

Golden Noorani Didar Preparation Gems

**(Holy Gnan Verses, Gems of Knowledge, Dhikr mp3 tracks
and Indicators of Higher Spiritual Enlightenment)**

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**SalmanSpiritual.com
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Researcher's Note

Ya Ali Madad! In anticipation of Noor Mowlana Hazir Imam's visit to Canada, SalmanSpiritual.com has prepared the following resources for the Global Jamat:

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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, tayid, and a Golden Noorani Didar,
Noorallah Juma
October 30, 2008

Gem No. 1: Holy Didar and Iman (Faith)

Part 1: Teaching of Pir Shams (r.a.)

The following verse is taken from Pir Shams's Saloko Moto:

Satgur kahêrê
Didâr kijê Shâh Ali *tanâ*
Anê kijie purê vishvâs
Imân râkhie sâchsu
To pâmie Shâhnâ didâr rê 134

The True Guide says:
See the Vision (Didâr) of the Lord Ali (of this time).
And do it with complete conviction (Imân).
Maintain faith in the Truth (of Imamat),
then you will attain the Light and Vision of the Lord
(in your forehead)..... 134

Part 2: What is the relationship between Islam and the Holy Imam and how does it relate to activities of Noor Mowlana Hazir Imam (a.s.)?

Let us first reflect on the following quotations:

1. "I define Islam for you in a way that nobody dare do it before me. Islam means obedience to God; obedience to God means having sincere in Him; such a faith means to believe in His Power; a belief in His Power means recognizing and accepting His Majesty; acceptance of His Majesty means fulfilling the obligations laid down by Him; and fulfillment of obligations means action." [Source: Nahjul Balagha: Sermons, letters and sayings of Hazrat Ali, Saying of Hazrat Ali number 124, p.286]
2. **Ta'wil of word 'Itâ'ah' (Obedience to God, the Prophet and the Imam):**
"The holy Prophet said to Hazrat Ali: "He who obeys me, indeed obeys Allah and he who disobeys me, indeed disobeys Allah and he who obeys you, indeed obeys me and he who disobeys you, indeed disobeys me." (al-Mustradrak, III, 121). This Hadith is an exegesis of verse (4:59) about obedience." [Source: Tawil 76: A Thousand Wisdoms]
3. **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]

4. "From that brief statement of my personal beliefs, I move on to as concise and as uncontroversial an exposition as I can give of Islam as it is understood and practised today. The present condition of mankind offers surely, with all dangers and all its challenges, a chance too—a chance of establishing not just material peace among nations but the better peace of God on earth. In that endeavour Islam can play its valuable constructive part, provided it is really understood and its spiritual and moral power recognized and respected." [His Highness The Aga Khan III: The Memoirs of Aga Khan, p. 172]

According to the Shia Imami Ismaili Muslim belief system, the spiritual and moral power of Islam is embodied in the present and living Holy Imam. Therefore, from the above quotations and my personal belief, the last sentence of the quotation of His Highness Aga Khan III, brings forward the concept that if Islam has to play its valuable constructive part in establishing God's peace on earth, then the spiritual and moral power of the present Holy Imam has to be recognized and respected first. The first group of people who have already **accepted** this concept are the Ismailis themselves. However, a much greater concerted effort has to be made to **actualize** the spiritual recognition of the Light of Noor Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.). The intensity of dhikr, bandagi, and service has to increase tremendously so that we may be spiritually prepared for the highly anticipated Darbars in different parts of the world! Ameen.

Part 3: Higher Spiritual Enlightenment Indicator No. 1: Faith in the Holy Imam

Now it is the time to conduct a self assessment by answering the following question:

At its highest level, faith becomes light (Iman chhe te Noor chhe), and is given a rating of 10, and not having faith in the Holy Imam at all is rated as zero, where do I stand?

If the answer is less than 10, that means that there is room for improvement. If once practices our Holy faith with conviction, then the score can improve over days, weeks or months!

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Gem No. 2: Holy Didar and Tauba (Sincere Repentance)

Part 1: Teaching of Pir Hasan Kabirdin (r.a.)

The following verse is taken from Pir Hasan Kabirdin's Anant Akhado on the topic of repentance (Tauba). The gist of verse 116 is: If a persons repents, his (or her) sins are forgiven. The Pir says that he loves the believers who do not commit the same sins again.

Âshâji satsêthi jê gatmâhê âvê
 gatnu(n) mêlo sohiji
 pâp utrâvi pâchhâ nahi(n) karê
 sohi jiv ham tumku(n) pyâra
 Hari ana(n)t 116

Oh Lord A person who comes to the gat with true intentions
 gets the benefits of the gathering
 Having asked for pardon of his (her) sins,
 he (she) does not commit them again
 is indeed the soul which is dear to me and you
 (i.e., the Pir and the Imam)
 Hari You are eternal..... 116

We have to take the maximum benefit of the chanta in the upcoming Chandraat majlis and purify ourselves before we go in the presence of the Holy Imam. However, as noted above, the fundamental requirement is to abstain from committing the same sins again.

Part 2: How is repentance related to obedience, Holy Didar and Ismaili lifestyle?

Let us first reflect on the following Teachings of Imam NOOR Mowlana Shah Mustansir bi'Il-laah II (a.s.):

1. Internal Ablutions in Search of the Holy Didar:

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

2. Characteristics of a real believer:

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

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

The (real) believer is one who realizes his own position and state, who does not forget these, who does not forget about the agonies of death and the bitterness of the moment when the soul shall part with the body, who is afraid of the tortures of the future, and of the answers to be given to the questions of Munkar and Nakir. (Page 5)

The (real) believer is one who always feels that the All-Forgiving Lord is present before him and sees him, that He is just there, nearer to him than his own self. (page 5) "

Believers are on a path of continual improvement. People do make mistakes, but believers analyze their mistakes and take positive actions to correct them. This examination is critical for creating purity in each and every action. In this way, believers develop a lifestyle which is firmly grounded in the principles of faith. Great believers follow the path of religion with insight because they understand the nature of outward and inward sins, and strive to remain pure and humble. However, as they are also human, they commit sins and have to seek forgiveness from Allah on a continual basis.

