

**Spiritual and Luminous Dimensions of NOOR Mowlana Hazir Imam
Sparking the Golden Noorani and Golden Jubilee Didar Spirit
Gems of Knowledge, Holy Ginans Verses and Special Dhikr**

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Researcher's Note

Ya Ali Madad. In preparation of the launch of the Golden Jubilee Year, a seven week project was developed to understand the spiritual and luminous dimensions of NOOR Mowlana Hazir Imam and to spark the Golden Noorani and Golden Jubilee Didar Spirit. The project was launched on May 21, 2007 and the target end date was set at July 7, 2007. Seven postings and Ya Ali, Mowla Ali mp3 track were distributed by e-mail and the SalmanSpiritual.com web site. Each posting consisted of:

1. Knowledge Section;
2. Selected verses from beautiful ginans of our Holy Pirs;
3. Special Ya Ali, Mowla Ali Dhikr for 7 weeks;
4. Angelic Salwat Dhikr; and
5. A Short List of Resources for the Angelic Salwat.

This document is titled "Spiritual and Luminous Dimensions of NOOR Mowlana Hazir Imam" and contains the content of the knowledge section and selected verses of beautiful ginans of our Holy Pirs from the above mentioned postings. The titles of the postings are:

1. List of Spiritual and Luminous Dimensions of NOOR Mowlana Hazir Imam
2. The Holy Imam is Spiritually linked to the Hazrat Ibrahim (a.s.) and the Hazrat Nabi Muhammad (s.a.s.) and to Allah through the Ism-i Azam (Supreme Name)
3. The Holy Imam is the Face of Allah (Wajh Allah) (Five tawils)
4. The Holy Imam is the Face of Allah (Wajh Allah) and the Face of Aliyy (Wajh Aliyy) (Six more tawils)
5. The Holy Imam and the Holy Qur'an are Divine Treasures
6. The Holy Imam is the Nuh's Ark of the Present Time
7. The Holy Imam is the Rope of Allah (Habli'llah)

Let us pray to our beloved NOOR Mowlana Hazir Imam:

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

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

Peace, light, barakat, taid and a 'golden noorani didar',
Noorallah Juma
June 13, 2007

1. List of Spiritual and Luminous Dimensions of NOOR Mowlana Hazir Imam

Part 1: Knowledge Section

Our beloved NOOR Mowlana Hazir Imam ascended to the masnat of Imamatus on July 11, 1957. Our Holy Imam has multiple dimensions and his voluminous activities in the secular sphere are well articulated on the Aga Khan Development Network (AKDN.org) website. Article (F) of the Shia Imami Ismaili Muslims doctrines defines the role of the Imam of the time as follows:

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

In order to understand the role of the Holy Imam in terms of spiritual advancement of his followers, it is also necessary to learn and understand the spiritual and luminous dimensions of his personality. In this document, some of the key concepts of the spirituality and luminosity have been articulated for the benefit of all the followers of Imamatus.

Let us reflect on the source of authority and study the list of spiritual and luminous dimensions of our Holy Imam:

1. According to the Shia interpretation of verse (24:35) of Holy Qur'an "The similitude of His light is as a niche wherein is a lamp", it has been explained that the light of God manifests or appears from the blessed forehead of the True Guide – The Imam of the time. Books have filled with the explanation and exegesis of this verse, showing that the vicegerency and representation of the Divine light is availed only to the Perfect Man [Source: Spiritual Secrets, p. 11]. Therefore, the Imam of the time has numerous attributes. A partial list is presented below.
2. "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 (ilm-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 list presented on the previous page has been 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. As we approach the launch of the Golden Jubilee celebrations of our beloved NOOR Mowlana Hazir Imam, it is of utmost importance to understand the external and internal position of the Holy Imam. May Mowla inspire us to search for both types of knowledge so that we can also position ourselves appropriately for this unique and momentous year! Ameen.

