

Hu  
121

# **Nowruz Declaration**

## **1395 Solar Hijri**

**His Holiness Haj Dr. Nour Ali Tabandeh (Majzoub Ali Shah)**

In the name of the Owner of Tabula and Pen  
The Truth-Painter of being and non-being

The God who is the knower of all the secrets,  
the initiator of the beginnings.

---

O' Transformer of the hearts and minds,  
O' Regulator of the day and night,  
O' You who change the state and dispositions.  
Transfer our disposition to the best conditions.

---

Auspicious be on all the arrival of Spring  
Nowruz, the most everlasting celebration of time

I felicitate and congratulate the arrival of the Spring season and Nowruz of the year 1395 (Solar Hijri Calendar) to all Muslims, Iranians and specially the fuqara (dervishes) of the honorable Nimatullahi Gonabadi Spiritual Order (May God make them successful) and from the kingdom of the compassionate God request that the New Year be a year of the shower of His mercy and blessings and grace placed on everyone and wellbeing and grant all the favor of His servitude.

In the beginning of the New Year like previous years as a New Year gift and spiritual reminder to the respectable fuqara, I would like to remind a few points and expect that the fuqara pay attention to them and be heedful and in the performance of this reminder try their best with the grace and blessing of God, that there is welfare of this world and afterlife for them in it.

1) Observance of the precepts of Sharia results in safeguarding the etiquettes of Tariqa and sincere responsibilities of Tariqa, that is the inner spirit of Sharia, and Sharia and Tariqa has been and are interdependent on each other in this honorable spiritual Order and is and never was separate from each other and the performance of each one for reaching the truth which is knowing about God is necessary.

Meanwhile, this emphasis to the precepts of Sharia in this Spiritual Order as some have imagined and assumed, has no connection to the social condition of the people or government systems, on the contrary they are some fixed principles and the best witness of that is the conduct and behavior of the divine grandees of this spiritual Order. His Holiness Shah Nimatullah Vali says:

Knowing the knowledge of religion is Sharia  
when you practice it is Tariqa,

when you collect the knowledge and deeds by sincerity for the favor of God,  
then it will be the truth.

2) The Compassionate God in the Holy Quran continuously praises Himself with the attribute of being merciful and compassionate, and the beginning of every work is done with a mention of that and every prayerful every day in his prayer mentions it till he remembers the mercy and compassion of the Almighty God and to be kind and compassionate to the creation of God who is under the tutelage of God, and lenity to the creation of God is a commitment of faith of the fuqara, and whatever of this kindness to the creation is more, then the serenity of the believer's heart which is a divine treasury will increase. All the fuqara are obliged to behave with cheerfulness and kindness with all, especially with the believers.

We are in peace with the followers of all religions and as our righteous Masters have ordered formerly, nothing bad should be said to the chief and grandees of any sect, and we pray for all and want the welfare of all from God; even for the enemies we pray so that the Almighty God changes enmity to friendship and kindness and pray if our enemies are not reformable and guidable, then the Almighty God obviate their trouble from all His creation, specially the believers. We are gentle in conduct and resemble flowing water and in defense are like a sharp sword.

3) Offering favors to the believers is a duty of faith of all believers and this offering has various divisions and instances, such as visiting and attending the sick and removal of poverty from the needful and it is not necessary to be done under a particular title so as not to bring out the envy of the envious people, rather every person whatever he can, may do favors which are not against the sacred religious Sharia and is within the limits of his ability and potential as a duty, and in giving favor, which is a kind of worship, sincerity is necessary.

In this case, he not only considers any mundane value for his work but according to the Quran verses and the manner of the Divine Masters, even if he is not thanked, he will not expect it and will not become feeble and despondent. To be in charge in giving favors in dervish-hood ceremonies such as being the sponsor in organizing sessions or the other services in the Husseiniyas or the other meetings of this kind, and should be counted as divine bounty and assistance.

4) The Omnipotent God has called the followers of the greatest Prophet (PBUH) as the “community of moderate” in the Holy Quran *"We superposed you as the community of moderate"*<sup>1</sup> thus, observing moderation in speech and behavior and morals are necessary for the wayfarer. The fuqara and specially the Sheikhs and those permitted ones should abstain from exaggeration about the guardians of God that is detriment for the fuqara and also for the strangers who might imagine that it is the commands of the Masters of the Order and it is the general manner of the fuqara.