Part 3: Higher Spiritual Enlightenment Indicator No. 2: Sincere Repentance

Now it is the time to conduct a self assessment by answering the following question:

If the sincere repentance of our Holy Prophets and Holy Pirs (weeping over sins and taking a vow not to commit the same sins again) is given a rating of 10, and not repenting at all is rated as zero, where do I stand?

If the answer is less than 10, that means that there is room for improvement. This is a very important matter because if it is left undone, the weight of the sins exceeds the weight of good deeds from the perspective of the soul. This leads to darkness.

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Gem No. 3: Holy Didar and the Submission of Dasond (Tithe)

Part 1: Teaching of Pir Hasan Kabirdin (r.a.)

The following verses are taken from Pir Hasan Kabirdin's Anant Akhado on the topic of Dasond (tithe). The Anant Akhado has 38 verses containing the word 'dasond'. Twenty one verses occur in a block between verses 348 to 372. In this section, three verses are presented.

In verse 365, Pir Hasan Kabirdin teaches us that dasond is the foundation of the faith. Pir uses an analogy of a tree and says that if the roots suffer from drought, the tree will not bear any fruits. Similarly, the return of amanat (trust) in the form of dasond to the Holy Imam is our first duty. After this, the spiritual and intellectual beauty of religion manifests itself.

Âshâji daso(n)d vinâ din na jâno
fal sohi na falêji
muar sukâ to fal sarvê sukâ
sukâ **dârê dâr**
Hari ana(n)t 365

Oh Lord Without the tithe there is no religion at all
and nobody is going to reap the fruits without it.
If the roots are dry then all the fruits will be dry
and all the branches will be dry.
Hari You are eternal..... 365

In verse 357, Pir says that the submission of dasond will enable a momin to walk on the Right Path and achieve the blessing of the Holy Noorani Didar of Noor Mowlana Hazir Imam (a.s.).

Âshâji daso(n)d dèvê nê sidakê rahêvê
ehi moman sâchâji
âdo mârag têonê nâ(n)hi
nê bhe**tyâ** shâhnâ didar
Hari ana(n)t 357

Oh Lord A person who submits the tithe and remains steadfast
(in religion), he is indeed a true momin.
Such a person will not stray on to the wrong path
and he is embraced by
the spiritual vision (didar) of the Lord
Hari You are eternal..... 357

In verse 360, Pir says that without the submission of dasond, a momin will not rise spiritually and will **not** be blessed with the **spiritual** and **luminous** didar of Noor Mowlana Hazir Imam (a.s.)

Āshâji daso(n)d na didhi nê kiriyâ kidhi
 tê sati huo apârji
 daso(n)d kâran u(n)cho nahi chadîo
 têngê avi didârni khoṭ
 Hari ana(n)t 360

Oh Lord A person who does not submit the tithe
 but performs all the prescribed rituals,
 such a person is regarded as a great saint (outwardly).
 Without the submission of the tithe this person
 will not rise higher and will indeed incur
 the loss of the Vision (didar).
 Hari You are eternal; 360

Part 2: What has been written about 'Dasond' in our literature?

Let us first reflect on the following quotations from Pir Pandiyat-i Jawanmardi written by Imam NOOR Mowlana Shah Mustansir bi'l-laah II (a.s.):

1. Holy Didar and Dasond:

"The tithe has been established by the King of Men Murtada 'Ali. He commanded the adepts of the Truth (haqiqatiyyan) saying that every one who is the follower of the Truth (ahl-i haqiqat), and has the desire of his didar, must pay the tithe from his income. By this he may secure the chance of the didar. The followers of the Shariat do not know and realize the implications (or symbolism, ramz) of this commandment. Thus every one who has connection with the Imam of the time must always pay his (religious) duty, i.e., the tithe, which is due to the Imam of the time, delivering it, and being ready to sacrifice at his command his own life and (the whole of) his property."

2. From Darkness to Light:

Causes of Darkness:

"Abstain from misappropriating anything so that your hearts may not be humiliated. Those whose hearts have lost enthusiasm and become tired of uttering the dhikr, either from indifference or laziness, come to this because of their misappropriation, of what is unlawful, or by not paying their religious dues." (page 43)

Remedies for Enlightenment:

"Therefore the real believer is the one who follows the Imam of his time and waits his order. Whatever the Lord of the time, who is the Master of religion, orders him, he listens and acts accordingly. He must pay the tithe (mal-i wajibat) in full. Every night he must reflect on his duty to pay something as the tithe, or whether he has paid in full. If it comes to his mind that a portion of tithe still remains with his own property, pending settlement, he should pay it quickly. Whenever you pay your tithe, you will be thanked, and then you may rejoice as if you have received Divine help in delivering the Imam's dues to him." (page 51)

3. Qazi Noaman's Expert Opinion:

"Imam Jafar Sadiq, greetings be on him, says "None of the duties of God on man is more severe than the return of 'amanat' to Him from your property. Many people are ruined by the neglect of this duty. See that you put back this 'amanat' in the hands of the Imam of your time. It is not a part of your property." With all this, if one does not pay the 'amanat' and leaves it behind for his heirs, then he is the greatest loser. He loses everything. Not only does he lose his prestige but he also loses his faith. God says (in the Holy Quran), "When death approached to one of them, he said 'O God, give me back the life in order that I may do well what I have neglected to do." It is nothing but a meaningless expression." (Surah 23, Ayats 99-100). Imam Jafar Sadiq, peace be upon him, says that "the words 'what I neglected to do' in the above verse of the Quran refer to the non-payment of the dues of the Imam of the time which God has enjoined to pay. If one does not pay the 'zakat' his prayers will not be recognized.

In conclusion, O momins, subdue yourselves. Do not allow yourselves to come in the way of the discharge of your duties. You must realize that you have to pay only a small portion of what God has given you and that too is God's property which He has entrusted with you. There is no way out of it."

[Source: Selections from Qazi Noaman's Kitab-ul-Himma fi Adabi Ataba-el-a'emma or Code of Conduct for the Followers of Imam, pp. 56-63)

4. We should make every effort to submit dasond because it an 'amanat' of our Holy Imam and then take the chanta in the upcoming Chandraat majlis to purify ourselves to the greatest extent before we go in the presence of the Holy Imam.