Part 2: Teaching of Pir Hasan Kabirdin

The following verse is taken from Pir Hasan Kabirdin's Aash Tamari Shri Ho Kayam Sami:

Eji Aash kari ne Ya Ali hu(n) tere dar ubhi
Kar jodi ne em ma(n)gu(n) Ya Shah
Dejo didar tusi mahavar datar
Ham tere charane lagu(n)8

O Ali, keeping great hope in my heart,
I am standing waiting on your doorstep
With my attached palms I beseech You
O my Lord, favour me with Your holy didar
I bow down on your feet, as an act of my submission.....8

Please visit the SalmanSpiritual.com website see the text and the literal translation of the other verses of this ginan. Verses of supplication from the treasury of Holy Ginans soften, heal and purify the soul, and prepare it for enlightenment.

2. The Holy Imam is Spiritually Linked to the Hazrat Ibrahim (a.s.) and the Hazrat Nabi Muhammad (s.a.s.) and to Allah through the Ism-i Azam (Supreme Name)

Part 1: Knowledge Section

In this posting, let us explore how is the Holy Imam spiritually related to the Progeny of Ibrahim (a.s.), the Progeny of Muhammad (s.a.s.) and to Allah.

1. "Another proof of how the light, the real existence of the Prophets and Imams is hidden in the Word (bol, ism-i azam), is mentioned in the Qur'an regarding Hazrat Ibrahim: "And he (Ibrahim) made it (i.e., the Light of Prophethood and Imam) a Word enduring among his children, that they may return (to Him)" (43:28). That is Hazrat Ibrahim entrusted his children with all the attributes and characteristics of Prophethood and Imam in the form of a pure and wisdom-filled Word, which continues in his progeny till the Resurrection.

Further, it should be known that the spiritual and luminous existence of the Prophet also was hidden in the pure Word, as God says: "So keep your duty to Allah, O men of understanding! O ye who believe! Now Allah has sent down unto you a dhikr (remembrance) who is a messenger reciting unto you the clear verses of Allah, so that those who believe and do good deeds may be brought from darkness into light." (65:10-11).

This verse is addressed to the Imams of ahl al-bayt, for they only are on the perfect level of intellect and faith, and the Light of the Prophet in the form of dhikr, has descended upon them and by the virtue of that, they are called ahl al-dhikr, the people of remembrance. This dhikr or Word is the Light of Prophethood and Imam which contains the luminous and living realities of the Qur'an. And the purpose of this light in the form of dhikr to the pure Imams is that they may bring the mu'mins, who do good deeds, from darkness into light. This shows that the Holy Light of the Prophet, which continues to be transferred from one Imam to another Imam, is acting and manifesting in the form of dhikr or Word.

In connection to this Word, it is said about the mu'mins of the period of Prophethood: "Then Allah sent down His peace (sakinah) unto His messenger and upon the believers and attached to them the word of righteousness (kalimatu't-taqwa), and they were worthy of it and entitled to it." (48:26). In this verse, it is said in the way of wisdom that when mu'mins, in addition to 'ibadat, perform extremely great services for religion, God sends down to them a special kind of spiritual peace, as a result of which, the miraculous Word which is attached to them, starts to speak in their mind and heart automatically, i.e., the Divine remembrance continues in their heart and mind day and night, and then starts a chain of innumerable miracles." [Source: Pir Nasir-i Khusraw and Spirituality, pages 39-41]

On SalmanSpiritual.com, there are a number of postings on the topic of ibadat and Supreme Name (bol, ism-i azam). You are welcome to study these. May Mowla inspire us to practice luminous prayer (ibadat, bandagi) at a luminous time (small watches of the night before sun rise) with a luminous Word (bol) so that we can position ourselves appropriately, from a spiritual and luminous perspective, for this unique and momentous Golden Jubilee year! Ameen.