---

<sup>1</sup> Surah: The Cow, verse: 143. وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا

The best and purest and respectable dervish sessions in the sight of God is the gathering session of Zikr (remembrance of God). Dervish gatherings specially if it is formed with the conditions and its particular etiquettes that are discipline and silence and unanimity of the fuqara and heedful attention and attentiveness disposition, then they will be the cause of enlivening hearts and inner serenity and awareness and mystical insight and strengthening of faith and weakening of the enemies and felicity in this world and salvation of afterlife and grandeur and manifestation of alliance and solidarity of the believers, therefore, at all the time, the Masters of the Order have recommended and emphasized on participating and presence in the dervish gatherings on the nights of Friday and Monday, and at the present time, it is more significance due to different reasons.

5) While appreciating the services of the Sheikhs and those authorized ones and requesting more success for them, it is necessary to them to note that the extent of permission for each of them has been determined apriori. They are not allowed to trespass and exceed the limits which have been commanded, not to interfere in the materialistic and mundane and profession, and marriage and medical affairs, and the fuqara also are not to create inconvenience to them in these affairs. They are not for commenting on the social issues and the fuqara on their own discernment on the basis of reasons and concept and consultation with knowledgeable and benevolent individuals choose and do the way whatever is not opposed to the rules of the pure Sharia laws and is not an attempt to hurt and cause inconvenience to the servants of God. Of course, in the case of difficulties and hardships of the society we should not be neutral and indifferent. The law of creation is on the basis of humanity nature that if we see the others are in suffering and hardships, we should think about a solution and help them and fakir (dervish) in defense of the sanctuary of divine guardianship must be with valor and courage. We must try to preserve our Islamic and Iranian identity and to settle it; such a nation and society will never be entangled in bondage. Sufism and Mysticism are the best school and most superior pivot which can gather talented people around it, and for glorification and grandeur of the society guide them to the highway of happiness and loftiness. We, the dervishes do not interfere in politics by means of lying and deceit and treason, which unfortunately is prevailing in most of the human societies and even among the Muslims nowadays; because the manner of the Sacred Imams (AS) has been the same and principally no religious individual does not interfere with such games of politics because it is in contradiction with the rules of religion. But every dervish as a citizen can be effective to service in optimizing and progress of the society in the same said limited framework.

6) In every society, scientists and thinkers and the benevolent persons and those who have sacrificed in the way of greatness and honor and progress of the nation and done services, are celebrated, and their statues were erected in squares and their works are published and ceremonies and seminars are convened for their remembrance and reminiscence of excellence and their services were celebrated and the experts and those clear-sighted are invited about the diverse dimensions of those personalities to deliver speeches and present articles.

In praising notables of knowledge and mysticism and history of every nation for human society, there are benefits and ample effects, and it is one of the national and religious duties of the country, which should be brought under the consideration and no religion to the extent of Islam has recommended and emphasized the value of science and scientist. The great people and scientist and notables of science and mysticism are the best symbols and example for the

children of this nation, and this honoring has diverse religious and national aspects and dimensions, and in fact it is the best factor for encouragement and to abet the others to move towards morals and education and knowledge and spirituality. Therefore, those in charge of any society not only should not make obstacle convene ceremonies to honor scientific and mystical and national personalities, rather have duty to provide all necessary possibilities for conveners of such effective events with greatness in this way, so that its spiritual and ethical benefits would be gained by each and every people of the nation. It is on the same basis that in this honorable spiritual Order, it is more than hundred years that every year the fuqara of the provinces and cities in and outside the country convene ceremonies for honoring their righteous divine Qutbs (Poles) every year on their anniversary of martyrdom and on their passing away dates. Of course, the fuqara should be attentive and take into consideration the economic situation of the society in the case that in a city there were no possibility of serving public food on the anniversary of the Divine Qutbs, just as it was reminded in the past declarations a few fuqara can share jointly in this benevolent which is acceptable and praiseworthy. What is important in observing such ceremonies is the presence of all the fuqara to read the biographies and moralities and their virtues, and with the progress of the internet devices, they can use the live Teheran ceremonies at the same time or use CDs of the previous years. Meanwhile by taking into consideration the conditions of transportation especially in the major cities like Teheran, if they want to convene the ceremonies of the Divine Poles on the nights of Mondays or Fridays so that the dates be near to the dates of the anniversary, it is alright and this matter is also from the instances that depend on consultations and agreement and unity of the fuqara of that city and the unanimity of all.