Further reading:

<u>Dasond</u> :: Qazi Noaman in Code of Conduct for the Followers of Imam	<u>Download PDF</u>
<u>Dasond</u> :: Imam Mustansir bi'l-laah II (a.s.) in (Pir) Pandiyat-i Jawanmardi	<u>Download PDF</u>
<u>Dasond</u> :: Pir Hasan Kabirdin in Anant Akhado	<u>Download PDF</u>

Part 3: Higher Spiritual Enlightenment Indicator No. 3: Submission of Dasond

Now it is the time to conduct a self assessment by answering the following question:

If the submission of dasond in full and on time is given a rating of 10, and not submitting dasond at all is rated as zero, where do I stand?

If the answer is less than 10, that means that there is room for improvement. Dasond is the foundation of our faith. This is the reason we pray continually to be staunch in this practice.

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Gem No. 4: Holy Didar and the Sacred Time to Recite the Three Duas

Part 1: Teaching of Pir Hasan Kabirdin (r.a.)

The following three verses are taken from Pir Hasan Kabirdin's Anant Akhado on the topic of sacred times to recite the Holy Dua and perform bandagi.

Âshâji sa(n)dhya vêlâ tamê mat koi chuko
e chhê gurni e(n)dhânji
e vêlâ tamnê didhi
kidhi tê dinni bâri
Hari ana(n)t 252

Oh Lord Don't miss (the prayers) at the time of the command
This is the sign (seal) of the Guide (upon your soul)
That time is given to you
and it is the gateway to (window of) religion
Hari You are eternal; 252

Âshâji biji vêlâ ehij jâno
rât ghadi chh gai jânoji
tê to bâri daragâ tani
gurthi thâvo hushiâr
Hari ana(n)t 253

Oh Lord Know the second period as
the six ghadis (approximately 2 hours) after the sunset
It is the gateway to gathering (of knowledge)
so be intelligent with the help of the Guide
Hari You are eternal; 253

Âshâji triji sa(n)dhyâ pâchhli jâno
khat gadi parmânoji
e bâri saragni bhanie
lêvê gurnê hath
Hari ana(n)t 254

Oh Lord The third time of the command is at the end of the night
It occurs six ghadis before the dawn
Understand it as the gateway to heaven
It is obtained with the help of the Guide (isme-azam)
Hari You are eternal; 254

Part 2: What has been written about compulsory daily prayers?

Let us first reflect on the following quotations:

1. Teachings of Allah, the Holy Prophet (s.a.s.) and the Holy Imams (a.s.)

Teachings of Allah and His Holy Prophet Muhammad (s.a.s.):

"Ibn Mas'ud said: I asked the Prophet which action is dearest to God and he replied, "Prayer at its proper time." ¹

"Ibn Mas'ud said that a man kissed a woman and came and told the Prophet. Then God revealed, "And observe the prayer at the two ends of the day and the neighbouring parts of the night, for good deeds remove evil deeds." (Holy Qur'an 11:114). The man asked God's messenger whether this referred to him, and he replied, "It refers to everyone of my whole people." ²

"Abdallah b. 'Amr. b. al-'As said that the Prophet mentioned prayer one day saying, "If anyone keeps to it, it will be light, evidence and salvation for him on the day of resurrection." ³

Teaching of Hazrat (Noor) Mowlana (Shah) Murtaza Ali (a.s.):

"Optional prayers cannot attain the pleasures of God for you when compulsory daily prayers are left unattended." ⁴

Teaching of Noor Mowlana Shah Sultan Muhammad Shah (a.s.):

"The healthy human body is the temple in which the flame of the Holy Spirit burns, and thus it deserves the respect of scrupulous cleanliness and personal hygiene. Prayer is a daily necessity, a direct communication of the spark with the universal flame" ⁵

End Notes

1. Robson, J., Book IV. Prayer. Chapter XVII. In: Mishkat al Masabih Vol. I (English translation with explanatory notes), 114-115.
2. Robson, J., Book IV. Prayer. Chapter XVII. In: Mishkat al Masabih Vol. I (English translation with explanatory notes), 114.
3. Robson, J., Book IV. Prayer. Chapter XVII. In: Mishkat al Masabih Vol. I (English translation with explanatory notes), 116.
4. Imam Hazrat (Noor) Mowlana (Shah) Murtaza Ali (a.s.). Nahjul Balagha: Sermons, letters and saying of Hazrat Ali (Translated by Jafery, Syed Mohammed Askari), Sayings of Hazrat Ali: 39, 277.
5. Aga Khan III (Noor Mowlana Shah Sultan Mohammed Shah), Memoirs of Aga Khan, 176.

2. The Importance of Dasood and Daily Dua

"My Spiritual Children ... all should not forget that Dasood is the first of all duties and without it there is no foundation, just as without Dua ... , there is no foundation for other prayers." Message of Imam Sultan Muhammad Shah, Cannes, February 5, 1948.

3. Conviction to say the Dua on time:

In the three verses of Anant Akhado presented above, Pir Hasan Kabirdin (r.a.) has identified the the times before and after sunset, i.e., in the evening are sacred times to recite the Holy Dua and attend Jamat Khana. Then he has defined that the time before sunrise is also sacred. In our Tariqah, Bandagi (meditation) is performed from 4.00 am to 5.00 am, and then the morning dua is recited. This is generally around 5.15 am. The reason for raising this issue is that the morning Dua time is also fixed. Therefore, our conviction should be to recite the three duas on time.

Now let us read the following firman of Imam Sultan Muhammad Shah (a.s.):

"You should always attend Jamatkhana at the time of prayers and offer your Dua there. In exceptional cases when Jamatkhana is far away and you are sure that you will not be able to join the congregation in time, you should say your prayer wherever you may be, whether on a road, at a shop, in a train or anywhere else. **You will strengthen the foundation of your faith, if you maintain the time of prayers with keenness.**" [Source: Precious Pearls, Number 28 (Cutch Nagalpur 25-11-1903)]

Part 3: Higher Spiritual Enlightenment Indicator No. 4: Reciting the Holy Dua on time with congregation, i.e. in Jamat Khana, in the morning and the evening

Now it is the time to conduct a self assessment by answering the following question:

If the recitation of the Holy Dua at the sacred time with the congregation, i.e., in Jamat Khana, both in the morning and the evening, is given a rating of 10, and not reciting Dua at all is rated as zero, where do I stand?

If the answer is less than 10, that means that there is room for improvement. If one develops conviction, the score can improve over days, weeks or months!