Part 2: Teaching of Sayyed Khaan Hu(n) re piyaasi piya tere darshanki

The following verse is taken from Sayyed Khaan's Hu(n) re piyaasi piya tere darshanki:

Eji Di**da**ari hove so esa chahaave
Sahebji-ku(n) chhod kar orku(n) na **dhi**yaave
Di**da**ari hoy so **dil** baan**dhe**
Din din adka neh **dh**are
Ek man ho kar naam leve
Piyuka **dar**shan so kare ji.....7

He who desires the vision should wish not
to pay attention to anything other than the Master.
He who would have the vision attaches his heart to Him,
increasing his love day by day.
Through invoking His name in singleness of mind,
he achieves the vision of the Beloved.7

Please visit the SalmanSpiritual.com to see the text and the literal translation of the other verses of this ginan. Verses of supplication from the treasury of Holy Ginans soften, heal and purify the soul, and prepare it for enlightenment.

3. The Holy Imam is the Face of Allah (Wajh Allah) (Five tawils)

Part 1: Knowledge Section

In this posting, let us explore five of the ten tawils pertaining to the concept of Face of Allah (Wajh Allah). The remaining tawils on the Face of Allah will be posted in the next posting.

1. **Tawil of Wajh Allah: Face, Vision:**

"It is said in verse (6:52): "And do not drive away those who call upon their Lord morning and evening, seeking His countenance (didar = vision)." In Islam, whenever Divine love is mentioned, there is an attractive invitation to His holy didar and recognition." [Source: A Thousand Wisdoms, #915, p. 477]

2. **Tawil of Wajh Allah: Face, Vision:**

Let us reflect upon the following verses (17:71-72) carefully: "One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least. But those who were blind in this world, will be blind in the hereafter, and most astray from the Path."

"The above verses are related to the subject of resurrection. The wisdom of these verses is that the Prophet and Imam are representatives of God, therefore their vision is the Divine vision and it is through this means that one's inner eye is created in the hereafter. Thus the holy Prophet has said: "He who saw me (it is as if he) has seen God." (Ahadith-i Mathnawi, p. 63). And Mawla Ali has said: "I am the face of God on the earth." (Kawkab, p. 206)." [Source: A Thousand Wisdoms, #916, pp. 477-478]

3. **Tawil of Wajh Allah: Face of God:**

Let us reflect upon the following verse (48:10) carefully: "Lo! those who swear allegiance unto thee (Muhammad), swear allegiance only unto Allah. The Hand of Allah is above their hands. So whosoever breaketh his oath, breaketh it only to his soul's hurt; while whosoever keepeth his covenant with Allah, on him will He bestow immense reward."

"According to 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 Mowla Ali has said: "I am the face of God in the heavens and the earth", as it is said in verse (28:88): "Everything is perishable except His face." (Kawkab, p. 206). The face of Allah, His vision and His recognition, all these attributes are the attributes of the exalted Imam." [Source: A Thousand Wisdoms, #917, p. 478]

4. **Tawil of Wajh Allah: Face of God, Divine Vision, Recognition, Means of Love and Spiritual Annihilation:**

"By the heavens are meant the spiritual ranks and in every rank the face of God is represented by the holy Imam, till the rank of the truth of certainty, which is the destination of (spiritual and luminous) annihilation. At the destination of (spiritual and luminous) annihilation, the Imam represents the supreme didar (vision) of God and all saliks and arifs who reach there are (spiritually) annihilated like moths in the unprecedented and everlasting light of that didar. This is the (spiritual) annihilation in the Imam, (spiritual) annihilation in the Prophet and (spiritual) annihilation in God." [Source: A Thousand Wisdoms, #918, pp. 478-479]

5. **Tawil of Aslama: He Submitted, He Became Obedient (Spiritual and Luminous Annihilation and Eternal Life):**

"In verse (28:88) God says: "Everything is perishable except His Face (surat-i Rahman)". That is, when an arif has the final didar (vision), it is the surat-i Rahman in which he merges and (spiritually) attains eternal life. In other words, this bliss is called fana fillah and baqa billah. This is the meaning of submitting the spiritual face to God and in return attaining the everlasting treasure of surat-i Rahman." [Source: A Thousand Wisdoms, #62, p. 47]

Note: Let us reflect on the concept of annihilation. In this context, annihilation is not used in the sense of destruction. Fana fillah is the highest form of didar which a mu'min achieves through ardent love, strenuous practise of faith, knowledge, abundant good deeds, ibadat with ism-i azam and magnificent service to humanity. Therefore, this journey is not for destruction. It is for empowerment of the soul with luminosity. God rewards the mu'min with the status of fana fillah and baqa billah. In this state, the illumined soul is given the status of eternal life and eternal existence.