7) Scientific and industrial progress which have come into existence in the humankind society and caused new inventions e.g. in the fields of information media cannot be denied, but like any other invention has positive and useful aspects and negative and injurious aspects too, as an example, formation of social networks which are an excellent medium for information media and also with attention to occupation of the most of the people and lack of time for research, it is a medium which is always accompanied and could be used, but unfortunately, false news and rumors without foundation used to be published in it that might cause perturbation. Those fuqara who have referred to this dervish and requested for permission to start up these networks, since it is from the affairs which cannot be prohibited, therefore, try to publish news only in the direction of truth and on instructive mystical subjects and should be thoughtfully refrained from giving false news and rumors, especially in the direction of sowing discord and corruption and false accusation and defaming a believer. One of the authors has said that rumors are made by jealous individuals and spread by jobless individuals and simple minded individuals believe in it. Therefore, attentiveness for the use of it is very much important.

8) I am grateful for the attention and exactness of the authorized Sheikhs and those permitted ones to the instructions of dervish-hood and their execution of it. But repeatedly it was reminded to observe perfect respect in relation to each other and to remember with benevolence during the absence and presence of each other, that it will be the best behavioral model for the fuqara. Meanwhile the authorized Sheikhs and those permitted ones should pay attention to their companions, because it has been seen that an individual from the companions has misused from their position and committed indecent tasks against dervish-hood, and such a case is a blow to the personality of the authorized one and is not suitable for the dignity of the order.

9). One of the privileges of the honorable Nimatullahi Sultan Ali Shahi Spiritual Order is that the fuqara of this spiritual Order must work and for earning livelihood and securing living expenses with a suitable job obtain lawful sustenance. Of course, the situation of unemployment, which is an intricate difficulty of the society, its sin is levied on all, just as it has been indicated in the honorable Quran which says "**Corruption has appeared in the land and the sea on account of that which men's hands have wrought**"<sup>2</sup>.

But in this same situation also the believer should not be unemployed, and he should endeavor in any occupation which is not against the pure Sharia laws and is not incompatible with laws, and ask the Almighty God for benediction and amplex and remember the word "*Hands in work and heart with the Beloved*"; that

*In all places, with all people, in all works  
Look furtively in your heart's eye towards the Beloved.*

In this same instance, it is suitable to remind that the fuqara are to abstain from soiree gatherings and useless conversation and causing inconvenience for their own family and the others and wasting time and life that our Masters have forbidden stupeficient drugs and moreover they should not attend gatherings where alcoholic drinks and narcotic drugs are used, although cigarette outwardly is not unlawful but since its injury is known, abstaining from its usage is praiseworthy.

10). The honorable Quran, the heavenly book of us the Muslims is the schedule of our worldly course of living and our spiritual wayfaring of us the fuqara, and is comprehensible divine directives and is prescription for all spiritual and psychological illnesses and is one of the two reminiscence which the honorable Prophet (PBUH) has left for the people with another reminder, that is the pure chain of the Immaculates of that Hazrat (AS) who are expressers and preservers of that. The faithful just as they are instructed are bound to recite the Quran and contemplate the meaning and the teachings of it, build their external living and spiritual wayfaring on the basis of concepts and teachings of Quran in such a way that in all places of our life is a manifestation of Quran is observed. Our Master His Holiness, the Commander of the faithful Ali (AS) in his last will to his children and all his followers on the night of his martyrdom, said: "*The Quran is for you, lest the others would overtake you in acting to the Quran's instructions.*"

11) Pilgrimage means seeing and meeting and the true pilgrim (one who makes pilgrimage) is the one who at the time of pilgrimage (visiting) of the outer body or the shrines of divine guardians would become so ecstatically absorbed that his attention would be to no others but God. Thus with an unclean heart and dispersed fancies and enmity with the believers, the pilgrimage is not complete. Likewise during the pilgrimage of the Divine guardians, asking for material and mundane requests whether in writing or verbally is not praiseworthy and during dervish-hood "*musafaha*" (religious handshake) that too is a reminder of commitment to faith and should be in the state of attention, it should be noted that pilgrimage is not just "*musafaha*" and such understanding is not correct, specially, when there is inconvenience for the grandee, the very same seeing and visit is enough, meanwhile just as His Holiness Mahboob Ali Shah (May

---

<sup>2</sup> Surah: Rome, verse: 41. *ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ*