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Gem No. 5: Holy Didar and the Practice of Bandagi (Meditation)

Part 1: Holy Didar and Bandagi

The following verse is taken from Pir Shams's Saloko Moto:

Satgur kahêrê
Didâr to amâro **dohêlo**
Anê râtê jâgo lok
Nin**drâ** tènê shu(n) karê
Jê râkhê Pir Sham-su(n) he**t** re235

The True Guide says:
Our vision (i.e., the Golden Noorani Didar in the forehead)
is difficult to attain
(However) be awake at night for bandagi
(meditation at the luminous time)
What can sleep do to the one who maintains love
for Pir Shams? (meaning: If you have ardent love for
Mowla then you will become punctual in bandagi)235

Part 2: Is Luminous Didar only possible through Bandagi?

Before we address the issue of luminous Didar through bandagi, let us explore the concept of unity of Luminousness, i.e., the unity of Light of the Holy Prophet Muhammad (s.a.s.) and the Light of Noor Mowlana Murtaza Ali (a.s.) by studying the following excerpts from Spiritual Secrets (pages 35-36):

"The Prophet has said about Imam Ali: "You are from me and I am from you". He has also said: "I am the city of knowledge and Ali is its gate". Here these Prophetic traditions show the ways in which Ali is from the Prophet and the Prophet is from Ali, or in other words, their unity, is not a physical thing, but it is the unity of luminousness (light), spiritualism (soul) and knowledge.

Similarly, the Prophet's being the city of knowledge and Ali's being its gate is not so in its physical sense, but in the sense of the light of knowledge, wisdom and guidance. Thus in this sense, then according to "Nurun alaa Nur (Light upon Light)" they become **one** light. This reveals the fact that the Nur-i Nubuwwat (Light of Prophethood) and Nur-i Imamat (Light of Imamat) is one and the same.

In this it is said that the light which adopts the form of the city of knowledge and provides the bounties and peace of intellect and wisdom to the people of faith, which become the gatekeeper of this city dressed in talismanic raiment (i.e. dressed in the form of the present living Holy Imam). Then why should there be any astonishment?

The corporeality and humanity of the Holy Imam has been compared with talismanic picture (drawing) in the sense that inexperienced people, despite finding treasure cannot obtain it because of its talismanic design, so in the same manner ignorant people because of the corporeality (physical form) and humanity of the Holy Imam – the True Guide – fail in having access to the

treasures of his spiritualism (soul) and luminousness (light). For their vision is confined only to his corporeality (physical form)."

In simple words, our present and living Imam Noor Mowlana Shah Karim Al-Hussaini (a.s.) is the embodied Light of Muhammad (s.a.s.) and the Light of Noor Mowlana Murtaza Ali (a.s.). He has a physical form which everybody can see. However, he also has a spiritual form and is the ocean of all souls. Therefore he plays a role of a spiritual mother. He also has a luminous form and his Light is the Light of all Lights. In this role, he is a luminous father. Therefore, our soul and the light in it are linked to the our Holy Imam's soul and light. However, in order to actualize these links and see them, one has to develop his own soul. Then it is possible to see Mowla's soul and light in one's own soul. This is the reason that after fulfilling the obligations of dasond and Dua, we embark on a spiritual personal search through bandagi, dhikr, giriyaузari and service under the supervision and authority of the Holy Imam.

Much has been written on the topic of bandagi on SalmanSpiritual.com. However may I draw your attention of 18 postings on this topic? Here are links to this resource:

The 18 postings for this project have the following components: (1) a knowledge section on bandagi; (2) a dhikr section to activate the soul; (3) 5-verses of Giryah-u zâri from Anant Nâ Nav Chhugâ presented sequentially; (4) a prayer card for the well being and health our most beloved NOOR Mowlana Hazir Imam and his family, the upliftment the global Jamat, global Muslim community, and humanity at large, and the salvation of all departed souls; and (5) a prayer for the global Jamat.

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Part 3: Higher Spiritual Enlightenment Indicator No. 5: Practising bandagi for higher spiritual enlightenment every morning

Now it is the time to conduct a self assessment by answering the following question:

If practising bandagi for higher spiritual enlightenment every morning is given a rating of 10, and not practising bandagi at all is rated as zero, where do I stand?

Let us all intensify our personal search for higher spiritual enlightenment through the practice of bandagi as we approach the Darbar in Canada!

Please reflect deeply on the following excerpt of Baitul Firman of Noor Mowlana Hazir Imam made in 1966 during his visit to East Africa:

"It is, therefore, through Noor of Ali, Noor of Imamat that you must seek to come closer, to have a better understanding of He who is above all else. This is the meaning of Bandagi, that is the meaning of Baitul Khayal."

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Gem No. 6: Holy Didar and the Practice of Giryah-u zari (Shedding Torrential Tears of Love for the Holy Imam)

Part 1: Holy Didar and Giryah-u zari

The following verse is taken from Pir Shams's Saloko Moto:

Āshâji araj ba(n)dagi kiriyâ karê
anê sidaksu(n) daso(n)d dêvêji
tabi satpa(n)ththi moman kilâvê
sohi didâri âp
Hari ana(n)t 370

Oh Lord Whosoever performs supplications (araj),
meditations (bandagi) and prescribed rituals
(kiriya) and remains steadfast
in the practice of tithe (dasond).
It is only then that this person can be called
a momin on the Right Path and is indeed the
receiver of your vision (Didar).
Hari You are eternal; 370

Please note that the Holy Pir's didar package from the above verse of the holy ginan includes supplications, bandagi, all the ceremonies that we perform in Jamat Khana including dua, and submission of dasond. This ties beautifully with the higher spiritual enlightenment indicators presented so far.

Part 2: How do I do Giryah-u zâri and what are its benefits?

On the most auspicious occasion of the upcoming Darbars in this momentous extended Golden Jubilee year, I would like to draw your attention to giryah-u zâri resource with a prayer that may the rays of the Light of our beloved NOOR Mowlana Hazir Imam enrich and empower each and every being in different spheres of existence in innumerable ways. Ameen.