The concept annihilation in the Light of the Holy Imam is also captured in Verse number 5 of Sayyed Khaan's Hu(n) re piyaasi piya tere darshanki ginan:

Eji Saachi re pri**t** pa**t**angki kahiye
Piya-ji-ka **dar**shan iyu(n) kar laiye
Saachi re pri**t** pa**t**angki kahiye
Jo ulat ulat ang **det** hay
Ek **dip**ak kere kaarñe
So ka(n)i pa**t**ang jiv **det** hay ji 5

True love, one may say, is like the moth's,
for thus is the vision of the Beloved attained.
True love, one may say, is like the moth's,
who tumbles down to sacrifice its body.
For the sake of a single lamp,
many moths sacrifice their lives. 5

Note: The above tawils and the above verse of the Holy Ginan are excellent definitions of a Golden Noorani Didar. Please also notice the difference between a Golden Noorani Didar and Zaheri Noorani Golden Jubilee Didar. The former is related to highest spirituality and luminosity while the latter is a particular didar at a particular time in a particular place. Both types of didars can be experienced in the presence of the Holy Imam. Also, both types of didars bring immense blessings, peace and barakat.

The SalmanSpiritual.com web site is primarily dedicated for being blessed with the barakat with a Golden Noorani Didar in the forehead.

Part 2: Teaching of Pir Shams

The following verses are taken from Pir Shams's Ab teri mahobat **t** laagi mere Saheb:

Kholo par**da**, sanmukh **dekho**
Has has mukh **dikhlaavo** mere Saheb
Ab teri mahobat laagi

O my Lord! Open the curtain and look at me face to face.
Bless me with the sight of your smiling face.....2

Teri surat**ka** Pir Shams piyaasa
Darshan daan dilaavo mere Saheb
Ab teri mahobat laagi

O my Lord! Pir Shams is thirsty for (the vision of) your face.
Bless me with the grace of your vision, O my Lord!3

Mukhda **dekhiya**, **tab** man harakhiya
Pir Shams kan**thi** suñaaya mere Saheb
Ab teri mahobat laagi

O my Lord! Pir Shams thus says openly:
"when I was blessed with the vision of your holy countenance,
my heart became saturated with happiness".10

Please visit the SalmanSpiritual.com to see the text and the literal translation of the other verses of this ginan. Verses of supplication from the treasury of Holy Ginans soften, heal and purify the soul, and prepare it for enlightenment.

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4. The Holy Imam is the Face of Allah (Wajh Allah) and the Face of Aliyy (Wajh Aliyy) (Six more tawils)

Part 1: Knowledge Section

The first five tawils pertaining to the concept of Face of Allah (Wajh Allah) were presented in posting number 3. In this posting, let us explore five more tawils and a tawil on Wajh Aliyy.

