most High, O the Infuser of faith |
| 4. | Ya Ali, Ya Karim | O the Most High, O the Bountiful One |
| 5. | Ya Ali, Ya Karim | O the Most High, O the Bountiful One |
| 6. | Ya Ali, Ya Karim | O the Most High, O the Bountiful One |
| 7. | Ya Ali, Ya Karim | O the Most High, O the Bountiful One |
| 8. | Ya Ali, Ya Karim | O the Most High, O the Bountiful One |
| 9. | Ya Ali, Ya Karim | O the Most High, O the Bountiful One |
| | | |
| 1. | Ya Ali, Ya Mujib | O the Most High, O the Responding One |
| 2. | Ya Ali, Ya Hakim | O the Most High, O the Discreet One |
| 3. | Ya Ali, Ya Alim | O the Most High, O the All-Knowing One |
| 4. | Ya Ali, Ya Wali | O the Most High, O the Protecting Associate |
| 5. | Ya Ali, Ya Wali | O the Most High, O the Protecting Associate |
| 6. | Ya Ali, Ya Wali | O the Most High, O the Protecting Associate |
| 7. | Ya Ali, Ya Wali | O the Most High, O the Protecting Associate |
| 8. | Ya Ali, Ya Wali | O the Most High, O the Protecting Associate |
| 9. | Ya Ali, Ya Wali | O the Most High, O the Protecting Associate |

1. Ya Ali, Ya Wahhaab O the Most High, O the Supreme Bestower
2. Ya Ali, Ya Quddus O the Most High, O the Most Sacred One
3. Ya Ali, Ya Salaam O the Most High, O the Embodiment of Peace
4. Ya Ali, Ya Ghafuur O the Most High, O the Great Forgiver
5. Ya Ali, Ya Ghafuur O the Most High, O the Great Forgiver
6. Ya Ali, Ya Ghafuur O the Most High, O the Great Forgiver
7. Ya Ali, Ya Ghafuur O the Most High, O the Great Forgiver
8. Ya Ali, Ya Ghafuur O the Most High, O the Great Forgiver
9. Ya Ali, Ya Ghafuur O the Most High, O the Great Forgiver

1. Ya Ali, Ya Ali O the Most High, O the Most High
2. Ya Ali, Ya Ali O the Most High, O the Most High
3. Ya Ali, Ya Ali O the Most High, O the Most High
4. Ya Ali, Ya Ali O the Most High, O the Most High
5. Ya Ali, Ya Ali O the Most High, O the Most High
6. Ya Ali, Ya Ali O the Most High, O the Most High
7. Ya Ali, Ya Ali O the Most High, O the Most High
8. Ya Ali, Ya Ali O the Most High, O the Most High
9. Ya Ali, Ya Ali O the Most High, O the Most High

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

"Some people appeal to God while they have no knowledge of the Imam of their time, or oppose him. They should enter the Ark of Noah of the time because all other ships will be drowned. Therefore follow the (spiritual) authority and your leader, so that you may sit in the house of the Truth, entering the Ark of the Noah of your time, and reaching the land safely. That authority, that Noah of your time, is the Imam of your time. Know him, and enter the Ark of Noah, i.e. the path of his preaching (tariqa'i dawat-i u), so that your faith may become perfect and your souls may become safe from calamities. The house which has no windows or openings remains dark. Similarly, the heart of one who does not know the Imam of his time, who is the sun of that period, remains dark, without light and enlightenment. It always remains in darkness of irritation and enmity. Darkness causes one suffering and to stray from the path, becoming lost." (page 29)

Source: Imam Noor Mowlana Shah Mustansir bi'l-laah II. Advices of Manliness (Pandiyat-i Jawanmardi). Translated from Persian to English by W. Ivanow. The Ismaili Society Series A No. 6.

Tasbi Number 15: Shukran Lillâh Wal Hamdu Lillâh

Allâh 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!"

For today's session, let us use a bouquet of Shukran Lillâh Wal Hamdu Lillâh tasbi to thank our Creator.

Bismillahir Rahmanir Rahim

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

Shukran Lillâh Wal Hamdu Lillâh (1)

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

Shukran Lillâh Wal Hamdu Lillâh (2)

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

Shukran Lillâh Wal Hamdu Lillâh (3)

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

Shukran Lillâh Wal Hamdu Lillâh (4)

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

Shukran Lillâh Wal Hamdu Lillâh (5)

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

Shukran Lillâh Wal Hamdu Lillâh (6)

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

Shukran Lillâh Wal Hamdu Lillâh (7)

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

Shukran Lillâh Wal Hamdu Lillâh (8)

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

Shukran Lillâh Wal Hamdu Lillâh (9)

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

Shukran Lillâh Wal Hamdu Lillâh (10)

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

Shukran Lillâh Wal Hamdu Lillâh (11)

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

Shukran Lillâh Wal Hamdu Lillâh (12)

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

Shukran Lillâh Wal Hamdu Lillâh (13)

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

Shukran Lillâh Wal Hamdu Lillâh (14)

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