SalmanSpiritual.com presented a giryah-u zâri postings project to the global Jamat to increase yearning for the Holy Didar of our beloved Noor Mowlana Hazir Imam on the occasion of Navroz 2008. The ten postings for this project have the following components: (1) knowledge about Giryah-u zari; (2) 5-verses of Moti Venti presented sequentially; and (3) a prayer card for the well being and health our most beloved NOOR Mowlana Hazir Imam and his family, the upliftment the global Jamat, global Muslim community, and humanity at large, and the salvation of all departed souls.

Let us now reflect on the tawil of the following word from the Holy Qur'an:

Bukiyy (sing. bakin); Weeping, one who weeps:

"In verse (19:58) there is the mention of tender heartedness, humility and weeping of Prophets and the friends of God in these words: "Whenever the ayat (verses) of the Compassionate were recited to them, they fell down, prostrating themselves and weeping." It should be noted that there are different kinds of love: intoxicating love, insane love, love of humility, love

with recognition and love with gratitude. What type of love did the Prophets have?" (Source: A Thousand Wisdoms, Tawil 175, p. 98)

May these gems of giryah-u zâri yield torrential tears of love for our most beloved NOOR Mowlana Hazir Imam (a.s.), purify our souls and prepare us for Golden Jubilee and Golden Noorani Didars. Ameen.

It is my ardent request to all Ismailis to please take time to go through these postings because these will increase the quality of everybody's personal and collective didar! The results are guaranteed because this is the mechanism that was used by our Holy Prophets and Holy Pirs!

01	<u>The Definition of Giryah-u zâri</u>	::	March. 11, 2008
02	<u>The Fundamental Nature of Giryah-u zâri</u>	::	March. 12, 2008
03	<u>The Paramount Importance of Giryah-u zâri</u>	::	March. 13, 2008
04	<u>Angelic help to perform Giryah-u zâri</u>	::	March. 14, 2008
05	<u>Repeated Need of Giryah-u zâri</u>	::	March. 15, 2008
06	<u>The Fire of Giryah-u zâri</u>	::	March. 16, 2008
07	<u>The Mechanism of Giryah-u zâri</u>	::	March. 17, 2008
08	<u>Role Models of Giryah-u zâri</u>	::	March. 18, 2008
09	<u>The Ultimate Purpose of Giryah-u zâri</u>	::	March. 19, 2008
10	<u>Giryah-u zâri and Well Wishing</u>	::	March. 20, 2008

Part 3: Higher Spiritual Enlightenment Indicator No. 6: Practising Giryah-u zâri and shedding tears of love with humility, love with recognition and love with gratitude for the Holy Imam

Now it is the time to conduct a self assessment by answering the following question:

If shedding tears of love for beloved Mowla given a rating of 10, and not shedding tears of love at all is rated as zero, where do I stand?

Let us all intensify our Giryah-u zâri for higher spiritual enlightenment as we approach the Darbar in Canada!

The ultimate purpose of giryah-u zâri is tied first to the purification of the soul and creation of humility, followed by the manifestation of higher spirituality within the personal world which empowers the mu'min to use the positive spiritual and luminous energy to serve humanity!

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Gem No. 7: Holy Didar and the Practice of Dhikr (Divine Remembrance)

Part 1: Holy Didar and Dhikr

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** baand**he**
Din din adka neh **dhare**
Ek man ho kar naam leve
Piyuka **darshan** so kare ji..... 7

He who desires the vision (didar) of the Holy Imam should not pay attention to anything other than the Master.
He who has this goal attaches his heart to Him through dhikr, and increases his love for Mowla day by day.
By invoking Mowla's name (i.e., by performing dhikr) with the singleness of mind (i.e., with full concentration), he achieves the vision (didar) of the Beloved. 7

Dhikr is a vast topic and can be performed in several ways. The most common method in our tariqah is collective remembrance (Dhikr-i jamat). In this type of dhikr, all the members of the congregation participate by performing dhikr with their voices or silently. For example, during Jamati Mushkil aasan satada, we say a special tasbi collectively with our voices and then say another tasbi silently while standing.

We also practice individual remembrance (Dhikr-i fard) at various times of the day so that our souls remain in contact with our Mowla. For example, we say Ya Allah, Ya Ali, Ya Muhammad.

Bandagi is a very special silent luminous dhikr which is done with a luminous word (bol, Ism-i azam or with the name "Ya Ali") at a luminous time (Noorani waqt) which is a special time before sunrise.

Part 2: How should I perform Dhikr and what are its benefits?

In order to answer this question, let us study the following:

1. Quranic Teaching on Dhikr:

Ta'wil of word 'Dhikr kathira' (Abundant dhikr, to remember abundantly):

"In verses (33:41-43) God commands: "O ye who believe! Remember Allah abundantly, and purify Him morning and evening. He it is Who sends blessing to you, and His Angels, that He may bring you forth from darkneses (of negligence) unto light (of remembrance and knowledge). He is merciful to the believers." This command is particularly for the cycle of resurrection."

[Source: Tawil 362: A Thousand Wisdoms]

2. **Quranic Technique for Dhikr:**

"So when ye have accomplished your holy rites, celebrate the praises of God, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul."
[Holy Qur'an 2:200]

3. **Ta'wil of word 'Dhikr' (Remembrance of God):**

Question: At what age does man intensely remember his beloved father, when, why and how?

Answer: He remembers him mostly in his childhood when he is away from him. In such state he remembers him with ardent love, shedding tears. The holy Qur'an enjoins that God must be remembered more ardently than children remember their fathers (2:200)." [Source: Tawil 359: A Thousand Wisdoms]

On the occasion of NOOR Mowlana Hazir Imam's 71st birthday, Salmanspiritual.com presented 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 a [PDF document](#) which has an esoteric explanation of each dhikr tasbi. This project has been initiated to foster personal search for higher spiritual enlightenment and we hope that these resources will help all the members of the global Jamat to prepare for a Golden Noorani Didar in their foreheads!

Index of the 15 Dhikr Tasbis in the Voice of Noorallah Juma, Edmonton, Alberta, Canada

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	Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh, Lâ ilâhâ illa-Ilâh	Download MP3
05	Angelic Salwat: Allâhumâ salli alâ Muhammadin wa âle Muhammad	Download MP3
06	Astaghafirullahi Rabbi Wa Atubu Ilayhi	Download MP3
07	Ya Rehman, Ya Rahim	Download MP3
08	Allâhu Akbar, Subhan Allâh, Al-hamdu Lillâh	Download MP3
09	Yâ Allâh, Yâ Wahâb, Yâ Ali, Allâhu Samad	Download MP3
10	Ya Ali Agisani, Ya Ali Adrikni, Har Bala Tu(n) Dur Kar, Mushkil Khusha 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
	Golden Noorani Didar Dhikr CD : Explanation of 15 Tasbis	Download PDF

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.