- 1. Tawil of Wajh Allah: Face of the Mazhar of God:**
"It is said in a Hadith: "God created Adam in His image." That is to say that, God appointed him as His representative and mazhar, and it is because of this that the leadership of the entire people was conferred upon him. (Lughat, "Sad", p. 109)."
[Source: A Thousand Wisdoms, #919, p. 479]
- 2. Tawil of Wajh Allah: Surat-i Rahman: Image of the Compassionate**
"If God had created Hazrat Adam in His image and if people, according to a Hadith, are going to be in the image of their father Adam (i.e., the image of the Compassionate) when they will enter paradise, how then can there be any doubt in Mawla Ali's being the Face of Allah? The words of the Hadith are: "In the image of their father Adam, may peace be on him." (Bukhari Delhi, IV, 343; Cairo, IV, 160; Muslim, IV, 2184)" [Source: A Thousand Wisdoms, #920, p. 479]
- 3. Tawil of Wajh Allah: Face of God, Destination of Annihilation:**
"The surah of Rahman, due to its spiritual beauty, is called the Bride of the Qur'an. In this blessed surah it is said in verses (55:26-27): "Everyone that is on it (earth or the personal world) is perishable, there remains but the face of your Lord, the Glorious, the Bounteous", i.e., the representative of God." [Source: A Thousand Wisdoms, #921, p. 480]
- 4. Tawil of Wajh Allah: Face of the Representative of God:**
"**Question:** What is the relationship between the annihilation of people and the permanence of the Face of God mentioned together in the same above-mentioned verse?
Answer: The relation between them is that at the rank of Intellect where there is supreme didar of the Face of God (the representative of God, i.e., the Imam), there is pure wine of love and (spiritual) annihilation for the true lovers. This is the great secret of (spiritual) annihilation in the Imam, in which there is (spiritual) annihilation in the Prophet and (spiritual) annihilation in God as well. Praise belongs to Allah, the Lord of the worlds!" [Source: A Thousand Wisdoms, #922, pp. 480-481]
- 5. Tawil of Wajh Allah: Face of God:**
"It is said in verse (2:115): (Exoteric translation) "And Allah's is the east and the west; therefore wherever you turn, there is the face of Allah." Tawili meaning with respect to the personal world: O Arifs! in the personal world, wherever you have open didar without any veil, that is indeed didar. In addition, there is no place where His face and His vision from behind the veil is not found. So reflect carefully on all miracles one by one." [Source: A Thousand Wisdoms, #923, p. 481]
- 6. Tawil of Wajh Aliyy: Face of Ali, Vision of Ali, Vision of the Imam of the Time:**
"The holy Prophet has said: "To look at the face of Ali is worship ('ibadat)." (Sara'ir, p. 116). Why is it so? Because Ali is the Face of God, as he himself says: "I am the Face of God which He has mentioned in the saying: Wherever you turn, there is the Face of God." (2:115)" [Source: A Thousand Wisdoms, #924, p. 481]

Part 2: Teaching of Pir Hasan Shah

The following verse is taken from Pir Hasan Shah's Ginan, Uncha re kot bahu vechna:

Eji itna re kop na kijiye
Sainya dije deedar
Pir Hasan Shah ni venti
Sainya taran aav....
Hoon re dashan bina bawri
Baalam ghare aav, Sajan ghare aav
Bandho bhooliyo tari bandagi
Sainya soorat batav ...
Hoon re darshan bina bawri 4

Of anger show no trace;
O Beloved, let me see Your Face.
This is what Pir Hasan Shah is praying –
O Beloved, lead me to a safe anchoring.
Without You, I am in dismay;
O Beloved, come with me to stay.
To worship You forgot this slave;
O Beloved, to see Your Face I crave.
Without You, I am in dismay..... 4

Verses of supplication from the treasury of Holy Ginans soften, heal and purify the soul, and prepare it for enlightenment.

5. The Holy Imam and the Holy Qur'an are Divine Treasures

Part 1: Knowledge Section

In this posting, let us learn why are the Holy Imam and the Holy Qur'an Divine Treasures.

1. Definition of Treasures:

"Treasure, which in the Qur'anic language is called kanz (pl. kunuz) or khizanah (pl. khaza'in), is the name of the place where huge heaps of current coins and also gold, silver, jewels, or precious metals of a king or a government are stored and, in the context of modern times, the wealth of rich is also deposited there. Such a place is called the royal or government treasury or bank.