God sanctify his soul) said: two believers who with a pure heart perform "*musafiha*" with each other is similar to performing "*musafiha*" with the Divine Grandee of the time and the hands of God is above the hands of the believers. Meanwhile any kind of pilgrimage including the pilgrimage to the House of God and the sacred shrine of the honorable Prophet (PBUH) and the holy sublime Mausoleums (Atabat) and the holy shrines of the Imams (AS) and pilgrimage to the Baydokht Sultani holy shrine which presently is the resting place of four righteous guardians of God if it were with a sincere intention and observance of commands that are issued for pilgrims of that holy place and has been posted in the precincts of the shrine and the rooms be fulfilled, inward serenity and luminosity of the heart and praiseworthy virtues and granting of invocations and removal of difficulties will be the signs of that.

Meanwhile, the dear Baydokhtis who have the honor to be in the vicinity of that sacred shrine, are to endeavor more than the others in alliance and agreement with each other and participation in Sufi sessions and in congregational prayers and in other dervish-hood duties to be a model for the pilgrims of that respectable shrine.

12) The Compassionate God has introduced marriage and to establish a family as signs of the miracle of His greatness and power in the world of creation for a group and those who think and contemplate on it. And the requisite for stability in the order of the family and to reach tranquility in joint living has been mentioned in verse 21 of Surah of Rome and cited the two factors of friendship and blessings.

Then if we want to live and want our family to be in the utmost tranquility and to be in the grace and favor of God, then we must observe the two basic principles of amiability (friendship and kindness) and mercy (forgiveness and pardon) in our relations with our family and make it the foundation of matrimony living that according to the same verse would be a cause of relief and tranquility and peace, and the honorable Prophet (PBUH) also besides that has mentioned marriage as his tradition and has mentioned it as the most cherished divine foundation, the relation between wife and husband is very effective in the state and temperament of children and father and mother have a heavy duty and severe responsibility in educating the children who are the next generation of the society, specifically at this time. Unfortunately, the statistics of divorce shows a rise that has numerous reasons, and the economic conditions, and the level of difference between the two families and the cultural distance and the high dowries and having too much expectations over capabilities of each other and giving unfounded promises and not carrying out the precepts of the pure Sharia and weakness of essentials of morals are the most important factors of divorce. God willing, the fuqara in conducting the family will set in mind the duties of Sharia and the etiquettes of Tariqa and experience and counsel of the Righteous Grandees so that they can live beside each other in perfect peace and sincerity based on the teachings of the Holy Quran and mysticism until divorce which is un-praiseworthy in the sight of God and the Prophet would not occur.

13) The fuqara who are the spiritual children of the honorable Prophet (PBUH) and Ali Morteza and the immaculate Imams (AS) and have grasped the string of guardianship of those noble grandees and are supplicated patronage of the divine guardians are spiritual and super-sensory brothers with each other and their bodies numerous but their animus' are one.

*The believers are numerous but then faith is one,  
their bodies are numerous, but the spirit is one.*

Their affection and giving favor and generosity for them is the cause of strengthening of their faith, and the affluence of the teachings of guardianship and forgiveness of sins are acceptance of the request, and vice versa, any kind of displeasure and disagreement and dispute is a cause to weaken the aspect of faith and dissatisfaction of the guardians of God and rejoicing of the enemies that the Quran mentions **"And do not dispute with one another, lest you lose courage and your strength depart"**<sup>3</sup> and congregational prayers for which a lot of virtues has been reached or presence in the gathering of the Sufi sessions which has been recommended, all is the manifestation and unity and solidarity of the faithful and causes for descending mercy and forgiveness and blessings. Thus the fuqara are to abstain from any affair which disturbs their dervish-hood and spiritual relations and behave with affection and forgiveness and sincerity with each other even if they have a disagreement in taste then it should not result in backbiting and accusation and keeping far away from each other.

In this era opponents to mysticism and Sufism deliberately or without knowledge and with diverse methods try to demolish the foundation of Sufism and mysticism from all sides and don't know that they cannot, just as those in the past could not too: **"They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it"**<sup>4</sup>.

The light that God enlightens,  
whoever blows out, his whiskers (root) will burn.

It is the duty of the fuqara with full alliance and unity to attend the congregational prayers with well-ordered rows which indicate the disciplined state of the mind and unanimity and observe discipline and silence to participate in Sufi gatherings.