Part 3: Higher Spiritual Enlightenment Indicator No. 7: Practising Dhikr in Order to Present Spiritual and Luminous Nazranas

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. 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.

Now it is the time to conduct a self assessment by answering the following question:

If the state of constant dhikr given a rating of 10, and not performing dhikr at all is rated as zero, where do I stand?

Let us all intensify our dhikr as we approach the Darbars in Canada!

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**Gem No. 8: Holy Didar and the Performing Voluntary Service
for the Holy Imam, His Jamat and His Institutions**

Part 1: Holy Didar and Seva

The following three verses are taken from Pir Hasan Kabirdin's Anant Akhado on the topic of seva (voluntary service):

Âshâji âl nabini jugmâ(n)hê âvi
tinku(n) purâ srêvoji
âgal vêlâ doali âvê
tê mâ(n)hê na rahêvê chi(n)t
Hari ana(n)t 387

Oh Lord The progeny of the Prophet has come in this age
serve him completely and devotedly
so that if difficult times come in the future,
you will be saved from worries and concerns.
Hari You are eternal; 387

Âshâji imân salâmat shâhku(n) srêvo
harâm tamâku(n) vâroji
shêtân sharâbthi duraj rahêjo
to poho(n)cho dêv duâr
Hari ana(n)t 390

Oh Lord With the Faith well secured, serve the Lord.
Abandon illicit tobacco and drugs
and stay away completely from the evil intoxicants (alcohol)
then you will reach the abode of the Lord.
Hari You are eternal; 390

Âshâji dio daso(n)d nê Alynê sêvo
to man kariyo vadhâiyu(n)ji
to mahâdan tamnê doyalô na lâgê
bêso shahpirnê pâs
Hari ana(n)t 82

Oh Lord Submit tithe (dasond) and serve your Imam
then only your mind will become magnanimous.
On the Day of reckoning you will be shielded from the
burden of trials and tribulations and you will be sitting
in the presence of the Lord (i.e., you will be
continually bestowed with noorani didar).
Hari You are eternal; 82

It is quite clear from the above verses that voluntary service leads the devoted momin to the abode of Mowla and a place where there is continual didar, provided other actions and religious obligations are being meet. This is a recurring theme in ginan verses on the topic of seva (voluntary service).

Part 2: What is the background for voluntary service and what are its benefits?

In order to answer this question, let us study the following:

1. Quranic Teaching on Voluntary Service (1):

"It is said in verse (47:12): "O you who believe, if you help Allah, He will help you, and make your foot-hold firm." The value of every kind of religious service has been elevated to the heaven in this verse. It is not possible for man of frail constitution to help God, but this is a proof of the paramount importance of religious service that He, in His kindness, has raised the slavery of His slaves to such a lofty rank and promised to grant them success in their good deeds with His heavenly and spiritual help."

[Source: A Thousand Wisdoms, p.9]

2. Quranic Teaching on Voluntary Service (2):

"Verse (3:52) says: "But when 'Isa become conscious of their disbelief, he said: Who will be my helpers unto God? The disciples said: We will be God's helpers." Another verse (61:14): "O you who believe! Be helpers of God, as 'Isa, son of Maryam, said to the disciples: Who will be my helpers unto God? The disciples said: We are the helpers of God."

The gist of these two verses is that those who wish to help God, should help the Prophet, and those who wish to help the Prophet should help the Imam of the time, so that they may receive the help of God, the Prophet and the Imam, in the form of external and internal guidance and as a result they will be the fountainhead of human powers and they will be provided with the means of success in both worlds."

[Source: Ya Ali Madad, p.24]

3. Ta'wil of word 'Nasir' (helper):

"Some blessed names and titles of the Holy Prophet (s.a.s.) are such that from their significance and meanings, it becomes vividly clear that he was the protector, defender, supporter, helper and an example for his people. This is clear from his holy name "Nasir" which means helper and supporter and by which is meant the giver of spiritual and luminous help (tayid). And in this there cannot be any surprise as he is the universal mercy of God for the people of the entire world. If someone thinks with his intellect, he will come to understand that mercy is not the name of only one favour, but includes all favours, including help, support, and protection. And the same perfect attributes belong to exalted Ali (a.s.) and the noble and holy Imam from his progeny. Therefore, if we say "Ya Ali Madad" how can anyone say that we have said something against God's will? We have not said anything in this that is against God's will, rather, by saying this we have recourse to that means which has been appointed by God and His Messenger of mercy."

[Source: Ya Ali Madad, pp. 16-17]

Part 3: Higher Spiritual Enlightenment Indicator No. 8: Performing Voluntary Service for the Holy Imam, His Jamat and His Institutions

In his firman to the Edmonton Jamat on April 24, 1983, NOOR Mowlana Hazir Imam said:

"In our Jamat, for centuries, there has been the most admirable tradition of service and this tradition has existed in times of happiness, in times of difficulty and it has been a fundamental pillar in our Jamat, that is, that the spirit of Muslim brotherhood should be made evident, not only in treating each man and each woman as a brother but demonstrating that brotherhood by rendering service, service without remuneration, without recognition, without titles, without social status, simply rendering service."

Now it is the time to conduct a self assessment by answering the following question:

If performing voluntary service with a pure heart for the sake of serving only (i.e., service without remuneration, without recognition, without titles, without social status) is given a rating of 10, and not performing voluntary service at all is rated as zero, where do I stand?

Let us all intensify our voluntary service as we approach the Darbars in Canada!