Contrary to this, the Divine treasure is in the form of a book, namely, the Noble Qur'an. It is also in the form of a speaking Light. The things which are in these Divine treasures are immensely more precious than heaps of gold and precious stones. It is certainly a fact and there is not the slightest doubt that the Divine treasures are there and in which there are religious and spiritual wealth or coins of their own kind. By these religious and spiritual coins are meant those realities and recognitions which are related to the obedience to and the recognition of the Imam of the time, salawatu'llahi 'alayhi, then there are the heavenly gold and silver, by which are meant knowledge and wisdom and then rubies and pearls, by which are meant the secrets of recognition of God (ma'rifat)." [Source: Sweet Smelling, p. 33]

2. Law of Treasures:

"Reflect on verse (15:21) carefully: "And there is not a thing but with Us are the treasures of it. And We send it down except according to knowledge (and action)." This Divine law is crystal clear. All things related to intellect, thought, knowledge, recognition (ma'rifat), soul and subtle body, are in the Divine treasures. They are not revealed without reason but are conditional. They cannot come about in one day, but they come gradually, as is clear in the examples of souls of people, provision, luck, wealth, knowledge, skill, invention, science, etc., all of which come gradually. Since "with Us ('indana)" is meant not in a spatial and geographical sense, but in the sense of honour, therefore, these treasures can be in the Wise Qur'an and its Divinely appointed Teacher. For, in the external world, these are the two blessed and sacred things which have proximity and closeness of God. One is the perfect Light (5:15) and the other a complete Book (5:15), both of which are revealed by God and they represent the Prophet, may peace be on him and his progeny." [Source: Sweet Smelling, p. 34]

3. Treasure of Light:

"All the institutions of a state and the fiscal and economic system of a country, are run by the treasury or the bank, so in the same way, the existence of the solar system (the physical universe) depends on the sun. The sun, which is an endless treasure of light and energy, is unsparingly used, without which the material universe cannot exist. This is a bright example of the Imam of the time, whose light is unsparingly spent for the world of religion and the world of humanity, as the treasure of God, although except for the people of ma'rifat, nobody knows this Divine secret." [Source: Sweet Smelling, p. 35]

Note how Noor Mowlana Hazir Imam describes the relationship between faith and science and reflect how it fits with the above-mentioned ayat (15:21):

"Islam tells us that Allah is eternal and his creation knows no limits in form, in time, or in place; therefore, when our children and grandchildren grow up in an increasing technological society, there is no reason for that type of society to create concerns or questions because Allah's creation is eternal and part of his creation is man's own mind. And in this sense, when man makes technological discoveries, there is no reason to be proud or vain. On the contrary, humility is the correct reaction in front of scientific development, because it is the human mind which is enabled to perceive one addition aspect of Allah's creation. And remember that because that creation is eternal, and it knows no limits in time, Allah may create today, He may create tomorrow, and therefore it is possible that what is not discoverable today may be quite discoverable tomorrow. And in front of that fundamental question our Jamat need not have fear, but it must not become proud or vain, and it must not react to sciences as though it was the human mind that was the master because that is not fact." [Source: Silver Jubilee Guidance, Toronto, April 27, 1983]

Part 2: Teaching of Pir Hasan Kabirdin

The following verse is taken from Pir Hasan Kabirdin's Ginan, Aash puni ham Shah dar aaya:

Eji Shahji hamaaro, Ali var**daata**
 Aan milo Shah **tu(n)** aap vasilo
 Shahji **dekhe** Shahku(n) koi koi **dekhe**

 Bi saa(n)iya he**t** paaye rang laago
 Bi saa(n)iya Pir paaye rang laago
 Bi Saheb **tose-thi** man baan**dho**
 Moro **dil** baan**dho** ji.....4

O Brother: My Master is Ali who is the Provider and Protector.
 Come and meet the Holy Imam who is your only channel for salvation.
 The True Holy Imam sees everybody but very few see the Holy Imam
 in His essential nature.

 Oh Lord, through love, I have attained the colours in my soul.
 Oh Lord, through the (guidance of the) Pir, I have the colours in my soul.
 Oh Imam, with you, my mind is bound and my heart is firm.4

Verses of supplication from the treasury of Holy Ginans soften, heal and purify the soul, and prepare it for enlightenment.