Politeness and courtesy to the highnesses the Sheikhs and those authorized ones and pioneers in faith should be observed and from the ethical point of view and refinement in speech and behavior be the adornment of faqr (dervish-hood) and wayfarers. In this regard in the beginning of the Spring season and New Year it is expected, as just we clean up the house and do house cleaning, empty the hearts from all kinds of darkness and displeasure from each other and in case two dervishes having displeasure with each other perform *musafaha* with each other and with remembrance of God, and prayer in the right of each other and ask benefaction of this world and the afterlife for the other so that the sea of divine blessings comes to waving, and the sins be forgiven, and prayers be accepted and difficulties be removed.

14). The connection between Sufism and Mysticism resemble the connection between the road and destination. Sufism is the route that the wayfarer, that is Sufi on condition travels the road correctly and acts on the terms of the pledge and divine pact which is the collection of Sharia and Tariqa, one who practices will reach the final destination, which is the position of mysticism and

---

<sup>3</sup> Surah: Anfal, verse: 46. **وَلَا تَنَازَعُوا فَتَفْشَلُوا وَتَذْهَبَ رِيحُكُمْ**

<sup>4</sup> Surah: Saff, verse: 8. **يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُنِيرٌ نُّورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ**



episteme of Allah. And true mysticism is steadfast on the basis of permission, meaning the same belief that is the essential of Twelver Imams Shiism, because the Shiite believes that during the time of the Major Absence of Imam of the age (May God hasten his reappearance) in the same way that the honorable Imam has representatives for teaching and propagation and conveying the commandments of Sharia, he also has a representative for obtaining allegiance (*bayat*) and inspiration and training of the spiritual commandments and etiquettes of tariqa and those representatives on the basis of explicit script and the true effect carry out the duties and responsibility of guiding and training of the servants of God, and Sufism is the method of traversing for attaining to episteme and theology. Therefore, Sufism and mysticism are not two separate schools and methods and the school of Shiite mysticism which is traversing the guardianship route of the Immaculate Imams of guidance (AS), is a complete transcript for guiding of human beings for reaching felicity in this world and the afterlife.

The most important duty of every dervish is to support the religion of God and to revive the affairs of guardianship, and this duty cannot be achieved unless with true and in-depth knowing of faqr and dervish-hood and to act on its commands and surrender to the will of the guardians of God and defending dervish-hood and preserving its greatness. It is our desire that in all dimensions of living and in the way of wayfaring and traversing would be included in the friendship and favor of the Almighty. Reaching this sacred desire due to assisting the religion of God and his guardians and His religion, that the Almighty God has said: **"O you who believe! If you help Allah, He will help you as well and make your feet firm"**<sup>5</sup>. Knowledge and deeds of the dervishes and stability and endurance and unity and solidarity of them is the best armament and the strongest shield against the attack and hostility of the enemies of mysticism. From whatever has happened in the past, we should take warning and use it from time and opportunity of today and expect tomorrow and future permanently and hopelessness and disappointment which brings about infidelity, not to be given way to self and from the beginning of the New Year decide firmly that with the hope to the blessings of God and attention of His guardians that:

*Without the attention of God and His elites,  
If he were an angel, he would have a black record book.*

With endeavor and efforts and God-approval methods construct our internal and external worlds of ourselves and our families and society in a better and more suitable way, and know that the subject of awaiting for appearance and exit of our Master His Holiness "Master of Time" (May God hasten his reappearance) is not just a formal affair and slogan but true requisite for awaiting, to be ready and prepare grounds of the self for the appearance of His Holiness and in order to know whether we are indeed awaiting His Holiness or not, we should search the measures of consent and approval of that honorable Imam within ourselves.

Once again I congratulate the occasion of the New Year to all dervishes and hope the Iranian ancient Nowruz and its ceremonies would be a medium for cleaning of uneasiness and abnormalities and resentments and be for the advancement and evolution and unity and oneness and happiness and flourishing of the dervishes and the course of their life would be traversed to the destination of salvation with reason and thinking and without going to overindulgence and

---

<sup>5</sup> Surah: Mohammad, verse: 7. يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ

under-indulgence in the straightway of guardianship.

Oh our God! Treat us with your blessings and do not treat us with your justice. O you the most benevolent blesser!

Beseech for your prays:

Haj Dr. Nour Ali Tabandeh Majzoub Ali Shah

Sunday 10<sup>th</sup> Jamadi ul Sani 1437 (A.H.L)  
1<sup>st</sup> of Farvardin 1395 (A.H.S.)