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Gem No. 9: Holy Didar and Being Imam Conscious & Ethical

Part 1a: Teachings on Being Imam Conscious

The following two verses of gnan are taken from Pir Sadardin's Sab ghat Sami maaro bharpur betha:

Eji	Jem fulu(n) maa(n)he vaas tiyu(n) moro saa(n)iya Tame ghaafal dur ma dekho Ek ji o ji, jirebhai re 8
O Brother	As is the fragrance in the flowers, so is my Lord present in your hearts. O you ignorant people! Do not conceive Him to be away from you. He is the only Glorious, O brother. 8
Eji	Sab ghat Sami maaro haath hesu(n) neda-ne Sab ghat bharpur betha Ek ji o ji, jirebhai re 10
O Brother	In every individual my Lord is nearer than the hand and in every individual He is fully present. He is the only Glorious, O brother. 10

Part 1b: Teachings on Being Ethical

The following three verses of gnan are taken from Sayyed Imamshah's Hetesu(n) milo maara munivaro:

Eji	He tesu(n) milo maara munivaro Ane mukhe te saachi vaañi bolo Ni to nit darshan kije devna Bhai su tak pa tak kholo 1
O Brother:	With love have a gathering, O my believers and speak from your mouths only the truth. Everyday (enjoy or seek) the Vision of the Lord. Brother open up your sins and irreligious activities (for repentance and purification). 1
Eji	Purav poon vina kiyaa(n) thi paamiye Ane saacho te sa tpanth saar Sa tpanth pa daarath paamiye Bhai jo dil hove paak 3
O Brother:	Without complete and perfect deeds, how can one attain (the spiritual benefits)? The essence of the True Path is the Truth. One can only attain the substance and the mysteries of the True Path if the heart is pure. 3

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

O Brother: Sayyed Imaamshaah teaches, listen believers.
 Consider this astonishing mystery.
 The last boat of the present era (the Holy Imam)
 is already here.
 Brothers, only the faithful ones will cross
 the ocean of this material existence
 (by boarding into the spirituality of the Holy Imam). 10

It is quite clear from the above verses that a person who is Imam conscious is always ethical. Try this experiment by yourself. Imagine that four people are sitting at the table and having some conversation. It could be a variety of topics. This is a very normal situation. Now ask everybody to imagine that Mowlana Hazir Imam has joined the group at the table. By doing this, you have invited Mowlana Hazir Imam in your consciousness. It would seem that now there are five people at the table. Continue the conversation and also observe its quality. Have fun!

Part 2: What is the background for taqwa (piety, righteousness) and how does it bring the blessing of higher spirituality and didar?

In order to answer this question, let us study the following:

1. Definition of Taqwa:

"The Holy Prophet, may peace and salutation of God be upon him and his progeny, has said: " I have been sent with the most comprehensive words" (Bukhari, Kitabu'l-i'tisam, Chapter 204). In this Prophetic Tradition is described the utmost comprehensiveness of every word of the Wise Qur'an and the sound Prophetic Traditions. One excellent example of such words is the word "taqwa", which comprises all the meanings of every kind of external and internal prevention and piety, such as, to escape from a harmful thing, abstinence, avoidance, keeping away, endurance, self-restraint, caution, distance, piety, asceticism, continence, fear, avoidance of unlawful things, etc."

[Source: Qur'anic Healing, p.41]

2. Benefits of Taqwa:

"Taqwa is the best provision for the journey of the Hereafter (2:197). Taqwa is an attire which is the best both with respect to protection and with respect to adornment (7:26). Taqwa is superior even to human forgiveness and justice (2:237; 5:8). It is only he who has taqwa in his heart, who respects the Signs of God (sha'aair-i Allah) (22:32). No sacrifice, except taqwa, reaches the presence of God (22:37). The real taqwa is created in the hearts of the mu'mins after trial and test (49:3)."

[Source: Qur'anic Healing, p.44]

3. Example of Perfect Taqwa:

"The word "sakinah (peace)" is mentioned in the Qu'ran in six places: 2:248; 48:4, 18, 26; 9:26, 40. By sakinah is meant spirituality in which lies the peace of heart. It should be remembered well that some of the great companions, may God be pleased with them, were passing through the spiritual miracles of God and His true Prophet, and one of them was the word of taqwa (kalimah-yi taqwa) (48:26). As the Holy Qur'an says: "Then God send His peace (spirituality) upon His messenger and upon the believers and affixed to them the word of taqwa, for they were worthy of it and entitled to it" (48:26). This is the perfection of taqwa, that the Supreme Name of God was repeating itself (stage of Ajamipiya Jamp as described in ginans) in the hearts of those great companions and at the same time, Hazrat Izra'il was purifying them by pulling their souls upwards, again and again. This is a spiritual death, which is granted to the friends of God before physical death. Those great companions of the Prophet had an ardent yearning for this purposeful death (i.e., spiritual death before physical death), therefore, they observed it consciously (3:143)."

[Source: Qur'anic Healing, pp.44-45]

Part 3: Higher Spiritual Enlightenment Indicator No. 9: Being Imam conscious & ethical

In his firman to the Bombay Jamat on November 27, 1973, NOOR Mowlana Hazir Imam said:

"...That you should have pure souls and clean hearts is fundamental to you, but it is also as fundamental to the Jamat – fundamental in the sense that you will live cleanly, properly and as you should in relation to your families, your Jamats and the country in which you are living. And if you fulfill your material responsibilities and you are ethical in your material lives, it will improve the general condition of the Jamat and it will improve yourselves. Because he who cheats, he who lies, he who behaves in an immoral manner, what is he doing? He is harming not only himself but also the Jamat. And I want you to be well aware that in fulfilling your spiritual and your physical or material responsibilities as you should, you are not only improving your own personal condition but you are improving that of the Jamat as a whole."

Now it is the time to conduct a self assessment by answering the following question:

If perfect taqwa (i.e., a completely purified heart in which the Supreme Name of God is repeating itself continuously and is perfectly Imam conscious) is given a rating of 10, and not having taqwa at all is rated as zero, where do I stand?

Let us all intensify the practice of taqwa as we approach the Darbars in Canada!