6. The Holy Imam is the Nuh's Ark of the Present Time

Part 1: Knowledge Section

In this posting, let us explore how is the Holy Imam the Nuh's Ark of the present time.

1. **The Holy Imam is Nuh's Ark of the Present Time:**

"It is reported by Mawla 'Ali that the Holy Prophet said: "The position of my ahl-i bayt among you is like the Ark of Nuh, whoever embarks upon it is saved and whoever lags behind is drowned." The Holy Prophet has also said: "Acquire knowledge from the learned man ('alim) of my ahl-i bayt, or from one who has acquired knowledge from the 'alim of my ahl-i bayt, so that you may be saved from the fire (of Hell)." By both the Ark of Nuh and 'alim of Ahl-i bayt is meant the Imam of the time, who has been appointed by God and the Prophet to protect people from the flood and the fire of ignorance. It is because of this, that in all the Qur'anic parables the more true knowledge is praised, the more ignorance is condemned." [Source: Fruit of Paradise, p. 38]

2. **How Does One Enter the Nuh's Ark of the Present Time?**

"Hazrat Nuh prayed in this wisdom-filled way: "O my Lord! Forgive me, my parents, and he who enters my abode as a (chosen) believer, and the believing men and believing women." The greatest wisdom of this blessed verse is that just as an individual was excluded from the Ahl-i bayt of Hazrat Nuh because of his disobedience, many mu'mins entered and were included in his Ahl-i bayt because of their obedience." [Source: Fruit of Paradise, p. 180]

3. **The Means of Salvation for the Present Time:**

"According to a Hadith, Hazrat Nuh's Ark is an example of the Ahl-i bayt of the Prophet. Let us examine a connected wisdom from the Wise Qur'an: "Then We delivered him and the people of the Ark and We made a sign for the people (of the world)." (29:15). In the light of the above mentioned Hadith, the allusions of this verse are the deluge continues to occur in one form or the other and the people can be delivered only through the Ahl-i bayt of the Holy Prophet. God has kept this means of salvation as a sign forever so that there should not be any lack of means in the religion of Islam, because the religion of nature is complete and perfect and Allah's favour exists in a complete and consummate form (5:3)." [Source: Fruit of Paradise, p. 180]

Part 2: Teaching of Sayyed Imamshahdīn

The following verse is taken from Sayyed Imamshah's Ginan, He *tesu(n)* milo maara munivaro:

Eji Bhañe Sayyed Imamshah suño rnunivaro
 Ane *dekho* achambe saar
 Chheli *te* naav kaljoogni
 Bhai imaani u*tarshe* paar 10

O Brother: Sayyed Imamshah teaches, listen believers.
 Consider this astonishing mystery.
 The last ark (boat) is of the present era
 is the Imam of the time.
 Brothers, the faithful ones will cross
 the ocean of this material existence
 by spiritually entering into the spirituality
 and luminosity of the Holy Imam 10

Verses of supplication from the treasury of Holy Ginans soften, heal and purify the soul, and prepare it for enlightenment.

7. The Holy Imam is the Rope of Allah (Habli'llah)

Part 1: Knowledge Section

In this posting, let us explore how is the Holy Imam the Rope of Allah (Habli'llah). Let us first study the following verses from the Holy Qur'an:

"And hold fast, all together, by the rope which God (stretches out for you), and be not divided among yourselves; and remember with gratitude God's favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth God make His Signs clear to you: That ye may be guided." (3:103)

"O People of the Scripture! Now hath Our messenger come unto you, expounding unto you much of that which ye used to hide in the Scripture, and forgiving much. Now hath come unto you **light from Allah** and **plain Scripture**, whereby Allah guides him who seeks His good pleasure unto paths of peace. He brings them out of darkness unto light by His decree, and guides them unto a straight path." (5:15-16).