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Gem No. 10: Holy Didar and the Recognition of the Light of the Holy Imam

Part 1: Practices which lead to a Golden Noorani Didar

The following verse is taken from Pir Shams's Saloko Moto:

Satgur kahêrê
Dil mâ(n)hê dêval poojie
Anê dil mâ(n)hê dêv duvâr
Dil mâ(n)hê sâ(n)hiyâ âpê vasê
Anê dil mâ(n)hê âpê didâr rê1

The True Guide says:
Worship the Lord in the (real) heart (i.e. consciousness),
and in the (real) heart is the abode of the Lord.
In your (real) heart the Lord resides,
and in the (real) heart He bestows His Vision
(i.e. in the forehead).1

Satgur kahêrê
Kha**t** gha**dî** tamê ja**gjo**
Je vê**ra** noorni kahêvây
Potânu(n) pin**dh** tamê sâ(n)chavjo
Bhâi bijânu(n) shu(n) chhê kâm rê.126

The True Guide says:
Be awake for the last six ghadis of the night
(i.e., perform bandagi in Baitul Khyal),
because that is the time of enlightenment.
Look after your own bodies.
Brother, what have you to do with others' work?126

Satgur kahêrê
Amârâ vachan jê mânshê
Tê chhê amârâ galêkâ hâr
Têné galêkâ hâr kari râkhshu(n)
Tis momankê sukhkâ ant na pâ'r rê.209

The True Guide says:
A person who follows our farmaans
is like a necklace around our neck.
We will look after him/her like a necklace and
this momin will have unbounded happiness.....209

Pir Shams has taught us to follow an Ismaili lifestyle which has been defined through the firman of Noor Mowlana Hazir Imam. Enlightenment in the forehead is the cream of Ismailism, therefore Pir Shams has taught us to perform bandagi and see the manifestations of the Light of the Holy Imam in our foreheads!

Part 2: What do we know about manifestations of the Light of God while we are physically alive?

In order to answer this question, let us study the following:

1. Tawil of 'Liqa' (Meeting, reunion):

"See verse (53:11) carefully, according to which the holy Prophet has seen his Lord with his inner eye. This is practical guidance to all, because real guidance is that which leads the followers to the desired destination and for the people of faith such as destination is only God. Thus, meeting with God or His didar is a reality." [Source: A Thousand Wisdoms, Tawil No. 783, p. 412]

2. Tawil of 'Ma'lum' (Known):

"In verses (37:40-41) God says: "Save the servants of Allah, who are sincere; for them there is a known sustenance."

Question: Who are the chosen servants of Allah and what is their known sustenance?

Answer: They are the awliya, kamils and arifs and their known sustenance is Divine vision (didar), recognition, wisdom, knowledge, and perfect spirituality. In short, the close servants of Allah attain the necessary recognition of paradise and its bounties in this world."

[Source: A Thousand Wisdoms, Tawil No. 837, pp. 438-439]

3. Tawil of 'Qalb-i salim' (Sound Heart):

"In verse (26:89) is mentioned qalb-i salim, the sound heart, by which is meant a (real) heart (i.e., consciousness) which has been illumined with the Light of Imamah. In the case of such a mu'min, the Imam himself becomes his (real) heart."

[Source: A Thousand Wisdoms, Tawil No. 697, p. 370]

(In my opinion, the above is the best definition of a Golden Noorani Didar in the forehead)

4. Meeting Place of Space (Makân) and Non-Space (Lâ-Makân):

"Space (makân) is the name of the physical world and non-space (lâ-makân) is which there is no space, is that of the spiritual world, and their meeting place or the conjunction is the heart and mind of the mu'min in which the state of non-spatial or spiritual world can be conceived and observed. Mowla 'Ali (a.s.) has said:

"Do you think you are a small body; yet the great cosmos is contained in you."

Thus, for the sake of acquisition of knowledge, one should ask: Where is the mount Tur (Sinai) of the personal world, and where is its Throne? The answer is that Mount Tur of the personal world is the forehead which is not only Tur and the cave of Hira, but also the Throne. Although the (physical) heart is of very great importance, yet in many ways its higher meanings are centered in the forehead. For instance, during the spiritual journey, when the stage of 'Izra'ili miracle comes, because of the seizing of the soul, the (physical) heart which is a lump of flesh, becomes helplessly lifeless and dead repeatedly, but the forehead which is the center of human soul and intellect remains alive during the minor Resurrection and observes events and states." [Source:

Rubies & Pearls, pp. 115-116]

5. **Tawil (innermost meaning) of Qalb (Heart):**

"The main reason for the importance of qalb is its tawil. The tawil of qalb is the Imam of the time, because the pure heart of the mu'min, which has the extremely great status of being the Rahman's Throne is the holy light of Imam of the time, which if not actually, is potentially in the forehead of mu'min. The proof of this is that during the ta'wili death (spiritual death before physical death), the earth of the personal world (including the physical heart) dies several times, but its heaven and the Throne upon which manifests the face of God, i.e., (the light of) the Imam of the time, which are the head and the forehead, nothing happens to them and they remain intact. And this extremely great secret is among the secrets of the special treasure (55:26-27). Praise belongs to Allah, the Lord of the worlds!"
[Source: Rubies & Pearls, pp. 116-117]

As this is the tenth and last posting for holy didar preparation project, it is important to reflect deeply upon all the gems that have been presented.

Part 3: Higher Spiritual Enlightenment Indicator No.10: Recognizing the Light of the Holy Imam

In his firman to the Karachi Jamat on December 25, 1964, NOOR Mowlana Hazir Imam said:

"...I pray specially that you should be very strong in your faith, that you should be strong in your understanding the Batuni side of your faith and that above all each and every one of you should have the true spiritual happiness which will be yours if you are able once in your life time to have Noor of Imam in your hearts."

Now it is the time to conduct a self assessment by answering the following question:

If carrying the Light of Imam in our foreheads is given a rating of 10, and not do so at all is rated as zero, where do I stand?

Let us fulfill the wish of Noor Mowlana Hazir Imam when he last visited us in 2005. At that time, on June 8, 2005 in Toronto, he said the following to the Canadian and International Jamats:

"I give to you once again, each one of you, my most affectionate blessings, my most affectionate blessings. Take them with you for yourselves, your families, your Jamats and I hope you will have sunshine in your hearts. Khanavadan, Khanavadan, Khanavadan."

Shukranlillah wal hamdulillah! I bow my head, soul and intellect to Noor Mowlana Shah Karim Al-Hussaini Hazir Imam (a.s.) for sending spiritual and luminous tayid for completing this project in some very trying circumstances! All praise is due to the Holy Imam, the Lord of the present and the eternal time (Saheb-zamani wal asr)!

Peace, light, barakat, tayid, Golden Jubilee and Golden Noorani didars,
Noorallah Juma
Edmonton, Alberta, Canada
October 30, 2008