1. **Tawil of Habl Allah: The Luminous Rope of Allah, the Imam of the Time:**

"In the time of Prophethood, the holy Prophet himself was the rope of Allah. He was both the speaking Qur'an and embodied Islam. After him the true Imams from his progeny were the rope of Allah in their respective times and today this most exalted position is indeed held by the Imam of the time. Praise belongs to Allah!" [Source: A Thousand Wisdoms, #265, p. 143]

2. **Tawil of Habli'llah: Rope of Allah:**

"The Rope of God is the Light of Intellect, which is the fountainhead of knowledge and guidance in the form of the Qur'an and the Light of Imamah. It has been said in a Noble Hadith that the Book of God (Qur'an) is a rope which extends from the heavens to the earth. This leads to the conclusion that there are no stages of spiritual and intellectual advancement without the help of this rope of the Qur'an and the Light of Imamah. Verse (5:15) clearly shows that these two important things have both come from God and that they are always together." [Source: Pure Intellect, p. 25]

3. **Tawil of Habl Allah: Rope of Allah, Imam of the Time:**

"God has sent the rope of His holy light from the higher world to the inhabitants of the lower world for the purpose that they may all together hold it fast so that they may be lifted to the higher world (3:103). Externally the luminous rope of Allah is the holy personality of the Imam of the time and internally it is his ever-reaching light. The holy light of the Imam of the time comes to you especially through ism-i azam (the supreme name, bol). Thus the Imam within (batin) you is the rope of Allah in the position of the ism-i azam, to which you have to hold fast in such a way that all faculties of the heart and the mind are turned towards and centered upon it." [Source: A Thousand Wisdoms, #264, pp. 142-143]

Part 2: Teaching of Pir Hasan Kabirdin

The following verse is taken from Pir Hasan Kabirdin's Anant Akhado:

Āshāji nar sonā gur rupā
hirā rakhisar jānoji
moti lāl ginān pichhāno
to ja(m)po pirshāhno jā(m)p
Hari ana(n)t.....445

Oh Lord The Husband (Imam) is compared to gold
and the Guide (Pir) to silver
and know the devotee as diamond.
Know the ginans (divine knowledge) as pearls and rubies
Recite (silently) the name of Pir Shah (Ism-i azam, bol)
so that you may shine like a diamond by exuding love
Hari You are eternal.....445

Part 3: Special Dhikr for 7 weeks

Bismillahir Rahmanir Rahim

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

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

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

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

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

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

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

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

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

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

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

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

Part 4: Angelic Salwat

The recitation of angelic salwat tasbi with knowledge, understanding and ardent love leads purification of the soul, spiritual upliftment and enlightenment. It is one of the best ways to demonstrate ardent love to our beloved NOOR Mowlana Hazir Imam. Let us now present a bouquet of angelic salwats to our beloved Mowla. Real Audio and mp3 sound tracks are available for your convenience on SalmanSpiritual.com

Allâhumâ salli alâ Muhammadin wa âle Muhammad (01)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (02)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (03)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (04)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (05)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (06)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (07)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (08)
(O Allah! Bestow Peace on Muhammad and his Descendants)

Allâhumâ salli alâ Muhammadin wa âle Muhammad (09)
(O Allah! Bestow Peace on Muhammad and his Descendants)

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

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

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

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

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

Al-hamdu lillahi rabbil 'alamin.

Praise be to Allah, the Lord of the worlds!

Part 5: A Short List of Resources on SalmanSpiritual.com

1. Spiritual and luminous nazrana project
2. Curriculum for Enlightenment :: Golden Noorani Didar
3. The concept of Angelic Salwat and conditions for harnessing its full potential
4. A Poem on Salwat;
5. 33 salwat sound track in mp3 format
6. Durood O Salaam by Kamal Taj in mp3 format
7. Dhikr tracks in mp3 format

Global Prayer:

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

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

Peace, light, barakat, taid and a 'golden noorani didar',
Noorallah Juma
Edmonton, Alberta, Canada
June 13, 2007